

# LITERAL TRANSLATION INDEX

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1 @#  
2 yAnAgraratnakoShanAmavajrAhAra.  
3 @#  
4 Supreme-Vehicle Jewel-Treasury named abides\*  
5  
6 @#  
7 Indian language toin  
8 yAnAgra ratna koSha nA ma  
9 Tibetan language toin  
10 Supreme-Vehicle Jewel-Treasury named  
11 Glorious All-Good toin prostration make\*  
12 Whose own-nature five-perfections possessing power complete All-Good\*  
13 Regent five-families great-ocean that ferry-leader holy teacher together-with  
14 Awareness-holder five aural-lineage gathering deities with world three-of  
ornament  
15 Glorious auspicious bliss-goodness doing that all-from joy-of crown-with  
homage  
16 From-primordial pure elaboration all pacified space-in near adorned  
whatever\*  
17 Own-nature ever-abiding light-luminous seven-horses body-three qualities  
all-possessing  
18 Existence peace-in not-abide all-to following enter uncompounded and  
spontaneous accomplish  
19 All supreme possessing vajra-peak bliss-gone essence that-to bow\*  
20 Dharma-method sun stainless vast measureless sky ornament become  
from-out-of  
21 Unsurpassed most-secret vajra vehicle all-from supreme jewel glory  
22 Those within-from most supreme holy own-nature great-perfection peak  
23 Direct essence reality demonstrate that this day my mind-of lotus-lake  
protect\*  
24 Teaching ocean makara throne seat\*  
25 All-from supreme become vajra essence space  
26 Deep and vast subjects clear doing  
27 Supreme-vehicle jewel-treasury-of explanation do\*  
28 Which time dharma-body-of nectar obtain-from

29 Enjoyment complete and\*  
 30 Emanation body manifest become\*  
 31 Dharma method ocean taught also teacher and\*  
 32 Place and\*  
 33 Teaching power-by manner three-in kinds gather-by manner arrange is  
 34 Place perfection dharma-nature light-luminous-of basis  
 35 Anyone-by manifest uncompounded qualities display from-out-of appearance  
 spontaneous jewel field-in  
 36 teacher five-complete possessing dominion-complete all-victorious  
 samantabhadra with wisdom-ocean assembly together  
 37 body and awareness non-dual thought abiding  
 38 teaching cause-effect activity beyond dharma-body's self-nature  
 39 dharmata activity beyond's time  
 40 inner-clarity subtle awareness primordial sphere abiding  
 41 that very nature from blessing self-appearance densely arranged field  
 42 outer-clarity five-lights adorned where five families individual teacher  
 self-appearance mandala's play appearing  
 43 teaching dharmata luminous-clarity great-completion self-appearance  
 spontaneously arisen time  
 44 self-appearances awareness great abiding  
 45 pure karma trainees' higher-conduct object beyond self-appearing  
 46 that very skillfulness from blessing mark-complete vajradholder's field  
 non-dual densely arranged displaying sixth vajradholder qualities-complete  
 body form manifesting  
 47 assembly five-complete earth-abiding and  
 48 awareness-holder and  
 49 sky-goer female and  
 50 accomplisher and  
 51 self-appearance completely arranged assembly inconceivable time teaching  
 five-complete fruit vajra-vehicle tantra-ocean like speaking and  
 52 place five-complete beings self-appearance appearing each  
 53 teacher five-complete emanation-body which which trainee's form excellent  
 noble form appearing  
 54 karma and pure aspiration time teaching five-complete sutra and  
 55 vinaya and  
 56 abhidharma collections vehicles various teaching appearing  
 57 that-from cause-nature vehicles three are fruit vajra-vehicle entering cause  
 and method teaching and

58 secret-mantra vajra-vehicle completely complete pinnacle or fruit noble is  
 self-nature great-completion unsurpassable vehicle and  
 59 that-of place definite-is light-luminous vajra-essence-of teaching \*  
 60 thus-come all-of mind-of secret unsurpassable completely complete great  
 vajra-of place wondrous marvel become-of self-nature \*  
 61 thus secret king-of treasury from\*  
 62 primordial protector manifest awaken-from field-realm how arrange manner  
 ocean and\*  
 63 field-this vajra-holder-of aspect emanate-from peaceful attain manner and\*  
 64 emanation-body distribute-by dharma wheel turn manner from-out-of  
 65 first is cyclic-existence and nirvana where also not-differentiate not-divide  
 division not all-of before\*  
 66 dominion complete teacher all-good self \*  
 67 expanse self-arisen-of wisdom bliss-come heart-essence primordial  
 ground-from ground-appearance dawn \*  
 68 ground-from transcend moment self-appearance face-know by-means-of  
 self-arisen dharma three spontaneously-accomplish jewel cavity \*  
 69 primordial exhaustion-place primordially-pure great \*  
 70 youth vase body-of field conquer seize \*  
 71 abandon-realize excellence quality end-reach-from dharma-body nature  
 become buddha inner-clarity abide \*  
 72 that-of potency path blessing-from wisdom five purify field-realm  
 self-appearance spontaneously-accomplish dense arrange mandala sky  
 limit-pervade family five individual self-appearance arrange disciple  
 object-from transcend abide \*  
 73 from-that long time-from primordial ground-from ground-appearance dawn  
 potency-from beings dream with similar confusion cause without while  
 confusion like appearance move perceive \*  
 74 love heart-compassion arise beings benefit-for field-realm manner arrange is  
 75 self-appearance enjoyment-complete body appearance-portion-from family  
 five victory ocean body sky limit-pervade arrange  
 76 mudra precious wheel and  
 77 vajra and  
 78 jewel and  
 79 lotus and  
 80 crosswise appearing inside from lotus-born upper portion twenty-five fields  
 81 pore holes from perfume-water stream great ocean flow sphere in  
 82 earth and  
 83 water and

84 fire and  
 85 wind particles subtle how-many-all place all in  
 86 buddha blessing and  
 87 beings karma fields different  
 88 round and  
 89 four-corner and  
 90 crescent and  
 91 semi-circle etc form arrangement immeasurable inconceivable appearing  
 make is  
 92 sky where pervade that extent body and  
 93 speech and  
 94 mind and  
 95 qualities and  
 96 activities and  
 97 those from arise fields pervade make after  
 98 permanent continuous wheel beings purpose make is  
 99 first samantabhadra one training-field and activities is  
 100 dharma-sphere and sky-field like vast and  
 101 first time this only from arise year and eon field particles ocean measure not  
 able and  
 102 finally activities this only at complete later end measure not able by means-of  
 103 not-move spontaneous great field ocean essence possess in  
 104 nature spontaneous accomplish buddha samsara-nirvana all lama first-not  
 time at come after  
 105 three-bodies appear to field different three-as arrange is  
 106 dharma-body time when  
 107 light-clear vajra-essence field called  
 108 self-appear enjoyment-complete body time when brahma drum-sound field  
 called  
 109 emanation-body time when great-brahma eon or field called  
 110 this meaning samantabhadra self emanation buddha and  
 111 that blessing by means-of buddha teacher three-times come those and  
 112 sentient-beings realm all exist  
 113 training-field very vast is  
 114 that-also earth water fire wind sky where pervade all great-brahma eon within  
 gather  
 115 then sentient-beings confusion-appear to particle one place even field number  
 measure beyond appear when

116 karma pure appear to buddha activity great various appear and  
 117 again nirvana and  
 118 teaching dwell and  
 119 path accomplish etc higher-realms and liberation bliss-result enjoy to impure  
 to teaching subside and  
 120 lower-realms to appear and  
 121 eon destroy etc bliss-suffer appear various to enjoy is  
 122 dream like is  
 123 thus particle one place even mountains and continents etc fields great appear  
 is  
 124 beings confusion-appear truth in not clear-appear is by means-of valid is  
 125 as said  
 126 arya samadhi king sutra from  
 127 hair-tip extent even buddha many are  
 128 ganga's river sands how-many-all  
 129 victors those fields also that-many  
 130 those characteristics different eon not-same  
 131 hair extent beings five are  
 132 sentient hells and animals realm and  
 133 yama world gods and humans dwell  
 134 mixed not and harm become not  
 135 those places lake and ocean with  
 136 rivers likewise lake and pool and  
 137 mixed not and harm become not  
 138 thus victor's dharma inconceivable  
 139 that place mountains many are  
 140 surrounding sumeru great sumeru and  
 141 btang-zung and btang-zung great and  
 142 'bigs-byed vulture-heap snow mountain  
 143 place there hell-beings unbearable  
 144 hot and very hot experience not-pleasant  
 145 then hell-beings feeling is  
 146 suffering those follow experience make  
 147 that place gods' palaces  
 148 those twelve-leagues pleasant  
 149 gods thousand many even by means-of  
 150 gods joy very bliss experience  
 151 that place buddhas open and

152 world know teaching blaze appear  
 153 that place itself in also dharma subside and  
 154 guide nirvana sound also hear  
 155 humans self house in dream like  
 156 desire qualities to joy intoxicate  
 157 wake after also that desire not see  
 158 that dream is that know  
 159 thus see hear know and distinction understand  
 160 these all not-true dream like  
 161 thus  
 162 thus particle one place world that in appear particles subtle to even  
 sentient-beings field and arrangement immeasurable  
 163 buddha object and wisdom inconceivable enter sutra from  
 164 trichiliocosm gods and humans few-than  
 165 outsiders sage clairvoyance possess one by means-of chariot wheel extent  
 earth extent sentient-beings see that-from more is  
 166 those by means-of trichiliocosm see than shravakas liberation eight from  
 167 meditation person one by means-of chariot wheel extent see more is  
 168 those by means-of trichiliocosm see than bodhisattvas liberation eight from  
 meditation one by means-of chariot wheel extent see more is  
 169 those by means-of trichiliocosm see than  
 170 tathagata's eye by means-of chariot wheel extent earth extent see more said  
 171 thus sky where pervade place in sentient-beings pervade and  
 172 those buddha emanation by means-of pervade after purpose make all also  
 173 some teacher samantabhadra emanation by means-of directly purpose make  
 174 sometimes other-tantra included buddha by means-of purpose make those  
 also

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175 first samantabhadra path show after mind generate cause from arise by  
 means-of  
 176 samantabhadra tantra from purpose make called  
 177 these treatises some in  
 178 buddha from dharma dharma from arya hosts  
 179 thus arise sequence meaning is  
 180 second field this vajradhara by means-of peace obtain manner-to  
 181 some first protector from

182 tantra different sentient-beings mind generate is wish is not valid  
 183 magical vajra from  
 184 first buddha earth buddha  
 185 hero great and destroyer great  
 186 thus and  
 187 this teacher vajradhara  
 188 buddha all before buddha  
 189 thus said and contradict because  
 190 therefore field this beings' purpose for first time samantabhadra self  
 emanation by means-of ordinary-beings mind generate like show after  
 buddha manner and activity great play open is  
 191 this-like manner common sutras from also famous  
 192 father-son meet from  
 193 hero great skillful-means  
 194 sentient-beings completely ripen purpose  
 195 ten-million buddha self  
 196 buddha-as show become even  
 197 still also guide you  
 198 buddha many show make  
 199 thus and  
 200 flower-ornament from  
 201 enlightenment ocean supreme obtain after even  
 202 sentient-beings ocean supreme ripen purpose  
 203 enlightenment mind-generate ocean show make and  
 204 not-diminish conduct ocean time all show  
 205 sugatas emanation that like  
 206 thus said as  
 207 therefore first protector field this tame purpose mind emanation by means-of  
 mind generate manner show that also  
 208 eon good this regarding  
 209 eon immeasurable before field nature arrange called  
 210 buddha flower-beautiful great to gold vajra one offer after mind first  
 enlightenment supreme mind generate  
 211 then birth second in north direction wind move arrange called householder  
 good-give son jewel-garland called become after  
 212 buddha wheel-well-conduct near dwell dharma hear  
 213 then death after bliss intoxicated island lightning-light called son birth  
 brahmin youth good-give called

214 that time buddha good-intelligence to year five between dharma hear and  
 year seven samadhi single to equipoise after  
 215 year seventy-five at jewel precious-heap arrange called mountain peak  
 manifest complete buddha manner show after  
 216 dharma-body meaning eon great one in dwell after  
 217 victor enjoyment-complete body ornament and color wheel self-arise  
 218 light ray spread gather from activity thirty-six tantra self-arise and  
 219 from bindu light abiding abiding as sixty complete-abidings  
 220 buddha-bodies hundreds-of-thousands countless and inexpressible  
 self-appear  
 221 from tongue-faculty those appearing as five-family buddhas light-rays  
 immeasurable radiating-forth all also by means-of self-arisen six letters'  
 sound being proclaimed compassion without activity radiates in ten  
 directions  
 222 from state that very thing buddha vairocana-great body principal-and-retinue  
 countless dharmatā samantabhadra's complete-enjoyment gathering and  
 223 great perfection's body blazes with light  
 224 likewise akshobhya and  
 225 ratnasambhava and  
 226 amitabha and  
 227 amoghasiddhi and so forth individual mandalas-with-retinue countless  
 inexpressible with  
 228 own complete-enjoyment gathering and great perfection's body blazes with  
 light  
 229 at that time lighthouse completely-pure extremely well-arranged  
 upper-chamber dwelling  
 230 teacher completely-pure self-awareness king vairocana gang-chen-tsho called  
 231 all mandalas' lord becoming  
 232 body-speech-mind without making precious teaching's state from unmoving  
 233 non-arising  
 234 non-abiding  
 235 non-taking  
 236 non-rejecting  
 237 non-moving itself self-arisen  
 238 at that time object-to-be-tamed-not tamer precious beautiful retinue assembly  
 hundreds-of-thousands countless also  
 239 own body and  
 240 speech and  
 241 mind and



242 qualities and  
 243 activities itself from radiating and gathering  
 244 thus all appearances upper and  
 245 lower and  
 246 ten directions' world not being  
 247 all completely-pure dense-arrangement blissful-field self-appearance  
 completely-pure self-arisen buddha-field clearly became  
 248 from that very thing's aspect-of-appearance marks-and-characteristics  
 complete vajradhara qualities complete body arising is  
 249 mind generate basis-to vajra offer from arise is  
 250 that also merit pure by means-of body appear nature not  
 251 accumulation pure by means-of  
 252 mind's wisdom great by means-of all-aspects know to conduct is  
 253 thus dharma-body time when place dharma-sphere object-thought pure when  
 254 teacher samantabhadra nature activity all complete make and dwell also  
 255 retinue particle one top on particle number buddhas countless and with  
 teaching actual nature dzogchen dharma-nature vajra whom by means-of  
 uncompounded is  
 256 time dharma-nature to view pure object perfections five dwell  
 257 this time when body speech mind inexhaustible ornament wheel activity  
 thirty-six from  
 258 body outer activity four are  
 259 not-change and  
 260 not-come and  
 261 not-go and  
 262 not-dwell is  
 263 inner four are  
 264 not-appear and  
 265 not-do and  
 266 not-emanate and  
 267 not-gather is  
 268 secret four are  
 269 clear-open and  
 270 even and  
 271 loose and  
 272 direct is  
 273 speech outer activity four are  
 274 express not and

275 show not and  
 276 see not and  
 277 slight not is  
 278 inner four are  
 279 nature and  
 280 pass and  
 281 subject not and  
 282 many not is  
 283 secret four are  
 284 fresh and  
 285 innate and  
 286 natural and  
 287 unaltered is  
 288 mind outer activity four are  
 289 stainless samadhi and  
 290 lion-display samadhi and  
 291 hero-go samadhi and  
 292 wish-fulfilling jewel pinnacle samadhi is  
 293 inner four are  
 294 victory-banner peak play and  
 295 lightning garland and  
 296 wheel great and  
 297 light blaze samadhi is  
 298 secret four are  
 299 mudra bell overwhelm and  
 300 great-blaze equality and  
 301 dharmata all-encompassing and  
 302 self-appearance naturally-arising adornment called samadhi is  
 303 those also meaning-agent activity not is  
 304 qualities essence and skillfulness from arising called activity is  
 305 then enjoyment-complete body self-arising  
 306 former appearance and compassion manner uninterrupted skillfulness play  
 from  
 307 places pure densely arranged  
 308 teacher complete-manifest great-ocean equal-samadhi gesture from  
 lotus-stem born upper-portion and tiny-protuberances those top five-twenty  
 fields layered masses appearing colors forms different water-moon like  
 309 layered masses all infinite vast boundless layered like

310 mutual descent offering-feast arrangement like those in  
 311 five-family buddhas bodies also various enumerable infinite  
 312 lotus-throne center below perfume-water stream infinite in  
 313 sixteen sixteen fields also not layered  
 314 infinite vast jewel-umbrella layered like  
 315 mutual grain-mass layered like those also five-family buddhas etc  
 enumerable  
 316 also light-ray hair pores all from radiating space also fields teachers various  
 boundless measureless enumerable  
 317 thus enjoyment-body field in  
 318 teaching actual speech self-arisen syllables whoever not made teaching all  
 sons together appearing those abide also  
 319 dharmata unchanging time  
 320 enjoyment-complete body speech mind inexhaustible ornament wheel  
 activity thirty-six self-radiating from  
 321 body outer activities four are  
 322 body appearance nature-less obscurations purified  
 323 wisdom-by-means-of face-hand perfected-by-means-of body self-of nature  
 perfect makes  
 324 light-by-means-of face-hand clear-by-means-of self-appearance liberates  
 makes  
 325 discerning-by-means-of face-hand clear-by-means-of knowledge perfect  
 makes  
 326 inside-of four are  
 327 marks thirty two-of appearance-by-means-of body-of quality perfect makes  
 328 signs eighty possess-by-means-of reality perfect makes  
 329 light-rays-of mass emanate-by-means-of special-of quality perfect makes  
 330 face all-direction pervasively resides-by-means-of enjoyment-of  
 characteristic perfect makes  
 331 secret-of four are  
 332 front and back without resides-by-means-of appearance aspect perfect makes  
 333 inside-from look if outside clear-by-means-of empty aspect-of quality perfect  
 makes  
 334 outside-from look if inside clear-by-means-of dual without-of quality perfect  
 makes  
 335 tip directions all-in pervasively resides-by-means-of not-dwelling cessation  
 without-of quality perfect makes  
 336 speech-of outside-of deeds four are

337 self-arisen-of syllable six tongue-from emanate-by-means-of  
 immeasurable-of reality-of deeds perfect makes  
 338 that father-of face-in enters-by-means-of marks without-of dharma-to  
 enjoyment makes  
 339 mother-of space-from emerges-by-means-of non-dual-of reality-to  
 engagement makes  
 340 that same emanate and gather-by-means-of nature without-of deeds perfect  
 makes  
 341 inside-of four are  
 342 self-of nature-by-means-of explained-by-means-of inexpressible-of sound-to  
 control makes  
 343 word not-is-by-means-of speech thought from-beyond-of reality-to  
 enjoyment makes  
 344 meaning understand-as appear-by-means-of non-composite-of reality-to  
 enjoyment makes  
 345 light-rays many face-from emanate-by-means-of disciple and discipliner-of  
 dharma-to enjoyment makes  
 346 secret-of four are  
 347 body-of practice pure-by-means-of self-arisen-of dharma-to engagement  
 makes  
 348 speech-of practice pure-by-means-of outflow without-of dharma-to  
 engagement makes  
 349 mind-of practice pure-by-means-of aspects all know-of wisdom-to enjoyment  
 makes  
 350 face practice pure by-means-of all-knowing dharma to enjoyment make  
 351 mind outer activities four are  
 352 non-appear gathering not-do samadhi by-means-of action and concept-action  
 knowing make  
 353 wisdom view pure samadhi by-means-of equipoise knowing perfect make  
 354 dharmata pure samadhi by-means-of dharma general and self characteristic  
 knowing make  
 355 defilements exhausted samadhi by-means-of pure play perfect make  
 356 inner four are  
 357 mirror-like wisdom by-means-of example to enjoyment make  
 358 sameness by-means-of meaning to enjoyment make  
 359 discriminating by-means-of sense-faculty to enjoyment make  
 360 action accomplished by-means-of dharma separate-from to enjoyment make  
 361 secret four are

362 clarity-emptiness non-dual abiding by-means-of samsara-nirvana two  
 non-dual manifest make  
 363 appearance-emptiness non-dual abiding by-means-of object-wisdom two  
 non-dual make  
 364 awareness-emptiness non-dual abiding by-means-of  
 apprehender-apprehended two non-dual make  
 365 object-mind non-dual abiding by-means-of apprehender-apprehender concept  
 limit cut make  
 366 third emanation-body emanation wheel-turning method is  
 367 then enjoyment-body appearance from emanation-body-to appeared is abodes  
 twelve earth teacher twelve clearly emanated from appeared those are  
 368 perfection five five nature with possessing are  
 369 these time at emanation great three appearance by-means-of also beings to  
 benefit make is  
 370 emanation-body by-means-of disciples place jambu continent this-in  
 371 dharma-body teaching great perfection blessing from self-arisen is jewel  
 hundred one cause from self-born vajra amitayus from now until people those  
 hands filling and  
 372 enjoyment-body teaching self-arisen teaching single-son blessing from  
 self-arisen is jewel hundred one cause from self-born letter book four dharma  
 self-sound renowned and  
 373 emanation-body twelve blessing from self-arisen jewel hundred one cause  
 from whoever not-made self-born body-form beings body equal is  
 374 body speech mind emanation those three whoever not-made fearless  
 375 blessing from self-arisen by-means-of miracles and qualities immeasurable  
 376 whoever meeting appearance self immediately liberate perform activities  
 possessing  
 377 that also mind-support vajra that beings whatever disease pacify wish those  
 disease free from  
 378 desire fulfill and liberation to apply  
 379 speech-support self-arisen letter that and meeting that is  
 380 meeting and sound hearing only by-means-of liberate  
 381 this book written and held also effort without liberating activities exist  
 382 body that whoever meeting body clear light to liberate activities perform  
 383 these wherever exist ask  
 384 body speech mind teaching time by-means-of place different in abide  
 385 that-also amitayus life from thousand buddhas time from body taming  
 teaching is  
 386 year five hundred five thousand three-times exist

387 then life seventy until speech taming teaching is  
 388 year five hundred five thousand one  
 389 then life ten until mind taming teaching is  
 390 year five hundred five thousand one  
 391 life year those interval year that-much exist but time not  
 392 teaching those by-means-of taming year number explained is  
 393 that-also body teaching time vajra that uddiyana land ocean salt taste  
 possessing island in exist  
 394 time light and sound monk miracles possessing emanation countless arise  
 perform  
 395 letter vajra-seat five hundred upper sky dakinis by-means-of hold and abide  
 396 body that and together abide  
 397 speech teaching time at  
 398 vajra malaya mountain hand-vajra abode at yakshas kings by-means-of  
 homage perform  
 399 letter vajra-seat upper sky at dakinis by-means-of hold and abide  
 400 body one place not definite jambudvipa circumambulating  
 401 gods and humans assembly special offering-field making  
 402 time teaching harm arise when  
 403 body from light and  
 404 face from hum and  
 405 eyes from fire arising by-means-of turn-back perform  
 406 mind teaching time at vajra vajra-seat sky at abide  
 407 letter extremely wrathful sage cave at abide  
 408 body thirty-three gods measureless-palace  
 409 hand-vajra house upper-chamber called upper-story at abide  
 410 such three emanations abiding by-means-of jambudvipa others surpass  
 411 abode-types twelve in emanation-body twelve arrived manner is  
 412 vajradhara itself enjoyment-body from emanation-body beings five  
 aggregates purifying for  
 413 complete-abidings five self-nature twelve-times appearing making  
 414 first  
 415 tusita field upper-chamber  
 416 abode complete-abiding flower lotus center at  
 417 teacher complete-abiding youth light supreme unimaginable arrived  
 418 fortunate aeon this thousand buddhas and two bodhisattvas taming  
 demonstration as thousand light-appearance buddhas and two roots  
 surrounded retinue complete-abiding to

419 teaching all root sound thal-gyur tantra  
 420 amitayus life time at taught  
 421 gods son nandishvara and  
 422 sun greatly-illuminating two by-means-of compiler made  
 423 second  
 424 abode complete-abiding world saha in  
 425 teacher youth light akshobhya five-light egg from born  
 426 retinue dakinis hundred-thousand two to  
 427 dharma complete-abiding body-speech-mind-qualities-activities tantras five  
 428 life hundred-million one enduring time at taught  
 429 third is  
 430 abode complete-abiding heat-moisture gathering light surrounded  
 431 teacher complete-abiding fear-protecting mind called  
 432 retinue bodhisattvas hundred-thousand six to  
 433 dharma complete-abiding samsara dong-sprug  
 434 peacock jing-sno  
 435 four-elements exhausted tantras life hundred-thousand time at taught  
 436 fourth is  
 437 abode complete-abiding attachment-arising womb in appearing  
 438 teacher youth play virarati by-means-of  
 439 retinue yakshas and raksha thousand one to  
 440 dharma mind-class root tantras five  
 441 branch tantras six thus eleven life eighty-thousand time at taught  
 442 fifth is  
 443 abode complete-abiding amrapali youth garden in  
 444 teacher sixth vajradhara by-means-of  
 445 retinue buddhas succession seven appearing self-arranged from  
 446 dharma paramitas six  
 447 life seventy-thousand time at taught  
 448 sixth is  
 449 abode complete-abiding meru north direction charnel-ground raurava in  
 450 teacher complete-abiding youth hero power great by-means-of  
 451 retinue complete-abiding bodhisattvas cloud-strength seven and  
 452 dakinis and  
 453 gods and nagas and so forth immeasurable to  
 454 dharma complete-abiding rigpa-rang-shar-great tantra and so forth  
 direct-luminous tantras and  
 455 other also immeasurable life sixty-thousand time at taught

456 seventh is  
 457 abode complete-abiding rakshasa land ruru sound possessing cave in  
 458 teacher sage furious king by-means-of  
 459 retinue rakshasas hundred-million one to  
 460 dharma coarse taming tantras ten and so forth  
 461 life ten-thousand time at taught  
 462 eighth is  
 463 abode complete-abiding gridhrakuta at  
 464 teacher golden-light supreme by-means-of  
 465 retinue noble shravakas countless to  
 466 dharma vinaya thousand immeasurable  
 467 life five-thousand time at taught  
 468 ninth is  
 469 abode complete-abiding mongolian turquoise-eyebrow possessing land  
 470 bodhi-tree under  
 471 teacher love by-means-of play wisdom by-means-of  
 472 retinue bodhisattvas immeasurable to  
 473 dharma sutra-tantra seventh and so forth  
 474 life thousand time at taught  
 475 tenth is  
 476 abode complete-abiding gridhrakuta at  
 477 teacher kashyapa elder by-means-of  
 478 retinue ayusmat nakshatra-prabha and so forth seven to  
 479 dharma sutras and  
 480 kriya and  
 481 text anu and so forth thousand eight  
 482 life five-hundred time at taught  
 483 eleventh is  
 484 abode complete-abiding vajrasana at  
 485 teacher abhisambodhi king by-means-of  
 486 retinue three-family protectors to  
 487 dharma definitive meaning vehicle only  
 488 life three-hundred time at taught  
 489 twelfth is  
 490 abode complete-abiding varanasi and so forth at  
 491 teacher complete-abiding shakymuni by-means-of  
 492 dharma complete-abiding three-baskets and so forth  
 493 retinue complete-abiding shravakas and



494 bodhisattvas and  
 495 gods and  
 496 nagas and so forth to  
 497 time complete-abiding life hundred time at taught  
 498 these also rigpa-rang-shar-great tantra from  
 499 beginningless time occasion  
 500 my jewel precious lost  
 501 jewel lost self-nature by-means-of  
 502 darkness-appearance two interval from came  
 503 conditions four concept impure by-means-of  
 504 tusita upper-chamber land to came  
 505 support lotus pure is  
 506 secret-mantra tantra great teaching established  
 507 near retinue akshobhya  
 508 tantra king thal-gyur taught  
 509 thus and so forth  
 510 atikota great from taught turquoise-script possessing at quoted from also  
 extensively arises  
 511 these also body-speech-mind inexhaustible ornament mandala activities  
 thirty-six from  
 512 body outer activities four are  
 513 suffering river four abandoning regarding  
 514 birth and  
 515 marriage and  
 516 skill competition and  
 517 renunciation and  
 518 alms-giving engaging are  
 519 inner four are  
 520 retinue and enjoyment abandoning regarding  
 521 excellent horse and  
 522 chariot abandoning and  
 523 essence bodhi to going and  
 524 light-rays emanating and  
 525 weapon rain flower transforming are  
 526 secret four are  
 527 teaching final samadhi taming regarding  
 528 austerity performing and

529 meru mountain golden samadhi sound hundred-thousand twenty immediate  
 manifesting and  
 530 precious casket samadhi constantly abiding and  
 531 vajra-like samadhi by-means-of bodhi are  
 532 speech outer activities four are  
 533 sutra section  
 534 verse intoned  
 535 prophecy  
 536 gatha section four  
 537 inner four are  
 538 extremely extensive  
 539 birth stories  
 540 origin saying  
 541 thus arising four  
 542 secret four are  
 543 udana  
 544 avadana  
 545 nipata teaching  
 546 marvelous dharma are  
 547 mind outer activities four are  
 548 suranga  
 549 jewel crest  
 550 vichara  
 551 casket samadhi  
 552 inner four are  
 553 all objects entering  
 554 manifest appearance  
 555 ushnisha jewel  
 556 banner peak completely-arranged samadhi  
 557 secret four are  
 558 pure movement  
 559 profound appearance  
 560 jewel lamp  
 561 supreme good samadhi  
 562 thus emanation-body and  
 563 enjoyment-body and  
 564 dharma-body to summarized activities hundred eight appearing is  
 565 vajradhara qualities complete self-nature one activity called

566 these victor intention by-means-of transmitted succession called  
 567 vajradhara one time different arriving only from  
 568 intention or tantra one gathered called  
 569 thus later arriving fortunate-aeon guides emanations different although  
 essence vajradhara this itself self-nature one is  
 570 incidentally vidyadhara sign transmitted and  
 571 person ear transmitted succession is  
 572 individual biography and history great itself understand  
 573 these teacher and teaching descent manner well explained  
 574 treasury supreme vehicle from  
 575 arisen manner established sequence chapter first  
 576 thus tamer teacher history shown from  
 577 now teacher that where tames abode definite shown from

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578 first field and container-contained sequence explained is  
 579 thus vajradhara qualities complete self-nature bodhi from  
 580 dharma-body from enjoyment-body abiding  
 581 five-family bodies from  
 582 fields immeasurable arrangement from  
 583 center vairocana ornamented essence supporting fields countless from  
 584 padma jewel top twenty-five stacked appearing thirteenth at saha this abides  
 585 this upper-lower and directions-interval luminosity jewel ornamented fields  
 thirteen exist  
 586 sound thal-gyur from  
 587 fields thirteen types to  
 588 this from world below at is  
 589 thalba-dyang called  
 590 extent immeasurable extremely beautiful  
 591 cause and condition and nature and  
 592 teacher teaching that retinue  
 593 above and below and directions-intervals in  
 594 small and delightful arrangement well-ornamented  
 595 then world six below at  
 596 thalba-dzin called is  
 597 wheel shape completely pure

598 teacher teaching truth itself  
 599 ornamented arrangement second is  
 600 this from world three right at  
 601 thalba-kyob called is  
 602 mothers by completely ornamented  
 603 light and color definitively clear  
 604 teacher teaching vinaya field  
 605 individual karma and marks possessing  
 606 then world six above  
 607 thalba-brdal called is  
 608 lotus blossom shape resembling  
 609 extremely expansive evenly hollow  
 610 various lights blazing colors  
 611 white red appearance shimmering  
 612 coarse form images not appearing  
 613 teacher teaching abhidharma extensive  
 614 completing aeon thal called  
 615 this from world above also  
 616 nineteen beyond further above  
 617 thalwa drum called  
 618 extremely vast delightful  
 619 jewel fragments various from  
 620 definitely ornamented heaped manner  
 621 teacher teaching prajnaparamita and yogacara  
 622 skull garlands arrangement  
 623 this from world northeast intermediate  
 624 thalwa current called is  
 625 stupa shape terraced beautiful  
 626 arrangement five by completely ornamented  
 627 sounds various emerging basis  
 628 teacher teaching dependent arising  
 629 above that twenty-one at  
 630 called utterly pervasive thal  
 631 perception pure nature  
 632 outer and inner without completely pure appearing  
 633 teacher teaching arising revealing  
 634 causal condition pervading action

635 this from world south-east left  
 636 world khams six passed at  
 637 Thal-ba's sound called is  
 638 protector benefit-by-means-of completely surrounded  
 639 victory-banner umbrella and-so-forth by-means-of raised  
 640 flowers various rain and smell  
 641 teacher itself and teaching toin  
 642 beautiful-maker reflection assembly by-means-of surrounded  
 643 bliss play arising  
 644 this from world south-west right  
 645 six passed below from Thal-ba's wind  
 646 moving and moving by-means-of intermediate-space into  
 647 mutual moving and hovering and  
 648 moving fromfrom-out-of sounds arise  
 649 teacher's teaching wind by-means-of moves  
 650 five-possessing entering three is  
 651 that top thirteen stacked at  
 652 jewel Thal-ba called is  
 653 auspicious sun by-means-of adorned  
 654 desire qualities by-means-of adorned  
 655 miraculous letters lines beautiful  
 656 teacher's teaching reflection complete  
 657 lda-ldi lotus's eyes by-means-of beautiful  
 658 this from west-north interval's top  
 659 world khams six is  
 660 taming Thal-ba called is  
 661 offering complete goddess within  
 662 light by-means-of filled and sandalwood smell  
 663 teacher's teaching portion-equal  
 664 sixteen years possessing beautiful form  
 665 extremely young by-means-of surrounded  
 666 that below world nine at  
 667 dung-ldan Thal-ba's deity called  
 668 faith and protecting smell by-means-of intoxicated  
 669 turbulent and extremely blazing light

670 extremely glowing by-means-of agitated  
 671 teacher itself and teaching and  
 672 that's retinue and enjoyment complete  
 673 this from world six is  
 674 star Thal-ba called is  
 675 wheel stacked's nature is  
 676 five and nine by-means-of completely stacked  
 677 dawn water-spouts by-means-of adorned  
 678 thunder sound lightning red tongues emit  
 679 teacher's teaching scripture by-means-of surrounded  
 680 light-arising garland naga's lineage  
 681 directions and intervals all illuminating  
 682 thus  
 683 that also twenty-five stacked lotus aton abiding's also directions-intervals  
 upper-lower all into fields countless upper-lower directions-intervals  
 pervading exist  
 684 stars scattered like  
 685 thus from fields immeasurable  
 686 Sahā this's sequence explained is  
 687 that itself from  
 688 external elements wind from also  
 689 space's khams and connected is  
 690 that water that above earth  
 691 extent breadth thick equal  
 692 countless four and hundred-thousand one  
 693 one is that's four portion empty  
 694 continents arrangement and Meru and  
 695 wishing-tree and jewel with  
 696 sun moon individual gods and  
 697 ocean great's method by-means-of surrounded  
 698 mountain ranges and water ranges and  
 699 jewels seven by-means-of definitely surrounded  
 700 internal andformless first from  
 701 form's khams luminosity is  
 702 distance desire's khams into also  
 703 moon stainless and  
 704 sun greatly-illuminating from  
 705 world khams expanded is

706 Paranirmitavaśavartin and-so-forth upper sequence  
 707 then asuras abodes  
 708 continents four's humans sequence  
 709 kleśas self withby-means-of  
 710 lower realms abodes sequence arisen  
 711 thus and  
 712 from Pearl-garland tantra  
 713 sky wind supports that water  
 714 hundred-thousand eleven by-means-of  
 715 round coiled itself arisen  
 716 milk from cream arisen like  
 717 earth hundred-thousand twelve  
 718 wind's number hundred-thousand  
 719 wind gathering and contracting and  
 720 pulling and lifting  
 721 water pervading and holding and  
 722 ripening and three  
 723 earth rubbing subtle and  
 724 coarse itself and three  
 725 churned down became like  
 726 mountains among mountain king is  
 727 terraces four and peaks great and  
 728 play-lakes and mountains seven  
 729 continents and surrounding arisen  
 730 three-thousand and-so-forth khams are  
 731 desire and form and formless by-means-of  
 732 khams three that supporting  
 733 non-existing anything without and  
 734 consciousness slight without's  
 735 formless khams that from arisen  
 736 abode pure and-so-forth embodied  
 737 upper from below drops manner  
 738 Akanistha and-so-forth desire  
 739 gods and asuras humans are  
 740 high that from abodes three  
 741 animals pretas hell and  
 742 beings these birth four  
 743 that also fortunate-aeon first's humans

744 form and beauty marks-characteristics possessing  
 745 own-light radiance by-means-of body pervaded  
 746 desire-food and-so-forth merit food  
 747 beings' life also eighty-thousand  
 748 male and female faculties without  
 749 then from delusion's cause two  
 750 desire and-so-forth kleśas  
 751 gradually coarse itself became  
 752 faculties and-so-forth gates that  
 753 merit exhausted reason light and-so-forth decrease  
 754 then sequence earth oil and  
 755 rice and-so-forth food eat  
 756 thus and-so-forth taught thus  
 757 here that's meaning slightly definite shown is  
 758 common sūtras and treatises from known and  
 759 uncommon tantra-sections from measure and arrangement much taught  
 although  
 760 here unsurpassed vehicle Vajra-peak like explained  
 761 Ati-koṭa-great from arising like entity abiding's meaning not-mistaken  
 established is  
 762 Brahma-great's field's category included space into  
 763 Gang-chen-tsho's hand's lotus's center's layers three-thousand twenty-five  
 stacked abiding fields are  
 764 basis and essence flower by-means-of ornamented field called  
 765 that's inside from thirteenth heart glorious center's middle abiding  
 secret-mantra vajra-vehicle's field Sahā's world this's arrangement toin  
 766 fortunate-aeon first arising  
 767 middle abiding  
 768 end destroying  
 769 finally emptying four knowing from  
 770 first arising container and  
 771 essence's sequence two's first container arising's sequence is  
 772 this's side previously arisen world empty from intermediate fortunate-aeon  
 twenty passed's below  
 773 elements seed's portion not-clear color five arising-possible space empty into  
 774 upper direction formless's khams called consciousness grasping's  
 object-possessor arising elements seed's portion with arisen from drops  
 manner essences upper-arisen like



775 lower direction container's sequence caitya's terrace like below arising's  
 manner is  
 776 container-contained first arising that time  
 777 lower basis completely mind joy called space color white white light  
 possessing  
 778 extremely white terrace appearance into  
 779 three-thousand's world this supporting seed E triangle clear space arisen  
 780 space that from wind pervading entering protecting called seed A-UM called  
 sound three-times proclaimed from  
 781 variously-stopping wind called  
 782 mouse-striped breath merely rises-and  
 783 sky in mist or cloud-mass like gathered from  
 784 various-vajra-cross shape similar navel at yaM by-means-of marked-and  
 785 wind's goddess four wind's banner holding  
 786 color various light blazing-and  
 787 wind's element green Indra-ni-la form similar  
 788 vast and height in thick formed-and  
 789 eon until not-rising and raising power demonstrating to  
 790 vajra-cross tip four from iron sow four flung exist  
 791 wind that's depth to league hundred-thousand one and thousand eight  
 792 width to hundred-thousand four and hundred-thousand sixty formed  
 793 that from water water thoroughly-established named forms  
 794 upper sky in gold essence possessing cloud gathered from  
 795 years seven to rain stream fell from  
 796 clear and not-moving turbid not water shape round moon full form similar to  
 797 water goddess dancing countless and with formed depth to league  
 hundred-thousand eleven and thousand twenty  
 798 width to league hundred-thousand three and thousand five formed  
 799 that from intermediate eon one at wind mandala below from  
 800 stopping-doing wind named thoroughly-pressing sound with possessing arose  
 from  
 801 lower sky from upward floating-and roaring sound arose-and  
 802 wind and water etc. upward moved all one-to mixed from  
 803 water above milk on cream formed like gold ground league five-thousand to  
 formed  
 804 that above forming-doing earth earth named atom countless spread from  
 measure five-thousand to formed  
 805 that above time earth fire named atom countless spread by-means-of league  
 hundred-thousand two to formed

806 that from separating-doing wind named  
 807 ocean from waves arisen like arisen from  
 808 upper sky from wind atom countless fell-and  
 809 example-as space in snow fell like  
 810 that itself league hundred-thousand one to formed  
 811 that above hollow-making earth sky named turquoise radiance like blue is  
 812 sky from sky atom countless fell by-means-of  
 813 that plural one to gathered-and  
 814 nature doing action by-means-of  
 815 ocean on silk formed like  
 816 expanded and flat even  
 817 shape four-cornered  
 818 corner four from earth goddess four gold vase four holding by-means-of  
 holding-and  
 819 side four naga-son powerful four by-means-of held  
 820 that also height to league hundred-thousand four and ten-thousand one  
 821 elements mandala these also  
 822 stupa tier like one on one supported formed  
 823 sutra from these between-between sky also upper league measure that-much  
 res interval demarcated explained  
 824 vajra-peak world-arrangement from  
 825 water and earth between in also sky mind-protecting named  
 826 league five-thousand by-means-of raised center in fire mandala depth to  
 league thousand one and  
 827 width to hundred-thousand five  
 828 color red light possessing  
 829 elements common ripening-doing action as exist said  
 830 that also earth water by-means-of pervaded action did is  
 831 beings action distinction showing  
 832 earth fire by-means-of ripened did is  
 833 beings body color clear  
 834 earth wind by-means-of atom made did is  
 835 beings sense-powers complete-doing make  
 836 earth sky by-means-of aperture opened action did is  
 837 beings mind abiding-doing make  
 838 earth earth by-means-of pressed did is  
 839 beings action and merit showing-doing make  
 840 these vessel by-means-of essence to benefit named

841 that from again below from ripening action wind named  
 842 shape and color gold wheel spokes thousand empty like  
 843 nature by-means-of moved power possessing arose-and  
 844 earth and water mandala all stirred from  
 845 example-as milk or curd churned from butter arisen like  
 846 dust impurity gold to went heavy by-means-of depth to went ground base to  
 formed  
 847 clear above to floated from center Meru league hundred-thousand and six  
 ten-thousand upward elevated  
 848 downward gold ground to-also that-much inserted  
 849 combined if league three-hundred-thousand twenty-thousand  
 850 tantra some from  
 851 downward league ten-thousand and four-thousand inserted said-also  
 explained  
 852 Meru that east silver from formed  
 853 south baiDUr+ya  
 854 west pad+ma rA ga  
 855 north gold from formed by-means-of direction sky radiance also these with  
 harmonious is  
 856 Meru that also gold ground from how-much elevated half league  
 eighty-thousand below water submerged  
 857 above half below to tier four stacked remain lower wind tier turquoise vajra  
 possessing named turquoise vajra inserted  
 858 that also width to league eighty-thousand water with distance equal  
 859 Meru from outward thousand sixteen elevated  
 860 height three-times all equal-and  
 861 summit from one of upward league thousand ten ten exist  
 862 tier two is  
 863 that above water from formed tier lotus variously-stacked named  
 864 crystal nature light blazing  
 865 Meru from league thousand eight outward elevated  
 866 that above in tier third wheel variously-stacked named gold from formed  
 867 Meru from league thousand four outward elevated  
 868 that above in tier fourth jewel light-blazing named  
 869 coral from formed fire light like red radiating by-means-of  
 870 beings action by-means-of rain fall and not-fall limit showing-doing make  
 871 Meru from league two-thousand outward elevated

872 these outer in sporting lake seven and gold mountain seven by-means-of  
 all-directions four corner circling mountain seven  
 873 inside from sequence as  
 874 yoke-holder and  
 875 plow-arrow-holder and  
 876 acacia-possessing and  
 877 beautiful-to-see and  
 878 horse-ear and  
 879 prostrate and  
 880 rim-holder water-interval from upward surpassing's portion is  
 881 yojana forty-thousand and  
 882 twenty-thousand and  
 883 five-thousand and  
 884 two-thousand five-hundred and  
 885 thousand and half and three-hundred and  
 886 six-hundred twenty-five  
 887 width in is  
 888 individual portion from how-much surpassing that-much each exists  
 889 these interval in lakes eight surrounding exist  
 890 nagas great eight eon playing outer-playing's lake called  
 891 play-lake first's width yojana thousand eighty

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892 second and-so-forth half-half decreasing is  
 893 depth three-times equal exists  
 894 external surrounding great is  
 895 iron from made  
 896 yoke-holder and height-difference equal  
 897 some from  
 898 rim-holder mountain and equal said  
 899 external ocean's directions four individual's width yojana hundred-thousand  
 two-thousand twenty-thousand in abides  
 900 continents from east Pūrvavideha crescent-shape protrusion outward-showing  
 yojana three-hundred fifty  
 901 sides other three-thousand two-thousand in exists and  
 902 body and

903 Videha two by-means-of right and left supporting main half-half  
 904 Jambudvīpa southern abiding's sides long three two-thousand two-thousand  
 905 short outward-showing yojana half and four  
 906 right Deha and  
 907 left other Deha two are  
 908 main half-half  
 909 west Godānīya circular surrounding yojana seven-thousand five-hundred  
 910 right Videha and  
 911 left Kuru two also that half-half  
 912 north Uttarakuru square's sides four two-thousand thousand  
 913 right Uttarakuru and  
 914 left Uttarakuru's moons two are that half-half  
 915 these interval in beings abode specifically explained inexpressible although  
 916 coarse merely summarize if  
 917 lower-realms and higher-realms two from  
 918 lower-realms first hell is  
 919 snow-mountain ti se below from downward to league twenty-thousand  
 920 twenty-thousand measured at yama-soothed etc. hot hell eight and  
 921 bubble possessing etc. cold hell eight periphery complete to exist  
 922 occasional ones earth water fire wind various in definite not exist and  
 923 neighboring ones eight groups two surrounding in exist  
 924 pretas king capital below league five-hundred passed at root place exist and  
 925 branches gods-humans world in-also exist  
 926 animals also ocean in dwelling great-ocean in extent merely exist and  
 927 scattered gods-humans land in-also exist  
 928 demigods Meru water-level below hollow space in exist and  
 929 gods Meru tier above to above progressively exist  
 930 that-also mountain seven to great-king four class of gods city and  
 931 pleasure-groves countless and  
 932 particularly yaksha great golden-foot and  
 933 powerful and  
 934 entering-existence and  
 935 glory splendor and  
 936 mountain-raising and  
 937 supreme-existence and seven of house stacked individual surrounding city  
 and with possessing by-means-of  
 jambu-continent human-disease and  
 animal-disease and

938 weapons and  
 939 famine eon send and good-bad make-do  
 940 these surrounding in paralyzing-doing mother-goddess seven dwell  
 by-means-of action individual to control-doing is  
 941 lake eight in naga-king eight palace exist  
 942 naga eight are  
 943 joyful and  
 944 near-joyful and  
 945 horse-basis and  
 946 releasing-holding and  
 947 possessing-splendor and  
 948 land-guarding and  
 949 great-black and  
 950 e la leaves  
 951 these jambu-continent rain great and  
 952 small etc. action near showing-doing make  
 953 Meru tier corner four in  
 954 raising-time yaksha extremely powerful four palace exist  
 955 these by-means-of four-seasons individual sequence summer rain fall and  
 956 autumn grain and  
 957 flower ripening and  
 958 winter cold and  
 959 spring warm to ripening action do  
 960 that also wind goddess four etc. beings these are  
 961 essence beings common from most elevated is  
 962 common action from accomplished  
 963 existence action beings named  
 964 that also first world formed and equal and  
 965 end destroyed and also equal by-means-of life eon for abiding named  
 966 demigods root place Meru hollow space in exist also  
 967 gods to competing like splendor and good-fortune possessing rich  
 968 that also gold ground above demigods city gold possessing jewel various  
 from formed center in  
 969 Indra palace instruction possessing and  
 970 assembly-place good-wealth and  
 971 direction pleasure-grove good joy and  
 972 great-joy and  
 973 universal-joy-park and

974 | joy universal-joy-park  
 975 | ground name also that with similar and  
 976 | tree chief tsi tri pa and  
 977 | flat-stone extremely good and  
 978 | horse chief swift named exist  
 979 | enjoyment joy  
 980 | tree and  
 981 | grove and  
 982 | horse and  
 983 | elephant great and  
 984 | clothes and  
 985 | wealth and  
 986 | nectar drink etc. also countless  
 987 | desire-gods place also six from  
 988 | great-king four mountain seven surrounding and eight  
 989 | sun moon planet star and nine  
 990 | continent four center snow-mountain and  
 991 | grove and  
 992 | city etc. various place and ten in enjoy  
 993 | tier four in also exist  
 994 | tier first hand in screen holding god and  
 995 | second to flower garland holding god and  
 996 | third to honey-wine by-means-of always intoxicated god and

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997 | second to flower garland holding gods and

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998 | third to honey wine by perpetually intoxicated gods and

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999 | fourth to directions four elevated-born and  
 1000 | eyes not-good and

1001 hearing son and  
 1002 land-guarding individual surrounding and with dwell  
 1003 these palace surrounding and  
 1004 pleasure-grove good plural also  
 1005 gold ground expanded to sandalwood water by-means-of sprinkled and  
 1006 gods flower mandAra knee-down to covered to  
 1007 lake good flower by-means-of filled water level equal to exist etc. by-means-  
 of beautiful  
 1008 sun measureless-palace league fifty-one by-means-of below base fire-crystal  
 from formed and  
 1009 moon water-crystal from self-arisen  
 1010 above gold and silver fence by-means-of surrounded and  
 1011 jewel four tower and  
 1012 gods city by-means-of adorned  
 1013 moon league fifty to  
 1014 star great league eighteen and quarter one  
 1015 medium seventeen from two between to  
 1016 small league one above gods city and with and  
 1017 day each continent four nature by-means-of circling miracle possessing  
 1018 gold copper water-crystal iron four any from formed  
 1019 league forty-thousand sky in floating and light-rays as radiate is  
 1020 center mountain king spontaneously-arisen above thirty-three place exist  
 1021 city and  
 1022 grove and  
 1023 ground and  
 1024 tree and  
 1025 assembly-place good and five from  
 1026 city to Indra palace surrounding  
 1027 common city see beautiful  
 1028 intermediate place three from  
 1029 center completely-victorious palace  
 1030 side each to league hundred fifty  
 1031 see beautiful from league half and five upward elevated  
 1032 story eight to house stacked seven in room seven seven by-means-of adorned  
 1033 that direction four in chariot various-possessing named pleasure-grove four  
 exist  
 1034 each in-also jewel tree and  
 1035 bird and



1036 lake many by-means-of beautiful  
 1037 gods clothes and  
 1038 music and  
 1039 nectar and  
 1040 jewel various net by-means-of joined and  
 1041 gods son and daughter song and cymbals play by-means-of fill exist  
 1042 common see-happy is  
 1043 that outside at cyclic-existence jewel various mansion arrangements various  
 beautifully appearance each measure four four thousand five hundred height  
 half and three exceed  
 1044 inside ground and street see happy and mind pleasing four-seasons flower  
 rain fall and together  
 1045 city outside jewel seven wall seven by-means-of surrounded interval  
 falling-water completely fill  
 1046 lotus etc. flower group expand and bird-voice sweetly proclaim when  
 1047 jewel boat flying and together exist  
 1048 interval city is Meru peak interval four mansion five hundred god city  
 decorate four exist interval plain wall measure five by-means-of connected  
 when  
 1049 yaksha hand vajra four-siblings god race dwell  
 1050 garden is see happy from direction four measure twenty twenty calculate  
 when exist  
 1051 east at chariot various park pond and cloth and chariot etc. by-means-of  
 decorated  
 1052 south at rough-change park battle wage when armor hard various arise  
 1053 west at enjoyment mix park near enjoy enjoyment measure without  
 1054 north at everywhere joy park sorrow all from free and arrangement brilliant  
 joy many by-means-of beautiful  
 1055 those also width measure two hundred fifty shape good and see happy  
 1056 those inside ground all gold sand spread and  
 1057 jewel various flower bed by-means-of filled interval interval lake and pond  
 etc. by-means-of decorated  
 1058 garden those outside ground also those and name same flower and pond  
 many by-means-of decorated and  
 1059 direction equal make measure is park four and similar is  
 1060 tree is north-east at complete gather burst called root measure five down to  
 reach and  
 1061 upward hundred exceed branch umbrella like spread circumference measure  
 fifty curl and

1062 jewel net and  
 1063 god cloth hang  
 1064 that near at jewel armonig-like rock slab white width measure fifty top Indra  
 throne and flower rain fall exist  
 1065 see happy south-west measure half and four at  
 1066 god assembly-place dharma good all from round ground place jewel tree and  
 wall by-means-of surrounded  
 1067 width in three hundred and circumference nine hundred middle Indra throne  
 and gods seat arrange exist  
 1068 sky to relying measureless house desire and form in dwell those is above  
 from above to planets stars spread like exist those of  
 1069 size measure two double by-means-of large and  
 1070 interval sky those is Jambu continent from below place to reach only exist  
 1071 Jambu continent from thirty three interval to measure eighty thousand exist is  
 1072 thirty three from free war interval sky in exist like know by  
 1073 thus attach and-yet interval eon one in vessel world this empty nature beings  
 from free is  
 1074 mountain and hill those to tree and  
 1075 grass and  
 1076 flower kind different many exist  
 1077 valley each those also forest and  
 1078 thicket continent to dwell and  
 1079 sky from rain fell by-means-of jewel tree etc. expand become  
 1080 then essence attach manner is above step like  
 1081 that time nectar rain fell by-means-of ground to vapor release and  
 1082 jewel tree various lotus nature ripen make and  
 1083 upper world existence beings wind goddesses four and  
 1084 waters goddesses dance doing many and  
 1085 nagas sons power possessing four their mind entering from  
 1086 padmas speech sound directions all radiating sound by-means-of summoned  
 when  
 1087 previous formless ripened consciousness held nature abiding seeds latency  
 abiding those manifest awakened  
 1088 consciousness samādhi emanation body accomplished  
 1089 own appearance completely-piercing-through arisen by-means-of body  
 portion without not is  
 1090 subtle mind and  
 1091 coarse flesh blood and  
 1092 clear light body three whichever not-established existing also not not's reason

1093 existence non-existence realms and khams called  
 1094 samādhi completely-emanating body that itself also part existing appears  
 1095 part without appears reason also existence non-existence called  
 1096 realms these field this peak Padma completely-arranged sky supporting abide  
 1097 these from immeasurable expanded  
 1098 samādhi peaceful own-light and bliss-joy engaging Sūraṅgama called  
 samādhi in abide  
 1099 that under mind completely-play wheel-possessing called sky gold vajra great  
 one upward arose  
 1100 light-rays immeasurable radiating extremely beautiful and heroic manner  
 possessing delusion from upper realms those sky samādhi emanation body  
 by-means-of going by-means-of  
 1101 vajra seeing that to beautifully seeing reason Sūraṅgama samādhi called  
 1102 that time emanation vajra that mind extremely moved by-means-of  
 1103 realms those nature from arisen realm that to  
 1104 some drop-like surpassing cast  
 1105 upper Sūraṅgama samādhi from lapsed  
 1106 what also not said from  
 1107 above from perception only to exist and  
 1108 other what also not exist dwell that from  
 1109 beings measure without expand and what also not exist called also say  
 1110 slightly not exist called also say  
 1111 that also concentration appearance good is  
 1112 concentration good from arise must when  
 1113 below to increasingly bad go by-means-of that appearance from arise body  
 emanation also above from body size small and  
 1114 light brilliance also small what also not exist called low deny sound as label  
 and  
 1115 above appearance from arise and increase by-means-of ayatana called  
 1116 afflictions manifest move not and  
 1117 subtle latency in dwell  
 1118 these jewel box called concentration in dwell  
 1119 this like vehicle common from arrangement noble tenet is  
 1120 existence beings mind enter from beings expand and connect when  
 1121 now also space awareness unproven that move by-means-of beings  
 adventitious confusion arise exist  
 1122 secret essence from  
 1123 e ma ho sugata heart from

1124 self thought karma emanation  
 1125 called and  
 1126 condense from  
 1127 conditions gather when karma confusion wheel arise  
 1128 called  
 1129 this beings new birth like and-yet  
 1130 new born not is  
 1131 awareness to equal endow ignorance together born space part that to  
 obscuration is  
 1132 condition adventitious by-means-of actual clear make only from first pure  
 later confusion not and  
 1133 space called elements sound express cause  
 1134 then measure thousand thirty below at  
 1135 mind activity various play called sky to  
 1136 wheel measure without extend and one to one meet sound self arise exist  
 1137 there above beings those concentration calm abiding direction one to go from  
 1138 below to some fall and  
 1139 one to one consciousness only from  
 1140 beings those many expand by-means-of  
 1141 consciousness without end  
 1142 form object  
 1143 wheel enter  
 1144 consciousness only to self-as conceive only end know exceed  
 1145 condense thing not exist  
 1146 those from arise from beings form without end expand is  
 1147 consciousness without end ayatana called  
 1148 those also above from life measure short and  
 1149 body size small light not clear is  
 1150 concentration low is  
 1151 that also merit power decline cause  
 1152 that below measure thousand two at  
 1153 cloud great various play called sky to  
 1154 concentration self appearance to arise cloud color various mass heap pervade  
 and  
 1155 consciousness expand from beings measure without expand  
 1156 then sky without end ayatana called  
 1157 thus form without four from  
 1158 peak existence eon great eighty thousand last

1159 what also not exist by-means-of eon great sixty thousand  
 1160 consciousness by-means-of eon great forty thousand  
 1161 sky without end eon great twenty last is  
 1162 body appearance by-means-of form without and contradict think when not  
 contradict  
 1163 meditation god like appearance light form without by-means-of  
 consciousness only dwell and  
 1164 desire god human like arise flesh blood body not exist by-means-of  
 consciousness object to actual not conceive dwell and  
 1165 preta like move mind form not exist by-means-of  
 1166 consciousness inside to clear and  
 1167 hell like experience contact suffering body not exist by-means-of  
 1168 concentration joy bliss state in dwell consciousness that also  
 1169 merit share equal fruit peak concentration part four to self nature emanation  
 appearance body or form below from see not manifest and self place and  
 above from see only exist is  
 1170 mother middle from also  
 1171 that time desire and form and  
 1172 form without in dwell gods also hand at flower hold from tathagata to  
 worship do called and  
 1173 commentary short from also  
 1174 god race all near come and called by-means-of also establish  
 1175 then form realm to expand manner is  
 1176 sky without end from below to measure thousand twenty pass when  
 1177 jewel ornament various arrange called sky outside inside not exist light five  
 clearly appear to above consciousness mass expand one become by-means-of  
 1178 light mouth eye ear possess everywhere clearly measure without expand  
 1179 wind power by-means-of move and fly and hover etcetera do  
 1180 that also above form without to compare from below is and  
 1181 below desire form all above in exist and-yet below not is by-means-of below  
 not called below not or form possess all peak at exist by-means-of below not  
 called  
 1182 that also ayatana limitless four concentration consciousness emanation body  
 eye consciousness common see not from difference distinguish  
 1183 this is consciousness clear to outside light body become by-means-of picture  
 form or rainbow form like  
 1184 body measure thousand six thousand  
 1185 life also interval eon thousand six thousand last

1186 that below those sky interval before show like Jambu continent from below  
 place to measure what exist calculate by-means-of understand by  
 1187 below not from below interval to calculate when  
 1188 jewel deep blue by-means-of various ornament called sky to  
 1189 above beings consciousness latency some fall from  
 1190 beings measure without expand is  
 1191 extremely see called one by see when joy exceed cause  
 1192 body size measure eight thousand  
 1193 life also interval eon thousand eight last  
 1194 that below at jewel supreme beauty called sky to  
 1195 above from expand from beings measure without appearance to  
 1196 excellent appearance called below from exceed become mark measure cause  
 1197 these body measure four thousand life also interval eon four thousand last  
 1198 that below to jewel hair fine sky to above from consciousness some near  
 expand by-means-of beings many expand is not sorrow called  
 1199 joy bliss appearance arise those to sorrow not exist cause  
 1200 body measure two thousand  
 1201 life interval eon two last  
 1202 that below to jewel crystal house pile called sky to  
 1203 not great called beings arise  
 1204 appearance to desire attachment not great cause  
 1205 life interval eon one last and  
 1206 body size measure thousand exist  
 1207 thus place class five those is afflictions trace some not exist by-means-of pure  
 class god five called noble place other five  
 1208 ordinary being place other three above is that below to jewel supreme beauty  
 various spread called sky to not great god some fall from expand is  
 1209 fruit great called merit share equal virtue fruit great from establish cause  
 1210 body size measure five hundred life interval eon five hundred last  
 1211 that below at jewel kali color beautiful by-means-of various ornament called  
 sky exist  
 1212 fruit great god some dot manner cut from expand those to  
 1213 merit born called before merit much accumulate from arise cause  
 1214 body measure two hundred fifty life also interval eon that much  
 1215 that below at jewel cloud various thick called sky exist  
 1216 merit born beings cut from cloud without light called beings measure without  
 expand  
 1217 that also slow gentle warm measure possess

1218 cloud without sun form like is by-means-of that sound called  
 1219 body measure hundred twenty five life also interval eon that much last  
 1220 that below at jewel light various emit called sky to cloud without from cut  
 virtue increase called beings those  
 1221 virtue root expand from arise by-means-of  
 1222 body measure sixty four life also interval eon that much last  
 1223 that below at jewel Indra from various ornament called sky to  
 1224 above from cut from beings to measure without virtue called  
 1225 virtue root measure without from establish cause  
 1226 body measure thirty two life also interval eon that much  
 1227 some from virtue increase above to measure without virtue say also exist  
 1228 that below at jewel patangkaling by-means-of various ornament called sky to  
 1229 above from expand virtue small called gods those  
 1230 that also above from virtue fruit small in dwell by-means-of that sound called  
 1231 body measure sixteen life also interval eon that much  
 1232 that below at jewel kekeru various ornament called sky to  
 1233 above from expand light clear body to light clear cause  
 1234 body measure eight life also interval eon eight  
 1235 that below at jewel glory pile called sky to  
 1236 above from expand measure without light body light to measure without  
 by-means-of that sound called  
 1237 body measure four life also interval eon four  
 1238 that below at jewel brave light called sky to  
 1239 above from expand is light small called  
 1240 body light above from small cause that sound called  
 1241 body measure two life also interval eon two last  
 1242 that below at jewel keruja called sky to above from expand brahma great  
 beings exist  
 1243 that also desire fault from brahma by-means-of that sound called  
 1244 body measure half and two life also interval eon that much last  
 1245 that below at jewel samika called sky to brahma great from some cut is  
 1246 brahma before recite  
 1247 those before at speech recite do one exist by-means-of that sound called  
 1248 body measure one life also interval eon one to last  
 1249 that below at jewel sikata called sky to above from cut by-means-of brahma  
 called  
 1250 that also virtue action to brahma-like dwell by-means-of that sound called  
 1251 body measure half life also interval eon half last

1252 then desire realm to two from  
 1253 god race six first is  
 1254 that below at wish fulfilling tree jewel greatly expand called sky to brahma  
 beings some expand is  
 1255 before accumulate excellence from fall from other emanation power do called  
 beings measure without expand  
 1256 that also body and enjoyment abundance other from emanation appear to  
 power by-means-of that sound  
 1257 other what by know when god wish fulfilling and self emanation other to  
 appear by-means-of  
 1258 body league half and two life human year thousand six hundred to day one to  
 calculate own year sixteen thousand last  
 1259 that below to wish fulfilling tree see beautiful called sky to  
 1260 above from fall is emanation joy  
 1261 that also body light from son hundred or thousand or measure without  
 emanation from play joy do by-means-of that sound  
 1262 body league one and four part bow length five hundred and hundred twenty  
 five  
 1263 life human year eight hundred to day one to calculate own year thousand  
 eight last  
 1264 that below to wish fulfilling tree eye beautiful called sky to  
 1265 emanation joy from expand joy possess joy bliss supreme dharma to dwell  
 cause  
 1266 body league one bow length five hundred  
 1267 life human year four hundred to day one to calculate own year four thousand  
 last  
 1268 that below to wish fulfilling tree mind change called sky to  
 1269 upper from fallen by-means-of Thab-bral called  
 1270 asuras and conflict free reason  
 1271 body leagues four three bow-lengths three-hundred seventy-five  
 1272 life human-years two-hundred day one calculated own-years two-thousand  
 enduring  
 1273 that below wishing-tree completely-surrounded decorated ground on  
 1274 limit without from fallen realm expanded by-means-of thirty-three  
 1275 elephant great steadfast gold heads thirty-two turquoise head one and roots  
 three power and near-power exercise or  
 1276 separate and necklace blazing and so forth abodes thirty-three in  
 1277 powers thirty-three activities that called  
 1278 body leagues four portion two bow-lengths two-hundred fifty



1279 life human-years hundred day one calculated own-years thousand one  
 enduring  
 1280 that below sun moon planets stars appearing abode Meru peak and  
 yoke-holder and so forth basis on thirty-three from expanded realms to  
 Great-king types four called  
 1281 continents four individual's lords born power control protect reason  
 1282 body leagues four portion one  
 1283 bow-lengths hundred twenty-five exists  
 1284 life human-years fifty day one calculated own-years five-hundred enduring  
 1285 these desire-gods types six  
 1286 asuras types four from  
 1287 life glory god type thirty-three body and life equal and  
 1288 power great yakṣa type Great-king four body and life and enjoyment equal  
 and  
 1289 fierce nāga type nāgas equal and  
 1290 killer rākṣasa type pretas accord and  
 1291 cruel māra type cloth-beautiful type and so forth are  
 1292 paranirmitavaśavartin and enjoyment type equal and  
 1293 life thirty three like  
 1294 then demon class also god class to include from titan class four only  
 1295 then human to expand is  
 1296 first Jambu continent merit excellent ground this to light clear from god son  
 two lotus to miraculous birth expand explain  
 1297 that also four great king up-to beings form that below to light clear from god  
 son two Jambu continent this to fall is sun greatly illuminate and  
 1298 moon stainless  
 1299 then appearance all greatly beautiful light lotus measure without to  
 1300 those two mind greatly move from  
 1301 space seed part manifest become condition to arise by-means-of  
 1302 miraculous birth god son some expand  
 1303 those also each-other see when joy and light appearance greatly clear miracle  
 by-means-of activity is  
 1304 beings those go when also sky to go  
 1305 sit when also sky to sit  
 1306 food as meditation what joy bliss to dwell  
 1307 body to light rays group measure without extend and go to wish only  
 by-means-of where think that to go and  
 1308 life year also measure without last  
 1309 afflictions manifest move what also not exist

1310 tantra some from joy possess from expand explain  
 1311 some from four great king from expand explain  
 1312 intention is first chief those two light clear from fall is and  
 1313 that below to joy possess and  
 1314 four great king and  
 1315 above other from also fall from here miraculous birth is by-means-of all view  
 contradict not know by  
 1316 that time eon first that place name is joy possess pile called  
 1317 what cause when  
 1318 appearance light enjoyment thought by-means-of not conceive and  
 1319 awareness concentration joy bliss measure without cause  
 1320 that time beings those tame teacher sixth vajra holder  
 1321 light lotus greatly beautiful petal thousand possess cavity wide and large to  
 miraculous birth manner to come  
 1322 that also gaze form three by-means-of beings to gaze by-means-of above  
 from expand god son sun greatly illuminate and  
 1323 moon stain without arise is  
 1324 means and wisdom rely by-means-of beings tame teacher arise sign  
 1325 that time lotus petal each top at buddha and cause similar each come is  
 1326 eon this to buddha thousand arise sign  
 1327 then appearance tame eye by-means-of lotus to gaze by-means-of sky from  
 arise hot cold self sound proclaim  
 1328 not appear dark called sound three times arise from  
 1329 beings those also human called seize  
 1330 that time body flesh etcetera flesh blood become is not and  
 1331 occasion to above light rely by-means-of clearly appear and sense five and  
 limb and color and ayatana etcetera greatly beautiful exist and-yet  
 1332 male and female called different is not  
 1333 that time sky light star sixty four appear is great perfection dharma  
 enumeration hundred sixty four arise before sign to arise  
 1334 that inside from also beautiful and bright seventeen is  
 1335 extremely secret supreme tantra seventeen arise sign  
 1336 then emptiness that awareness form all know eye by-means-of show and  
 taming object to gaze from  
 1337 teaching all to early sound thalgyur root tantra great say  
 1338 this time at beings life year measure without and body cubit thirty two exist  
 1339 then gradually decline is  
 1340 then beings also many expand

1341 life also gradually decline  
 1342 body light etcetera also fade  
 1343 merit also small go and  
 1344 previous action power by-means-of afflictions latency arose and splendor and  
 majesty low became  
 1345 this time at east body-elevated continent in-also god from human to increased  
 and  
 1346 miraculously-born from many increased  
 1347 that from north sound-not-heard to-also human increased and  
 1348 west cow-enjoyment to-also human increased  
 1349 that reason human plural sequence first Jambu continent in arisen by-means-  
 of action ground named famous  
 1350 that from beings these joy-bliss latency distracted by-means-of life year also  
 hundred-million to reached went land name world-not-endurable named  
 1351 that time beings these also light egg from born and  
 1352 light human fathom seven to clear by-means-of sky in go and  
 1353 food to elements essence eat and  
 1354 clothes without naked became by-means-of stain attached wash lake good  
 also exist became  
 1355 these also nature by-means-of virtue ten to engage merely  
 1356 that from previous action power by-means-of life also gradually decreased  
 1357 light and merit also degenerated became  
 1358 land name heat-moisture gathered light by-means-of gathered named  
 1359 that time at elements hot by-means-of heat made cool by-means-of cause and  
 condition to became beings all tree sap from heat-moisture birth to became  
 1360 this time at life year also hundred-thousand to reached and food to tree fruit  
 eat  
 1361 clothes to tree-leaf good wear and  
 1362 human each birth and tree each arisen  
 1363 male-female sense-power not-yet-opened  
 1364 one to one see if joy and touch if pleasure merely  
 1365 that from merit gradually decreased and  
 1366 life year also eighty-thousand to reached time at  
 1367 land name attachment-arising womb in appearance named  
 1368 beings these afflictions manifest move arose of beginning made and  
 1369 action power by-means-of male-female sense-power aperture open merely  
 became  
 1370 one to one look and touch and laugh desire arose and beings also womb from  
 born from many increased

1371 this time at light self-clear merely to food clothes tree on enjoy and  
 desire-satisfying cow and sensible horse also exist  
 1372 that from merit decreased and  
 1373 afflictions anger arose by-means-of one by-means-of one killing action  
 by-means-of before qualities plural submerged and  
 1374 look and laugh and touch from many increased all also earth on finger-fourth  
 not-touching to go and  
 1375 food to earth fat essence good honey taste like eat and tree-fiber soft plural  
 clothes to wear  
 1376 this time at light also dim became and thoroughly not-clear and  
 1377 form vitality youth also before by-means-of not-beautiful  
 1378 that from long after human some earth essence that when desire merely to  
 not-taken day and month and year storing did all by-means-of that good said  
 imitate from evening from  
 1379 between there famine and darkness time year many arose  
 1380 that from beings common merit from sky in sun arisen light arisen and  
 1381 here near here far said not-sit by-means-of  
 1382 sun named near benefit-doing name famous  
 1383 that from that set and night named  
 1384 darkness cleared hope from  
 1385 moon also that with similar arisen from  
 1386 this also that companion sit said moon famous  
 1387 that time at moon also night entire heat possessing to arisen to  
 1388 beings most this cool become wish by-means-of  
 1389 heat not cool became  
 1390 again some very cool by-means-of tormented endured not  
 1391 this from not-cool become said speak by-means-of moon that waxing waning  
 became  
 1392 that time at not-plowed self-grown grain sA-lu field inside day-seed inside  
 grow and evening-seed evening grow food to enjoy by-means-of  
 1393 body radiance power possessing and sense-power aperture-joining desire  
 engage time at  
 1394 some stick and club and earth and stone plural threw time at shame from  
 1395 tree and stone etc. by-means-of supported time at  
 1396 nectar rain fell thatch covered by-means-of  
 1397 house to early thatch-house round named arisen  
 1398 that from grain field to storing do made by-means-of few became not-born  
 time at  
 1399 pride possessing one this until I control said division made time at

1400 all by-means-of that like do made by-means-of merit small plural field bad  
 by-means-of not-survived from  
 1401 other to steal by-means-of afflictions desire and anger and delusion and pride  
 and jealousy all complete and  
 1402 action power by-means-of that also submerged  
 1403 this time at family good one grain remainder share distribute made by-means-  
 of  
 1404 self fortune cut all satisfied from  
 1405 king to appointed by-means-of many by-means-of honored king named  
 arisen  
 1406 that from tree hollow by-means-of mountain to dug field-hoe slightly struck  
 from grain early ripening arisen  
 1407 that from field action much did and  
 1408 village and country and  
 1409 city countless arose and  
 1410 Jambu continent this chicken spread measure merely city by-means-of filled  
 by-means-of prosperity spread  
 1411 harvest good  
 1412 people and human many by-means-of filled arose  
 1413 that from lower-realms how formed manner is  
 1414 human basis on three-poisons action accumulated power by-means-of arose  
 and  
 1415 anger action especially accumulated and hell lord to birth person one first  
 unrelenting place to Yama king born time at  
 1416 that surrounding action accumulated bird and dog and hell-guard many and  
 1417 hell suffering to actually engage sentient-beings many also arose  
 1418 that from hot hell eight all and  
 1419 that periphery complete if cold hell eight  
 1420 instant vicinity and also arose  
 1421 then desire excess action preta and  
 1422 delusion excess animals in individually ripened and attached  
 1423 these life measure also type various from

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1424 first hot hells eight Reviving human-years fifty Great-king four day one made  
 days thirty month one

1425	months twelve year one calculated years five-hundred Reviving day one
	calculated own-years five-hundred enduring
1426	likewise thirty-three years thousand Kālakāñja day one calculated own-years
	thousand and
1427	Samghāta two-thousand Samghāta day one made own-years two-thousand
	and
1428	Tuṣita four-thousand Raurava day one calculated own-years four-thousand
	and
1429	Nirmanarati eight-thousand Mahāraurava day one made own-years
	eight-thousand and
1430	Paranirmitavaśavartin years sixteen-thousand Pratāpana day one calculated
	own-years sixteen-thousand and
1431	Mahātāpana intermediate-ages half and
1432	Avīci intermediate-age one suffering long engaging
1433	Arbuda and Arbudanirbheda and
1434	Aṭaṭa and
1435	Hahava and
1436	Huhuva and
1437	Utpala-like splitting and
1438	Padma-like splitting and
1439	Mahāpadma-like splitting
1440	cold hells eight life measure
1441	Kosala load hundred capacity sesame husked sesame single grain each
	arising and
1442	human-years hundred passed increasing sesame husking exhausted when
	Arbuda life exhausted becomes
1443	remaining twenty-times long is known
1444	preta life human-years hundred day one calculated own-years five-hundred
	enduring
1445	animals not-definite
1446	nagas great eight and so forth intermediate-age each enduring also exists
1447	bee etc. instant flourish day merely cannot also exist
1448	thus eon first form begin from
1449	unrelenting to being one hell suffering experience birth to birth until formed
	eon named
1450	vessel essence sequence by-means-of three-thousand this simultaneous to
	formed
1451	that also continent four Meru brahma between empty thousand first foremost
	world

1452 that thousand to thousand second intermediate world  
 1453 that thousand to thousand three great-thousand great world  
 1454 this in Meru etc. ten-million hundred-hundred dwell  
 1455 these form duration intermediate eon twenty exist  
 1456 that from abiding intermediate eon twenty is  
 1457 decrease one and  
 1458 increase-decrease eighteen and  
 1459 increase one manner three from first is  
 1460 life year measureless from eighty-thousand until year two-hundred each-one  
 decrease  
 1461 eighty-thousand from ten until hundred by-means-of year each decrease  
 1462 second is

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1463 ten complete from some life-killing abandoned by-means-of that time life  
 year twenty to increase  
 1464 likewise not-given taking abandoned by-means-of forty and  
 1465 misconduct abandoned by-means-of hundred and  
 1466 divisive-speech abandoned by-means-of two-hundred and  
 1467 idle-speech abandoned by-means-of five-hundred and  
 1468 harsh-speech abandoned by-means-of thousand and  
 1469 covetousness abandoned by-means-of two-thousand and  
 1470 harmful-intent abandoned by-means-of ten-thousand and  
 1471 wrong-view abandoned by-means-of twenty-thousand and  
 1472 ignorant desire to attachment abandoned by-means-of forty-thousand and  
 1473 wrong dharma practice abandoned by-means-of eighty-thousand became  
 1474 life increase like form and enjoyment also increase and  
 1475 prosperous and spread  
 1476 that from again section each decrease and increase eighteen intermediate gap  
 eighteen named  
 1477 third upward increase one is  
 1478 intermediate gap complete after calculation custom similar from  
 1479 countless endure to went suddenly like decrease not-begin long named  
 1480 these between beings plural merit light from pleasure and  
 1481 virtue and  
 1482 buddha and

1483 dharma and  
 1484 sangha and  
 1485 completely-white dharma enumeration countless dwell and  
 1486 merit not from  
 1487 suffering and wrong direction to go and  
 1488 perverted teacher and  
 1489 philosophical-view enumeration and  
 1490 action and afflictions etc. and  
 1491 beings six and  
 1492 birth four and  
 1493 individual light object and  
 1494 enjoyment and  
 1495 pleasure-pain variously to light to engage is  
 1496 that from destruction intermediate eon twenty is  
 1497 abiding complete from change light arisen is  
 1498 that also essence destroy intermediate eon nineteen  
 1499 vessel destroy one twenty pass  
 1500 beings destroy-manner is  
 1501 hell place this forest new to birth not-become from begin  
 1502 land this hell and preta and animal plural old plural life transferred  
 1503 new not-born empty time-at lower-realms destroyed  
 1504 that also misdeed performed by-means-of new to lower-realms to birth  
 certain this in exist these land other lower-realms to go here not-born empty  
 is  
 1505 that from humans destroy is life year also gradually decrease from life year  
 ten to disease eon by-means-of die and  
 1506 weapon and famine by-means-of harm eon small three passed from  
 1507 Jambu continent this to human one other-to-any not-taught by-means-of  
 concentration two obtained and  
 1508 that from arose from seclusion arisen joy this extremely bliss said speak from  
 1509 effortless all by-means-of heard and equipoise by-means-of accomplished  
 from light-god to born and  
 1510 Jambu continent empty like  
 1511 body-elevated continent and cow-enjoyment also that-like became  
 1512 sound-not-heard plural thirty-three to born and  
 1513 that from great-king four from great-brahma to until likewise  
 1514 vessel destroy is sky sun one that extremely hot arisen by-means-of grass tree  
 plural burned



1515 two arisen by-means-of river stream and pond plural dried  
 1516 three arisen by-means-of river stream great plural dried  
 1517 four arisen by-means-of lake never-warm dried  
 1518 five arisen by-means-of ocean great dried  
 1519 six arisen by-means-of land great snow-mountain and with dried  
 1520 seven arisen by-means-of spontaneously-arisen mountain seven etc.  
 ten-million hundred all burned and  
 1521 blazing fire-flame swirling from  
 1522 below gold ground hell place to reached  
 1523 above brahma world between blaze thoroughly blaze  
 1524 all thoroughly blaze by-means-of ash merely also not seven-times burn  
 1525 sun seven and blaze seven fire seven  
 1526 that from below base clear pure water disturbed and scattered by-means-of  
 concentration two extent seven-times pervaded by-means-of  
 1527 salt water to dissolved like measureless palace and with destroyed  
 1528 that water seven  
 1529 that from below base wind vajra-cross arose and all all scattered by-means-of  
 concentration three below destroyed and sky one to became  
 1530 thus form abiding destruction after sky nature one to empty  
 1531 that also common vehicle from that likewise similar intermediate eon  
 twenty-eight-ten to great-eon one regarded  
 1532 pure birth aging sick dying four inner form destroy empty and join and  
 1533 result-transmission from  
 1534 meaning destroy and form and  
 1535 abiding itself and empty  
 1536 birth and aging and sick and die  
 1537 existence illusion-wheel itself to  
 1538 said and join  
 1539 that also first measureless from end ten between first final gap and with  
 twenty to  
 1540 upward birth downward decrease that-much only not-decrease end ten to  
 1541 disease and weapon and famine eon small each exist and  
 1542 end is  
 1543 that-from vessel essence all destroy  
 1544 that-also abiding destroy empty three-to  
 1545 common not-of vehicle this-to intermediate eon sixty sixty equal equal-by-  
 means-of hundred-and eighty-to duration-of eon first named  
 1546 duration-of eon hundred-and eighty-to intermediate eon second named

1547 intermediate eon hundred-and eighty-to eon great one named regarded is  
 1548 these also result-transmission from  
 1549 time-of change this like  
 1550 first measureless from  
 1551 end ten-of between-to  
 1552 upward birth and downward decrease  
 1553 disease and famine weapon and  
 1554 eon-small three-by-means-of interval joined-from  
 1555 sixty are finish-from again  
 1556 fire-by-means-of seven-and water-by-means-of seven  
 1557 thus fourteen complete-from  
 1558 remainder wind-by-means-of destroy is  
 1559 thus sixty-to abiding-and  
 1560 destroy-of duration also that-much-from  
 1561 sixty-of between empty-to abide  
 1562 thus hundred-and eighty-from  
 1563 duration-of eon first regarded  
 1564 thus hundred-and eighty-to  
 1565 intermediate eon second  
 1566 thus joined that-much-from  
 1567 eon great one is  
 1568 said  
 1569 these-of manner spread-of definite-and with is  
 1570 wish-fulfilling-tree spread-of tantra-from extensively said like  
 1571 Supreme-Vehicle Treasury from  
 1572 vessel-and essence-of world explained is chapter two  
 1573 thus disciple vessel essence-of sequence shown-from  
 1574 now vajra-of place three these element-in exist-of dharma-of aggregates etc.-  
 of enumeration distinction is  
 1575 Sun-Moon-Union tantra from  
 1576 element-plural and aggregates and  
 1577 sense-source-plural and sense-power and  
 1578 object-and duration-possessing awareness-plural  
 1579 how abiding definite do  
 1580 said-of meaning-to five are  
 1581 object element-of joy

1582 basis-aggregatesgrammar-marker">-genitive  
 essence  
 1583 form sense-sourcegrammar-marker">-genitive  
 distinction  
 1584 grasper sense-powergrammar-marker">-genitive  
 nature  
 1585 object and object-possessorgrammar-marker">-genitive  
 form  
 1586 first is  
 1587 many and vastgrammar-marker">-genitive  
 meaning-by-means-of element named  
 1588 divided-if  
 1589 outer object-by-means-of gathered and  
 1590 inner mind-by-means-of gathered two from  
 1591 first is  
 1592 elements five are  
 1593 form-possessing producing abiding and  
 1594 destroygrammar-marker">-genitive  
 cause condition and basis and nature doing is  
 1595 that also earthgrammar-marker">-genitive  
 characteristic itself firm and solid  
 1596 watergrammar-marker">-genitive  
 characteristic moist and wet  
 1597 firegrammar-marker">-genitive  
 characteristic hot and burn  
 1598 windgrammar-marker">-genitive  
 characteristic move and raise  
 1599 spacegrammar-marker">-genitive  
 characteristic vast and aperture open  
 1600 these-by-means-of vessel essence producing holding  
 1601 that itself-from outer object-by-means-of gatheredgrammar-marker">-  
 genitive  
 element five are  
 1602 earthgrammar-marker">-genitive  
 element-by-means-of bodygrammar-marker">-genitive basis  
 producing-by-means-of element

1603 watergrammar-marker">-genitive  
 element-by-means-of name-to hold-doing-by-means-of element  
 1604 firegrammar-marker">-genitive  
 element-by-means-of object-plural ripen-doing make-by-means-of  
 element  
 1605 windgrammar-marker">-genitive  
 element-by-means-of movegrammar-marker">-genitive world all  
 rely-doing-by-means-of element  
 1606 spacegrammar-marker">-genitive  
 element-by-means-of sense-power-plural hold-doing make-by-means-of  
 element said  
 1607 inner mind-by-means-of gatheredgrammar-marker">-genitive  
 element vessel and essence-to appear two from  
 1608 vessel action-by-means-of accumulated-by-means-of object like appear  
 1609 divided-if  
 1610 outer object appear mindgrammar-marker">-genitive  
 delusion-from arose and  
 1611 inner mind appear power-from nature-to arose two are  
 1612 first is object appear mindgrammar-marker">-genitive  
 latency dream like  
 1613 divided-if  
 1614 desiregrammar-marker">-genitive  
 object continent four etc. and  
 1615 formgrammar-marker">-genitive  
 object light five self-clear rainbow like and  
 1616 formlessgrammar-marker">-genitive  
 object concentration self-emanated other-to not-appear-plural  
 1617 Sun-Moon-Union from  
 1618 inner mind-by-means-of gatheredgrammar-marker">-genitive  
 element-to two are  
 1619 beings gather-doing vesselgrammar-marker">-genitive  
 element and  
 1620 mind itself-from arosegrammar-marker">-genitive  
 element itself  
 1621 vesselgrammar-marker">-genitive  
 element is  
 1622 beings mindfulness basis vast-from arosegrammar-marker">-genitive  
 formgrammar-marker">-genitive element and

1623 mindfulness excess from arisen formlessgrammar-marker">-genitive  
 element and  
 1624 mindfulness separate holding from arisen desiregrammar-marker">-genitive  
 element thus said  
 1625 second inner mind appearance-potency from self-nature arise is  
 1626 awareness existing that-to obscuring self-potency ignorance alaya and  
 1627 that-to supporting alaya consciousnessgrammar-marker">-genitive  
 mind and  
 1628 mind and faculties gates fivegrammar-marker">-genitive  
 knowing arisen is  
 1629 gold ground Tal-tree grown branches and flowers and leaves arisen like  
 1630 this dividing object and  
 1631 faculty-cognition  
 1632 feeling three-to  
 1633 object occasion here knowing sixgrammar-marker">-genitive  
 previous mere knowing now object designated thus faculty-basis  
 sixgrammar-marker">-genitive name from expressed is  
 1634 faculty-basis also eye etc.grammar-marker">-genitive  
 basisgrammar-marker">-genitive sound-by-means-of understanding  
 expressed thus knowing eye etc.grammar-marker">-genitive element-to  
 designated six  
 1635 faculty-cognition is  
 1636 eye etc.grammar-marker">-genitive  
 now knowing six  
 1637 feeling is  
 1638 future portion type six  
 1639 object whatever consciousness enters although  
 1640 previous knowing six whichever continuum existing object called  
 1641 that itself moment-by-means-of that's nature holding nowgrammar-marker">-  
 genitive  
 knowing is  
 1642 that's after pleasure pain neutral whichever feeling gathering  
 contactgrammar-marker">-genitive  
 feeling called  
 1643 that-also object and knowing gathering from that's nature feelinggrammar-  
 marker">-genitive  
 reason  
 1644 thus six-group three from types eighteen dividing  
 1645 that itself from

1646 mind itself from arisen element is  
 1647 knowing self-clear portion from arisen eyegrammar-marker">-genitive  
 element and  
 1648 knowing single-pointed from arisen eargrammar-marker">-genitive  
 element and  
 1649 knowing limitless from arisen nosegrammar-marker">-genitive  
 element and  
 1650 knowings one gathering from arisen tonguegrammar-marker">-genitive  
 element and  
 1651 knowing all entering from arisen mindgrammar-marker">-genitive  
 element and  
 1652 knowings basis making from arisen bodygrammar-marker">-genitive  
 element and  
 1653 name and color hold-by-means-of thus eyegrammar-marker">-genitive  
 consciousnessgrammar-marker">-genitive element and  
 1654 accomplishedgrammar-marker">-genitive  
 action hold-doing eargrammar-marker">-genitive  
 consciousnessgrammar-marker">-genitive element and  
 1655 other follow hold-doing nosegrammar-marker">-genitive  
 consciousnessgrammar-marker">-genitive element and  
 1656 object actual experience-doing tonguegrammar-marker">-genitive  
 consciousnessgrammar-marker">-genitive element and  
 1657 object and objectless all-to pervade-doing mindgrammar-marker">-genitive  
 consciousnessgrammar-marker">-genitive element and  
 1658 allgrammar-marker">-genitive  
 meaning gather-doing make-by-means-of bodygrammar-marker">-  
 genitive consciousnessgrammar-marker">-genitive element and  
 1659 object-plural-to mistaken understand hold-and object accomplish-by-  
 means-of eye-by-means-of gather-and contactgrammar-marker">-genitive  
 element and  
 1660 ear mind hold-and disperse accomplish-doing make-by-means-of ear-by-  
 means-of gather-and contactgrammar-marker">-genitive  
 element and  
 1661 superior knowing plural one-to gather-and other-by-means-of mind  
 attract-doing make-by-means-of nose-by-means-of gather-and  
 contactgrammar-marker">-genitive  
 element and

1662 what-by-means-of object-plural follow hold-and near take-by-means-of  
tongue-by-means-of gather-and contactgrammar-marker">-genitive  
element and

1663 mindfulness all one-to gather-and object all-to enter-by-means-of mind-by-  
means-of gather-and contactgrammar-marker">-genitive  
element and

1664 coarse many plural hold-and arise plural gather-by-means-of body-by-  
means-of gather-and contactgrammar-marker">-genitive  
element

1665 thatgrammar-marker">-genitive  
reason element these plural also object hold-doing make is

1666 that also delusion itself inner-to holdgrammar-marker">-genitive  
part-from arose said

1667 second basis aggregatesgrammar-marker">-genitive  
nature gather-and heap like assembled one-to becamegrammar-marker">-  
genitive part-from aggregate named

1668 divided-if

1669 thought with-possessive aggregate and

1670 thought not-possessive aggregate two from

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1671 first is

1672 contaminated worldly individual ordinary-beinggrammar-marker">-genitive  
aggregate five are

1673 destroy-and destroy suitable formgrammar-marker">-genitive  
aggregate and

1674 experience-and desire became feelinggrammar-marker">-genitive  
aggregate and

1675 move-and object-to enter perceptiongrammar-marker">-genitive  
aggregate and

1676 do-and latency etc. compositional-factorsgrammar-marker">-genitive  
aggregate and

1677 know-and object-to make consciousnessgrammar-marker">-genitive  
aggregate is

1678 thought not-possessive aggregate is

1679 noble world transcended pluralgrammar-marker">-genitive  
 individual selfgrammar-marker">-genitive awarenessgrammar-marker">-  
 genitive part-to abiding five are  
 1680 calm-abiding and insightgrammar-marker">-genitive  
 nature concentrationgrammar-marker">-genitive aggregate and  
 1681 individual individualgrammar-marker">-genitive  
 afflictions-from liberated wisdomgrammar-marker">-genitive aggregate  
 and  
 1682 self and generalgrammar-marker">-genitive  
 nature see wisdomgrammar-marker">-genitive aggregate and  
 1683 staingrammar-marker">-genitive  
 direction-from completely-pure disciplinegrammar-marker">-genitive  
 aggregate and  
 1684 elaboration and thought-from liberated completely-liberationgrammar-  
 marker">-genitive  
 aggregate  
 1685 these-genitive-also training-path-by-means-of gathered plural-abandon  
 above-to proceed merely part-from abandon-shouldgrammar-marker">-  
 genitive  
 direction-to moistened  
 1686 not-traininggrammar-marker">-genitive  
 timegrammar-marker">-genitive quality is that like not  
 1687 one-to liberatedgrammar-marker">-genitive  
 time aggregate named name-to-also not abide  
 1688 aggregate plural-from completely completely-liberated said arisegrammar-  
 marker">-genitive  
 reason direction one-to speak-even contradiction not know should  
 1689 as Sun-Moon-Orifice from  
 1690 aggregate plural this like  
 1691 thought-by-means-of obscuredgrammar-marker">-genitive  
 aggregate and  
 1692 thought plural nature-by-means-of not-existgrammar-marker">-genitive  
 aggregate  
 1693 thought-by-means-of obscuredgrammar-marker">-genitive  
 aggregate is  
 1694 this like  
 1695 object all one-to gather-and accomplished-by-means-of formgrammar-  
 marker">-genitive  
 aggregate and



1696 experience all one-to gather-by-means-of feelinggrammar-marker">-genitive  
 aggregate and  
 1697 sense-power pluralgrammar-marker">-genitive  
 hold one-to gather-by-means-of perceptiongrammar-marker">-genitive  
 aggregate and  
 1698 subtle afflictions plural gather-by-means-of compositional-factorsgrammar-  
 marker">-genitive  
 aggregate and  
 1699 awareness all gather-by-means-of consciousnessgrammar-marker">-genitive  
 aggregate  
 1700 not-thoughtgrammar-marker">-genitive  
 aggregate is this like  
 1701 concentration all gather-by-means-of concentrationgrammar-marker">-  
 genitive  
 aggregate and  
 1702 awareness itself outflow exhaustedgrammar-marker">-genitive  
 reason completely-liberation wisdomgrammar-marker">-genitive  
 aggregate and  
 1703 that itselfgrammar-marker">-genitive  
 meaning birthless-to appear-by-means-of wisdomgrammar-marker">-  
 genitive aggregate and  
 1704 stain plural obvious-to clean-upgrammar-marker">-genitive  
 reason disciplinegrammar-marker">-genitive aggregate and  
 1705 concept all from-beyondgrammar-marker">-genitive  
 reason completely-liberationgrammar-marker">-genitive aggregate so  
 1706 three nature-aspects sense-sourcesgrammar-marker">-genitive  
 distinction is  
 1707 what which what-from arise-and spread becomes sense-sources called  
 1708 divided-if  
 1709 objectgrammar-marker">-genitive  
 nature-from own moment outer portion continuum-and grasping-agent  
 knowing two arise-and spread do eye grasping object form etc. six and  
 1710 knowinggrammar-marker">-genitive  
 nature-from moment outer portion-from arise-and object-to spread  
 capable-from arose form-to form-as knowing eye consciousness etc. six  
 te  
 1711 sense-sources twelve-in residing is  
 1712 also that very from  
 1713 sense-sources two te

1714 grasped sense-source and  
 1715 grasper sense-source do  
 1716 that also form-to perception-as think-and  
 1717 sound-to perception-as think-and  
 1718 odor-to perception-as think-and  
 1719 taste-to perception-as think-and  
 1720 phenomena-to perception-as think-and  
 1721 touch-to perception-as think-and  
 1722 eye grasping portion and  
 1723 ear grasping portion and  
 1724 nose grasping portion and  
 1725 tongue grasping portion and  
 1726 mind grasping portion and  
 1727 body grasping portion te twelve so so  
 1728 four grasping-agent faculty essence is  
 1729 object grasp from power-doinggrammar-marker">-genitive  
 faculty called  
 1730 divided-if form-possessing first portion-from arise-and  
 1731 wisdom portion-from arise-and two from

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1732 first is  
 1733 coarse aggregate form-possessing first own-condition-from arise  
 1734 form-to grasp capable-as produce eye faculty etc. five  
 1735 knowing first form-possessing own-condition-from arise mind faculty-and  
 six go  
 1736 second is  
 1737 object-to engage capable-from arise knowing portion te  
 1738 faith etc. nature six go  
 1739 also Sun-Moon Union from  
 1740 faculty is two te  
 1741 formgrammar-marker">-genitive  
 portion from arisen faculty and  
 1742 wisdomgrammar-marker">-genitive  
 portion from arisen faculty is

1743 formgrammar-marker">-genitive  
 portion from arisen faculty is six te  
 1744 coarse earth portion hold eye faculty and  
 1745 move wind portion hold ear faculty and  
 1746 gather water portion hold nose faculty and  
 1747 ripen fire portion hold tongue faculty and  
 1748 pervade space portion hold mind faculty and  
 1749 gather various portion hold body faculty  
 1750 wisdomgrammar-marker">-genitive  
 portion from arisen faculty is six te  
 1751 mind completely-afflict faith faculty and  
 1752 mind completely-sharp portion from arisen effort faculty and  
 1753 without-interruption word-meaning hold mindfulness faculty and  
 1754 dharmata emptiness manifest produce appropriation faculty and  
 1755 viewgrammar-marker">-genitive  
 meaning appropriate wisdom faculty and  
 1756 non-conceptual meaning near produce mind completely-peaceful faculty so  
 1757 five object and object-possessorgrammar-marker">-genitive  
 type is  
 1758 grasp and graspgrammar-marker">-genitive  
 type arise  
 1759 divided grasp object entity appear phenomenongrammar-marker">-genitive  
 portion and  
 1760 thatgrammar-marker">-genitive  
 self-nature empty dharmatagrammar-marker">-genitive portion  
 1761 object and object not object-possessor cognition  
 1762 that also object appear although extreme-grasp all free and  
 1763 object appear not expression beyondgrammar-marker">-genitive  
 cognition supreme  
 1764 previous that itself from  
 1765 object two are  
 1766 entitygrammar-marker">-genitive  
 object and  
 1767 emptinessgrammar-marker">-genitive  
 object  
 1768 entitygrammar-marker">-genitive  
 object this like  
 1769 form and

1770 sound and  
 1771 smell and  
 1772 taste and  
 1773 dharma and  
 1774 touch-to appear and  
 1775 element great four appear and  
 1776 entergrammar-marker">-genitive  
 condition different appear are  
 1777 emptygrammar-marker">-genitive  
 object is  
 1778 emptiness all and  
 1779 extreme-graspgrammar-marker">-genitive  
 cognition all free  
 1780 object not two are  
 1781 extreme beyond and  
 1782 view from beyond is  
 1783 extreme from beyond called is  
 1784 entity all to self not-grasp is  
 1785 view from beyond called is  
 1786 expressible not called thus  
 1787 thus types divisions are  
 1788 illusion and dream like entity appear itself not-established  
 1789 essence by-means-of empty and non-exist clear-appeargrammar-marker">-  
 genitive  
 delusion-appear only  
 1790 mind itself self-arise wisdomgrammar-marker">-genitive  
 essence ignorance from arise and  
 1791 essence obscuring arise  
 1792 these delusion-appear cleared when  
 1793 stainless luminosity manifest become called  
 1794 now these action and kleśa produced self-nature action and kleśa  
 itselfgrammar-marker">-genitive  
 face support abide  
 1795 that also incorrect conceptions consciousness groups six or seven alaya with  
 supporting that itself self-arise wisdom mindgrammar-marker">-genitive  
 thusness self-nature completely-pure in abide  
 1796 that whatever not-abide thus self-arise wisdom called  
 1797 Uttara-tantra from

1798	earth water wind in
1799	wind space excellently abide
1800	space wind and water and
1801	earthgrammar-marker">-genitive element in abide not
1802	thus aggregates elements faculties
1803	action and kleśa rely
1804	action and kleśa correct not
1805	mental-activity constantly abide
1806	incorrect mental-activity
1807	mindgrammar-marker">-genitive pure excellently abide
1808	mindgrammar-marker">-genitive self-nature phenomena
1809	all also abide not
1810	thus
1811	that from white and
1812	black and
1813	mixed three or
1814	merit and
1815	non-merit and
1816	immovable action three
1817	meritgrammar-marker">-genitive action is
1818	occasion here saṃsāragrammar-marker">-genitive pleasure-result produce ten-virtue and so forth merit compatible are
1819	non-merit is
1820	non-virtue ten and ānantaryas five and so forth
1821	immovable is
1822	element uppergrammar-marker">-genitive field produce action other not-move result produce reason
1823	kleśa six are
1824	Sun-Moon Union from
1825	affliction is six te
1826	ignorance called base confusion conceptgrammar-marker">-genitive portion grasp is
1827	delusion wisdomgrammar-marker">-genitive portion from confused is

1828 hatred generate stagegrammar-marker">-genitive  
 portion from confused is  
 1829 pride viewgrammar-marker">-genitive  
 portion from confused is  
 1830 attachment appeargrammar-marker">-genitive  
 portion from confused is  
 1831 jealousy not-realize effect confused is  
 1832 those etc. including  
 1833 affliction thought all follow grasp mind-and  
 1834 memory all follow grasp mind-and  
 1835 transition habitual tendencies-and doubt all base became concept-and  
 1836 object and thing grasp portion etc. to immeasurable so  
 1837 dividing-as concept mass stage-means-of eighty-four thousand te  
 1838 attachment-and  
 1839 hatred-and  
 1840 delusion-and  
 1841 those portions equal-in twenty-one thousand one thousand one thousand  
 exist-do  
 1842 those all also non-exist-to self-as grasp mirage-to water confused like-from  
 arise-and rope-to snake grasp similar te  
 1843 vessel content-and affliction all non-exist clear-appear appearance-in dawn is  
 1844 Pearl-Garland from  
 1845 thus appear various all  
 1846 rope-to snake see-like  
 1847 that not that-to grasp-means-of  
 1848 outer inner vessel content two-as form  
 1849 that also examine-as rope itself  
 1850 vessel content primordially-from empty te  
 1851 ultimate conventional form-possessing no  
 1852 snake see that very see-means-of true  
 1853 rope see correct very true  
 1854 example high-on bird reside-like  
 1855 two truth nature is  
 1856 world conventional only-in te  
 1857 correct very-to relation non-exist  
 1858 emptiness space-from is  
 1859 that essence all liberate  
 1860 so and

1861 previous from  
 1862 aggregates illusion emanation like  
 1863 so  
 1864 thus vessel-and content realm aggregates etc. these-to cyclic-exist  
 phenomena-as called-means-of  
 1865 nature knowing-from nirvana thus also correct essence ultimate truth-to enter  
 does  
 1866 here Sun-Moon Union tantra from  
 1867 those all cyclic-exist cause only is thus appears is  
 1868 Supreme Vehicle Treasury from  
 1869 cyclic-exist phenomena detailed dividing te third chapter  
 1870 thus confused-appear phenomena enumerations knowing-from  
 1871 those measure-doing tenets designating  
 1872 vehicle enumerations extensive establishing is  
 1873 Rigpa Rangshar Great Tantra from  
 1874 kye ho secret vajra holder  
 1875 my vehicle immeasurable also  
 1876 explanation modes two-as gather  
 1877 cyclic-exist-and nirvana so  
 1878 so spoken meaning here nature two te  
 1879 worldly vehicle-and  
 1880 world-transcend vehicle o  
 1881 first also vehicle essence  
 1882 definition  
 1883 division  
 1884 purpose  
 1885 result-and five from  
 1886 essence cyclic-exist-from not-transcend mind-investigation enumeration  
 what-which attain result-to aiming-from enumeration definite term  
 meaning-as reside o  
 1887 definition is  
 1888 worldly excellence only-to engage-and establish o  
 1889 dividing-as  
 1890 fixated-and mistaken vehicle two so  
 1891 purpose is  
 1892 own-own result accomplish does o  
 1893 result is  
 1894 method that-own-own result that when become-manifest o

1895 that-to fixated god-and human vehicle is  
 1896 ten virtue-and vow abide etc. merit concordant action accumulate-means-of  
 god-and human happiness later accomplish-means-of method te  
 1897 which accomplish-to enter-also basis became is fixated vehicle called  
 1898 Vajrasattva Magical Net Great from  
 1899 vehicle previous god-and human vehicle so  
 1900 mistaken vehicle is  
 1901 Rangshar from

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01 04 01 01

1902 wrong vehicle this like  
 1903 exist aggregate three-hundred sixty hold  
 1904 thus this-to two te  
 1905 eternalism-nihilismgrammar-marker">-genitive  
 self-nature generally taught and  
 1906 thatgrammar-marker">-genitive  
 types specifically explained  
 1907 first two  
 1908 eternalism view and  
 1909 nihilism view  
 1910 first outsidersgrammar-marker">-genitive  
 traditions hold various many although  
 1911 cause eternalism propounding Sāṃkhya allgrammar-marker">-genitive  
 doctrine foremost being  
 1912 first explained is  
 1913 dust darkness  
 1914 essence potency three portion equal self-nature self called  
 1915 beings allgrammar-marker">-genitive  
 heart-in body thumb corresponding form-possessing  
 1916 big ones thumb-size in  
 1917 small sesame pod in  
 1918 even-smaller sesame grain-size and so forth abiding that also  
 1919 white  
 1920 oily  
 1921 coiled  
 1922 break and destroy without  
 1923 anyone see-not self hidden existing



1924	now dust darknessgrammar-marker">-genitive essence potency
1925	desire hatred delusion three portion equal time at
1926	that's self-nature self knows and
1927	see-not self-nature
1928	later liberation at
1929	heavengrammar-marker">-genitive top white-umbrella completely-surrounded like liberation color-shape- possessing appear hold
1930	now that's self-nature move withoutgrammar-marker">-genitive essence
1931	action-activity free
1932	object knowing deep
1933	time eternal exist self-nature this not-knowing samsara
1934	knowing that's essence from not-distracted liberated and abide-occasion here sacrifice and so forth well practiced by-means-of
1935	later powergrammar-marker">-genitive abode selfgrammar-marker">-genitive retinue and enjoyment complete born hold
1936	this from branched individual traditions many expanded
1937	entering from
1938	consumer eternal entity agent notgrammar-marker">-genitive self
1939	qualities object-without Sāṃkhya examined
1940	that's division slight supporting
1941	Tīrthikas traditions different became
1942	thus
1943	nihilism propounding is
1944	Lokāyata is
1945	now's see hear pleasure pain realms appear this from
1946	life previous later
1947	action cause result
1948	liberation freedom and so forth any not exist hold
1949	this also cause nihilism propounding and
1950	result nihilism propounding two from
1951	first is
1952	Naked-one relative's son and so forth some previous mind now's this not
1953	elements four self-nature abiding mind exist

1954 that's elementgrammar-marker">-genitive  
 compressed non-manifest from  
 1955 heat moisture and so forth conditions meeting from latency self-nature mind  
 that arose  
 1956 body new to mind new entered  
 1957 sentient-being accomplish is  
 1958 that's also earth self-nature latency mind exist thus grass-trees and forest and  
 so forth produce is  
 1959 water exist moistening and move and sound produce is  
 1960 fire exist blazing and burn  
 1961 wind exist movement arise that's reason is  
 1962 thus wood-stick and  
 1963 pebble and  
 1964 entity coarse all mind exist  
 1965 one-to-one striking sound come and  
 1966 thrown go reason and  
 1967 tree some night leaves wither day expand and so forth and  
 1968 skin peeled drying and  
 1969 dried grow and so forth make reason  
 1970 thus realm life previous's action and mind exist if  
 1971 tree and so forth also life previous exist become from  
 1972 not-exist sudden  
 1973 now's assembly gathering from arisen pustule's flesh boil like  
 1974 how manifest  
 1975 summer heat moisture meeting from horse-drum's grain worm-length gone  
 direction protrusion gone  
 1976 not-gone side drum-tail remained and  
 1977 termites and  
 1978 insects from bee became and  
 1979 worm frog went thus know  
 1980 thus cause eternal not  
 1981 summergrammar-marker">-genitive  
 time termitegrammar-marker">-genitive nest went wood-stick pebble and  
 1982 graingrammar-marker">-genitive  
 awn and so forth sentient-being become reason  
 1983 cause adventitious and condition adventitious gather-means-of result  
 sentient-being-as accomplish  
 1984 that also cause condition good-from result good accomplish te

1985	king daughter look beautiful queen beautiful-from arise like so think
1986	result cut speak is
1987	Katika son humped-and
1988	Mipam hair tuft-possessing etc. is
1989	present exist-to previous life non-exist not-only
1990	arise mind latent-cause produce also non-exist te
1991	essence-by arise is no
1992	that-also thorn sharp make-means-of cause someone even non-exist de sharp far long arise-and
1993	sun rise-from arise-and
1994	water waterfall-from fall etc. these cause non-exist-also essence-by arise manner thus primordially-from arise is
1995	die-from also trace non-exist-as go-means-of future result completely non-exist so think de
1996	Ishvara Black Tantra from
1997	sun rise river waterfall-to fall-and
1998	round thorn thorn sharp long sharp-and
1999	peacock tail very beautiful-and
2000	king son look beautiful all
2001	any-by not-done essence-by arise
2002	cease also non-exist future exist non-exist
2003	this all imputed adventitious confused itself
2004	so
2005	thus scripture establish meaning non-exist become thus rebuttal when
2006	answer also this speak te
2007	cause cut side-to re
2008	previous life mind non-exist-also present arise coarse mind exist-means-of that sentient-being-as mature time here
2009	non-exist nature habituate-as later death-from four-elements individual latent-also
2010	mind not-enter liberate-means-of scripture meaning exist
2011	non-exist-to not-habituate-as death-time earth water fire wind body four-elements outer object four-elements individual dissolve time
2012	knowledge this also four-divide-as again afflictions nature-to dissolve does so speak
2013	result cut na re
2014	non-exist nature know-as scripture other-by not-snatch-and
2015	that meaning non-exist effort make does-from

2016 this life turn-back purpose we non-exist speak scripture establish meaning  
 exist thus say ro  
 2017 those two side holders Katika son humped etc. is  
 2018 sentient-being all first also arise space-from dawn  
 2019 middle also arise space-in reside  
 2020 last also arise space-into dissolve trace non-exist-as think-and  
 2021 arise space only all self-essence-as speak te  
 2022 space-in reside time non-reside nine reside-means-of whatever-to appear-as  
 dawn  
 2023 arise space-from dawn time non-dawn nine dawn-means-of  
 2024 outer form etc. object white red various-and  
 2025 inner sentient-being-and mind concept-and  
 2026 body different non-arise nine arise-and  
 2027 liberate time  
 2028 non-liberate nine liberate-means-of container contents body-possessing all  
 self-dissolve te non-liberate non-exist-means-of  
 2029 cease all again three-realms-to return impossible do  
 2030 thus birth exist all first also space-from adventitious-to arise  
 2031 now also space-in adventitious reside-and  
 2032 last also space-into adventitious liberate-from again not-return so think  
 2033 second those enumeration individual explaining is  
 2034 Rigpa Rangshar from  
 2035 mistaken vehicle this-like te  
 2036 transitory collection three-hundred sixty regard  
 2037 three-hundred space explain o  
 2038 sixty views this-like te  
 2039 Samkhya mistaken speak-and  
 2040 Vaisesika own cause speak-and  
 2041 Kumaralabha Great-and  
 2042 Karnaputra scripture hold-and  
 2043 secret fire-five rely-and  
 2044 fire-cloth sesame-oil body burn-and  
 2045 spear-tip asceticism mistaken conduct-and  
 2046 sacrifice feast asceticism-and  
 2047 flesh-corps body-to do place-and  
 2048 dog conduct enter conduct-and  
 2049 also clairvoyance subtle ground  
 2050 Buddha blessing general appear

2051 mistaken asceticism conduct o  
 2052 permanence views this-like te  
 2053 agent cause-as speak-and  
 2054 agent path-to carry-and  
 2055 permanent meaning indicate great-and  
 2056 eternal unchangeable speak-and  
 2057 occasion permanent speak-and  
 2058 cause permanent speak-and  
 2059 result permanent speak-and  
 2060 permanent itself path rely-and  
 2061 conduct permanent regard-and  
 2062 meaning permanent non-exist cut view-and  
 2063 also permanent nature o  
 2064 immeasurable mantra chief make-and  
 2065 divination prophecy chief make-and  
 2066 miracle subtle chief make-and  
 2067 debate prioritize take-and  
 2068 asceticism conduct and  
 2069 world this-to attach-and  
 2070 own action grasp-and  
 2071 hair tuft-possessing become-and  
 2072 Mipam cloth garment and  
 2073 hand-attribute chief make o  
 2074 action depend speak-and  
 2075 reasoning other destroy-and  
 2076 cause non-exist cut speak-and  
 2077 completely cut empty speak-and  
 2078 cause cut result cut view-and  
 2079 path cut wisdom cut view-and  
 2080 cut eternal great-and  
 2081 path cut result definite cut-and  
 2082 mistaken mind-by cut view-and  
 2083 cut emptiness great o  
 2084 Vedas secret speak-and  
 2085 portion concordant wrong tirthika-and  
 2086 manifest mind tirthika-and  
 2087 confused-appearance grasp tirthika-and  
 2088 anger produce tirthika-and

2089 activity mind tirthika-and  
 2090 grasp meaning non-exist tirthika-and  
 2091 speech word wrong tirthika-and  
 2092 permanent meaning non-exist tirthika-and  
 2093 Kani and stinginess-and  
 2094 Bhasira and Kabisha  
 2095 Sindhara and Dhasim-and  
 2096 Kati and Samgha-and  
 2097 Sankari and Dhasaka o  
 2098 so  
 2099 those meaning extensive explain to two te  
 2100 space mistaken views three-hundred sixty-as explain-and  
 2101 those branches sixty extensive explain o  
 2102 first is  
 2103 elements-and knowledge space-from confused-from individual concepts  
 grasping tenets  
 2104 teachers hundred passed-and  
 2105 future-and  
 2106 present time three-to wrong view-as do-means-of three-hundred explain do  
 2107 teachers hundred what say na  
 2108 this-like te  
 2109 Jyotiska-and  
 2110 grasp non-exist-and  
 2111 life-and  
 2112 leaf-possessing-and  
 2113 purity-possessing-and  
 2114 Vishnu-and  
 2115 Vishnu mind-and  
 2116 three-sticks-and  
 2117 Kolapaka-and  
 2118 equal conduct te ten-and  
 2119 god chief-and  
 2120 dharma supreme-gift-possessing-and  
 2121 sorrow-possessing-and  
 2122 hand sorrow-possessing-and  
 2123 king-as speak-and  
 2124 elder-as speak-and  
 2125 unmoving Urtabi-and

2126	caste-and follow accordance-and
2127	bound reside-and
2128	retinue maintain called te twenty-and
2129	mountain reside-and
2130	king alms-possessing-and
2131	king banner-possessing-and
2132	lightning-possessing-and
2133	disease-possessing-and
2134	horse tame-and
2135	Kalandhaka-and
2136	vessel root-possessing-and
2137	begging go-and
2138	limb razor inside hide te thirty-and
2139	lamp hand-possessing-and
2140	gold-possessing-and
2141	accomplish speak-and
2142	faculty-and
2143	hat near-possessing-and
2144	space arise-and
2145	cart many-possessing-and
2146	meaning all-possessing-and
2147	concentration-in happy-and
2148	dharma-possessing te forty-and
2149	food cold-possessing-and
2150	shoulder garment-possessing-and
2151	bag one-possessing-and
2152	north direction bank-at reside-and
2153	south direction bank-at reside-and
2154	conch sound-possessing-and
2155	god support gift son-and
2156	snake-to harm do-and
2157	all-to harm do-and
2158	various form-possessing te fifty-and
2159	Kakanadha-and
2160	cut-and
2161	god village-and
2162	garment non-exist-and
2163	earth hollow-in reside-and

2164	moon half-possessing-and
2165	dharma think-and
2166	mother-to respect-and
2167	father-to respect-and
2168	moon dawn te sixty-and
2169	sun dawn-and
2170	hand eat-and
2171	heart life-and
2172	pass become-and
2173	pass non-become-and
2174	aggregates three-possessing-and
2175	two three-by live-and
2176	enter-and Samkhya yogin-and
2177	owl te seventy-and
2178	forest-in reside-and
2179	Bhakhanapa-and
2180	Bhala dog-five-and
2181	Brahmin conduct-and
2182	conduct-and
2183	animal lord-and
2184	Gautama-and
2185	peaceful woman-and
2186	very bath woman-and
2187	river bank-at reside te eighty-and
2188	harm do-and
2189	cyclic-exist-from liberate-and
2190	scatter do-and
2191	first-and
2192	Bharadvaja-and
2193	Bhrsha Samkhya-and
2194	Patanjali-and
2195	god worship-and
2196	other-to not-bow-and
2197	garment piece-possessing te ninety-and
2198	owl wing-possessing-and
2199	three-times water-in enter-and
2200	contradiction non-do-and
2201	forefather-possessing-and



2202 garuda-and  
 2203 house enclosure-in reside-and  
 2204 Arya chief-and  
 2205 relative son-and  
 2206 support do-and  
 2207 ascetic te hundred full o  
 2208 these are some permanent speak  
 2209 some cut speak  
 2210 some two both speak-also permanent cut two-as gather te  
 2211 Rangshar from  
 2212 that also brief this-like te  
 2213 permanent-and cut o  
 2214 cut view meaning this-like te  
 2215 suddenly cut tirthika emptiness great  
 2216 continuity cut space empty like  
 2217 cut nature non-exist-as view  
 2218 result cut empty o  
 2219 empty non-exist permanent is  
 2220 permanent vehicle tenet te  
 2221 permanent eternal tenet o  
 2222 cause permanent thing this-like te  
 2223 own-own citta mandala-from  
 2224 father cause-from not-arise-and  
 2225 mother condition-on not-depend-and  
 2226 big big-as bean-like  
 2227 small small-as mustard-seed-like  
 2228 even small hair tip-like  
 2229 oily smooth white clear  
 2230 thus cause nature that  
 2231 primordially not-change permanent-as exist  
 2232 that-and habitual tendencies aggregate this  
 2233 not-separate one-as reside-means-of na  
 2234 cause permanent tenet-as think  
 2235 result permanent this-like te  
 2236 fortune-or great lord itself  
 2237 rely-and worship virtue-means-of  
 2238 first body this abandon become-also  
 2239 own-own ground-on birth does

2240 fortune-or great lord-by  
 2241 do-means-of result permanent-as think  
 2242 permanent-and cut nature two  
 2243 own-own meaning-to not-agree o  
 2244 so  
 2245 second those branches sixty meaning extensive explain is  
 2246 also that very from  
 2247 Samkhya think is this-like te  
 2248 atom-and  
 2249 darkness-and  
 2250 energy three permanent-as think o  
 2251 that also delusion-by base do think  
 2252 attachment-by happiness produce does  
 2253 anger-by army turn-back think o  
 2254 that Samkhya thought-doctrine is  
 2255 Vaisesika view this te  
 2256 outer aggregates elements-and ayatanas-to atom minute-as view o  
 2257 that also first grasp grasp-from atom-and minute count te  
 2258 this cease cause condition is  
 2259 this empty anything non-exist cause condition is  
 2260 body this abandon-and mind space latent  
 2261 body this arise latent  
 2262 trace non-exist empty end-in reside o  
 2263 Kumaralabha tenet this-like think  
 2264 mind non-exist body think  
 2265 body-to mind non-exist de  
 2266 mind non-exist-means-of body abandon time empty anything non-exist-as  
 think o  
 2267 Karnaputra tenet this-like te  
 2268 appear this occasion permanent-as see-and  
 2269 ultimate-to appear this not-permanent-as think o  
 2270 future appear-to fortune-or lord retinue permanent-as think  
 2271 Karnaputra accepted-doctrine also thus  
 2272 secret fire-five teach this-like te  
 2273 Buddha emanation realm-in reside person lamp send-means-of  
 2274 wisdom-five appear-from Buddha clairvoyance subtle see te  
 2275 fire five-to conduct exist  
 2276 that also sandalwood tree-to sesame-oil cook te

2277 fire aggregate five send-te own body burn do also exist  
 2278 fire-cloth called own body-to cloth sesame-oil cook-from own body-to wrap  
 te  
 2279 that-to fire send-te own body burn do also exist  
 2280 spear-tip three asceticism conduct exist  
 2281 that also spear-tip three ground-on place te that tip-to jump te asceticism  
 conduct exist  
 2282 rock or cliff-to jump te body destroy do exist  
 2283 mistaken portion grasp conduct called te  
 2284 own body-from flesh mirror-like shoulder right left-and head crown-from  
 peel remove-and  
 2285 own body this earth hole-into place te  
 2286 cemetery kind-by own body worm feed do also exist  
 2287 also mistaken animal conduct called te  
 2288 dog conduct enter-from mistaken asceticism conduct do also exist  
 2289 agent cause-as speak is  
 2290 example carpenter skilled man-and woman form different do te action do like  
 2291 dharma etc. also own clairvoyance-by action do-from then fortune-or lord  
 retinue-to birth think o  
 2292 agent path-to carry tenet is  
 2293 world this-to house etc. action do-means-of  
 2294 future own body abandon-and  
 2295 fortune-or lord-by own front receive-from Mount-Meru terrace-at reside does  
 2296 permanent meaning indicate view is  
 2297 meaning own permanent-to other cut sudden cut-to show o  
 2298 permanent eternal-as speak is this-like think  
 2299 meaning permanent unchangeable great-to nature not-definite think o  
 2300 also occasion-to change speak is  
 2301 this-like te  
 2302 meaning cut occasion permanent-as view o  
 2303 cause permanent-as view is  
 2304 own heart center-in cause thing that shape round  
 2305 color white  
 2306 big small measure bean-like te  
 2307 father cause-from not-arise-and  
 2308 mother condition-by not-produced permanent-as view exist  
 2309 result permanent-as think is  
 2310 cause not-permanent te mind thing non-exist

2311 result permanent te fortune-or lord exist thus say o  
 2312 permanent path rely is  
 2313 cause not-permanent te mind thing non-exist  
 2314 result not-permanent te fortune-or lord ground companion non-exist-as  
 not-arrive te  
 2315 path permanent te fortune-or lord path-in Mount-Meru top-at reside te  
 2316 there path-to abide-as wish-is  
 2317 also conduct-to permanent-as wish-is  
 2318 cause-and result not-permanent te conduct permanent-by liberation-as wish te  
 2319 object house home permanent  
 2320 appearance this-all permanent-as view-o  
 2321 meaning permanent non-existent-to cut view-is  
 2322 meaning cut view te  
 2323 this-itself permanentgrammar-marker">-genitive  
 tenet conduct-do  
 2324 evil mantra chief-make-from ruin action fierce do-and black person  
 single-point-as speak  
 2325 that-to attached-and result wish-o  
 2326 divination prophecy chief-make-is  
 2327 world thisgrammar-marker">-genitive  
 happiness only-to depend te future trace non-existent say-o  
 2328 miracle subtle chief-make-is  
 2329 world this-to miracle-by army force turn-back exist te future-to also  
 miracle-by defeat-from fortune-or lordgrammar-marker">-genitive  
 retinue-to birth wish  
 2330 debate prioritize view this-like te  
 2331 own truth internalize-from other destroy hope do also exist  
 2332 mistaken asceticism-to hope do also exist  
 2333 world this-to attached-is  
 2334 world benefit-called te world thisgrammar-marker">-genitive  
 action conduct  
 2335 also own truth internalize-from other-to pride kill do also exist  
 2336 some custom-by meaning seek do also exist  
 2337 that-also hair tuft made-from meaning seek do also exist  
 2338 cloth single alternately body wrapped-from self-to inner heat arisen says do  
 also exist  
 2339 hand-attribute khatvanga-and damaru hold-from I emanation body am says  
 do also exist

2340 you-by virtue what-done I-to benefit says te meaning that-to depend do also  
 exist  
 2341 own reasoning-by other reasoning destroy-from my action is says te meaning  
 that-to depend do also exist  
 2342 cause cut space-like sudden cut says do also exist  
 2343 sudden cut selfgrammar-marker">-genitive  
 body also empty says do also exist  
 2344 cause also cut result also cut  
 2345 you-by virtue what did self-to benefit say claiming meaning that rely plural  
 also exist  
 2346 self reason-by-means-of other reason refute-from self action is say claim  
 meaning that rely plural also exist  
 2347 cause empty sky like without-support say plural also exist  
 2348 without-support that self body also empty say plural also exist  
 2349 cause also empty fruit also empty is  
 2350 cause cut te mind entity-as hold-to nothing-exist  
 2351 effect cut te life-force and lord nothing-exist says do also exist  
 2352 also path cut te withered-thing nothing-exist  
 2353 primordial-wisdom cut te Buddha nothing-exist  
 2354 cause and effect nothing-exist te emptiness completely-cut says do also exist  
 2355 path-on dwell-time-by cut those effect definitely-cut says do also exist  
 2356 mistaken mind-by life-force cut  
 2357 life-force cut-from meaning arise says do also exist  
 2358 cut te emptiness te you also cut I also cut because-of nothing-exist says do  
 also exist  
 2359 knower secret speak te  
 2360 meaning or space like-like te emptiness completely-cut te  
 2361 existent entity-as nothing-exist  
 2362 part slight-some exist  
 2363 faculty-on appear suitable te also exist says do also exist  
 2364 part consistent-from deviate mu-steps called  
 2365 Buddhist Buddhist-from part consistent-from deviate te  
 2366 Buddhistgrammar-marker">-genitive  
 tenet wrong-by deviate flesh only  
 2367 manifest appear mindgrammar-marker">-genitive  
 magic called think te  
 2368 all magic called teach do also exist  
 2369 also mistaken appear these true exist te

2370 ultimate meaning nothing-exist because-of says do also exist  
 2371 anger arise-by spirit finish te clangrammar-marker">-genitive  
 son anger-on dwell-to-be says self also exist  
 2372 object-as mind this self-arisen self thus correction nothing-exist says do also  
 exist  
 2373 deity body meditate only-on rely te sufficient says do also exist  
 2374 some te mu-steps doer thus te mu-steps debate like speak-from deviate those  
 also exist  
 2375 permanent this only thus this-on anything do-to nothing-exist says do also  
 exist  
 2376 ka-ni-pa called  
 2377 meaning indifferent wish  
 2378 ser-sna-ba called  
 2379 appear diminish and empty feargrammar-marker">-genitive  
 suffering with exist  
 2380 sam-ba-ri called  
 2381 special grammar-marker">-genitive  
 meaning what-even not-exist common grammar-marker">-genitive  
 meaning what-even not-exist-as wish-is  
 2382 ka-bhi-sha called  
 2383 common grammar-marker">-genitive  
 meaning not-exist-on special grammar-marker">-genitive meaning  
 what-even exist-as wish-is  
 2384 sin-dha called  
 2385 meaning what-even not-exist-as wish-is  
 2386 dha-sing-pa called  
 2387 meaning what-even exist-as wish-is  
 2388 ka-ti-pa called  
 2389 meaning what-even exist-as-on breath cut until cut-as wish-is  
 2390 sang-gha called I sanghagrammar-marker">-genitive  
 feature-as enter thus sufficient says do also exist  
 2391 sham-ka-ri called  
 2392 compounded not-permanent true  
 2393 compounded not-permanent true permanent-and  
 2394 life-force or lord true  
 2395 dho-sha-ka called  
 2396 all grammar-marker">-genitive  
 sutra life-force and lord-on gathered

2397 life-force and lord merugrammar-marker">-genitive  
 top-on exist definite says do also exist  
 2398 thus view-of-aggregates numberlessgrammar-marker">-genitive  
 sutra two-on gathered  
 2399 those also permanent and interruption  
 2400 those-from view-of-aggregates numberless spread says  
 2401 thus teach all extreme-view and  
 2402 extreme-end and  
 2403 distant-benefit and  
 2404 indifferent four-on gathered  
 2405 those also extreme-view called eternal permanent-as speak called  
 2406 extreme-end  
 2407 permanent also permanent non-permanent also non-permanent thus both-as  
 speak  
 2408 distant-benefit permanent interruption half-as wish  
 2409 indifferent completely-cut-as speak called  
 2410 those also permanent interruption two-on gathered  
 2411 former those from  
 2412 those like wrong-views  
 2413 type four-on gathered-as taught  
 2414 extreme-view and extreme-end and  
 2415 distant-benefit and indifferent  
 2416 those also explanation-method this-like  
 2417 extreme-view permanent eternal  
 2418 extreme-end half-permanent half-cut  
 2419 indifferent cut completely-cut  
 2420 distant-benefit effect cut  
 2421 thus three hundred sixty also  
 2422 type four-on gathered  
 2423 those also permanent interruption two-on gathered  
 2424 thus  
 2425 these teachgrammar-marker">-genitive  
 purpose-is  
 2426 path wrong recognize-by not enter  
 2427 those from

2428 thus-like te clansgrammar-marker">-genitive  
 son you wronggrammar-marker">-genitive path-to enter-by feargrammar-  
 marker">-genitive because-of I aggregatesgrammar-marker">-genitive  
 view many gathered te teach-is thus spoke  
 2429 outsidegrammar-marker">-genitive  
 philosophical-position explain finished  
 2430 second world-from transcendgrammar-marker">-genitive  
 vehicle extensively divide-to three  
 2431 outside-from superiorgrammar-marker">-genitive  
 method  
 2432 categories generally teach  
 2433 particulars extensively explain  
 2434 first te dharma-marksgrammar-marker">-genitive  
 mudra four accept-by deity jewel three-on refuge-to go-by superior  
 2435 outsidegrammar-marker">-genitive  
 path-on those nothing-exist because-of  
 2436 mudra four te compounded all impermanent  
 2437 defilement with possessed all suffering  
 2438 dharma all empty and self nothing-exist  
 2439 suffering-from liberation peaceful  
 2440 second te five  
 2441 essence  
 2442 definition  
 2443 division  
 2444 purpose  
 2445 effect  
 2446 world-from transcendgrammar-marker">-genitive  
 vehiclegrammar-marker">-genitive essence te  
 2447 dharma categories what samsara-from definitely exitgrammar-marker">-  
 genitive  
 method supreme  
 2448 definition what enter te happiness arise  
 2449 compendium from  
 2450 that what mount te beings all suffering reverse  
 2451 joy happiness bliss excellence accomplish virtue  
 2452 vehicle this space-like measureless palace great  
 2453 thus  
 2454 divide te



2455 small and great two or  
 2456 hearer self-enlightened bodhisattva vehicle three or  
 2457 disciplegrammar-marker">-genitive  
 mind-on regard te inconceivable  
 2458 lankavatara from  
 2459 until mind engage until  
 2460 vehiclegrammar-marker">-genitive  
 limit-on reach nothing-exist  
 2461 thus  
 2462 purpose te temporary and ultimategrammar-marker">-genitive  
 meaning two accomplishgrammar-marker">-genitive purpose exist  
 2463 effect te three-realms-from definitely exit liberation obtain  
 2464 third particulars extensively explain  
 2465 rigpa-rangshar from  
 2466 vehiclegrammar-marker">-genitive  
 division this-like  
 2467 sutra and extensive great and  
 2468 also extensive great  
 2469 extensive great te  
 2470 eighty-four thousand inconceivable  
 2471 extensively number many great  
 2472 inconceivable measure nothing-exist  
 2473 inexpressible thought transcend great  
 2474 great victor this-like  
 2475 Division type nine-as think  
 2476 Listener and self-enlightened and  
 2477 Thus bodhisattva  
 2478 Kri-ya and Upa and  
 2479 Thus Yoga vehicle-as taught  
 2480 Maha Anu Yoga and  
 2481 Thus Dzogchen Ati  
 2482 Thus type nine-as taught  
 2483 Dharma teaching great is  
 2484 Thus spoke meaning establish  
 2485 Generally Buddha-of Dharma classification limitless although  
 2486 Vehicle only gather thus  
 2487 Vehicle generally taught great small two or  
 2488 Characteristic vehicle and

2489	Effect vajra vehicle and
2490	Extensively explain thus
2491	Faculty inferior three-on
2492	Listener self-enlightened bodhisattva three vehicle and
2493	Medium three Kriya Upa Yoga three and
2494	Sharp three-on
2495	Maha Anu Ati three taught
2496	Ati arrangement great from
2497	I taught Dharma-s
2498	Beings mind-of stage from
2499	Great and small-of difference by-means-of
2500	Stage two-of method-as taught
2501	Own view and leave-placed
2502	Own self stage two
2503	Inverted and correct view
2504	Wrong realize by-means-of samsara-on dwell
2505	Correct stage three
2506	Small mind and great and
2507	Thus medium mind possessed-on
2508	Stage three-of method-as taught
2509	Small stage type three
2510	Those view with compatible Dharma
2511	Thought by-means-of obscured-on listener
2512	Conception possessed-on self-enlightened
2513	Thought grasp possessed-on bodhisattva
2514	Medium three-on teaching
2515	Very inferior on deed
2516	Inferior those-on action
2517	Consciousness possessed-on yoga itself
2518	Great stage possessed three-on
2519	Mind vast-on generation
2520	Mind concentrated-on completion
2521	Supreme fresh supreme-on completion great
2522	thus
2523	Very extensive great vehicle
2524	Word all three-baskets-on gather
2525	Mantras manifest great because-of
2526	sutra and

2527 discipline and  
 2528 abhidharma and  
 2529 greatgrammar-marker">-genitive  
 vehicle te  
 2530 word all three baskets-on gather  
 2531 mantras te manifest great because-of  
 2532 sutra and  
 2533 discipline and  
 2534 abhidharma and  
 2535 those three equal-on twenty-one thousand  
 2536 dharma heaps eighty-four thousand  
 2537 those-from also divide te beings thought accumulations taminggrammar-  
 marker">-genitive  
 antidote each-on regard te extensively number many inconceivable  
 expression-from transcend exist  
 2538 context this-on vehicle nine-as categorize-from

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2539 first hearergrammar-marker">-genitive  
 vehicle explain-on five-from  
 2540 essence  
 2541 samsara-from self alone liberation think mind person self nothing-existent  
 realize method become  
 2542 definition teacher-on dharma hear te other-to proclaim te existence last  
 enlightenment accomplish teacher depend hearer  
 2543 purpose  
 2544 samsara-from definitely exit  
 2545 effect  
 2546 with-remainder without-remainder foe-destroyer obtain  
 2547 divide te saurantika and  
 2548 vaibhasika two-from  
 2549 vaibhasika  
 2550 gross relativegrammar-marker">-genitive  
 truth this yak-horn conch-shell like gathered one-as appear although  
 2551 ultimate dust-atom part possessed separate-pieces think  
 2552 knowledgegrammar-marker">-genitive  
 stream relative

2553 momentary ultimate part nothing-existent pot-water like  
 2554 aggregates and elements and sense-bases-from  
 2555 gross appearance dust-fine-as surround intermediate with possessed think  
 2556 person self nothing-existent accept although dharma self dust-atom and  
 momentary exist accept  
 2557 those also four truths gathered dharma-on cause effect abandon accept know  
 2558 cause  
 2559 origin  
 2560 cessation  
 2561 conditiongrammar-marker">-genitive  
 type four-on focus  
 2562 knowledgegrammar-marker">-genitive  
 type suffering know  
 2563 origin abandon  
 2564 path rely  
 2565 cessation obtain method know te  
 2566 suffering by abandon  
 2567 emptiness and  
 2568 selflessness realize type-by  
 2569 path  
 2570 reasoning  
 2571 cultivate  
 2572 definite liberation-by  
 2573 cessation  
 2574 peace  
 2575 excellence  
 2576 selflessnessgrammar-marker">-genitive  
 method cultivated-by  
 2577 three-realmsgrammar-marker">-genitive  
 seeing and cultivation-by abandon four-hundred fourteen abandoned  
 2578 exhaustion knowing and  
 2579 non-arising knowinggrammar-marker">-genitive  
 wisdom supreme manifest made liberated  
 2580 sautrantika  
 2581 object four-truths-to  
 2582 cognizing cognitions twelve knowing  
 2583 kleśas latent eighty-eight abandoned  
 2584 wisdom supreme realize

2585 that-also persongrammar-marker">-genitive  
 selflessness previous like  
 2586 thatgrammar-marker">-genitive  
 top dharmagrammar-marker">-genitive realm portion one surpass  
 2587 that-also portion with atom knowable bases five mainly obstructed  
 2588 main mindgrammar-marker">-genitive  
 basis  
 2589 retinue mind from arisegrammar-marker">-genitive  
 basis  
 2590 cohesion-not conditioned aggregategrammar-marker">-genitive  
 basis  
 2591 unconditioned eternalgrammar-marker">-genitive  
 basis  
 2592 appearance formgrammar-marker">-genitive  
 basis and fivegrammar-marker">-genitive dharmatā realize-by  
 2593 portion-without atom only not-obstructed  
 2594 dharmagrammar-marker">-genitive  
 realmgrammar-marker">-genitive portion half grasped-object  
 coarse-appearing atom wing one not-reached commenced that also  
 2595 portion-without realize-by previous surpass  
 2596 meaninggrammar-marker">-genitive  
 manner non-exist thus atom not-accept like  
 2597 these both path cultivate time path five arise sequence earnest-do when  
 2598 three-poisons generalgrammar-marker">-genitive  
 antidote selflessness and illusion cultivate  
 2599 individualgrammar-marker">-genitive  
 antidote  
 2600 desire impure substances eight and  
 2601 skeleton cultivate  
 2602 anger love and delusion dependent-arising forward-reverse cultivate  
 2603 conceptgrammar-marker">-genitive  
 antidote breath out in counting meditate  
 2604 selflessness cultivate also object and object-possessor ceased cessation  
 what-also non-observinggrammar-marker">-genitive  
 object cultivate  
 2605 dullness torporgrammar-marker">-genitive  
 delusiongrammar-marker">-genitive antidote crown-bump butter-lamp  
 burning mind placed make  
 2606 thus made-by

2607 faculties dull and medium effort  
 2608 some possessing life that itself result obtain  
 2609 sharp  
 2610 bodhisattvas some path five previously-gone collections much accumulated  
 basis-on seat one-on path five completed liberated desire  
 2611 that-also hearergrammar-marker">-genitive  
 vehicle-from  
 2612 their path that intellect small and  
 2613 medium and  
 2614 great-by hearers and  
 2615 self-enlightened and  
 2616 buddhasgrammar-marker">-genitive  
 awakening three accomplish desire  
 2617 mahayana and mantragrammar-marker">-genitive  
 path called not desire  
 2618 that also hearers and self-enlightened white completely-seeing ground and  
 so-forth inferiorgrammar-marker">-genitive  
 grounds eight teach  
 2619 that supporting stream-enterer and  
 2620 once-returner and  
 2621 non-returner and  
 2622 foe-destroyer  
 2623 each entered and  
 2624 abiding two-two dividing great-persongrammar-marker">-genitive  
 stages eight called  
 2625 bodhisattvas great-joy and so-forthgrammar-marker">-genitive  
 grounds ten also renunciationgrammar-marker">-genitive results four  
 exist teach  
 2626 those also rigpa-rangshar-from  
 2627 hearer vehicle this like  
 2628 enteringgrammar-marker">-genitive  
 gate truths four  
 2629 hearers generalgrammar-marker">-genitive  
 entering gate  
 2630 divisions type two desire  
 2631 vaibhasika and sautrantika  
 2632 vaibhasikagrammar-marker">-genitive  
 view-is  
 2633 aggregates realms and sense-bases-to

2634 yak-drum marrow manner desire  
 2635 own intellectgrammar-marker">-genitive  
 sign became-if  
 2636 dust and atom desire  
 2637 thus completely-analyzed-from  
 2638 emptiness meditate  
 2639 saurantikagrammar-marker">-genitive  
 view-is  
 2640 recitation made self-nature and  
 2641 hearing contemplation meditation three  
 2642 wisdom three cultivation-by  
 2643 grounds tengrammar-marker">-genitive  
 result obtain desire  
 2644 hearers generalgrammar-marker">-genitive  
 type-is  
 2645 truths type four meditate and  
 2646 results type four desire  
 2647 that also meditation-method this like  
 2648 cessation meditate desire-to  
 2649 origination abandon desire  
 2650 cessation meditation-method this like  
 2651 external elements these-to  
 2652 non-attached abode entered-from  
 2653 first food accustomed make  
 2654 food accustomed became and  
 2655 samadhi samadhi meditate  
 2656 samadhi non-concept single-point meditate  
 2657 victor maitreyagrammar-marker">-genitive  
 teaching-to  
 2658 result obtain desire  
 2659 origination abandon this like  
 2660 foodgrammar-marker">-genitive  
 concept free and  
 2661 originationgrammar-marker">-genitive  
 continuum cut desire  
 2662 that also anger antidote meditate  
 2663 kleśas all abandon  
 2664 ground-path meditate this like

2665 desire antidote meditate and  
 2666 delusion antidote meditate and  
 2667 thus pathgrammar-marker">-genitive  
 meditation-is  
 2668 suffering abandon desire  
 2669 pathgrammar-marker">-genitive  
 meditation-method this like  
 2670 desiregrammar-marker">-genitive  
 antidote as  
 2671 own foreheadgrammar-marker">-genitive  
 mandala-in  
 2672 skeleton white thumb-size  
 2673 white light-ray accumulate meditate-from  
 2674 that-from produced head only  
 2675 then body only meditate  
 2676 then own surrounding only  
 2677 then whatever-appear all meditate  
 2678 thus three-thousand white  
 2679 thus white accustomed became-from  
 2680 desire suffering abandon  
 2681 delusion suffering abandon-is  
 2682 own headgrammar-marker">-genitive  
 crown also  
 2683 fire red clear tone one  
 2684 meditation-by knowledge clear and  
 2685 mind empty-as think  
 2686 that-by delusion suffering abandon  
 2687 thus type four meditate-by  
 2688 effect type four obtain  
 2689 effect four what  
 2690 cessation meditate-of effect  
 2691 stream-enterer obtain  
 2692 great joy obtain-from  
 2693 thus seven grounds below  
 2694 origination meditate nature-by  
 2695 once-returner obtain  
 2696 eight grounds below obtain  
 2697 path meditation excellence-by



2698 foe-destroyer effect obtain  
 2699 ten ground finish obtain  
 2700 ground and mother-on dwell time  
 2701 listen thus hear make  
 2702 seven grounds below hero  
 2703 own own master-on listen  
 2704 eight grounds below hero  
 2705 emanation body-on listen think  
 2706 those also entity-as see nothing-exist  
 2707 blessing-by hear  
 2708 hearer vehicle thus think  
 2709 thus  
 2710 second self-enlightened vehicle on also five from  
 2711 essence  
 2712 self benefit partial-by enlightenment teacher-on not depend existence last  
 time manifest make method self nothing-existent half and two realize nature  
 2713 definition self alone buddha-as think  
 2714 purpose samsara-from liberation enlightenment medium obtain  
 2715 effect foe-destroyer two  
 2716 divide thus  
 2717 crow like flock gathered and  
 2718 rhinoceros like alone dwell two from  
 2719 rhinoceros focus object four truths gathered dharmas-on  
 2720 dependent-arising twelve method arise meditate-by  
 2721 three-realmsgrammar-marker">-genitive  
 subtle defilements all abandon think  
 2722 those also ignorance cause from formative  
 2723 those-from consciousness aging-death until before-after cause effect know  
 2724 view person self and  
 2725 dharma selfgrammar-marker">-genitive  
 half outer grasp dust-atom part possessed and part nothing-existent two  
 both nothing-exist-as  
 2726 reflection like nature essence nothing-exist thus not arisen realize  
 2727 those also dharma self-on outer grasp and  
 2728 inner antidote grasp knowledge two true superimpose  
 2729 person self aggregates five gathered dharma-on abandon knowledge I and  
 mine grasp  
 2730 person and dharma self called

2731 | arya hearer person self nothing-exist realize although dharma not realize  
 2732 | self-enlightened those above dharma outer grasp nothing-exist realize  
 | although grasp nothing-exist-as not realize  
 2733 | abhisamayalankara from  
 2734 | grasp object thought abandon purpose and  
 2735 | grasp not abandon purpose and  
 2736 | support rhinoceros like path  
 2737 | correctly summarize know  
 2738 | thus  
 2739 | time great kalpa hundred accumulation path gathered accumulation gather  
 | from arise  
 2740 | rhinoceros kalpa hundred cause  
 2741 | thus taught  
 2742 | crow like  
 2743 | dependent-arising method reverse meditate  
 2744 | charnel-ground-to go corpse this what from arise  
 2745 | death from arise thus from ignorance until contemplate  
 2746 | self nothing-exist half and two realize basis make  
 2747 | path five meditate-by wear-out and not-arise knowledge enlightenment  
 | manifest make  
 2748 | those two also body sign door from dharma show speech door from not show  
 2749 | method these also rigpa-rangshar from  
 2750 | a-ho secret master listen  
 2751 | self-enlightened sutra vehicle  
 2752 | enter door dependent-arising twelve  
 2753 | realize view person self nothing-exist  
 2754 | dharma half power exist view  
 2755 | protect discipline two hundred fifty keep  
 2756 | meditation stage non-thought dharma-nature meditate  
 2757 | outer and inner dependent-arisings  
 2758 | habit strength become and  
 2759 | effect finish measure think  
 2760 | those also example indication this-like  
 2761 | example charnel-ground corpse like  
 2762 | charnel-ground-to go  
 2763 | corpse this first what from arise  
 2764 | now this entity what  
 2765 | thus example indicate make

2766 those also ignorance from arise  
 2767 ignorance from formative  
 2768 formative consciousness  
 2769 consciousness-from name arise  
 2770 name-from form nature arise  
 2771 form-from sense-bases six arise  
 2772 sense-bases six-from contact arise  
 2773 contact-from feeling arise become  
 2774 feeling-from craving arise become  
 2775 craving-from grasping arise  
 2776 grasping-from existence arise  
 2777 existence-from birth arise  
 2778 birth-from aging arise  
 2779 aging-from sickness arise  
 2780 sickness-from death arise  
 2781 thus dependent-arising twelve meditate  
 2782 thus meditate excellence-by  
 2783 twelve grounds effect obtain  
 2784 unpleasant type eight meditate  
 2785 charnel-ground direction-to go  
 2786 own body-on thus contemplate  
 2787 first type blue-as think  
 2788 then type red and  
 2789 type remain and  
 2790 thus type swollen and  
 2791 thus type worm-entered and  
 2792 type scattered-as think  
 2793 thus type white  
 2794 those attachment antidote-as  
 2795 unpleasant type eight meditation  
 2796 listen and hear nothing-exist  
 2797 therefore self-enlightened vehicle think  
 2798 thus  
 2799 third bodhisattva vehicle establish on two  
 2800 lesser vehicle-from how superior method and  
 2801 special superior vehicle itself explain  
 2802 first

2803 method great-compassion and wisdom self nothing-exist two realize-by  
 special make  
 2804 ratnavali from  
 2805 emptiness compassion essence possessed  
 2806 enlightenment accomplish some-on  
 2807 thus and  
 2808 those compassion only-by  
 2809 enlightenment until existence connection make  
 2810 hearer vehicle those from  
 2811 bodhisattva aspiration and  
 2812 conduct dedicate not explain-by  
 2813 vehicle great how become  
 2814 thus and  
 2815 compendium from  
 2816 method nothing-exist wisdom separate-by hearer thus fall  
 2817 thus extensively spoke  
 2818 second five from  
 2819 bodhisattva vehicle essence  
 2820 dharms all space-like realize great-compassion-by other benefit vast act  
 cause or method supreme become  
 2821 those from  
 2822 vehicle this space-like measureless palace great  
 2823 joy happiness happiness manifest obtain supreme  
 2824 that what mount thus beings all suffering reverse  
 2825 cause by-means-of those vehicle great called  
 2826 thus  
 2827 definition method what-on depend liberation great city supreme-to lead-by  
 vehicle great  
 2828 purpose mind supreme become those buddha obtain make  
 2829 effect eleven all-illuminate ground accomplish  
 2830 divide many although  
 2831 occasion this-on path-generalgrammar-marker">-genitive  
 essence briefly teach-and  
 2832 establish-tenetgrammar-marker">-genitive  
 individual extensively explain two-from

2833 first-te characteristic-vehiclegrammar-marker">-genitive  
 tradition-by-means-of faculty-sharp mind-power-great thosegrammar-  
 marker">-genitive path that-also basis-truth-twogrammar-marker">-  
 genitive self-nature know-should  
 2834 knowing how practice  
 2835 path-completegrammar-marker">-genitive  
 fruit teach three-from

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2836 first  
 2837 appearance-existence samsara-nirvana-by-means-of gather phenomenon-all  
 truth-twogrammar-marker">-genitive  
 self-nature toin gather  
 2838 root-wisdom from  
 2839 buddhas-by-means-of dharma teach-and  
 2840 truth-two correctly rely  
 2841 world conventional-truth-and  
 2842 ultimategrammar-marker">-genitive  
 meaning truth  
 2843 thus say-and  
 2844 magic-illusion from  
 2845 truth-twogrammar-marker">-genitive  
 manner ininto abide  
 2846 thus  
 2847 this-on phenomenon-mark-appear intellectgrammar-marker">-genitive  
 object appear conventional-truth is  
 2848 divide false-and true conventional two-from

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2849 first appearance-existence container-contained intellect-arrange dharma-all  
 false conventional is  
 2850 object-delusion-appear intellect-falsegrammar-marker">-genitive  
 essence appear because  
 2851 that-also imputed appear those intellect-deluded function-accordant appear  
 2852 function capable

2853 analyze essence by-means-of free  
 2854 illusiongrammar-marker">-genitive  
 eight examplesgrammar-marker">-genitive manner  
 2855 non-exist clear-appear where arise  
 2856 previous from  
 2857 dream like illusion like  
 2858 gandharva-city like  
 2859 thus arise and thus abide  
 2860 thus also cease teach  
 2861 thus  
 2862 true conventional is  
 2863 deluded-appear although blissful-migration-and liberationgrammar-  
 marker">-genitive  
 cause make  
 2864 virtue-tengrammar-marker">-genitive  
 action white  
 2865 generosity and-so-forth meritgrammar-marker">-genitive  
 collection-and  
 2866 collection-preparegrammar-marker">-genitive  
 see-meditate-fourgrammar-marker">-genitive mindgrammar-marker">-  
 genitive samadhi wisdomgrammar-marker">-genitive cause capable  
 intellectgrammar-marker">-genitive object path-truth gather those  
 2867 root-commentarygrammar-marker">-genitive  
 commentary-on  
 2868 path-truth-all by-means-of compound  
 2869 compound-all conventional is thus  
 2870 dharma-nature inherentgrammar-marker">-locative  
 dwell emptiness-essence and subsequent measure wisdom elaboration  
 peaceful aspect with ultimate truth is  
 2871 divide nominal ultimate and verbal ultimate  
 2872 divide non-nominal ultimate and truly-authentic ultimate two-from

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2873 first reasoning-by-means-of divide examine nothing-establish dharma-nature  
 all primordiallygrammar-marker">-locative  
 realize wisdom nature-with accord arise  
 2874 truth-two from

2875 arise etc negate ultimate and  
 2876 accord purpose also desire  
 2877 non-arise elaboration-all peaceful locative  
 2878 ultimate term called  
 2879 thus  
 2880 second  
 2881 dharmas primordialgrammar-marker">-locative  
 exist-not-exist elaboration-from transcend sphere nature-by-means-of  
 pure  
 2882 root-wisdom from  
 2883 other-from know-not peaceful and  
 2884 concept nothing meaning different nothing  
 2885 elaboration-by-means-of-from not elaborate  
 2886 that characteristic is  
 2887 thus  
 2888 second knowing experiencing take stage  
 2889 bodhisattva householder-if novice-vow take or not-take suitable  
 2890 fully-ordained novice-discipline ten  
 2891 bhikshu-discipline two-hundred fifty  
 2892 bhikshuni three-hundred sixty-three basis make above  
 2893 mahayana aspiration-entering mind generate  
 2894 training-sutra eighty-five locative dwell  
 2895 accumulation-path small mindfulness establishment four  
 2896 medium correct abandonment four  
 2897 great miraculous foot four  
 2898 preparation-path heat peak faculty five  
 2899 patience dharma-supreme strength five  
 2900 seeing-path enlightenmentgrammar-marker">-genitive  
 path limb seven  
 2901 meditation-path nine-ground superior-path eight meditate  
 2902 great-joy like ground-path heat measure sign with complete  
 2903 non-learnergrammar-marker">-genitive  
 path manifest make  
 2904 third completiongrammar-marker">-genitive  
 fruit  
 2905 all-illumination-groundgrammar-marker">-locative  
 self-purpose dharma-body and  
 2906 other-benefit form-body supreme two obtain

2907 what-like and what-extent know wisdom-two-by-means-of see  
 2908 beingsgrammar-marker">-genitive  
 benefit samsara not-empty until make  
 2909 entering from  
 2910 peaceful-body wish-fulfilling tree like clear-become locative  
 2911 wish-fulfilling jewel like thought nothing  
 2912 migrate-liberate until world benefit always  
 2913 this elaboration-from free and appear is  
 2914 thus speak  
 2915 these manner extensively  
 2916 rigpa self-appear from  
 2917 bodhisattva vehicle  
 2918 entering door two truth  
 2919 ultimate and conventional  
 2920 protect manner discipline limb  
 2921 vow eighty-five  
 2922 view emptiness wisdom  
 2923 ultimate conventional this-like  
 2924 conventional type two-as think  
 2925 false and truly correct  
 2926 false conventional this-like  
 2927 imputed appear all  
 2928 accord appear function able  
 2929 analyze essence nature-by-means-of free  
 2930 meaning nothing-exist like appear  
 2931 that false conventional  
 2932 truly conventional this-like  
 2933 virtue ten action and  
 2934 white become thought and  
 2935 faith thought what-extent  
 2936 truly conventional great-as think  
 2937 generosity and-so discipline and  
 2938 likewise concentration and-so-forth  
 2939 truly conventional great  
 2940 ultimate locative also type two  
 2941 nominal ultimate and verbal ultimate  
 2942 truly mental ultimate  
 2943 nominal ultimate-by-means-of



2944 all refute debate  
 2945 that also valid-cognition reasoning  
 2946 what those-nature locative thus appear  
 2947 word emptiness great locative  
 2948 meaning empty and not realize  
 2949 nominal ultimate  
 2950 truly mental ultimate  
 2951 emptiness utterly nothing meditate-as think  
 2952 example space empty like  
 2953 emptiness meaning that-nature that-nature  
 2954 emptiness limit-interrupted nothing-exist  
 2955 thus act and attach  
 2956 path this-like think  
 2957 groundgrammar-marker">-locative  
 purify think  
 2958 that also heat arise patience and  
 2959 peak world dharma-supreme  
 2960 — heat-inaspect-three-by show  
 2961 outer and inner and both  
 2962 outergrammar-marker">-genitive  
 heat arise this thus  
 2963 second stainless-fromof  
 2964 entity-toin appear empty arise  
 2965 that concentration practice-is  
 2966 ground-two pure-toin arise declare  
 2967 innergrammar-marker">-genitive  
 heat sixth toin  
 2968 empty knowable pure-toin understand  
 2969 bothgrammar-marker">-genitive  
 heat this thus  
 2970 seventh pure-fromof arise declare  
 2971 eighth patience obtain-is  
 2972 ninth peak end-reach  
 2973 tenth world dharma supreme  
 2974 likewise ground-ten obtain wish  
 2975 that enlightenment vehicle-is  
 2976 emptinessgrammar-marker">-genitive  
 word-not letter-not

2977	utterly-not empty-as wish
2978	thus speak
2979	meaning-second established-tenet extensive-explanation toin two
2980	mind-only and middle-waygrammar-marker">-genitive tradition extensive-explanation
2981	first also white-red various-appear consciousness with this-all self mindgrammar-marker">-genitive aspect true-as mind-only aspect-true and
2982	consciousnessgrammar-marker">-genitive aspect false-as mind-only false two-fromof

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2983	first meaning-appear self consciousnessgrammar-marker">-genitive aspect outward arise only
2984	pond-bank jewel tree branch-toin hung jewel keke-ru image water-inside-toin arise when jewel aspect outward-toin arise like thus wish
2985	this-toin divide
2986	aspectgrammar-marker">-genitive number that-nature consciousnessgrammar-marker">-genitive number also that-many-as wish and
2987	aspect and consciousness egg-split like wish and
2988	aspect and consciousness various two-not-as wish three-fromof

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2989	first sound hear time sound-hold consciousness one-only arise
2990	form etc hold consciousness not arise like
2991	object which-toin enter that consciousness arise other not arise-bywith
2992	aspectgrammar-marker">-genitive number how-many consciousness wish
2993	second outer various-appear also consciousness-fromof arise and
2994	that-holdgrammar-marker">-genitive consciousness-also mind-from arise-bywith
2995	egg-split like aspect and consciousness object-object-possessor mind-one locative arise-is

2996 now object-hold when outer aspect consciousness-one locative inner-hold-  
 doer consciousness-one arise also  
 2997 beginning-not latent-tendency-bywith thus two-as appear also  
 2998 self-awareness one-only-from other-as establish not egg-split like-is  
 2999 then outer aspect consciousness-one locative that time hold-hold  
 consciousness-one arise when thought two simultaneous become say-if  
 3000 not become  
 3001 aspect consciousness that thought not is-bywith  
 3002 third outer objectgrammar-marker">-genitive  
 aspect various-as appear also  
 3003 inner-hold-doer consciousness-one-bywith know  
 3004 fortress within monkey one enter quick-bywith  
 3005 aperture four neck enter-enter look-look like  
 3006 five-door locative consciousness-one-bywith enter object-know  
 3007 know time-locative-also aspect and consciousness both mind-one nature-as  
 end-not different  
 3008 dream appear and hold-doer self-as appear both also sleep-one  
 consciousnessgrammar-marker">-locative  
 end-not different like wish  
 3009 second aspect false-is  
 3010 outer meaning aspect consciousnessgrammar-marker">-locative  
 mistaken-appear latent-tendency false consciousness-as true not-is  
 3011 that-meet-doer consciousness also false-bywith measure  
 3012 experience true-bywith measure not-is  
 3013 object consciousness both also mistaken-appear false nature only-as wish  
 3014 thisgrammar-marker">-locative  
 divide with-stain false intermediate wish and  
 3015 stainless pure intermediate wish two-from  
 3016 first now aspect various-as appear and

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3017 that-meet consciousness both intellect-stain appear only-from  
 3018 ultimate non-dual primordial-wisdom element quality with only exists  
 3019 consciousness-as establish what also not-is  
 3020 buddha dharma-body remainder not-is  
 3021 buddhagrammar-marker">-genitive  
 dharma-body remainder without is

3022 non-dual primordial-wisdom that  
 3023 stainless suchness isgrammar-marker">-locative  
 3024 remainder-with timegrammar-marker">-locative  
 latent-tendency stain slight exists-bywith mistaken-appear see and  
 3025 taste back sick and-so-forth exists said and  
 3026 now mindgrammar-marker">-locative  
 affliction and primordial-wisdom mixedgrammar-marker">-locative  
 dwell stain affliction part false purify-bywith  
 3027 remainder-not primordial-wisdom pure manifest make wish  
 3028 pure is aspect and consciousness false only-as establish not-is  
 3029 manifest attachment-bywith small-mental-doing habituate-from  
 3030 when thought not need  
 3031 that-likeness appear not clear-appear arise like  
 3032 therefore object aspect white-red various-appear and  
 3033 meet-doer intellect both not-exist-as appear reflection like-is  
 3034 that meaning experience self-self-aware primordial-wisdom only ultimate-as  
 exists wish  
 3035 second middle-waygrammar-marker">-locative  
 autonomous and  
 3036 consequence two-from

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3037 first thus various-appear aspect and meet-doer not clear-appear only-as  
 not-only ultimate-as self-self-aware primordial-wisdom that also nature-by  
 essence not wish  
 3038 this locative divide illusion ultimate-as wish and  
 3039 completely-not-dwell two-from

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3040 first  
 3041 object-object-possessor-as establish not  
 3042 not-establish awareness primordial-wisdom say-think express not only  
 ultimate-as illusion manner-as exists-bywith  
 3043 meditation qualities path-grounds and

3044 end-reach result buddha primordial-wisdom illusion like obtain dharma-body  
 nature-from illusion like benefit-do is  
 3045 mother intermediate-from  
 3046 dharmas all dream like illusion like  
 3047 nirvāṇa also dream like illusion like  
 3048 nirvāṇa-from more excellent dharma exists if  
 3049 that-also dream like illusion like thus  
 3050 dharmas-all object-consciousness various all-are  
 3051 nirvāṇa form-body attain benefit-do  
 3052 therefore excellent-dharma self-self-aware suchness and dharma-body  
 supreme wish  
 3053 this-locative-also illusion reasoning-establish wish and  
 3054 illusion like-appear wish and  
 3055 illusion only wish etc divisions very many are  
 3056 autonomous lower-called is  
 3057 second ultimate-as illusion only-as-also not-dwell  
 3058 object and aspect not-bywith that-not experience self-self-aware also not-is  
 3059 barren-woman son not-bywith that-meet-doer consciousness not like  
 3060 conventional truth-as not-exist-bywith ultimate what-also not-dwell  
 3061 dream wake time horse-ox appear stop also

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3062 beginning not-bywith meaning-to stop cause establish not like  
 3063 mother intermediate-from  
 3064 ultimategrammar-marker">-locative  
 samsara also not  
 3065 nirvāṇa also not  
 3066 emptiness also not-is  
 3067 word-by designate only wish thus spoke like wish  
 3068 thisgrammar-marker">-locative  
 conventional completely-not-dwell and  
 3069 cause-not-dwell and  
 3070 distinction-not-dwell and  
 3071 distinguisher-not-dwell and  
 3072 one-not-dwell and  
 3073 many-not-dwell and

3074 one and many and free-not-dwell and  
 3075 appear only completely-not-dwell etc divisions measure not-exist  
 3076 middle-way autonomous upper-called is  
 3077 middle-way consequence-is  
 3078 thus ultimate-as not-establish and  
 3079 conventional-as appear only illusion-as establish etc all negate and  
 3080 exist-not extreme-from beyond nature claim all and free wish  
 3081 noble concentration king-from  
 3082 permanent and impermanent this also extreme-is  
 3083 exist and not-exist called both extreme  
 3084 therefore both extreme completely abandon and  
 3085 wise middle-locative-also dwell do-not  
 3086 thus and  
 3087 ratnakūṭa sūtra-from  
 3088 thus-gone permanent always birth-not dharma  
 3089 dharmas-all sugata like  
 3090 childish intellect sign-holder-bywith  
 3091 world-within not-exist dharmagrammar-marker">-locative  
 engage  
 3092 thus-and  
 3093 root-wisdom-from  
 3094 which dependent origination  
 3095 cessation-not-bywith birth-not  
 3096 annihilation-not-bywith permanent-not  
 3097 coming-not-bywith going-not  
 3098 different-meaning not meaning-one not  
 3099 elaboration cease peace show  
 3100 perfect buddhas speak  
 3101 supreme that-to homage  
 3102 thus-and  
 3103 refutation-refutation-from  
 3104 if i assertion exists  
 3105 that-time i-to fault this exists  
 3106 i-to assertion not-exists-bywith  
 3107 i fault not-only am  
 3108 thus-and  
 3109 refute what-also not-exists-bywith  
 3110 i what-also not refute

3111 therefore refute do said  
 3112 imputation that you-by impose  
 3113 thus  
 3114 that-also intellect-conceive establish-view what-also not elaboration  
 peace-bywith wish-and  
 3115 various-appear only worldly convention symbol-know branchgrammar-  
 marker">-locative  
 place-also  
 3116 that-also claim not-bywith  
 3117 dharma-appear true false beyond exist-not extreme and now-time-from free  
 wish  
 3118 this buddha establish-view speak summit-is  
 3119 this treatise great middle-way reasoning collection six-is  
 3120 root-wisdom  
 3121 reasoning sixty  
 3122 emptiness seventy  
 3123 fine-analysis  
 3124 refutation  
 3125 conventional-establish  
 3126 that-also noble nāgārjuna-bywith  
 3127 teaching-first four-truth dharma-wheel's explanation story collection compose  
 3128 middle characteristic-not dharma-wheel's explanation reasoning collection  
 compose  
 3129 last ultimate distinguish dharma-wheel's explanation praise collection  
 compose  
 3130 therefore master this buddha second-bywith dharma-wheel turn-is  
 3131 this treatise also teaching and difference not-is  
 3132 meaning-four action tantra vehicle establish-in two  
 3133 cause vehicle-from excellent surpass manner show and  
 3134 excellent vehicle itself explanation  
 3135 first characteristic vehicle causegrammar-marker">-locative  
 effort great make and difficulty great-by accomplish need-from  
 3136 mantra causegrammar-marker">-locative  
 depend and result ripen done-bywith effort small buddha obtain-bywith  
 surpass and  
 3137 cause-from path-five ground-ten difficulty great-by eon number not many-in  
 buddha  
 3138 mantra excellent life one  
 3139 intermediate bardo

3140 least birth through buddha and time quick-bywith surpass and  
 3141 cause-first truth see-also collection measure not etc need and  
 3142 mantra mandala collection worship and-so-forth subtle-by accomplish-bywith  
 surpass and  
 3143 cause path direct empty not make  
 3144 expedient meaning and definitive meaning  
 3145 intention and hidden intention show and arrange  
 3146 mantra path one time direct show-bywith close food and obstacle not-bywith  
 surpass-is  
 3147 briefly  
 3148 cause vehicle-from mantra vehicle wish meaning accomplish-in  
 3149 means many and  
 3150 difficulty not and  
 3151 not-deluded and  
 3152 faculty sharp-by quick accomplish manner-by surpass  
 3153 three manner lamp-from  
 3154 meaning one-if also not-deluded and  
 3155 means many difficulty not and  
 3156 faculty sharp control make and  
 3157 mantra vehicle excellent surpass  
 3158 thus  
 3159 secondgrammar-marker">-locative  
 five-from  
 3160 essence is self-arisen primordial-wisdom expanse light clear truth direct  
 realize means supreme secret  
 3161 generation completion spontaneous expanse meet divisions  
 3162 definition is affliction-from protect and enlightenment quick accomplish-in  
 supreme praise-bywith mantra  
 3163 purpose is faculty sharp sharp quick liberate make  
 3164 result is life one or intermediate state or through protector vajradhara-by  
 supreme accomplish  
 3165 divide two  
 3166 outer muni tantra vehicle and  
 3167 inner means tantra vehicle  
 3168 thus also  
 3169 awareness self-arise-from  
 3170 vajra vehicle aspects two  
 3171 outer muni tantra and



3172 inner means tantra said  
 3173 thus  
 3174 mantragrammar-marker">-locative  
 tantra-as place what is say-if  
 3175 main person continuum expanse light clear meet-bywith that thus called is  
 3176 first-locative-also division three  
 3177 action tantra vehicle kriyā and  
 3178 both tantra vehicle upāya and  
 3179 yoga tantra vehicle yoga  
 3180 thus  
 3181 that itself-from  
 3182 outer tantragrammar-marker">-locative  
 aspects three  
 3183 kriyā upāya yoga  
 3184 thus  
 3185 first is  
 3186 purification three and purity conduct-bywith self and deity two master  
 servant manner-by accomplish accomplishment obtain wish  
 3187 thisgrammar-marker">-locative  
 division two  
 3188 purification main make and  
 3189 object main make  
 3190 first is bath and purity sound-from enter body pure deity form meditate  
 3191 bath three do and  
 3192 clothes three change and  
 3193 white three rely and  
 3194 sweet three rely etc  
 3195 lower-from this surpass manner-is  
 3196 conventional appear capacity truth-as not place-and  
 3197 object three form statue image-on meditate-bywith appear all form deity clear  
 succeed-and  
 3198 form not abandon-bywith one and many extremegrammar-marker">-locative  
 not dwell  
 3199 speech syllable letter-on meditate-bywith sound all sound deity clear-bywith  
 sound word recite become-and  
 3200 four extreme birth cessationgrammar-marker">-locative  
 not dwell-and  
 3201 sound extent sound deity-from other not-is

3202 mind emblem-on meditate-bywith recollection thought all concentration deity  
 clear-bywith  
 3203 thought all meditation-from not go-bywith dependent origination  
 greatgrammar-marker">-locative  
 not dwell-bywith  
 3204 conventional only-as-also not arise not born  
 3205 ultimate commitment deity primordial-wisdom being and  
 3206 self and speech being two master servant aspect look-bywith obstacle  
 cease-and accomplish obtain-and  
 3207 common accomplishgrammar-marker">-locative  
 depend-and conventional not-abandon  
 3208 supreme accomplishgrammar-marker">-locative  
 depend-and ultimate not establish-bywith excellent surpass  
 3209 object main make is generation-stage and completion-stage subtle  
 radiate-gather object deity meditate  
 3210 form and sound and thought collection deity form speech mindgrammar-  
 marker">-locative  
 meditate  
 3211 purification body speech purity main make-bywith  
 3212 object mind meditation main make-is  
 3213 thus also  
 3214 awareness self-arise-from  
 3215 kriyā vehicle establish-view is  
 3216 enter door purification three  
 3217 bath and purity enter  
 3218 keep samaya this thus  
 3219 wind one watergrammar-marker">-locative  
 not drink-and  
 3220 not distracted naturegrammar-marker">-locative  
 conduct  
 3221 action purification three do  
 3222 purification three what say  
 3223 deity and mandala purification and  
 3224 substance and enjoyment purification and  
 3225 mantra and concentration purification  
 3226 realize view this thus  
 3227 deity and yogi purification two  
 3228 master and servant manner look  
 3229 abandon stage this thus

3230 meat and fish and onion and  
 3231 likewise alcohol etc abandon  
 3232 concentrationgrammar-marker">-locative  
 attachment  
 3233 kriyā vehicle thus is  
 3234 thus  
 3235 meaning-five both tantra vehicle upāya is  
 3236 conduct kriyā like do view yoga like wish-bywith  
 3237 neuter vehicle called  
 3238 that also bath and purity rely three door pure make-and  
 3239 object five manifest-enlightenments etc-bywith mandala king supreme etc  
 accomplish  
 3240 that also awareness self-arise-from  
 3241 upāya this thus  
 3242 view yogagrammar-marker">-locative  
 view and  
 3243 conduct kriyāgrammar-marker">-locative  
 conduct  
 3244 therefore both tantra called  
 3245 thus  
 3246 meaning-six yoga tantra vehicle yoga is  
 3247 five manifest-enlightenment door-bywith self and deity two brother and  
 friend like look-bywith samaya and purity conduct  
 3248 result wheel collection great-by obtain wish  
 3249 divide action main make and  
 3250 concentration main make  
 3251 first is ritual action do  
 3252 action king supreme and  
 3253 mandala king supreme two-from  
 3254 action-in action scattered and  
 3255 action king supreme rely two-from  
 3256 scattered is ritual branch which-one-on rely-and enlightenment wish  
 3257 offering and  
 3258 torma and  
 3259 fire-offering and  
 3260 recitation like one-on continuous effort  
 3261 action king supreme is that all mandala accomplish branch-as practice  
 3262 torma and fire-offering etc five-or-six-bywith enlightenment obtain wish

3263 mandala king supreme is  
 3264 ground ritual-from empowerment until rely-and person one buddha become  
 wish  
 3265 concentration main make is  
 3266 first preparation concentration and  
 3267 completely pure concentration rely if  
 3268 deity one meditate also can  
 3269 mandala wheel meditate also can  
 3270 five manifest-enlightenment-bywith generate is  
 3271 seat sun and moon rely-bywith means and wisdom manifest enlightenment  
 lotus top stacked meditate-from arise-and  
 3272 form completely perfect adornment door-bywith sense-field completely pure  
 manifest enlightenment and  
 3273 speech syllable letter ālī kālī wheel rely-bywith sound word name aspects  
 manifest enlightenment and  
 3274 mind emblem vajra and  
 3275 wheel and jewel etc door-bywith each family buddha-as manifest  
 enlightenment and  
 3276 completely pure primordial-wisdom being door-bywith reality completely  
 pure manifest enlightenment five meditate-from  
 3277 outer aggregates and elements five completely pure and  
 3278 inner action and affliction five completely pure and  
 3279 secret object and faculty five completely pure from  
 3280 five families buddha-as self become is  
 3281 commitment deity and self two brother and friend like meditate-bywith  
 3282 deity-to good cause not know  
 3283 accomplishment self-from arise and  
 3284 self bad cause not realize-bywith now illusion body deity form clear  
 can-bywith lower-from excellent surpass  
 3285 that also generation cause deity and self two not realize-bywith  
 3286 ultimate and conventional name not-is  
 3287 these also  
 3288 self-arise-from  
 3289 yoga establish-view this thus  
 3290 enter door five manifest enlightenment  
 3291 realize view deity and friend manner  
 3292 keep samaya shameless three keep  
 3293 conduct pure refute establish not-is

3294 enlightenment five this thus  
 3295 seat door-from enlightenment and  
 3296 form door-from enlightenment and  
 3297 emblem door-from enlightenment and  
 3298 generate door-from enlightenment and  
 3299 syllable letter door-from enlightenment  
 3300 thus enlightenment five conduct  
 3301 shameless three what say  
 3302 commitment deity-by shameless and  
 3303 master disciple friends-by shameless and  
 3304 self mind-by shameless  
 3305 deity and yogi self also  
 3306 brother and friend manner wish  
 3307 deity mandala self and two not meditate  
 3308 deity-also self-from arise and dissolve wish  
 3309 self and deity radiate gather wish  
 3310 thus  
 3311 meaning-seven tantra mahāyoga vehicle show lower-from surpass manner  
 and  
 3312 surpass supreme vehicle itself explanation two from

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3313 first is  
 3314 outer three-by white five etc rely and  
 3315 bath and purity conduct and fasting dwell etc-bywith torment and  
 3316 inner-by five meats five nectars etc conduct and  
 3317 rigma rely etc accept reject and purity impurity not surpass  
 3318 lower deity face union meditate not able  
 3319 inner able surpass  
 3320 outer view true indivisible not realize  
 3321 inner realize surpass  
 3322 second five-from  
 3323 essence  
 3324 true indivisible pure equal primordial-wisdom play life one liberation obtain  
 nature  
 3325 etymology slight effort means great purpose accomplish inner means vehicle

3326 purpose life one two accomplishments obtain  
 3327 result this life vajradhara level reach  
 3328 division tantra mahāyoga  
 3329 scripture anuyoga  
 3330 instruction great perfection atiyoga three  
 3331 self-arise-from  
 3332 inner three divided  
 3333 mahā anu ati  
 3334 thus  
 3335 that tantra mahāyoga vehicle  
 3336 means generation stage main three concentrations door true indivisible great  
 clear empty light primordial-wisdom meditate  
 3337 division  
 3338 base path result main and  
 3339 accomplishment main and  
 3340 various path become wish traditions three-from

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3341 first base clear make cause  
 3342 mind itself ultimate free-from-elaboration great distinguished effort  
 do-without great itself  
 3343 that essence base mind and not two gold and its color not two like  
 3344 analyzed base name divisions rely situation definite make  
 3345 base accomplish accomplish mind characteristic near realize  
 3346 that base abiding and self-liberation concentration distinguished  
 3347 path clear make  
 3348 manifest realization pindārtha path dwell establish  
 3349 establish accomplish  
 3350 concentration transformation path called  
 3351 order enter liberation path  
 3352 harmonious yoga path arise stages rely  
 3353 great yoga body enter  
 3354 realization self-liberated wish  
 3355 result clear make  
 3356 ripen mind result various appear various liberate  
 3357 self-arisen primordial-wisdom called

3358 ripen reality result effort establish not  
 3359 buddha aspects all-knowing primordial-wisdom called  
 3360 that base accomplish rely accomplish path accomplish evident great  
 realization yoga called  
 3361 result self-accomplish buddha mind pure primordial-wisdom called  
 3362 accomplishment main wish tradition  
 3363 division body accomplish mañjuśrī maṇḍala wheel path carry and  
 3364 speech accomplish padma family buddha make and  
 3365 mind accomplish heruka vajra family buddha make and  
 3366 qualities accomplish jewel family buddha make and  
 3367 activity accomplish karma family buddha accomplish  
 3368 those essence  
 3369 accomplishment each deity and not two three concentrations enter  
 3370 etymology  
 3371 accomplishment rely one hero maṇḍala wheel manifest accomplish  
 3372 purpose  
 3373 path accomplish result manifest  
 3374 result  
 3375 each family buddha become  
 3376 various path become wish  
 3377 scattered and  
 3378 subtle and net rely traditions many  
 3379 tantra and upadeśa two gathered  
 3380 tantra generation stage main and  
 3381 completion stage main and  
 3382 union main  
 3383 incomplete wish and  
 3384 partial piece wish etc many  
 3385 upadeśa two-from  
 3386 svātma upadeśa mind main with branches accomplish-and  
 3387 maṇḍala upadeśa maṇḍala enter-with accomplish  
 3388 that pindārtha and  
 3389 manifest realization deity divisions rely  
 3390 those essence conventional only correct conventional time outer container  
 world palace look  
 3391 support sentient being deity and goddess maṇḍala look  
 3392 all beings deity and goddess form see  
 3393 commitment deity life kill and

3394 lies etc non-virtue not-do purpose exists  
 3395 intentionally mental object dharma not  
 3396 ultimate any essence establish not  
 3397 true free not gone  
 3398 union indivisible realize  
 3399 outer surpass  
 3400 ultimate deity not entity and sign not  
 3401 conventional only purify aggregates and elements etc deity and goddess  
 maṇḍala dwell  
 3402 aggregates five and  
 3403 elements five and  
 3404 objects five and  
 3405 faculties five and  
 3406 afflictions five etc purify  
 3407 meaning purify base expanse nature pure upon  
 3408 purify aggregates elements and grasping etc  
 3409 purify generation completion means stages  
 3410 purified result body and primordial-wisdom establish even not realize  
 3411 those also  
 3412 self-arise-from  
 3413 alas secret lord definitely hold  
 3414 mahā establish view this thus  
 3415 enter door three concentrations  
 3416 realize view whatever appear deity realize  
 3417 keep samaya root body speech mind  
 3418 result means and wisdom gather separate not  
 3419 three concentrations this thus  
 3420 suchness concentration  
 3421 thought-free crystal clarity  
 3422 all-illuminating concentration  
 3423 clear not distracted manner meditate  
 3424 likewise cause concentration  
 3425 hūm from being three stacked meditate  
 3426 self samaya being  
 3427 perfected four endowed  
 3428 concentration syllable letter being  
 3429 clear aspects three endowed  
 3430 primordial-wisdom being two



3431	peaceful and wrathful
3432	cause concentration this thus
3433	yaṃ and rāṃ and khāṃ and
3434	rā and sū and kāṃ and
3435	pāṃ and sā and mā and
3436	hūṃ and phaṭ etc
3437	syllable letter light rays inconceivable
3438	emanate pride endowed
3439	aspect deity and emptiness
3440	that three concentrations
3441	three samaya this thus
3442	body door-from life kill abandon
3443	steal and sexual misconduct and
3444	speech door-from lies and slander abandon
3445	harsh speech and likewise idle talk abandon
3446	mind door-from covetousness harmful intent abandon
3447	wrong view completely abandon
3448	means and wisdom gather separate not realize
3449	mahāyoga establish view thus wish
3450	thus
3451	eighth scripture anuyoga vehicle
3452	expanse and primordial-wisdom not two free-from-elaboration extreme any not dwell
3453	completion stage wisdom main door accomplish
3454	division
3455	scripture and sūtra two-from
3456	scripture rely scripture
3457	mind and mind-from arise wish and
3458	express scripture
3459	word and convention base not wish
3460	sūtra
3461	illusory path surpass fierce primordial-wisdom lightning wheel five base path pure speak and
3462	kīla ṭhal-byin meaning definitely indicate charnel ground cuckoo play primordial-wisdom liberation sphere speak and
3463	great glorious mudrā correct surpass all-gathering awareness sūtra correct path become expanse speak and

3464 | anu own-text manifest realization all buddhas mind gather sūtra expanse  
 primordial-wisdom not two speak and  
 3465 | mind and primordial-wisdom characteristic surpass  
 3466 | mind scripture great letter pure sūtra  
 3467 | expanse and primordial-wisdom instantaneous and  
 3468 | gradual and  
 3469 | progressive and  
 3470 | liberation sphere speak five  
 3471 | thus intellect-free great seal expanse and primordial-wisdom bliss-emptiness  
 bodhicitta vehicle  
 3472 | that also self-arise-from  
 3473 | alas vajra holder listen  
 3474 | scripture great anyuyoga vehicle is  
 3475 | expanse and wisdom aspect two  
 3476 | gatherseparate not vajra-as regarded  
 3477 | enter door simultaneous gradual is  
 3478 | realize view gatherseparate not  
 3479 | simultaneous enter what say-if  
 3480 | deity plural not-generate essence recall by-means-of complete  
 3481 | gradual enter what say-if  
 3482 | expanse and wisdom sequence enter from  
 3483 | vajra holder by-means-of ground result obtain  
 3484 | protect samaya this like-is  
 3485 | secret mantra meaning show always honor should  
 3486 | secret mantra show teacher to  
 3487 | what available by-means-of offering give  
 3488 | teacher and thus-come  
 3489 | distinct not one essence-as show  
 3490 | brief expanse and wisdom is  
 3491 | scripture great anyuyoga tenet  
 3492 | thus  
 3493 | that also anyuyoga vehicle result birth one buddha and\*  
 3494 | intermediate buddha definite and\*  
 3495 | at-least birth through buddha say regard  
 3496 | that also liberate basis expanse and wisdom to  
 3497 | fabricated dharma and\*  
 3498 | effort accomplish and\*

3499 transfer reverse not emptiness thought beyond expanse abide self-arise  
 wisdom dawn by-means-of  
 3500 dharma all basis-place self-liberate great realize by-means-of  
 3501 effort-not self-liberate expanse and wisdom called  
 3502 various appear path expanse and wisdom to  
 3503 various appear all play direction-not dawn by-means-of  
 3504 various cease-not liberate by-means-of spontaneous-accomplish direction  
 merely hold expanse to  
 3505 illusion pure direction-not wisdom dawn by-means-of dharma all  
 abandon-accept and negate-affirm and\*  
 3506 desire not realize by-means-of  
 3507 spontaneous-accomplish complete manner expanse and wisdom called  
 3508 self-liberate great action without result expanse and wisdom to  
 3509 samsara-nirvana not dwell effort-not single unique return-basis without  
 expanse to  
 3510 extreme-free emptiness view-meditation beyond wisdom dawn by-means-of  
 3511 dharma all pleasure-pain face-equal realize by-means-of  
 3512 dharmata action beyond expanse and wisdom called  
 3513 those also expanse to wisdom gradual enter  
 3514 abide  
 3515 empty  
 3516 bliss grasp-enter understand by-means-of  
 3517 gain-loss not and abandon-not union called  
 3518 expanse to wisdom simultaneous enter by-means-of self-arise dharmata view  
 without understand by-means-of dharma exhaust liberation-cause not  
 simultaneous called  
 3519 thar-chags enter by-means-of all-is and what also not-is understand  
 by-means-of all not abandon  
 3520 obtain-cause what also not thar-chags called  
 3521 thod-rgal enter by-means-of see-appearance and liberate action and effort  
 not-need liberate  
 3522 dharmata see thod-rgal dawn anuyoga called  
 3523 that also expanse wisdom two different not nondual face-equal view is and  
 3524 expanse and wisdom go-come not  
 3525 abide other change not view is and  
 3526 expanse and wisdom two extreme-fall and side-fall not  
 3527 primordially dwell view is and  
 3528 indicate word only not realize one one rely not reference free view called  
 3529 meaning expanse ground is and

3530 wisdom path is person path those effort liberate  
 3531 expanse cause is and wisdom result is  
 3532 faculty sharp this outer action cause-fruit rely-not liberate below surpass  
 3533 this realize difficult extensively explain is  
 3534 ninth instruction great-perfection is  
 3535 self-arise wisdom samsara-nirvana establish not  
 3536 primordial-liberation abandon-accept beyond regarded  
 3537 this any not establish  
 3538 all liberate wisdom cease-not  
 3539 fault from pure  
 3540 excellence spontaneous-accomplish realize object basis definite place  
 3541 meditate self-arise wisdom what arise dharmata play down by-means-of  
 3542 deliberate aim meditate any not  
 3543 vast self-liberate great meditate not river stream wisdom flow by-means-of  
 dawn  
 3544 those rigpa self-appear from  
 3545 self-expanse self-dissolve sky vapor like  
 3546 self-state roam ocean expanse like  
 3547 self-appearance self-abide lamp light like vast  
 3548 not and\*  
 3549 wide and\*  
 3550 spontaneous-accomplish and\*  
 3551 one samaya from not-transcend is  
 3552 vajra vehicle peak called  
 3553 complete yogi great accumulation excellent possess those domain  
 3554 those plural also awareness self-arisen from  
 3555 alas secret lord listen  
 3556 I teach well mind hold\*  
 3557 great-perfection atiyoga to  
 3558 one complete two complete all complete  
 3559 one arise two arise all arise\*  
 3560 one born two born all born  
 3561 one not two not all not  
 3562 thus great-perfection ati to  
 3563 fabricated dharma from not  
 3564 fabricate and doer not  
 3565 great-perfection meaning to  
 3566 samaya protect not primordially protect without

3567 not wide spontaneous-accomplish one only  
 3568 secret mantra all intent great is  
 3569 great-perfection ati yoga is  
 3570 example predator lion like  
 3571 secret ati yoga is  
 3572 self-awareness definite place lower vehicle surpass  
 3573 self-arise self dissolve three-kaya meaning  
 3574 birthless expanse from meditate-not great is  
 3575 meditate object meditator two without  
 3576 grasp not self-liberate is  
 3577 example snake knot like  
 3578 self-liberate self-dissolve great is  
 3579 thus sign thought plural  
 3580 self-liberate self-dissolve great  
 3581 great-perfection ati vehicle to  
 3582 hope and doubt where exist  
 3583 hope doubt exist fall cause  
 3584 thus grasp-not self-liberate  
 3585 phenomena sign appear also\*  
 3586 self arise and self dissolve  
 3587 thus great-perfection ati to  
 3588 accomplish-not accomplish without  
 3589 fabricate-not arise not  
 3590 cease-not pervade vast complete  
 3591 change-not expanse vast great  
 3592 dharma-not buddha great  
 3593 abide-not wisdom not  
 3594 mind-not intellect-not buddha not  
 3595 thus  
 3596 thus all peak great-perfection ati yoga spontaneous-accomplish vehicle this  
 category number three exist  
 3597 ati arrangement great from  
 3598 intellect those mind category  
 3599 sky those expanse category  
 3600 sequence effort without instruction go  
 3601 thus say  
 3602 mind category  
 3603 expanse category

3604 instruction category fifty three  
 3605 that also self-mind not phenomena other not various mind category  
 3606 these mind self-arise wisdom other become stop intent only  
 3607 dharmata samantabhadri expanse from go other not speak expanse category  
 3608 these express dharmata expanse from other arise stop purpose only  
 3609 true manner essential-point direct place instruction category  
 3610 these essential-point not other elsewhere stray purpose stop intent all peak go  
 3611 these say intent three from not-transcend  
 3612 meaning answer ground path result liberation great-perfection called  
 3613 that mind category is  
 3614 basis lance become speak great-perfection called  
 3615 divide  
 3616 various mind is speak great-perfection and\*  
 3617 mind aspect is speak great-perfection two from  
 3618 mind is is  
 3619 mind-only meaning exist and\*  
 3620 not stop  
 3621 meaning mind-only not establish  
 3622 mind meaning only also not establish  
 3623 various mind is although not-look  
 3624 mind cause characteristic not establish various mind not called only establish  
 not  
 3625 outer meaning not called only convention thought establish not  
 3626 that also various is what also not-stop  
 3627 mind is various only not establish  
 3628 great-perfection abandon-accept beyond called  
 3629 that also appearance various appear although mind one wheel from  
 not-transcend various understand  
 3630 mind various understand called  
 3631 second mind aspect is speak mind category is  
 3632 that also essence appear aspect is  
 3633 mind aspect appear is  
 3634 what appear mind is  
 3635 mind self self-arise wisdom dawn by-means-of mind aspect play stop not  
 self-dawn called  
 3636 that divide six  
 3637 result mind arise source regard mind aspect and\*  
 3638 deviate obscuration beyond mind aspect and\*

3639 reasoning disturb arrange mind aspect and\*  
 3640 extreme-fall side-fall not self-arise wisdom mind aspect and\*  
 3641 aspect hold phenomenon self-establish mind aspect and\*  
 3642 tenet thought distinguish differentiate mind aspect  
 3643 first is  
 3644 dharmata change place not mind transfer change not  
 3645 phenomenon self-liberate regard fabricated not arise spontaneous-accomplish  
 uncompounded three-realm basis establish samsara beginning not  
 3646 end birthless spontaneous-accomplish basis place called  
 3647 that also primordial-place is return not  
 3648 self-place is antidote not  
 3649 effort not various extreme without spontaneous-accomplish called regard  
 3650 second is  
 3651 sequence eight thought examine basis from deviate phenomenon called  
 3652 not aspect lie spontaneous-accomplish rely  
 3653 exist aspect hold extreme with deviate  
 3654 not cause not self-arise deviate  
 3655 this intent word only establish essence thought without  
 3656 cause condition examine essential-point fabricated self-dawn  
 3657 not fabricate cause not primordial-pure obscuration without dharmata called  
 regard  
 3658 that also deviate dharmata from move place not  
 3659 cause not result beyond basis is  
 3660 obscuration path beyond karma virtue not any stain not basis called  
 3661 third is  
 3662 mind aspect definite know samsara basis collapse called  
 3663 basis true manner modify not  
 3664 mind self-arise wisdom aspect all dawn nature that from birth not from  
 3665 karma virtue not face-know  
 3666 thus birth not mind from appearance various appear  
 3667 play cease not samsara dharma accept not face-know  
 3668 thus play basis characteristic nondual reasoning essence different not  
 face-know  
 3669 thus nondual dharma thought examine not  
 3670 essence liberate reasoning all dharmata beyond place not  
 3671 that also basis mind modify not reasoning confusion regard  
 3672 fourth is  
 3673 self-arise wisdom play one samsara all side-fall not pervade by-means-of

3674 appearance mark force arise cease not samsara lower realm establish not  
 3675 appearance face different nature aspect lie reasoning not beyond nature pure  
 3676 samsara empty  
 3677 pervade primordial-complete view not beyond  
 3678 that also exist not appear empty aspect not fall  
 3679 action without pleasure-pain beyond dharmata regard  
 3680 fifth is  
 3681 mind aspect see not appearance samsara not divide  
 3682 phenomenon all basis aspect hold any not abandon  
 3683 view action effort without expanse abide  
 3684 is what also not appearance various appear  
 3685 appearance vast direction-not self-liberate action conduct beyond self-liberate  
 regard  
 3686 sixth is  
 3687 thought without phenomenon not establish  
 3688 phenomenon appear self-dawn thought self-liberate  
 3689 appearance face true false not establish  
 3690 exist not extreme-free abide true false any not establish regard  
 3691 thus mind category shloka hundred twenty-one  
 3692 expanse three  
 3693 dharmata speech impossible vastness and\*  
 3694 view not not vastness and\*  
 3695 conduct impossible vastness \*  
 3696 chapter thousand six and three-hundred  
 3697 insertion three \*  
 3698 abiding ground pinnacle place insertion and\*  
 3699 appearance self-place liberate insertion and\*  
 3700 dharmata face-equal difference not insertion \*  
 3701 dharmata attachment not nail fifty and\*  
 3702 field mind analysis seal hundred and eleven  
 3703 appearance mind one-moment distinguish crucial ten-thousand blood two  
 3704 view thogal analyze ten-thousand five  
 3705 meditation exist concept cut crucial thousand one name-hold tantra thousand  
 three abide \*  
 3706 mind aspect hold and\*  
 3707 mind group hold and\*  
 3708 mind crucial hold three converge \*



3709 second fruition primordially-liberate speak great-completion vastness class  
 essence \*  
 3710 exist various dawn not fruition primordially-pure regard \*  
 3711 this distinguish four \*  
 3712 vastness black causeless speak and\*  
 3713 variegated various speak and\*  
 3714 white mind speak and\*  
 3715 infinite cause-result analyze class \*  
 3716 vastness black essence \*  
 3717 changeless self-complete directionless dawn phenomenon self not-depend \*  
 3718 distinguish activity vastness black class  
 3719 compassion vastness black class  
 3720 emanation vastness black class three from\*

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3721 first \*  
 3722 dawn various causeless dawn appearance face-category not appearance \*  
 3723 that dawn-place-from empty appearance-place-from liberate cyclic-existence  
 name not \*  
 3724 that exist-not-existent direction sleep reason by-means-of great-completion  
 extreme without view establish \*  
 3725 second \*  
 3726 dawn wisdom is knowing other not-depend \*  
 3727 liberation mind is cause-condition analyze \*  
 3728 dawn-liberation two not abide fruition primordially-liberate \*  
 3729 that accord-appearance self-pure reason by-means-of great-completion  
 appearance-place liberate regard  
 3730 third is  
 3731 is-not is-not directionfixation and separationfrom  
 3732 self-nature's observationlooking non-existent becausefromfrom because  
 cause non-existent primordial-purity  
 3733 fabrication correction observation non-existent becausefrom  
 primordial-liberation extremes-slumber's expansion by-means-of  
 setting-forth  
 3734 self-purified's abiding primordial-wisdom great primordial-from liberating  
 self-basis exhaustion called

3735 that also deluded-mind tofrom reciting reasoning by-means-of examined  
 self-place liberating wish  
 3736 khra-bo's essence  
 3737 is manifold tofrom speaking  
 3738 not-not direction non-existent all tofrom self-arising because  
 3739 play tofrom negation affirmation non-existent wish  
 3740 that tofrom divide three  
 3741 existing tofrom speaking mind-category and corresponding khra-bo category  
 3742 non-existent tofrom speaking self-essential-point and corresponding khra-bo  
 category  
 3743 existing non-existent supreme-instruction and corresponding speaking  
 khra-bo category  
 3744 first  
 3745 essence self-purified abiding liberating wherever notforked self-nature  
 tofrom negation affirmation toin establish not-becoming because  
 conceptual-construction's effort beyond  
 3746 characteristic tofrom non-dual becausefrom mind existing one wheel from  
 non-transcended  
 3747 that very's play non-ceasing tofrom appearing because  
 3748 appearance mind non-dual tofrom liberating called  
 3749 that also thought-free essence's reasoning by-means-of fabrication  
 phenomena primordial-liberation saṃsāra nirvāṇa self-place from liberating  
 wish  
 3750 second  
 3751 essence appearance-emptiness self-place from liberating becausefrom mind  
 dharmatā manifold tofrom appearing  
 3752 non-existent appearance self-place from liberating becausefrom action virtue  
 non-virtue non-existent wish  
 3753 that also transformation emptiness-empty reasoning by-means-of  
 non-existent appearance self-purified toin establish  
 3754 third  
 3755 essence emptiness primordial-purity becausefrom action cause fruition toin  
 non-reliant  
 3756 fabrication by-means-of arising  
 3757 arising-place emptiness becausefrom saṃsāra nirvāṇa direction all tofrom  
 liberating  
 3758 appearance examination ground becausefrom saṃsāra nirvāṇa establishment  
 non-existent reasoning tofrom appearing  
 3759 speaking tofrom non-existent becausefrom thought beyond essential-point

3760 seeing non-existent becausefrom habituation tofrom non-existent  
essential-point  
3761 abiding transformation non-dual tofrom liberating becausefrom mind  
transformation non-existent essential-point and three by-means-of saṃsāra  
nirvāṇa's form manifesting wish  
3762 white-space's essence appearance-condition self-liberating becausefrom  
fabrication non-existent cause pure but abiding-mode toin establish  
non-existent  
3763 divide  
3764 action great speaking non-existent tofrom teaching white-space and  
3765 view meditation mouthtiecombine white-space two from

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3766 first  
3767 essence seeing whateactly liberating  
3768 abiding self-purified  
3769 divide  
3770 ocean space and  
3771 sky space two from  
3772 ocean space's essence eternal extreme self-liberating becausefrom  
3773 fabrication non-existent becausefrom liberating liberating  
3774 manifold non-dual  
3775 divide two  
3776 ocean space great and small  
3777 first  
3778 mind self-abiding emptiness primordial-liberating becausefrom  
3779 mind-emptiness tofrom observation all thoroughly purifying  
3780 seeing appearing self-purified dharmatā tofrom primordial-from speaking  
non-existent becausefrom  
3781 is suchness great-exhaustion one wheel toin abiding becausefrom emptiness  
3782 emptiness becausefrom wherever also established non-existent wish  
3783 ocean space small  
3784 observation self-purified becausefrom mind tofrom stain non-existent  
3785 special abiding self-purified becausefrom condition primordial-from speaking  
non-existent wish  
3786 sky space's essence

3787 dharmatā tofrom correction non-existent becausefrom mind-essence  
 self-liberating  
 3788 divide  
 3789 sun-moon space and  
 3790 jewel white-space two  
 3791 first  
 3792 essence completely pure emptiness  
 3793 self-nature birth non-existent primordial-liberating  
 3794 second  
 3795 quality all completely perfected becausefrom cause condition self-purified  
 3796 mind tofrom fabrication non-existent becausefrom dharmatā  
 spontaneously-accomplished cause condition self-purified wish  
 3797 space vast expanse's essence appearing toin mind by-means-of knowing  
 3798 non-appearing toin abiding-mode by-means-of knowing  
 3799 divide three  
 3800 fabrication and separation outer vast expanse  
 3801 established extreme self-text toin speaking inner vast expanse  
 3802 obstacle removing secret vast expanse  
 3803 essential-point activating that very suchness's vast expanse  
 3804 first  
 3805 cause non-existent becausefrom reversal non-existent essential-point  
 3806 condition non-existent becausefrom this-as appearing whoever also  
 non-harming essential-point  
 3807 cause condition both non-existent becausefrom saṃsāra nirvāṇa whatever  
 also non-established essential-point  
 3808 that also mind tofrom fabrication non-existent becausefrom fabrication  
 dharma by-means-of non-transcending non-samsāra essential-point and  
 3809 mind tofrom cause-sign non-existent becausefrom object-of-desire non-dual  
 non-dual essential-point wish  
 3810 second  
 3811 vehicle eight tofrom observation non-existent becausefrom progression  
 exertion foreheadlip becausefrom  
 3812 appearing manifold toin appearing also liberating one from non-transcended  
 self-nature appearing called  
 3813 that also abiding-mode primordial-perfecting perfecting great-perfection's  
 accomplished extreme  
 3814 self-appearing direction non-existent all-to self-arising becausefrom  
 3815 whoever also non-rejected all thoroughly perfected  
 3816 phenomenon all's basis whatever direction toin non-fallen

3817 dharmatā manifold toin appearing becausefrom India also non-exhausted  
 3818 third  
 3819 appearing mind toin fallmiss obstacle self primordial pure toin clear  
 becausefrom  
 3820 appearing non-rejected all thoroughly perfected  
 3821 movement mind's obstacle recall contemplation self primordial pure toin  
 clear becausefrom recall contemplation dharmatā toin perfected becausefrom  
 movement emptiness purified called  
 3822 appearing knowing entering different's connection and separation  
 becausefrom saṃsāra essence complete-liberated toin appearing called  
 3823 desire self-arising great-perfection toin  
 3824 view toin existent non-existent becausefrom conceptual-imputation beyond  
 3825 meditation toin non-existent non-existent becausefrom abandonment  
 acceptance negation establishment non-existent  
 3826 conduct toin existent non-existent becausefrom action conduct dharmatā toin  
 liberating  
 3827 fruition toin attainment non-existent becausefrom non-attainment self toin  
 place  
 3828 those toin divide  
 3829 enumeration infinite  
 3830 essential-point activating that very suchness's vast-expanse  
 3831 saṃsāra nirvāṇa's dharmas appearing knowing body and wisdom toin  
 appearing becausefrom saṃsāra nirvāṇa wherever also non-forked dharmatā  
 called  
 3832 that also essential-point non-changing's ray appearing knowing dual  
 proliferating becausefrom saṃsāra toin recite  
 3833 self-face exactly seeing's essential-point recall contemplation self-other toin  
 proliferating becausefrom thought completely purified called  
 3834 outer inner object toin non-existent becausefrom bliss conceptual  
 non-existent awakened called  
 3835 fabrication and separation becausefrom mind beyond  
 3836 examined self-place knowing becausefrom bliss suffering equal called  
 3837 those also gathered toin three toin gathered  
 3838 fabrication and separation space self not-fabricated self-liberating dharmatā  
 toin liberating becausefrom  
 3839 fabrication non-existent becausefrom liberating liberating  
 3840 called  
 3841 ornament space  
 3842 appearing mind's continuity is

3843 mind emptiness grasping and separation ornament called  
 3844 that as also  
 3845 birth non-existent cessation non-existent whatever non-conceived  
 3846 called  
 3847 play space  
 3848 is direction non-existent play non-ceasing toin appearing becausefrom  
 3849 appearing mind toin transformation non-existent called  
 3850 that as also  
 3851 completely pure path all liberating for  
 3852 called  
 3853 dharmatā space  
 3854 non-fabricated self-appeared placed becausefrom whoever tofrom also  
 non-existent  
 3855 emptiness non-fabricated ground is becausefrom seeing knowing non-dual  
 3856 that as also  
 3857 emptiness peak all thoroughly good beyond  
 3858 called  
 3859 threefold meaning those from distinct supreme path direct forth speaking  
 great-perfection upadeśa category  
 3860 essence essential-point toin going essential-point toin arriving spark and  
 similar  
 3861 this toin divide three  
 3862 mouth dispersal manner toin spoken  
 3863 mouth report manner toin spoken  
 3864 continuum self-text's manner toin command utterance  
 3865 those toin mouth dispersal essence  
 3866 fabrication intellect beyond toin path toin doing  
 3867 divide  
 3868 fixing path's extreme cutting instruction  
 3869 liberating power purifying path manifest toin becoming instruction two from

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3870 first  
 3871 emptiness pervading great becausefrom fabrication all toin play path toin  
 observation non-existent becausefrom ground from distinct toin placing time  
 3872 elaboration ground's word mere toin also non-established  
 3873 elaboration making name toin non-existent

3874 speaking non-existent dharmatā toin letter non-existent called  
 3875 fabrication cause non-existent reasoning by-means-of saṃsāra analysis  
 emptied  
 3876 cessation's ultimate meaning  
 3877 second  
 3878 dharmatā abiding's aspect from mind toin transformation non-existent  
 3879 three body path toin appearing time  
 3880 non-liberating whoever also non-existent  
 3881 fruition essential-point toin arriving time dharmatā non-object meeting wish  
 3882 mouth report's essence intellect separation non-deluded  
 3883 self-nature thought-construction grasping exhaustion  
 3884 characteristic non-dual essence-grasping separation  
 3885 divide two  
 3886 dull extreme tofrom abandoned mouth report  
 3887 head striking time non-existent mouth report

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3888 first  
 3889 root essential-point's wind abiding toin place by-means-of mind own  
 diligence toin appearing instruction by-means-of dharmatā source from  
 sending-away  
 3890 that very formspread becausefrom buddhas beings reciting explaining  
 essential-point  
 3891 wind essential-point body toin placed becausefrom body mind's connection  
 cutting essential-point  
 3892 root wind extreme tofrom abandoned becausefrom movement self-place  
 liberating essential-point

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3893 second  
 3894 expanse vast aspect from whoever also non-neglect non-existent becausefrom  
 saṃsāra nirvāṇa's pervasion estimation  
 3895 dharmatā expanse emptiness toin essence-grasping non-existent becausefrom  
 phenomenon transformation estimation  
 3896 expanse toin fabrication non-existent becausefrom self-arisen wisdom called

3897 continuum self-text's instruction essence all command's source toin clear  
 3898 distinct cutting known by-means-of cut  
 3899 self-nature toin non-dual becausefrom saṃsāra's observation cutoff  
 3900 characteristic word sentence toin non-established becausefrom  
 3901 emptiness dispute ground and separation  
 3902 divide four  
 3903 view thoroughly investigate manner toin command utterance  
 3904 obscuration removing manner toin command utterance  
 3905 hidden manifest toin extracted manner toin command utterance  
 3906 explanation self-clear manner toin command utterance  
 3907 first  
 3908 essence non-elaborated ground toin pervading  
 3909 action toin good bad non-existent becausefrom three realm all liberating  
 3910 self-nature emptiness manifold toin appearing becausefrom action virtue  
 non-virtue non-neglecting becausefrom buddhas beings non-existent  
 3911 characteristic word sentence toin non-existent becausefrom vehicle  
 manifold's dharma by-means-of non-transcended single sovereign toin going  
 essential-point  
 3912 divide appearing examination view toin wishing non-existent  
 3913 mind realization view toin thoroughly investigate all from liberating two  
 3914 first  
 3915 essence tofrom dharma non-existent becausefrom buddha's name also  
 non-existent  
 3916 self-nature energy toin appearing becausefrom saṃsāra nirvāṇa view toin  
 appearing  
 3917 characteristic one toin non-established becausefrom view meditation toin  
 measure non-existent  
 3918 second  
 3919 essence birth non-existent all thoroughly purified becausefrom affliction  
 self-liberating  
 3920 self-nature non-ceasing all-to appearing becausefrom abandonment  
 acceptance whoever also non-existent  
 3921 characteristic cause non-existent primordial-liberating becausefrom saṃsāra  
 nirvāṇa's path exhausted  
 3922 gtar-ka obstacle removing's essence dharmatā's essential-point clearing  
 becausefrom  
 3923 saṃsāra nirvāṇa's boundary dividing  
 3924 self-nature penetrating non-existent becausefrom ground-base level toin mind  
 offspring's stain non-existent



3925	characteristic cause non-existent ground pure becausefrom confusion self-purified
3926	divide two
3927	view meditation heat measure's obstacle removing
3928	phenomenon existing manner's obstacle removing
3929	first
3930	view's heat saṃsāra nirvāṇa two connecting
3931	that also view movement time saṃsāra's dharmatā non-dual equal settled
3932	view attained time toin body speech heat appearing
3933	fire blazing toin wood covering similar
3934	view stable time toin saṃsāra nirvāṇa's half dividing
3935	example army gathering battle from victory similar
3936	meditation movement time toin wind mind toin covering arriving
3937	wealthy one's treasure-house interior toin arrived similar
3938	meditation attained time toin mind path toin arrived
3939	example pig snout toin entered similar
3940	meditation stable time toin awareness power found becausefrom victorious lineage universal sovereign from empowerment similar
3941	conduct movement time toin knowing's extremity distant heart-wind having rising similar
3942	conduct attained time toin illusion appearance power by-means-of pressing
3943	garuḍa wings complete or friend and sky toin flying similar
3944	conduct stable time toin three body's heat measure settled
3945	Brahmin mother from settled similar
3946	that also conduct by-means-of appearing clearing becausefrom appearing condition dharmatā from path non-existent place
3947	meditation movement's obstacle clearing becausefrom recollection samādhi concentration from path non-existent place
3948	view dharmatā's obstacle clearing becausefrom phenomenon non-reliance buddhahood from path non-existent place
3949	phenomenon existing manner's obstacle clearing's essence dharmatā tofrom non-fabricated becausefrom whatever appearing mind non-conceptual non-existent
3950	self-nature tofrom cause fruition non-existent becausefrom self-wish non-existent from going place non-existent
3951	characteristic tofrom familiarization non-needed becausefrom knowable other tofrom non-dependent
3952	hidden manifest essence toin obtaining non-existent becausefrom
3953	hope whoever toin also non-reached

3954 self-nature toin direction non-existent becausefrom doubt whoever toin also  
 non-existent  
 3955 characteristic examined if non-found becausefrom saṃsāra nirvāṇa's root  
 rotten called  
 3956 divide two  
 3957 one concealing from two manifest toin emerging  
 3958 two concealing from one manifest toin emerging  
 3959 first  
 3960 view conduct two manifest toin emerging from meditation concealing if  
 3961 that's nature union toin beginning end non-existent becausefrom saṃsāra  
 nirvāṇa's beginning end cutting  
 3962 that's nature two different non-existent becausefrom bindu toin outside inside  
 non-existent  
 3963 characteristic toin observation non-existent becausefrom cause non-existent  
 openness  
 3964 if conduct concealing from other two manifest toin emerging if  
 3965 abiding byfrom emptiness byfrom emptiness purified called  
 3966 if view concealing from other two manifest toin emerging if grasp  
 non-existent's knowledge direction non-existent toin appearing  
 3967 object non-existent's awareness concept non-existent toin liberating called  
 3968 second two concealing from one manifest toin emerging  
 3969 meditation manifest toin emerging aim non-existent's awareness aim  
 non-existent toin appearing becausefrom cause non-existent's fruition self  
 toin abiding called  
 3970 conduct manifest toin emerging body precipice tofrom cast becausefrom  
 mind dharmatā toin sending called  
 3971 view manifest toin emerging mind emptiness toin delivering becausefrom  
 body speech essential-point toin bringing called  
 3972 fourth explanation self-clear's essence word attachment stream cutting  
 becausefrom established extreme non-dwelling becausefrom established  
 distinct supreme  
 3973 self-nity non-perceived tofrom all purified becausefrom primordial pure  
 dharmatā that's direction non-existent toin appearing called  
 3974 characteristic mind non-existent becausefrom moving self-pure basis toin  
 done non-existent called  
 3975 that's toin divide three  
 3976 error messenger's manner toin speaking  
 3977 error ground tofrom reversing manner toin spoken  
 3978 thigle self essential-point toin placed becausefrom spoken

3979 first's essence error unawareness's root three realm saṃsāra's ground binding  
 becausefrom  
 3980 that'self pursuing becausefrom unawareness root cutting  
 3981 self-awareness first called  
 3982 self-nature manifold toin appearing becausefrom cause condition's messenger  
 pursuing  
 3983 object's focus severed becausefrom saṃsāra error's ground exhausted  
 becausefrom cause non-existent empty primordially pure called  
 3984 characteristic error self-purified becausefrom knowledge error's path  
 exhausted called  
 3985 that's toin divide three  
 3986 error root from cutting becausefrom saṃsāra nirvāṇa view reversing manner  
 3987 error self left placed becausefrom non-error dharmatā recognized manner  
 3988 error ground embracing becausefrom error wheel stream cutting manner  
 3989 first's essence  
 3990 error's root awareness that'self self-liberating as knowing becausefrom  
 primordial error non-experienced seal obtained becausefrom error non-pure  
 from beyond  
 3991 self-nature different as error becausefrom all examining measure obtained  
 becausefrom object and object-possessor from beyond  
 3992 characteristic error toin error as knowing becausefrom non-error's heat  
 measure obtained  
 3993 second's essence

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3994 first error non-experienced becausefrom unawareness's continuum pure  
 3995 now error toin non-dwelling becausefrom action and affliction's ground  
 empty  
 3996 later error non-possible becausefrom action virtue sin's cord cut  
 3997 self-nature toin difference non-existent becausefrom saṃsāra nirvāṇa ground  
 one  
 3998 error all purified  
 3999 characteristic toin error cause non-existent becausefrom three realm sack  
 emptied  
 4000 third's essence  
 4001 falling maker ground empty becausefrom action becausefrom non-obtained  
 ground manifested

4002 self-nature calculation from beyond because from error non-error only as also  
 non-established  
 4003 characteristic toin dual non-established because from error non-error's  
 companion separated  
 4004 third thigle self essential-point toin placed's essence alone elaboration from  
 free because from many parts non-existent  
 4005 self-nature toin many non-existent because from conceptual-elaboration's  
 word from beyond dharmatā all pervading  
 4006 characteristic toin pointing-out because from confidence cord cut  
 4007 that's toin divide two  
 4008 ear continuum  
 4009 explanation continuum  
 4010 ear continuum's essence one from one toin connected because from special  
 near that's  
 4011 that's self-nature ear faculty and connected because from other by from  
 between cut non-existent  
 4012 characteristic toin wavering non-existent because from confidence and  
 liberation certainty  
 4013 divide many also syllable with  
 4014 letter non-existent ear continuum dharmatā meaning's instruction  
 4015 explanation continuum's essence  
 4016 fabrication non-existent dharmatā toin cause non-existent because from three  
 realm toin reversing basis non-existent  
 4017 self-nature  
 4018 light clear toin stain non-existent because from wisdom five's characteristic  
 knowing  
 4019 characteristic thought investigation from beyond three body five wisdom  
 possessor's intention toin abiding  
 4020 divide four  
 4021 outer cycle  
 4022 inner cycle  
 4023 secret cycle  
 4024 secret above non-existent cycle  
 4025 outer cycle's essence  
 4026 affliction abandonment non-existent because from poison five path vehicle  
 toin abiding  
 4027 self-nature toin effort establishment non-existent because from whatever  
 appearing dharmatā toin arise

4028 characteristic toin parts non-existent becausefrom emptiness whoever also  
 non-opened  
 4029 inner cycle's essence form possessor non-existent becausefrom mark  
 non-existent dharmatā  
 4030 self-nature go come non-existent becausefrom time all toin always abiding  
 wisdom  
 4031 characteristic solid's aspect from root like appearing  
 4032 twisted's aspect from trunk like appearing and clear's aspect from flower like  
 appearing  
 4033 ripened's aspect from fruit like appearing  
 4034 secret cycle's essence  
 4035 pointing-out  
 4036 realization attained time same becausefrom hearing contemplation meditation  
 three toin depend completely  
 4037 self-nature breath cease and buddha time same becausefrom effort  
 establishment and familiarization power toin depend completely  
 4038 characteristic buddha and compassion arising time same becausefrom  
 accumulation and merit toin depend completely  
 4039 secret above non-existent cycle's essence  
 4040 word toin non-depending becausefrom wisdom toin depend completely  
 4041 self-nature  
 4042 direct seeing becausefrom intellect grasping view toin non-dwelling  
 4043 characteristic four appearance's measure toin arriving becausefrom fruition  
 three body five wisdom toin depend non-reaching  
 4044 that's from this same secret above non-existent  
 4045 below tofrom dharmatā intellect confidence reaching  
 4046 here direct faculty's object tofrom guru's power toin seeing existing  
 becausefrom distinct superior  
 4047 thus shown's cycle all sutra one toin gathering from division and summary's  
 sequence definite  
 4048 great perfection that's toin expanse toin nine  
 4049 volume toin twenty thousand and one thousand  
 4050 category toin three  
 4051 chapter toin thousand thirty five  
 4052 great category eight  
 4053 sharp nail hundred and eighty  
 4054 summary toin thousand and five hundred  
 4055 distinction bundle seven  
 4056 counting hundred-thousand half and two

4057 essential-point thousand five  
 4058 shloka hundred-thousand sixty four  
 4059 name affixed tantra ten-thousand two's essence toin abiding  
 4060 definitive conclusion from  
 4061 self-nature great perfection from  
 4062 word's distinctions plural emanating  
 4063 category three from expanse nine becoming  
 4064 word summary from shloka  
 4065 hundred-thousand fourteen from  
 4066 chapter thousand thirty five  
 4067 volume twenty thousand thousand one  
 4068 spoken object sky's end and equal  
 4069 tamed being's beings thought cutting  
 4070 this from spoken object abbreviated  
 4071 sharp nail hundred and eighty to  
 4072 summary thousand half and two  
 4073 essential-point great gathering thousand three  
 4074 deviation obstacle ten-thousand forty to  
 4075 name affixed tantra ten-thousand two  
 4076 word speaking sequence clear establishing  
 4077 called  
 4078 that's also gathered if  
 4079 mind category  
 4080 expanse category  
 4081 instruction's category three toin gathered  
 4082 that's toin mind category all dharmatā toin inexpressible expanse and  
 4083 view toin non-existent non-existent expanse and  
 4084 conduct toin existent non-existent expanse toin three toin gathered  
 4085 that's also name affixed tantra thousand five toin gathered  
 4086 that's also chapter ten-thousand one thousand toin gathered  
 4087 that's also shloka hundred-thousand twenty-two toin gathered  
 4088 that's also count ten-thousand one toin gathered  
 4089 that's also distinction bundle two toin gathered  
 4090 that's also summary five hundred toin gathered  
 4091 that's also essential-point thousand toin gathered  
 4092 that's also sharp nail fifty-one toin gathered  
 4093 that's also meditation existent and meditation non-existent's emanation two  
 toin gathered

4094 that's also category container's authority toin making  
 4095 great phenomenology's category container called category three gathered  
 4096 that's also command and treatise two toin gathered  
 4097 that's mind's category called gathered  
 4098 expanse's categories expanse three toin gathered  
 4099 meditation toin existent non-existent expanse  
 4100 self-nature toin search non-existent expanse  
 4101 characteristic different non-existent expanse three toin gathered  
 4102 that's also name affixed tantra thousand three toin gathered  
 4103 that's also chapter ten-thousand one thousand toin gathered  
 4104 that's also shloka hundred-thousand twenty-two toin gathered  
 4105 that's also count ten-thousand eight toin gathered  
 4106 that's also distinction thousand two toin gathered  
 4107 that's also summary nine hundred toin gathered  
 4108 that's also essential-point thousand two toin gathered  
 4109 that's also sharp nail fifty toin gathered  
 4110 that's also fabricated liberation  
 4111 placed liberation  
 4112 exactly liberation's emanation three toin gathered  
 4113 that's also expanse's category toin gathered  
 4114 instruction's category all also expanse three toin gathered  
 4115 play non-ceasing expanse  
 4116 mind toin non-liberating non-existent expanse  
 4117 essence toin good bad non-existent expanse  
 4118 that's also name affixed tantra thousand twelve toin gathered  
 4119 that's also chapter ten-thousand two thousand four toin gathered  
 4120 that's also shloka hundred-thousand twenty-one toin gathered  
 4121 that's also count ten-thousand one toin gathered  
 4122 that's also distinction thousand four toin gathered  
 4123 that's also summary five hundred thousand two toin gathered  
 4124 that's also sharp nail eighty-seven toin gathered  
 4125 that's also essential-point gathered  
 4126 essential-point seeing  
 4127 essential-point knowing's emanation three toin gathered  
 4128 that's also command and treatise two toin gathered  
 4129 treatise toin many also  
 4130 tantra  
 4131 scripture

4132 instruction's treatise three toin gathered  
 4133 instruction's treatise toin also very many  
 4134 debate  
 4135 establishment  
 4136 intention  
 4137 count chief taking's treatise and four toin gathered  
 4138 count toin also  
 4139 meaning instruction's count  
 4140 abiding nature's count  
 4141 established view's word's count  
 4142 saṃsāra nirvāṇa non-dual count and four toin gathered  
 4143 that's also all essential-point emanating  
 4144 summary gathering  
 4145 pointing-out  
 4146 directly self essential-point toin bringing three toin gathered  
 4147 that's one toin gathering becausefrom dharma's general summary great well  
 explained finished  
 4148 supreme vehicle jewel treasury from  
 4149 established view thoroughly dividing section platform fourth  
 4150 thus dharma's enumeration general manner certainty toin bringing from  
 4151 now above non-existent supreme vehicle particular explaining to  
 4152 knowing tantra section's self-nature  
 4153 that's from arising's basis definite two byfrom realizing must  
 4154 tantra section's self-nature three are  
 4155 tantra's summary briefly showing  
 4156 that's self-nature extensively explaining  
 4157 explaining method's branch definite  
 4158 first toin six are  
 4159 tantra's essence  
 4160 definite term  
 4161 division  
 4162 rise measure  
 4163 example  
 4164 valid  
 4165 first tantra's essence are  
 4166 awareness and that's certainty toin bringing's basis secret great add remove  
 non-possible and definite  
 4167 definite term are



4168 lineage indicating's purpose from tantra that  
 4169 what and what's lineage toin birth making from tantra  
 4170 definite and middle non-broken continuous attaching from tantra  
 4171 divide if self-nature meaning's tantra

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4172 indicating word's tantra two from  
 4173 meaning's tantra are  
 4174 mind itself self-nature byfrom clear light thought's stain from free are  
 4175 all toin always abiding byfrom also tantra toin  
 4176 buddha's lineage is byfrom also tantra from  
 4177 buddha's characteristic holding byfrom also tantra toin placed  
 4178 word's tantra are  
 4179 that'same indicating's basis name word letter's self-nature chapter etcetera  
 byfrom divided are  
 4180 creation sequence's chief method and  
 4181 completion sequence's chief discerning and  
 4182 both equal part non-dual union and  
 4183 all from beyond showing great perfection's essential point showing plural  
 4184 rise measure are creation sequence's chief great toin ten are  
 4185 first basis empowerment and samaya two  
 4186 deity and mantra two  
 4187 mandala and offering two  
 4188 samādhi and conduct two  
 4189 activity and view two ten complete if creation sequence's chief tantra  
 4190 completion sequence's rise measure toin  
 4191 view and fruition two  
 4192 conduct and meditation two  
 4193 mind and wisdom two  
 4194 experience and instruction two eight that complete if completion sequence's  
 chief rise measure  
 4195 union non-dual toin  
 4196 that's both complete need byfrom eighteen  
 4197 completely perfect great are  
 4198 creation completion two from completion sequence

4199 completion sequence toin small elaboration with channels winds bindu's  
 sequence showing and  
 4200 great clear light wisdom's sequence showing two from  
 4201 great that's rise measure entering's door empowerment and samaya two  
 4202 path and count two  
 4203 fruition and five complete  
 4204 example are warp like  
 4205 cause thread many tofrom depending from cloth length toin rolling like  
 4206 word different tofrom depending from meaning one toin extracting  
 4207 valid are self toin abiding's tantra that's indicating making byfrom from  
 4208 tantra toin valid  
 4209 that's also word's essential point tofrom depending meaning's basis error not  
 definite bringing and realizing making byfrom from tantra toin placed  
 4210 second that's self-nature extensively explaining toin two are  
 4211 meaning's tantra and word's tantra extensively explaining  
 4212 first toin two are  
 4213 method's tantra  
 4214 self-nature's tantra  
 4215 first are  
 4216 awareness and that's meaning toin experience taking instruction plural  
 4217 divide if indicating method's tantra  
 4218 indicating method's tantra two from  
 4219 first toin self-nature are  
 4220 beings all toin pervading awareness bodhicitta  
 4221 definite term are that'same indicating meaning and realizing basis and  
 liberation method is becausefrom  
 4222 indicating method's tantra called  
 4223 divide if  
 4224 emptiness  
 4225 clarity two from  
 4226 emptiness are awareness's self-nature all toin phenomenon and mark dharma  
 byfrom emptiness byfrom elaboration's end liberation great in primordial  
 abiding  
 4227 clarity are  
 4228 that'same emptiness extreme toin not gone self light wisdom five's  
 appearance clarity  
 4229 warmth and coolness and light

4230 vast self-nature chief great element five primordial spontaneously  
 accomplished  
 4231 compassion's tone non-ceasing capacity in arising because from awareness  
 primordial pervading  
 4232 that's same awareness clarity emptiness wisdom great by from beings all to in  
 pervading are  
 4233 indicating method's tantra called  
 4234 from pearl garland  
 4235 buddhas all's method tantra  
 4236 from basis one self-nature's distinction  
 4237 indicating and indicator  
 4238 indicating tantra one all pervading  
 4239 all that's trace connected  
 4240 pervading aspects two are  
 4241 emptiness by from pervading and clarity by from pervading  
 4242 emptiness cause one phenomenon non-existent purpose  
 4243 phenomenon all's dharma beyond  
 4244 phenomenon empty appearance non-existent pervade one by from  
 4245 all's basis becoming self-nature one  
 4246 pervading lord that's self gathered  
 4247 birth non-existent memory exhausted  
 4248 self-nature that's distinction from  
 4249 emptiness and appearing appearing and emptiness  
 4250 phenomenon empty non-existent also are  
 4251 exhaust purpose primordial emptiness in abiding  
 4252 cause condition separated emptiness's object  
 4253 pervading vast phenomenon non-existent self-nature by from emptiness  
 4254 stain non-existent and non-mixed perfect  
 4255 thought non-existent emptiness's self-nature are  
 4256 emptiness by from pervading purpose tantra called  
 4257 clarity self-nature non-ceasing  
 4258 illuminating appearance and all pervading  
 4259 clarity and warmth and coolness  
 4260 vast and moving self-nature holding  
 4261 pervading and primordial tone self-clarity  
 4262 liberating ripening's seed  
 4263 emptiness from reverse purpose clarity by from pervading  
 4264 instant and self-liberation

4265 self-arise clarity byfrom body and connected  
 4266 stain non-existent and particular clarity  
 4267 grasp non-existent clarity's object appearing  
 4268 door five's knowledge self-clarity perfect  
 4269 body clarity byfrom pervading purpose tantra  
 4270 thus  
 4271 second indicating method's tantra toin three from  
 4272 self-nature are  
 4273 indicating meaning awareness realizing method's instruction teaching  
 4274 definite term are  
 4275 self toin abiding awareness's wisdom indicating  
 4276 realizing method as experience taking key gathered direction one toin  
 showing becausefrom indicating method tantra called  
 4277 generally explanation tantras word long difficult are  
 4278 instruction tantras word clear easy are  
 4279 great perfection tantras instruction tantras called are  
 4280 divide if  
 4281 effort non-existent primordial liberation toin showing  
 4282 effort with sequence toin showing two from

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4283 first are  
 4284 basis cutting through  
 4285 faculty instant plural's sequence  
 4286 primordial liberating again basis non-existent etcetera  
 4287 second are path leap over faculties gradual channels winds key relying  
 liberation making  
 4288 preliminary three and naturally placing toin directly self key toin bringing  
 until making  
 4289 body key  
 4290 door key  
 4291 object key  
 4292 winds awareness key relying experience taking becausefrom  
 4293 appearance four measure toin going liberation toin showing  
 4294 also that'same from  
 4295 that's plural directly realizing

4296 method called distinction also  
 4297 person intellect's difference  
 4298 sequence how explained must  
 4299 effort striving non-existent self liberating  
 4300 effort with experience taking must  
 4301 effort non-existent plural self pure are  
 4302 key aspects three byfrom  
 4303 that's meaning experience taking  
 4304 body and door and object  
 4305 body's key are these three  
 4306 lion manner and elephant manner  
 4307 rishi like knowing must  
 4308 door that'same non-moving  
 4309 clarifying two non-moving  
 4310 sky that'self non-moving  
 4311 object's key also aspects three  
 4312 pure expanse abiding  
 4313 thus awareness's self-nature abiding  
 4314 appearance all abiding  
 4315 mind change non-existent self-place abiding  
 4316 mind change non-existent memory clear  
 4317 awareness non-change three bodies clear  
 4318 mind mind slow memory stream cease  
 4319 body speech slack-byfrom suffering free-from  
 4320 awareness slack-byfrom body five arise  
 4321 awareness arisen-byfrom conditions cease  
 4322 expanse-awareness arisen-byfrom realm mind cease  
 4323 thus indicating method's tantra  
 4324 self's tantra toin non-produced perfected  
 4325 indicating byfrom method is  
 4326 stream toin abiding becausefrom tantra called  
 4327 called  
 4328 second self-nature's tantra are  
 4329 basis path fruition's meaning are  
 4330 that'self from  
 4331 basis and path and fruition byfrom  
 4332 holding determined self-nature's tantra  
 4333 called

4334 this toin self-nature are  
 4335 empty clarity awareness's self-nature basis path fruition gathered  
 4336 definite term are all toin pervading and buddha accomplishing self-nature are  
 becausefrom self-nature's tantra called  
 4337 divide if  
 4338 basis  
 4339 essence  
 4340 quintessence self-nature's tantra and three  
 4341 basis self-nature's tantra are first ka-dag's awareness self-nature compassion  
 three  
 4342 that'self also self-nature ka from pure-byfrom non-awareness's name  
 non-existent  
 4343 delusion imputed only even existent non-experienced  
 4344 self-nature spontaneously accomplished byfrom awareness light as clear  
 4345 compassion all toin pervading-byfrom manifesting making non-ceasing  
 4346 saṃsāra nirvāṇa whatever arising expanse toin abiding  
 4347 essence self-nature's tantra are  
 4348 primordial wisdom three-stacked heart essence manner arisen basis  
 self-nature's tantra that's power basis appearance eye from four lamps arisen  
 4349 path appearance four actually seeing  
 4350 quintessence self-nature's tantra are  
 4351 awareness's appearance experience taking fruition ripened  
 4352 that'self also self-nature empty are becausefrom mark awareness possessing  
 non-gone  
 4353 permanent extreme-grasping non-existent becausefrom entity substantial  
 establishing non-existent  
 4354 empty self-appearance as arisen-byfrom cut cut-off non-existent  
 4355 empty clarity non-divisible that'self awareness's quintessence  
 4356 that'self also measure ripened quintessence gathered called  
 4357 clarity three and  
 4358 clear three etc body three path-appearance's phenomena completion reached  
 ones are  
 4359 knowledge directionless by clear because emptiness cut-off not  
 4360 entity markless because clear classification not  
 4361 self-aware meaning ultimate is that-three inseparable  
 4362 permanent-impermanent four extremes from liberated body and wisdom  
 inseparable's intention called  
 4363 that-to clear three are  
 4364 external object appearing time

4365 awareness from appearance-to clear dimension from color-into clear  
 4366 space-in dimension awareness inseparable-without clear is  
 4367 inner three are  
 4368 thus arisen self-confidence like appearance's inner  
 4369 nose-held object appearance's inner  
 4370 confusion ceased decisive cutoff's inner  
 4371 non-returning three are  
 4372 that-time samsara itself primordial-from awakened-from  
 4373 awareness-without continuity because non-returning  
 4374 awareness's body manifest appearing-by confused-appearance pure-appeared  
 into transformed because appearance non-returning  
 4375 dharmatā that manifold appearing because  
 4376 that-to understanding's certainty attained that non-returning is  
 4377 appearing three are  
 4378 dimension-without day-night without appearing  
 4379 awareness-without clear-diminished without appearing  
 4380 dharmatā-without change-without appearing is  
 4381 thus liberated confused's appearing self-purified because samsara's cause not  
 4382 that very pure appearing self-arisen because samsara's conditions self-ceased  
 4383 here offering also dharmatā intermediate's appearing cut-because samsara's  
 result self-fell is  
 4384 emptiness three this time  
 4385 awareness-without recitation because confused exhausted  
 4386 mind-without condition because conceptual thought's defilement exhausted  
 4387 light-without coming-going because arisen's condition empty is  
 4388 thus ground and essence flower's lineage respectively shown even  
 4389 reversed distinction merely from essence one is  
 4390 these three lineage-by go-if  
 4391 entity's nature-to ground's lineage-to shown is  
 4392 buddha beings all that-from arisen because outer's lineage called or ground's  
 lineage called appropriate is  
 4393 realized Buddha tantra-to entered  
 4394 unrealized sentient-being tantra-to entered because also tantra that  
 basis-made basis tantra suitable  
 4395 method tantra also this portion is  
 4396 meaning that indicate basis is indicate method tantra-to arose  
 4397 basis awareness-without-without Buddha sentient whatever also not-exists  
 4398 those two tantra-holding-by-means-of tantra-to

4399 that comprehended mind entered-by-means-of meaning realized that need is  
 4400 realized liberated that essence need result is  
 4401 meaning that lama instruction-by-means-of not-indicated not-realized  
 4402 indicated realized indication manner that-to indicate method tantra called  
 4403 method that one-from one-to transmitted-by-means-of method indicate called  
 4404 indicate awareness see need liberation need  
 4405 meaning that whatever also not-accomplished because tantra not exists  
 thought not  
 4406 those awareness tantra not-exists because meaning tantra named placed  
 suitable is  
 4407 essence nature tantra awareness is  
 4408 awareness dharmatā direct seeing-by-means-of past tantra-holding-by-means-  
 of tantra-to  
 4409 lama instruction without not-see because saṃsāra transmitted tantra is  
 4410 flower nature tantra is  
 4411 lamps four whoever seeing and realizing manifest direct awareness is  
 therefore flower tantra is  
 4412 not-see because karma and affliction type transmitted-by-means-of also tantra  
 is  
 4413 essence nature tantra is  
 4414 that experienced essence into essence distilled called  
 4415 wisdom appearance seeing three-realms unbreaking because tantra is  
 4416 sphere awareness gather-separate-not essence this secret definitive seventeen  
 tantras from other also explained exists  
 4417 Buddha gathered essence  
 4418 beings all mind-to placed  
 4419 that essence lu-gu tantra  
 4420 not-fully-gathered essence called  
 4421 thus  
 4422 diligence meaning tantra-from  
 4423 taught all also essence  
 4424 dharmatā direct path called  
 4425 thus  
 4426 vajra expanse equal tantra-from  
 4427 basis and essence flower  
 4428 Buddha all nature tantra  
 4429 special secret essence distilled  
 4430 this saṃsāra beyond



4431 person arrow shooting like  
 4432 thus  
 4433 golden supreme-from  
 4434 basis and nature method pure  
 4435 relying-upon Buddha field also  
 4436 instant easy therefore tantra-to placed  
 4437 thus  
 4438 thus these meaning definitive  
 4439 pearl garland-from  
 4440 nature tantra this-like  
 4441 basis and essence essence-nature  
 4442 basis nature essence and  
 4443 compassion all pervade and arise  
 4444 wisdom three self-nature  
 4445 forever stain from pure  
 4446 gather-separate-not single-nature  
 4447 Buddha all secret great  
 4448 kāya essence complete awareness  
 4449 kāya tantra expanse pervade  
 4450 clarity also self-appearance  
 4451 non-appear clarity nature  
 4452 essence complete nature tantra  
 4453 appearances all tantra is  
 4454 all all attach and cling  
 4455 nature mind maṇḍala-to  
 4456 ungenerated complete essence great  
 4457 therefore distilled essence  
 4458 all life became because  
 4459 essence tantra explained  
 4460 Buddha all one gathered  
 4461 nature all essence extracted  
 4462 essence gathered essence-called  
 4463 expanse clarity awareness essence distilled  
 4464 Buddha all great secret  
 4465 basis and essence flower  
 4466 self-awareness all nature  
 4467 great completion essence  
 4468 tantra other also famous

4469 secret tantra detailed  
 4470 definitive text existent  
 4471 nature expanse all-pervade  
 4472 that also essence nature  
 4473 essence gathered three impurities  
 4474 clarity three wisdom pervade  
 4475 three luminosity three unchanging three-by-means-of  
 4476 essence unchanging definitive obtained  
 4477 appearances three emptiness three  
 4478 essence nature pure  
 4479 tantra-to established  
 4480 basis and path and result-by-means-of  
 4481 designate definitive nature tantra  
 4482 therefore tantra called explained  
 4483 nature natural accomplished because  
 4484 nature self tantra called  
 4485 thus  
 4486 thus basis awareness one nature-from  
 4487 indicate and indicator method tantra two  
 4488 nature-from basis and essence  
 4489 three essences names different five expressed even  
 4490 meaning nature one from not-transcended  
 4491 that nature-from  
 4492 basis one nature particular-from  
 4493 method and nature tantra called  
 4494 tagged merely that appear  
 4495 nature basis one nature empty  
 4496 different not change not  
 4497 example person whoever  
 4498 name many exists become  
 4499 whoever called also that appear  
 4500 unchanging meaning also thus  
 4501 thus  
 4502 second word tantra extensively explained three  
 4503 categories briefly shown  
 4504 purpose extensively explained  
 4505 meaning definitive entering gathered  
 4506 first

4507 expressed ocean like profound and vast shown awareness self-arise tantra  
 4508 sun like clear shown vajra hero heart mirror tantra  
 4509 vehicle lower crushed like supreme great perfection tantra  
 4510 unchanging dharmatā shown king like tantra glory letter non-existent  
 4511 confusion wheel cut shown wheel like tantra ornament beautiful  
 4512 teachings all doors open shown key like tantra sound transformation  
 4513 error place cut shown sword like tantra Samantabhadra heart mirror  
 4514 lamp appearance empty shown clear like tantra lamp blazing  
 4515 word meaning gold ornament like shown gold-like tantra jewel arrangement  
 4516 definitive word middle door clear shown mother-child connection like tantra  
 sun moon conjunction  
 4517 mirror inside image shown example meaning joined shown mirror like tantra  
 manifestation arrangement  
 4518 pearl garland tantra excellent like instruction series shown pearl garland  
 tantra  
 4519 snake coil like text word self-liberated shown snake coil like tantra awareness  
 self-liberated  
 4520 great bird sky expanse unobstructed beings like shown  
 4521 Samantabhadra heart mirror tantra  
 4522 power and blessing stream like flows stream like tantra complete self-arisen  
 4523 unchanging vajra vajra-holder attained vajra like tantra vajra blazing  
 4524 treasury whatever wishes arisen like tantra jewel abundant  
 4525 razor edge whatever touching cutting like opposition sharp placed razor like  
 tantra black Māyā and eight  
 4526 also black Māyā teaching protected tantra-from emanated  
 4527 sixteen transformations root-from emanated  
 4528 great transformation source-from  
 4529 light ornaments seventeen explained  
 4530 self-arise and self-liberate  
 4531 self-arisen perfection and complete  
 4532 beautiful ornaments and arrangements  
 4533 pearl garland and letter non-existent  
 4534 sphere and heart mirror  
 4535 sun moon conjunction manifestation  
 4536 vajra blazing and jewel abundant  
 4537 lamp blazing and great expanse six  
 4538 thus sixteen stages  
 4539 transformation-from definite emanated

4540 object sentient beings appear  
 4541 thus  
 4542 those definitive abodes  
 4543 pearl garland-from  
 4544 word tantra stages clearly separated  
 4545 elaboration cut saṃsāra  
 4546 meanings tantra-by-means-of liberated transformed  
 4547 ocean and sun  
 4548 lion and king  
 4549 wheel and key  
 4550 vajra and clarity  
 4551 gold ornament and mother-child  
 4552 mirror and pearl  
 4553 coil and great bird  
 4554 stream and razor  
 4555 king and treasury  
 4556 thus categories separated  
 4557 word tantra clearly separated  
 4558 thus  
 4559 second purpose extensive explained categories eleven from  
 4560 section first tantra essence three awareness self-arise  
 4561 self-liberated letter non-existent three  
 4562 these three know king subjects power transform like  
 4563 tantra general meaning power transform  
 4564 also letter non-existent tantra general instruction show  
 4565 minister power steer and like  
 4566 self-arise-by-means-of view meditation practice basis hold  
 4567 subjects labor and serve doing like  
 4568 self-liberate-by-means-of that meaning liberate  
 4569 those three gather-by-means-of king realm power transform like  
 4570 tantra section all power transform  
 4571 second tantra unstruck essence three  
 4572 Samantabhadra heart mirror\*  
 4573 vajra-mind hero heart mirror\*  
 4574 jewel arrangement three  
 4575 these three know peak three-toin go  
 4576 lower valley all see like tantra section all meaning know need exists  
 4577 third tantra flower three

4578 pearl garland  
 4579 beautiful ornament  
 4580 lion power complete  
 4581 these three know sky sun three arise-by-means-of world darkness clear like  
 4582 tantra meaning word confused not realize need exists  
 4583 fourth tantra all bind  
 4584 complete self-arise  
 4585 fortress base well enter above many layer gatherconverge able like  
 4586 power endowed liberation basis solid know need exists  
 4587 fifth tantra appearance deep complete  
 4588 manifestation ornament fortress peak place army invincible like samsara  
 abode fearless need exists  
 4589 sixth tantra wisdom weapon turn tantra  
 4590 sun moon conjunction  
 4591 bardo confusion turn need exists  
 4592 seventh tantra branch tantra two  
 4593 jewel heap\*  
 4594 vajra-blazing body\*  
 4595 mountain peak placed  
 4596 wisdom self-appearance realized completely beautiful need exists  
 4597 eighth yogin liberation tantra  
 4598 lamp blazing  
 4599 king palace peak residing nine desires accomplished like  
 4600 this realized meanings accomplished need exists  
 4601 ninth heart similar  
 4602 six expanses  
 4603 doors closed enemies never seeing like  
 4604 view realized error obscured and interruption not need exists  
 4605 tenth secret nature  
 4606 eleventh indicated similar  
 4607 black Māyā  
 4608 door guards placed harm-doing inside not allowed like  
 4609 opposition sharp placed all obstacles protected  
 4610 these pearl garland-from  
 4611 vajra holder definite grasp  
 4612 tantra essence three know  
 4613 king minister subjects three gathered like  
 4614 tantra unstruck three know

4615 three peaks peak like  
 4616 tantra flowers three know  
 4617 sky sun three arisen like  
 4618 tantra all bind one realize  
 4619 mountain base jewel adorned like  
 4620 appearances deep complete tantra know  
 4621 peak fully placed mountain like  
 4622 wisdom weapon turn tantra know  
 4623 directions four moon placed like  
 4624 branch tantra great two know  
 4625 directions four placed like  
 4626 yogin liberation tantra know  
 4627 king mountain peak placed like  
 4628 heart similar tantra know  
 4629 doors firmly locked like  
 4630 secret nature tantra know  
 4631 final iron fence like  
 4632 indicated similar tantra know  
 4633 entrance blessed doors protected like  
 4634 thus  
 4635 third meaning definitive gathered  
 4636 meaning categories eight from  
 4637 third sequence definite-by-means-of conclusion gather-to  
 4638 sequencegrammar-marker">-genitive  
 section eight from

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4639 first root tantra two  
 4640 complete self-arise root paths eight relying  
 4641 external elaborations power-by-means-of beings elaborations enjoyments  
 ripen  
 4642 letter non-existent tantra six sections relying that ripened liberate instruction  
 key complete shown  
 4643 second explained tantra mother child two  
 4644 explained tantra awareness self-arise sections sixteen relying  
 4645 view meditation practice results four expressed specifically clear

4646 awareness self-liberate section ninth relying middle ground exclusive clearly  
 4647 third branch tantra two  
 4648 jewel abundant section fifth relying  
 4649 qualities self complete shown  
 4650 vajra blazing section third relying body speech mind signs shown  
 4651 fourth paths clear tantra two  
 4652 transformation sections six relying teachings all roots shown  
 4653 beautiful ornament section seventh relying delusion times etcetera grasp  
 4654 fifth instruction tantra categories four  
 4655 vajra hero heart mirror section eighth relying  
 4656 manifestation arrangement  
 4657 power and pledge etc shown  
 4658 Samantabhadra heart mirror section seventh relying error obscuration sever  
 4659 manifestation arrangement section third relying example meanings signs  
 firmly believe  
 4660 pearl garland section eighth relying instruction series gathered shown  
 enlightenment  
 4661 sixth meaning nature abiding tantra three  
 4662 six expanses section six relying awareness six states pure three realms  
 completely cleared  
 4663 lamp blazing section fourth relying lamps four actual shown  
 4664 sun moon conjunction section fourth relying middle four paths carry shown  
 4665 seventh entry self-liberate tantra two  
 4666 lion perfect section thirteenth relying views arisen shown  
 4667 jewel arrangement section fourteenth relying yogin path manner enter shown  
 4668 eighth scholarly treatise tantra  
 4669 glorious black Māyā tantra sections eighteen relying taught firmly protected  
 4670 these pearl garland-from  
 4671 E MA like tantra all  
 4672 extraordinary especially great therefore  
 4673 that meaning all explained  
 4674 also tantra stages  
 4675 root tantra two-by-means-of  
 4676 phenomena all nature one explained  
 4677 explained tantra mother child two-by-means-of  
 4678 leaf spreading manner explained  
 4679 branch tantra two-by-means-of  
 4680 ocean directions like explained

4681 paths clear tantra two-by-means-of  
 4682 flower moon manner explained  
 4683 instruction tantra categories four-by-means-of  
 4684 results ripen manner explained  
 4685 meaning nature abiding tantra three-by-means-of  
 4686 sees appearances manner explained  
 4687 entry self-liberate tantra two-by-means-of  
 4688 remembers basis heart manner explained  
 4689 scholarly treatise tantra-by-means-of  
 4690 blazing appearance manner explained  
 4691 thus  
 4692 thus categories eight placed appropriateness  
 4693 also root tantra two not  
 4694 tree root rotten branches not arise like  
 4695 explained tantra mother child two not  
 4696 from leaves not flowers not arise like  
 4697 branch tantra two not  
 4698 branch not hands broken climb fall like  
 4699 entry self-liberate tantra two not  
 4700 heart not other meaning accomplish not like  
 4701 paths clear tantra two not  
 4702 flowers not results time not ripen like  
 4703 instruction tantra categories four not  
 4704 results not what done meaning not like  
 4705 meaning nature abiding tantra three not  
 4706 eyes not person path not know city enter not like  
 4707 scholarly treatise tantra not blazing appearance not treasures enemy like  
 4708 thus eight those not teaching single portion not complete  
 4709 exists complete eight appropriate eight definitive  
 4710 from many not need  
 4711 also root tantra etc categories eight meaning explained  
 4712 root pain root like explained root awareness gather realized  
 4713 explained spreading leaf like explained word meaning mix realized  
 4714 explained branch tree like explained sphere awareness non-dual realized  
 4715 paths clear  
 4716 clarity flower like explained lamp self grasp shown exist realized  
 4717 instruction ripening results like explained three bodies paths manner realized



4718 meaning nature abiding liberation path see appearance like explained results  
 path manner realized  
 4719 entry self-liberate remember awareness path summons beings heart abilities  
 like explained lamp self manifestation realized  
 4720 scholarly treatise instruction complete like taught firmly protected longtime  
 abide realized  
 4721 those letters syllables if root called phenomena root awareness gathered  
 4722 awareness root empty grasp and separated  
 4723 tantra grasp awareness self-manifest  
 4724 grasp primordial mind abide  
 4725 read expressed meaning mind appear  
 4726 explained supreme and common accomplishments obtain  
 4727 practiced samsāra completely cleared  
 4728 heard places wisdom practiced  
 4729 instruction elaboration words instruction words turn meaning self direct not  
 reach  
 4730 key gathered meaning instruction-by-means-of words without relying  
 enlightenment  
 4731 instruction expressed relying  
 4732 expressed not awareness meaning tantra arose  
 4733 explained words  
 4734 words elaboration relying meaning non-elaborate wisdom indicate  
 4735 meaning  
 4736 times beyond dharmatā beyond not  
 4737 that self abiding from  
 4738 other arisen not  
 4739 path unchanging stable believe arose  
 4740 awareness  
 4741 meaning relying awareness self-arisen place liberated  
 4742 clarity  
 4743 know clarity whatever not abide  
 4744 powers clarity dharmas non-dharmas thoroughly separated  
 4745 five powers themselves placed six congregations emanated  
 4746 hands grasp three realms freed  
 4747 entry empty appearances entered appearances mind conjunction  
 4748 appearances empty entered objects mind non-dual self  
 4749 self-liberated corrected not  
 4750 scholarly

4751 Māyā times key scholarly meditation merely practice not  
 4752 karma and its fruition scholarly mind merely mantras primordial mind not  
 need accomplish while life completed  
 4753 Māyā mantras primordial mind scholarly divine accomplishments arose  
 4754 Māyā concentration practice emanated scholarly own desires accomplished  
 4755 offerings and worship scholarly abundant practices accomplished  
 4756 thus stable placed from  
 4757 mind elaborations enjoyments all shown  
 4758 middle those categories eight gathered tantra eight-by-means-of  
 accomplished completely enlightened  
 4759 methods from separate two  
 4760 nature from separate three five alone  
 4761 supreme those meaning words tantra two shown  
 4762 especially supreme elaboration separated basis tantra awareness alone  
 accomplished  
 4763 awareness tantra all complete therefore  
 4764 transformation from  
 4765 other tantra dharmatā explained  
 4766 pure dharmatā sound transformation  
 4767 self nature letter non-existent  
 4768 self-aware wisdom lamp light blazing  
 4769 dharmatā pure beautiful ornament  
 4770 view terrifying lion perfect  
 4771 self-aware ripening complete self-arisen  
 4772 channels tantra connection pearl garland  
 4773 experience appearance jewel arrangement  
 4774 self-abiding empty heart mirror  
 4775 error place self-cleared heart mirror  
 4776 other from not self-arisen nature  
 4777 self-arisen therefore self-liberated  
 4778 sphere one six expanses  
 4779 qualities complete jewel abundant  
 4780 self-aware shown manifestation  
 4781 appearances pure sun moon conjunction  
 4782 awareness ripening vajra blazing  
 4783 these basis from arisen  
 4784 thus  
 4785 also elaborated those basis essence tantra sections all

4786 middle seventeen  
 4787 supreme self-arisen seed tantra alone  
 4788 peaks those three liberation explained  
 4789 ATI great section from  
 4790 that meaning words elaboration  
 4791 elaborated those basis essence  
 4792 non-elaborated categories seventeen  
 4793 especially elaboration non-nature  
 4794 vajra section nature  
 4795 supreme elaboration separated  
 4796 three liberations  
 4797 thus  
 4798 common meaning second explained methods branches definitive three  
 4799 like explained manner  
 4800 introduction basis definitive categories  
 4801 sacred definitive teaching  
 4802 first three  
 4803 explained methods section filled  
 4804 like explained manner definitive  
 4805 outer basis letters sound meaning explained  
 4806 first  
 4807 general explained methods many gathered three definitive  
 4808 awareness self-liberated from  
 4809 taught king explained methods also  
 4810 places this like explained  
 4811 path like explained tantra like explained  
 4812 instruction like explained three  
 4813 entry doors from know  
 4814 thus  
 4815 that path like explained perfection five shown  
 4816 tantra like explained places definitive three explained  
 4817 instruction basis path results three from  
 4818 occasion chief tantra like explained places three  
 4819 powers bright marks gathered awareness self tantra marks meaning expressed  
 4820 middle categories merely gathered awareness self introduction basis  
 perfection five shown  
 4821 exemplary meanings gathered awareness self body widespread explained  
 4822 first

4823 that nature from  
 4824 that explanation like  
 4825 marks hand pledges  
 4826 thus  
 4827 second  
 4828 that nature from  
 4829 introduction basis shown like  
 4830 teachings mother wheel  
 4831 sons introduction all know  
 4832 thus  
 4833 third  
 4834 body details extensive especially extensive shown  
 4835 final meaning self-times nature  
 4836 self-liberated from  
 4837 text shown like  
 4838 sūtras extensive great  
 4839 also extensive great explained  
 4840 that text words shown  
 4841 final meaning like  
 4842 instruction meaning liberated explained  
 4843 tantra great that definitive shown  
 4844 secret mantras all explained methods  
 4845 thus all know  
 4846 thus  
 4847 also explained methods branches definitive two from

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4848 first categories five gathered explained  
 4849 sun moon conjunction tantra from  
 4850 root meaning marks front grasped  
 4851 desired meaning marks final doors shown  
 4852 needs meaning self-place placed  
 4853 words meaning syllable nature expressed  
 4854 history meaning mind fully  
 4855 thus  
 4856 thus not explained faults

4857 that nature from  
 4858 history meaning not explained  
 4859 secret definitive speech this  
 4860 mind not certain fault become  
 4861 root meaning not explained  
 4862 dharmas awareness not gathered  
 4863 unsurpassed fault become  
 4864 desire meaning not explained  
 4865 vehicle path not separated  
 4866 great small level meaning not  
 4867 great need meaning not  
 4868 complete great exertion not  
 4869 meaning not fault become  
 4870 words meaning not explained  
 4871 tantras levels clear  
 4872 syllable not gathered fault become  
 4873 thus  
 4874 well explained benefits  
 4875 that nature from  
 4876 thus faults abandoned  
 4877 qualities all complete  
 4878 thus  
 4879 needs  
 4880 awareness self-liberated from  
 4881 self accomplishments protecting  
 4882 others accomplishments flourishing  
 4883 explained called that-to do  
 4884 thus  
 4885 categories widely definitive explained  
 4886 jewel garland examples thirteen  
 4887 wish-fulfilling creeper five  
 4888 eighteen manner explained  
 4889 that nature from  
 4890 tiger pledge radiance wisdom  
 4891 meaning earth great cut explained  
 4892 great bird sky expanse like mind  
 4893 meaning sections gathered explained  
 4894 lion voice sound like mind

4895	vehicle low subdued explaining
4896	bone garland like mind
4897	letters syllables gathered explained
4898	elephant roar like mind
4899	error obscure blazing explained
4900	separation method like mind
4901	extensive meaning gathered explained
4902	elephant reclining like mind
4903	view object cut explained
4904	sky expanse darkness like mind
4905	meaning objects gathered explained
4906	creeper flower like mind
4907	meaning equal not explained
4908	rock cliff rugged like mind
4909	peaceful and peaceful explained
4910	pearl garland like mind
4911	instruction meaning gathered explained
4912	time rain like mind
4913	external flourishing explained
4914	moon beam like mind
4915	doors all gathered explained
4916	wish-fulfilling tree like mind
4917	especially extensive great explained
4918	sky clear sun like mind
4919	all pervade explained
4920	primordial clarity moon like mind
4921	saṃsāra nirvāṇa explained
4922	lion behavior like mind
4923	meditation meaning match explained
4924	hummingbird harmony like mind
4925	meaning sections gathered explained
4926	appearances rainbow like mind
4927	dharmadhātu ornaments explained
4928	tree trunk like mind
4929	view object cut explained
4930	mirror circle like mind
4931	causes conditions both explained
4932	appearances light like mind

4933 words meanings quick explained  
 4934 space empty like mind  
 4935 extensive not obstructed explained  
 4936 pain root like mind  
 4937 awareness objects shown explained  
 4938 trunk tree like mind  
 4939 dharmas meaning gathered explained  
 4940 branch limb like mind  
 4941 instruction meaning collected explained  
 4942 extensive leaf like mind  
 4943 twenty-one like explained  
 4944 clarity flower like mind  
 4945 lamps aspects two like explained  
 4946 ripening results like mind  
 4947 results not turning explained  
 4948 those explained methods  
 4949 levels like know  
 4950 thus  
 4951 thus explained hearing time  
 4952 explainer teacher Samantabhadra  
 4953 vajra-holder yes  
 4954 vajra mind-essence visualized to  
 4955 dharma's light-ray space pervaded by extending with  
 4956 land's particle-like by beings heard having  
 4957 ignorance's sleep awakened  
 4958 wisdom's meaning attained  
 4959 liberation's path upon settled  
 4960 word-meaning's meaning understood having  
 4961 listener type's mind-hero and  
 4962 mind-mother and  
 4963 space-traveler's appearance-in gone having  
 4964 practice mind's supreme luminous-clarity realized to focused-on  
 4965 self and limitless beings  
 4966 from primordial awakened is  
 4967 as is known self-nature-in  
 4968 highest enlightenment generated  
 4969 said and

4970 basis 'og-min's land-in appearing self-nature not-exists-indivisible mandala  
 perfect five dharma's wheel arisen and  
 4971 afterwards beings and teaching long-time abide's because dedicated  
 4972 buddha's teaching spreading and expanding may it be  
 4973 beings all happy and joyful may it be  
 4974 day and night dharma-in practiced may it be  
 4975 self-other purpose two naturally accomplished may it be  
 4976 thus expressed will be  
 4977 third purpose letter's sound-meaning explained to two are  
 4978 letter cloud's essence generally presented and  
 4979 place fixed specifically explained  
 4980 first to four are  
 4981 place-mode meaning's letter  
 4982 body-place root's letter  
 4983 expression sound's letter  
 4984 fulfillment result's letter  
 4985 first is  
 4986 mind-nature self-nature by luminous-clarity spontaneously arising primordial  
 wisdom permanent-impermanent coming-going beyond nature is  
 4987 dimension meaning supreme dharmatā's letter called  
 4988 magical emergence secret-heart from  
 4989 mind-nature letter's nature is  
 4990 letter wish-fulfilling jewel cloud  
 4991 thus said  
 4992 second is  
 4993 body's channel wheel four's center-in bone-prong all-trembling not-three  
 yaka's manner-in exists within  
 4994 AUM AH AH HUM that spontaneously arisen syllable three colors white red  
 blue three-in exist having  
 4995 externally body speech mind three  
 4996 inside-in afflictions poison three  
 4997 secretly body speech mind three's basis making  
 4998 light-ray five's brilliance with exists and  
 4999 channel wheel four's branch places-in father method wisdom letter  
 vowel-letter sixteen and  
 5000 clarifier  
 5001 thirty-four on  
 5002 single and



5003 doubled and  
 5004 stacked and  
 5005 branch into divided eight myriad four thousand exists all-by  
 5006 externally body's aggregates elements and constituents's basis making  
 5007 speaking and expressing arising's cause making  
 5008 inside-in afflictions thought-collection eight myriad four thousand's basis  
 making  
 5009 day-night manifold thoughts pervading's basis making  
 5010 secretly that very pure-times dharma's gate that-very arising's basis  
 5011 that-also clarifier each-each vowel-letter sixteen's sound near placed having  
 5012 letter's form also that-very whatever arisen stacked on exists like  
 5013 ka-kA called is  
 5014 throat-in life a exists because a A called is  
 5015 designation from  
 5016 a letter seed all's supreme  
 5017 throat-from arisen birth not exists  
 5018 thus said  
 5019 ki-kI i I is  
 5020 ku-kU u U is  
 5021 ke-kai e ai is  
 5022 ko-kau a au is  
 5023 kra-kra ra ra is  
 5024 ri-rI and li-lI life a exists because ki-kIr collected  
 5025 aM aH ni kaM kaH called is  
 5026 those's root-letter on letter two-stacked k+ka called is great is  
 5027 g+ha dz+ha d+ha b+ha called like is thick is  
 5028 three-stacked and five-stacked etc is  
 5029 dimension single's letter called  
 5030 accordant all together read  
 5031 discordant separately broken read  
 5032 root-letters in that-like exists body speech mind and wisdom five etc  
 different's dimension-in  
 5033 letter and that and similar light five's appearance-having substance white red  
 and wind's center-in self-clarity-in exists  
 5034 now root-letter clarifier are  
 5035 memory clear and wisdom great and  
 5036 constituents dull-in unclear those from reversed is  
 5037 young age-in root-letter clear because intellect sharp and constituents dull

5038 old age-in went having root-letter unclear to went because diminished is  
 5039 third sound's letter is  
 5040 speech's speaking is  
 5041 cause root-letter wind by moved arising from  
 5042 condition tongue and teeth's action from arises  
 5043 that-also throat-from arisen a like and  
 5044 throat-from arisen ka etc like and  
 5045 tongue's tip-from arisen ta tha etc and  
 5046 tongue's tip and teeth two met from arisen to crown-from arisen explained  
 5047 ra like and tongue teeth to strongly attached from arisen Ta Tha like and  
 5048 lips-from arisen pa pha ba b+ha ma called like is  
 5049 these's sound whatever spoken also places those to depending arisen is  
 5050 fourth fulfillment result's letter is  
 5051 buddha's speech sixty branch-in vowel-as appeared and  
 5052 enjoyment complete body's root-place pure's letter from  
 5053 letter emanated space-in dharma's vowel-as renowned and  
 5054 letter emanated to buddha's body etc becoming beings's purpose  
 accomplished and  
 5055 enjoyment-body and emanation-body's root-letter wisdom five's  
 appearance-with adorned those are  
 5056 this existing on depend buddha's when sutra and tantra's aspects countless  
 beings-to appeared and  
 5057 emanated beings's purpose arisen is  
 5058 second place fixed specifically explained to five are  
 5059 root's letter briefly explained  
 5060 branch's stack explained extensively separated  
 5061 samsara-nirvana's explanation mode fixed  
 5062 place and enjoyment explained  
 5063 those's expression mode explained  
 5064 first is  
 5065 ka a kha ga nga  
 5066 tsa tsha dza wa  
 5067 Ta Tha Da Na  
 5068 ta tha da na  
 5069 pa pha ba ma  
 5070 ya ra la  
 5071 sha Sha sa ha kShaH  
 5072 k+kh+gha g+ha j+ha d+ha b+ha is

5073 place thirty-four on letter all gathered presented is  
 5074 those's meaning conjunction fixed is  
 5075 awareness self-arisen from  
 5076 a ho near's circles hear  
 5077 I explained well mind-in take  
 5078 buddha all's intention is  
 5079 word and letter without is  
 5080 word and letter like appears  
 5081 however word's meaning great liberated  
 5082 that-also letter's seed in gathered  
 5083 that-aspect meaning explained this-like is  
 5084 letter all arisen's cause  
 5085 ka-in fully completely renowned  
 5086 dharmas all's boundary collected is  
 5087 letter a-in fulfilled is  
 5088 dharmas all's space is  
 5089 letter kha-in fulfilled is  
 5090 dharmas all's stainless is  
 5091 letter ga-in fulfilled is  
 5092 dharmas all's awareness is  
 5093 letter nga-in fulfilled is  
 5094 dharmas all's manifestation is  
 5095 letter tsa-in fulfilled is  
 5096 dharmas all's stainless is  
 5097 letter tsha-in fulfilled is  
 5098 dharmas all's appearance is  
 5099 letter dza-in fulfilled is  
 5100 dharmas all's experience is  
 5101 letter wa-in fulfilled is  
 5102 dharmas all's permanence is  
 5103 letter Ta-in fulfilled is  
 5104 dharmas all's mandala is  
 5105 letter Tha-in fulfilled is  
 5106 dharmas all's cessation is  
 5107 letter Da-in fulfilled is  
 5108 dharmas all's self-body is  
 5109 letter Na-in fulfilled is  
 5110 dharmas all's teaching is

5111	letter ta-in fulfilled is
5112	dharmas all's emptiness is
5113	letter tha-in fulfilled is
5114	dharmas all's awareness is
5115	letter da-in fulfilled is
5116	dharmas all's ignorance is
5117	letter na-in fulfilled is
5118	dharmas all's ground-not is
5119	letter pa-in fulfilled is
5120	dharmas all's dharma-body is
5121	letter pha-in fulfilled is
5122	dharmas all's enjoyment-body is
5123	letter ba-in fulfilled is
5124	dharmas all's emanation-body is
5125	letter ma-in fulfilled is
5126	dharmas all's empty path is
5127	letter ya-in fulfilled is
5128	dharmas all's placement method is
5129	letter ra-in fulfilled is
5130	dharma's moment three are
5131	letter la-in fulfilled is
5132	dharmas all's uninterrupted is
5133	letter sha-in fulfilled is
5134	dharmas all's primordial wisdom is
5135	letter Sha-in fulfilled is
5136	dharmas all's emergence mode is
5137	letter sa-in fulfilled is
5138	dharmas all's discrimination is
5139	letter ha-in fulfilled is
5140	dharmas all's wisdom is
5141	letter kShaH-in fulfilled is
5142	dharmas all's compassion is
5143	letter k+khag-in fulfilled is
5144	dharmas all's nature is
5145	letter g+ha j+ha d+ha b+ha-in fulfilled is
5146	similarly letter's meaning conjunction all
5147	all-to similarly realized may be
5148	thus said

5149 second branch's stack explained division to two are  
 5150 root's stack explained and  
 5151 branch's stack explained is  
 5152 first is  
 5153 root's letter thirty-four's control to made having  
 5154 nya and wa two life one-by here one-to made having  
 5155 stack on nya and single nya-in wa placed because  
 5156 these to long-short's a and  
 5157 not one-by two-stacked and  
 5158 single appeared also life great throat-in exists because meaning-by  
 two-stacked-in place having  
 5159 separately placed this-like is  
 5160 a k+Sha kham g+ha d+ha  
 5161 ts+k+a tshad-za dz+ta dz+ha nyA  
 5162 Ta Tha j+ha D+ha NA  
 5163 ta tha da d+ha nA  
 5164 pa-a pha-ka b+ha b+ha mAa  
 5165 y+sha rla l+ma sha sha h+ma  
 5166 k+ShaH these stack and with dharmatā and combined if  
 5167 appearance and emptiness  
 5168 method and wisdom  
 5169 father and mother  
 5170 dimension and primordial wisdom  
 5171 ka-pure and spontaneously accomplished each-to combined having explained  
 exists  
 5172 self-arisen from  
 5173 similarly letter's meaning combined having  
 5174 dharmatā ground-in similarly combined  
 5175 that stack's control explained is  
 5176 thus said  
 5177 second is  
 5178 root's letter those on  
 5179 na-ro and  
 5180 gu-gu and  
 5181 'greng-bu and  
 5182 ya-btags and  
 5183 ra-btags all five-btags in  
 5184 awareness on wisdom five's self-luminous etc symbol is

5185 form this-like is  
 5186 kyu khyu gyu ghyu  
 5187 letter this's types all side-in examined requested  
 5188 stacked letter 1  
 5189 annotation  
 5190 those all-to letter's essence two-stacked is stack because root's stack on  
 5191 na-ro etc is branch called  
 5192 stack's stack called  
 5193 that-also explanation mode root's all before seed combined like explained  
 having  
 5194 letter ra and la two-in tsa attached not is  
 5195 others all-to thob explained is  
 5196 that-also self-arisen from  
 5197 branch all similarly is  
 5198 that-also explanation mode this-like is  
 5199 stack and branch connected on  
 5200 explanation mode stack-by explained is  
 5201 letter's seed meaning-to combined  
 5202 letter's explanation mode sound-like explained  
 5203 letter ra-in tsa not is  
 5204 letter's example meaning combined is  
 5205 similarly all-to abide is  
 5206 thus said  
 5207 third samsara-nirvana's explanation mode fixed two are  
 5208 samsara and nirvana's explanation mode is  
 5209 first is  
 5210 tantra's time-in stack not's letter all samsara's dharma and self's awareness  
 upward explained is  
 5211 that-also ka like on samsara primordial dimension-from confused having  
 become having  
 5212 ignorance etc afflictions's collection with explained called etc explained is  
 5213 stack and branch whatever arisen also nirvana explained is  
 5214 that-also stack arisen appearance-emptiness etc two-pairs explained  
 5215 branch arisen body five etc five-pairs and three-pairs and six-pairs etc  
 branch's number with matched explained is  
 5216 that-also self-arisen from  
 5217 that-on letter all's  
 5218 explanation mode form two-in combined

5219 nirvana letter explanation mode and  
 5220 samsara's letter explanation mode is  
 5221 nirvana's letter is  
 5222 stack and branch explained is  
 5223 impure samsara's letter is  
 5224 first's mother explained is  
 5225 that-like explanation mode two-by  
 5226 letter all's meaning liberated  
 5227 thus said  
 5228 fourth letter's place and enjoyment explained is  
 5229 stack and branch all complete's time-in  
 5230 root-letter first mother not-circulating portion explain  
 5231 there-toin prefix whatever arise that until nirvana-fromout-of abode is  
 because  
 5232 express even prefix mother that-toin join having equally read  
 5233 letter essence and prefix branch samsara-nirvana-of abode  
 5234 also mother-letter-of enjoyment-as prefix and branch all arise  
 5235 there-toin mother above exist prefix GU GU light-of letter  
 5236 GRENG BU path  
 5237 NA RO sphere  
 5238 KLAD KOR dharmata-of letter  
 5239 thus above exist four those-toin lamp-letter call  
 5240 lamp four body upper head eye-fromout-of arise and like  
 5241 below prefix basis letter  
 5242 YA-tagged pervading letter  
 5243 RA-tagged arise letter  
 5244 foot-hook compassion letter  
 5245 those also self-arise fromout-of  
 5246 letter-of abode and enjoyment also\*  
 5247 thus all-toin know should  
 5248 there-toin prefix and branch  
 5249 GU GU light letter one explain  
 5250 GRENG BU path letter-toin explain  
 5251 NA RO sphere letter-toin explain  
 5252 KLAD KOR dharmata letter-toin explain  
 5253 those above letter four  
 5254 lamp letter-as accept  
 5255 foot-hook compassion letter-toin explain

5256 YA-tagged pervading letter-toin explain  
 5257 RA-tagged arise letter-toin explain  
 5258 there-toin prefix whatever arise  
 5259 prefix and join explain  
 5260 thus  
 5261 that-also letter such collection symbol is  
 5262 example person certain message arrangement many-toin finger various-toin  
 thread many tie and like  
 5263 meaning samsara-nirvana-of dharma basis path result sphere wisdom etc  
 indicate is  
 5264 five that-of express manner show-toin two  
 5265 abode and express manner generally show and\*  
 5266 sound near express particularly explain  
 5267 first-toin two  
 5268 common-of abode place and\*  
 5269 long-short and heavy-light-of sequence explain  
 5270 first is  
 5271 tantra wherever letter-of mantra stack or single how arise even\*  
 5272 inverted self-place place whatever root-toin  
 5273 there-toin prefix whatever arise inverted tongue-tip palate-toin join not  
 inverted direct-as express call  
 5274 TA toin TA call etc like  
 5275 branch various also mother-toin whatever suitable give-and express  
 5276 that also life-one and class-suitable all gatherconverge read  
 5277 K+KA like and\*  
 5278 K+AŪ like  
 5279 not-one individually express  
 5280 G+HAJA etc like  
 5281 those also rigpa rangdrol from  
 5282 letter-of mantra-toin thus  
 5283 inverted and prefix and branch various  
 5284 whatever is even here express and\*  
 5285 whatever-toin whatever-by-means-of suitable call  
 5286 inverted tag manifest became  
 5287 mother itself place place  
 5288 branch nirvana letter is  
 5289 prefix samsara only  
 5290 thus mantra and letter various



5291 whatever-toin whatever suitable that-by-means-of call  
 5292 thus  
 5293 that-also self-arise from  
 5294 not-circulating explain  
 5295 prefix and branch nirvana letter explain  
 5296 rangdrol from mother not self-place place prefix samsara and\*  
 5297 branch nirvana explain two not-contradictory  
 5298 occasion understand should purpose  
 5299 that also samsara time sentient beings Buddha essence pervading explain  
 time  
 5300 sentient beings basis make-by letter also-mother that samsara make  
 5301 prefix and branch nirvana-toin understand should  
 5302 nature rigpa from samsara-nirvana separate manner and complete manner  
 express time  
 5303 mother that rigpa indicate-by-means-of self-place place  
 5304 prefix samsaric explain  
 5305 branch nirvana dharma-toin express should  
 5306 nature wherever even join-toin exists designation limitation is because  
 5307 that-also impure samsara indicate time  
 5308 root that pride mind make  
 5309 prefix and branch that's above exists karma and afflictions and  
 5310 aggregates and elements and sense-bases and arisen and grasping etc even  
 explained  
 5311 pure nirvana explained time  
 5312 ma-letter that self-arisen wisdom to  
 5313 prefix and branch body three and wisdom five and light five and power ten  
 etc even explained  
 5314 samsara-nirvana both basis one explained time  
 5315 ma-letter that rigpa to  
 5316 prefix and branch samsara-nirvana dharma to explained  
 5317 thus basis explained time ma that rigpa to  
 5318 prefix and branch essence nature compassion and  
 5319 five-winds etc even explained  
 5320 path explained time ma that heart essence nature compassion three's nature  
 basis is  
 5321 prefix and branch basis-appearance four-lamps and appearances four etc even  
 explained  
 5322 result explained time

5323 ma-letter that buddha mind self-arisen wisdom is  
 5324 prefix-limb bodies and wisdoms qualities and activities etc even explained  
 5325 briefly meaning whatever indicate explain time chief ma-letter to  
 5326 that's retinue prefix and branch to explained should  
 5327 second long-short and heavy-light sequence explained  
 5328 rigpa rangdrol from  
 5329 sound to type four by means of show  
 5330 long and short and great and  
 5331 thus basis sound named  
 5332 thus spoken  
 5333 short and long and  
 5334 extremely long great and  
 5335 basis sound four from  
 5336 short letter one is  
 5337 express time one express duration recite  
 5338 long two equal is  
 5339 occasion sometimes class-suitable and  
 5340 life-suitable class-not-suitable even stacked and long-portion having those  
 5341 great extremely long is three duration merely arise  
 5342 basis sound is  
 5343 letter expanse ma and branch prefix with included those  
 5344 those life-suitable one recite  
 5345 not-suitable individually read  
 5346 also occasion some short prefix and branch and\*  
 5347 long-portion whatever not-exist single-toin express  
 5348 long A-long-portion exist-toin call  
 5349 great K+KA like class-suitable stack-toin desire  
 5350 basis sound  
 5351 KA CA-tagged etc thick various famous  
 5352 that also sound-person join former like letter duration count is  
 5353 Tibetan time thus know should  
 5354 tantra own text join purity and abode depend later like join meaning thus  
 explain  
 5355 these heavy-light and long-short definite  
 5356 thick various heavy is  
 5357 short various light desire  
 5358 abodes individually divide  
 5359 Rangdrol from

5360	sound long and short various
5361	show thus is speak
5362	AA+A stack long and*
5363	KA+KA tag long explain
5364	BA+BA tag great call
5365	JA+JA tag thick explain
5366	NYA+NYA tag long call
5367	SA+SA tag short explain
5368	YA+YA tag great
5369	MA+MA tag thick explain
5370	GA+GA tag long explain
5371	TSA+TSA tag short explain
5372	HA+HA tag great call
5373	THA+CA tag thick
5374	KHA+KHA tag long show
5375	NGA+NGA tag short is
5376	PA+BA tag great call
5377	THA+THA tag thick is
5378	those etc letter various
5379	syllable join meaning know should
5380	that also arrange thus
5381	KA+CA tag thick is
5382	THA+NA tag thick explain
5383	JA+BA tag thick call
5384	MA+SHA tag thick explain
5385	BA+A tag thick meaning
5386	NA+TA tag thick explain
5387	those thick various call
5388	long letter this like
5389	YA+NGA tag long explain
5390	GA+HA tag long call
5391	THA+DA tag long explain
5392	A+KHA tag long call
5393	TA+NA tag long explain
5394	SHA+ZHA tag long
5395	those long various explain
5396	these great call
5397	SVA+LA tag great

5398	YA+DU tag great
5399	KA+SKRE tag great call
5400	HRA+HA tag great
5401	NYA+RA tag great
5402	NGA+TE tag great
5403	YA+LA tag great
5404	SMA+KHRU tag great
5405	those great letter one explain
5406	short meaning this like
5407	NGA+YA tag short call
5408	GA+NGA tag short explain
5409	DA+NGA tag short call
5410	KA+ZHA tag short explain
5411	JA+SA tag short
5412	YA+NI tag short explain
5413	KHA+U tag short
5414	SA+NGA tag short is
5415	DA+NA tag short explained
5416	that branch whatever arisen
5417	that suitable call
5418	thus
5419	that-also CA and JA and
5420	ZA and ZHA and CHA various arisen India not-exists thus doubt not-do
5421	Sanskrit well-composed letter not-exists although
5422	Uḍḍiyāṇa ḍākinī letter sound those exists
5423	forms these arisen
5424	tantras these Uḍḍiyāṇa letter ḍākinī held is
5425	second near-sound expression particularly explained-to two
5426	single and
5427	sphere abode expressed
5428	single abode is
5429	A GA SHA etc saṃsāra-nirvāṇa whatever root joined explained
5430	Tibetan also GA JA DA BA various aspiration joined like recited
5431	letter other various individually recite
5432	that-also KARMA SARVA etc prefix sound RA and RBA named
5433	single arisen MA and BA named
5434	sphere abode expressed three
5435	prefix and

5436	branch and
5437	stacked
5438	first
5439	double-stacked prefix named
5440	life-suitable one recited BHA DHA JHA like
5441	that also letter mother sound zha-manner ha sound slightly emanate call
5442	life-unsuitable separated individually expressed AṬA CAṬA CA RI A ṬA CA ṬA CA RI call
5443	stacked types all thus
5444	second also life-suitable and life-unsuitable sequence that similar
5445	individually Tibetan manner KAG CHEN like
5446	KA like above NA RO two
5447	GRENG BU two
5448	GU GU two
5449	KLAD KOR one
5450	foot-hook two
5451	YA-tagged two
5452	RA-tagged two
5453	RI part one arisen
5454	mother fourteen times arisen
5455	see letter this classes aside observe please
5456	stacked-letter note
5457	KO KĀO
5458	KE KĀE
5459	KĪ KĪ
5460	KU KŪ
5461	KYĀ KYŪ
5462	KRA KRĀ
5463	KYA KYĀ
5464	KRA KRĀ
5465	KAM KĀ called
5466	that also root KA KA single
5467	KLAD KOR KAM called
5468	NA RO etc
5469	each later long-portion with read
5470	that single branch tag power made
5471	prefix branch tag to
5472	see letter classes aside observe please

5473	stacked-letter note
5474	KA like one NA RO two
5475	GU GU two
5476	GRENG BU two
5477	foot-hook two
5478	YA-tagged two
5479	RA-tagged two
5480	prefix LA one
5481	KLAD KOR long-portion one exists if
5482	root KA and
5483	prefix LA two above below NA RO etc half given
5484	KLAD KOR LA given
5485	long-portion both benefit condition giving
5486	example
5487	KĪ LĪ KĀO LĀO KĒ LĒ KŪ LŪ KYŪ LŪ YA KRĀ LĀ RA LAM
5488	LA and RA life-unsuitable LA normal LA-tag RA-tag order inserted call
5489	above below branches many few arisen if
5490	equal remainder whatever prefix letter given recite
5491	KLAD KOR prefix power
5492	above NA RO etc one not lengthened recite
5493	NA RO etc ornament letter four prefix give
5494	below end-support foot-hook etc group each not
5495	root give prefix single recite
5496	those two examples
5497	sequence KMOṀ called
5498	KA MO KA MI KA ME MAM read
5499	KACAR called
5500	KRA CA KYA CA KU CA call
5501	that also root letter first nose-lead prefix before call
5502	NA RO GU GU GRENG BU KLAD KOR four ornament letter four called
5503	YA-tag RA-tag foot-hook three end-support or
5504	support letter four called
5505	single GU GU double-stacked arisen straight placed called
5506	basisgrammar-marker">-genitive letter four called
5507	single plural-to GU GU double-stacked arisen-if straight-to placed called
5508	KĪ GU GU one long portion call
5509	NA RO double-stacked arisen upper lower named

5510 KOU one foot-hook call  
 5511 GRENG BU double-stacked arisen GRENG bent named  
 5512 KEI one GU GU call  
 5513 third stacked expression manner is  
 5514 life-suitable etc like sound expressed if  
 5515 see letter classes aside observe please  
 5516 stacked-letter note  
 5517 thus  
 5518 O KO ŚO MI TRĪ ṬAṂ called  
 5519 that meaning  
 5520 birthless pure dharma-kāya  
 5521 wisdom nature dharma all non-dual  
 5522 eternal wisdom empty cessationless  
 5523 sphere sphere arisen  
 5524 wisdom non-dual adorned  
 5525 therefore sphere wisdom three-stacked nature  
 5526 that also reality equality not-transcended Rigpa wisdom is  
 5527 light two realized person light and  
 5528 unrealized sentient being light  
 5529 that also realized endowed those appearance this wisdom spontaneously arise  
 5530 unrealized five lights exists although not-see therefore indicate not  
 5531 thus stacked abode other also  
 5532 not realized to light five exist although not see by-means-of indication  
 without  
 5533 thus stacked abode other also  
 5534 opening-bracket  
 5535 syllable this class all corner look-at request  
 5536 stacked-syllable 5  
 5537 annotation  
 5538 )thus is  
 5539 ni-tsi dzi-mo taṂ shu-ma nus-rba dharma-kaya si-ti sam-bha-ra thus  
 5540 these sound constructed inside dharma kaya siddhi bhara those exist  
 5541 those meaning is  
 5542 pure body sound actual by shown  
 5543 impure body constructed by shown  
 5544 that in pure wisdom body is  
 5545 appearance this cease immediately arise  
 5546 impure sentient-being body is entity as appearance this itself

5547 wisdom body heart center awareness empty-awareness meaning wisdom is  
 5548 dharmata permanent unchanging delusion from reverse  
 5549 awareness wisdom world from reverse  
 5550 awareness compassion arise-cessation without beings benefit doing  
 5551 again stacked manner showing is  
 5552 (  
 5553 syllable this class all corner look-at request  
 5554 stacked-syllable 6  
 5555 annotation  
 5556 )  
 5557 thus is  
 5558 'e-de ge-maM lha-nya  
 5559 ad-ma ko-tsag kra-ba lo-ki thus  
 5560 that meaning light enter  
 5561 awareness light  
 5562 body light  
 5563 wisdom light three dharmadhatu into gather  
 5564 that-also dharmata equality from not beyond  
 5565 non-dual meaning wisdom nature at  
 5566 emptiness stacked emptiness enjoyment-complete body equality meaning  
 5567 word beyond body  
 5568 clear light pervade  
 5569 part any also touch all  
 5570 path three are  
 5571 emptiness wisdom path  
 5572 clear light path  
 5573 unchanging awareness empty-path  
 5574 first is  
 5575 awakening path lamp  
 5576 second is  
 5577 wisdom illusion-body  
 5578 third is  
 5579 jewel body  
 5580 those three also dharmadhatu nature taste one are  
 5581 dharmata equality great dharmadhatu supreme unchanging from not beyond  
 5582 stacked other also\*  
 5583 (  
 5584 syllable this class all corner look-at request



5585 stacked-syllable 7  
 5586 annotation  
 5587 )shaM vajra mu-tad ya bya nya pra pa ra dus stan ka hi thus meaning is  
 5588 wisdom meaning by realize  
 5589 time from not change wisdom  
 5590 ignorance nature by overcome  
 5591 dharmadhatu equality boundary-ring with possess  
 5592 self in permanent exist thus pervade three with possess  
 5593 equality wisdom self arise  
 5594 other also\*  
 5595 (  
 5596 syllable this class all corner look-at request  
 5597 stacked-syllable 8  
 5598 annotation  
 5599 )  
 5600 maM gaM ha sa huM ste construct by ma-la ma-la dha-thim dha-thim thus  
 meaning is  
 5601 self awareness equality pure body realize  
 5602 that also emptiness self-arisen wisdom by pervade realize  
 5603 that also self entity ground completely nirvana realize  
 5604 three-kaya gather-separate without meaning realize  
 5605 phenomena all equality non-dual realize  
 5606 that from compassion cessation without sun ray like arise  
 5607 concept wisdom self ground hold  
 5608 other also\*  
 5609 (  
 5610 syllable this class all corner look-at request  
 5611 stacked-syllable 9  
 5612 annotation  
 5613 )ta ka yu mu sha su ma-ha du bha ri ke ha ke ha ste  
 5614 unchanging three-kaya ground hold  
 5615 time all wisdom permanent abide dharmadhatu pure wisdom essence possess  
 5616 equality wisdom nature become  
 5617 emptiness in compassion three time one arise that also not-cessation manner  
 by equality wisdom body from not beyond  
 5618 unchanging wisdom self equipment explain  
 5619 sound place syllable many stacked those  
 5620 vowel-consonant and na-ro ya-ta down rank give gu-gu with that read\*

5621 head-mark lower above obtain is  
 5622 syllable place this tantra seventeen bind is  
 5623 tantra place where arise also thus understand should  
 5624 syllable stacked example these all-good mind mirror from arise like  
 5625 syllable wheel rank this tantra difficult place is  
 5626 know if meaning great mind-penetrate to think-by-means-of here well  
 established is  
 5627 meaning second introduction-base definite-of classes explain-to two  
 5628 generally show and  
 5629 individually explain  
 5630 first  
 5631 secret supreme-of tantra various-of meaning intention type two-by-means-of  
 bound-by-means-of explain  
 5632 rigpa self-appear-of mind-possessors-to intention-by-means-of  
 5633 tantra-of title meaning distinction and  
 5634 object field-of mind-possessors various-to intention-by-means-of tantra-of  
 text definite shown  
 5635 thus also Thalgyur from  
 5636 e ma tantra definite arise  
 5637 intention type two is  
 5638 rigpa self-appear mind-possessors-to  
 5639 tantra-of title meaning various distinguish  
 5640 symbol and sound and meaning three-by-means-of  
 5641 dharmata manifest path made  
 5642 three-realms samsara stream cut-by-means-of  
 5643 outside return not-exists-by-means-of  
 5644 exhausted-of characteristic know  
 5645 object field-of mind various-to  
 5646 tantra-of text meaning various distinguish  
 5647 whatever-to whatever desire definite-of key-point  
 5648 each various-to key-point place-by-means-of  
 5649 separate not-exists-to fully realize  
 5650 samsara various-to dwell not  
 5651 elaborations various-to delight-of person  
 5652 various methods-to trained became  
 5653 that-by-means-of-also individual-of siddhis obtained  
 5654 intention-of key-point meaning instruction  
 5655 individual-of occasions-from known should

5656 thus  
 5657 this-to explain-style four-by-means-of person-of mind-types various liberate  
 distinguish  
 5658 mind elaborations and with various-of meaning-for introduction-base  
 complete-of manner-by-means-of tantra outer-like explain and  
 5659 mind elaborations not-exists various-of meaning-for text-of meaning  
 instruction definite inner-like explain and  
 5660 mind extremely elaborations not-exists various-of meaning-for title self-text-  
 to realize purpose secret-like explain and  
 5661 mind very elaborations not-exists various-of meaning-for tantra-of meaning  
 summarized secret supreme Great-Completion-like explain  
 5662 first  
 5663 tantragrammar-marker">-genitive  
 body condense introduction-basis is  
 5664 introduction-basis-fromout-of body spread because introduction-basis  
 twogrammar-marker">-genitive  
 meaning explain  
 5665 second thatgrammar-marker">-genitive  
 meaning summarize wordgrammar-marker">-genitive meaning  
 eleven-toin definite-by-means-of instruction word-meaning type  
 eleven-toin establish  
 5666 third  
 5667 thus eleven-also cutting-through and crossing-over two-toin  
 gatherconverge-by-means-of experiencegrammar-marker">-genitive  
 cessation two-toin bind-by-means-of explain  
 5668 fourth  
 5669 that-also rigpa direct meaning-toin gatherconverge all rigpa  
 one-onlygrammar-marker">-genitive  
 meaning-toin join-by-means-of one-toin summarize and explain  
 5670 thus type four-by-means-of Great-Secret definite meaning establish  
 5671 root vajragrammar-marker">-genitive  
 bindings four call  
 5672 Pandita great Vimalamitragrammar-marker">-genitive  
 view supreme  
 5673 second individually explain-toin three  
 5674 introduction-basis twogrammar-marker">-genitive  
 connection place  
 5675 individualgrammar-marker">-genitive  
 meaning expand explain

5676 mistaken doubts abandon  
 5677 first  
 5678 tantragrammar-marker">-genitive  
 meaning summarize  
 5679 title show and\*  
 5680 text two  
 5681 text-toin body type place and\*  
 5682 limb expand explain two-toin gatherconverge  
 5683 body expand explain briefly show gatherconverge purpose  
 5684 introduction-basis explain-by-means-of tantra all arise show is  
 5685 fromout-of Treasury  
 5686 word utter cleargrammar-marker">-genitive  
 sequence-toin  
 5687 title show and text-by-means-of also\*  
 5688 long and instant mind various-by-means-of  
 5689 realize purpose various explain  
 5690 text-toin type two distinguish  
 5691 body itself type place and\*  
 5692 limb meaning-by-means-of expand distinguish  
 5693 body introduction-basis type two  
 5694 thus  
 5695 introductiongrammar-marker">-genitive  
 two each also\*  
 5696 teacher perfections  
 5697 abode perfections  
 5698 retinue perfections  
 5699 dharma perfections  
 5700 time perfections five five-toin abide  
 5701 fromout-of Sun-Moon Union  
 5702 Great-Secretgrammar-marker">-genitive  
 tantra various  
 5703 perfections five-with endowed  
 5704 common itself and common not  
 5705 introduction-basis variousgrammar-marker">-genitive  
 seed  
 5706 thus and\*  
 5707 from Treasury  
 5708 tantra arise introduction-base first-to

5709 five variousgrammar-marker">-genitive  
 seed hold  
 5710 thus  
 5711 those two-to complete five five-to arisegrammar-marker">-genitive  
 reason two  
 5712 common and common notgrammar-marker">-genitive  
 reason  
 5713 first  
 5714 tantra whatever arise that-to teacher that-to retinue-to spoken definite  
 5715 thatgrammar-marker">-genitive  
 time place one exists definite  
 5716 those gather time simultaneously arise because  
 5717 second  
 5718 matter-consciousness gathergrammar-marker">-genitive  
 time body support is because place-to placed  
 5719 formgrammar-marker">-genitive  
 aggregategrammar-marker">-genitive field-in  
 5720 consciousness teacher-to  
 5721 perception retinue-to gathered-by  
 5722 feelinggrammar-marker">-genitive  
 teaching arise  
 5723 formationsgrammar-marker">-genitive  
 time five-to definite because  
 5724 that-also disciple-base impure aggregates five-to  
 5725 taming-means introduction-base complete five-by tamed  
 5726 disciple and taming-means-to reason  
 5727 that itself-from  
 5728 disciplegrammar-marker">-genitive  
 person individual-to  
 5729 disciple-base aggregates type five  
 5730 thatgrammar-marker">-genitive  
 taming-means introduction-base  
 5731 thus  
 5732 that-also introduction-base complete named introduction word is  
 5733 base  
 5734 place  
 5735 time  
 5736 teacher

5737 retinue  
 5738 dharma five are  
 5739 those each-also classes three three-to become  
 5740 from Treasury  
 5741 introduction word uttered speech  
 5742 base type five is  
 5743 place type three-to accepted  
 5744 complete named gathered-to  
 5745 three number-to arise-cause  
 5746 gather qualities complete  
 5747 teacher itself-also three is  
 5748 complete named kaya complete  
 5749 three kayas three arise-cause  
 5750 gather retinue various gathered  
 5751 retinue-also type three is  
 5752 complete named form-as arranged  
 5753 three number-to various gathered  
 5754 gather faith and aspire  
 5755 teaching itself-also three is  
 5756 complete named very-essence  
 5757 three teachings three precious  
 5758 gather person liberate  
 5759 time-also three-to four gathered  
 5760 complete vehicle all complete  
 5761 three past and present-by  
 5762 gather definite complete  
 5763 thus  
 5764 second individualgrammar-marker">-genitive  
 meaning expand explain-to two  
 5765 not-common lineage-occasion and\*  
 5766 common lineage-occasion extensive explain  
 5767 first is  
 5768 awareness wisdom-by-means-of dwelling-mode perfections five-possessing  
 abiding-in  
 5769 not-common lineage-occasion speaking-by-means-of show  
 5770 that also luminous tantra-of beginning-at  
 5771 thus I-by-means-of teach time one  
 5772 thus arise is

5773 manner this-by-means-of basis thing nature-of mode-of-abiding ultimate  
 truth show-by-means-of  
 5774 vehicle dark manifold sutra and tantra-fromout-of distinction surpass  
 5775 fromout-of Treasury  
 5776 not-common distinction  
 5777 vehicle all-fromout-of surpass sign  
 5778 thus  
 5779 this-coin divide two  
 5780 basis thing nature-of mode-of-abiding perfections five-possessing show and\*  
 5781 that very arrangement body-coin how abide perfections five  
 5782 first is  
 5783 abode perfection  
 5784 dharmata elaboration and free-from characteristic any-in not-establish  
 5785 word and letter-of object not  
 5786 thing dwelling-mode-by-means-of teacher perfection is  
 5787 elaboration basis word only-in not-existent-by-means-of thing and mark-coin  
 not-establish self-arise awareness  
 5788 teacher that-of assembly perfection  
 5789 dharmata-of play wisdom ocean-of gatherconverge  
 5790 teaching perfection  
 5791 nature equality dharma-of sphere ultimate mode-of-abiding great-completion  
 thusness  
 5792 time perfection  
 5793 that all particular not one and many two ground not-existent dharmata  
 mind-by-means-of not-conceivable luminous great time  
 5794 thus also\*  
 5795 jewel heap tantra-from  
 5796 not-existent empty dharma-source-from  
 5797 primordial beginning first Buddha-by-means-of  
 5798 awareness and wisdom distinction-from  
 5799 dharmata empty self-sound-to  
 5800 primordial dharma wheel turn  
 5801 beginning middle and end not-having  
 5802 thus and\*  
 5803 secret great-of self-space-in  
 5804 primordial indeed-from abide-from  
 5805 not-grasped abide-by-means-of manner-possessor-as  
 5806 play great-as beginning-from arisen\*

5807 thus  
 5808 second body-of perfect five is  
 5809 place perfect  
 5810 citta jewel-of measureless palace channel-of clarity great-of center-in  
 5811 teacher perfect  
 5812 self-arisen-of awareness light clear supreme-to not-change entity self-nature  
 compassion three-by-means-of identity  
 5813 body five  
 5814 primordial-wisdom five  
 5815 light five  
 5816 wisdom five  
 5817 wind five  
 5818 sphere sphere-tiny etcetera-of retinue perfect-by-means-of surrounded to  
 5819 doctrine perfect  
 5820 channel wind sphere-of essential-point and\*  
 5821 essential-point-from arisen-of bliss clear not-think-of primordial-wisdom  
 instructions practice experience and exist  
 5822 time perfect  
 5823 awareness-of meaning-to familiar time self-arisen self-from arisen is  
 5824 sun moon union from  
 5825 citta jewel measureless palace\*  
 5826 self-awareness primordial-wisdom manifest arisen-by-means-of  
 5827 wisdom self-arisen teacher great  
 5828 body and primordial-wisdom sphere those  
 5829 not-think various retinue-from arisen\*  
 5830 instructions practice show-of manner  
 5831 that very familiar-by-means-of time also is  
 5832 thus and\*  
 5833 consequence from  
 5834 cycle and transcend-of beginning-in is  
 5835 self-arisen made not-exist from  
 5836 elements gathered-of mass-as arisen  
 5837 earth water fire wind jewel four  
 5838 center-to wind mind cause and condition  
 5839 gathered and produced-of measureless-in  
 5840 self-arisen awareness modify not-exist  
 5841 delusion completely pure-to  
 5842 bliss great gather means-by-means-of retinue



5843 body and primordial-wisdom wisdom wind\*  
 5844 not-separate various reference not-exist  
 5845 channel wind means-by-means-of bliss great doctrine  
 5846 individual experience and accord-as explained  
 5847 past and future present not-exist  
 5848 not-divided division completely not-exist  
 5849 all self-arisen primordial-wisdom is  
 5850 thus  
 5851 incidentally mind gather one-by-means-of gathered-of perfect five is  
 5852 place perfect  
 5853 space opening vast-of sky-to  
 5854 teacher perfect  
 5855 self-mind delusion-appearance-of gather converge  
 5856 retinue perfect  
 5857 outer object five  
 5858 inner thought gather six habitual-tendencies-by-means-of  
 delusion-appearance\*  
 5859 teaching perfect  
 5860 grasp hold self other karma and afflictions cycle-of doctrine those  
 5861 time perfect  
 5862 beginning end not-exist from appearance-to know grasp-by-means-of thought  
 analyze and absorption higher realms-of habitual-tendencies etcetera-of time  
 5863 summarize-as mind-to delusion-appearance arisen self-mind cycle-of  
 doctrine five perfect-of name-by-means-of gathered-from shown  
 5864 jewel heap-of tantra from  
 5865 appear do grasp-of part pure from  
 5866 outer-of objects those cycle like appear\*  
 5867 thus  
 5868 second common-of prologue extensive explain  
 5869 consequence from  
 5870 teacher-of speech-by-means-of retinue-to shown  
 5871 wonderful supreme gather teach-of main  
 5872 common prologue cause and condition  
 5873 other and scripture only door accord cause  
 5874 common called famous  
 5875 thus-by-means-of  
 5876 vehicle common those-of scripture and tantra-in arise as  
 5877 secret great certain-of tantra this-in also\*

5878 common not-of prologue-of after  
 5879 this word self-by-means-of heard time one-at etcetera spoke  
 5880 that also vehicle all scripture accord-as shown and\*  
 5881 common not-of meaning is-as  
 5882 that-of meaning explain-as shown and\*  
 5883 place what-at time how-much-at teacher what-by-means-of retinue what-to  
 doctrine this shown think-of doubt abandon those-to intend-from common-of  
 prologue spoke  
 5884 how speak-as place what-at tantra arise that-of time  
 5885 teacher that-of body three entity one-by-means-of speak need  
 5886 manner  
 5887 body empty meaning-of entity blessing-by-means-of spoke  
 5888 enjoyment-body self-nature clear pure distinguish-as spoke  
 5889 emanation-body that very word verse arrange good speech melody sixty-of  
 form like spoke  
 5890 word that also hear do-of consciousness from  
 5891 meaning-toin sound and letter not-exist  
 5892 tantra utara from  
 5893 echo like letter not-exist  
 5894 thus  
 5895 how echo sound-by-means-of  
 5896 other-of manifest-cognition fromout-of arise  
 5897 concept not-exist and fabrication not-exist  
 5898 thus thus-come-of speech  
 5899 concept not-exist and fabrication not-exist  
 5900 outside and inside-even abode not  
 5901 thus-of manner-by-means-of  
 5902 there-toin tantra arise-of abode level three  
 5903 dharma-body-of abode  
 5904 dharma-of sphere-of palace great-toin  
 5905 teacher Samantabhadra-by-means-of  
 5906 retinue wisdom ocean-of gatherconverge-toin  
 5907 dharma self-nature great-completion  
 5908 time dharmata word-fromout-of transcend-of time  
 5909 word and letter not-exist-by-means-of speak  
 5910 enjoyment-complete body-of abode  
 5911 completely-pure thick arrangement-toin

5912 teacher enjoyment-complete body Vairochana-by-means-of retinue rigpa  
 five-of Buddha and\*  
 5913 space sphere-lord mother etc-of mothers five and\*  
 5914 earth essence etc-of bodhisattva and\*  
 5915 beauty etc-of dakini and\*  
 5916 self-appearance mandala space sphere fill-toin  
 5917 dharma vehicle great unsurpassed-of types  
 5918 letter six-of self-sound melody tongue-fromout-of not-speak even understand  
 make  
 5919 wisdom self-appearance-of time even  
 5920 emanation body-of abode Tushita etc-toin  
 5921 teacher vajra-holder vajra-mind hero wisdom magical-body-as arise  
 5922 retinue world-transcend fortunate-of guide-as appear and\*  
 5923 bodhisattva and\*  
 5924 siddha and\*  
 5925 wisdom-of dakini and\*  
 5926 worldly retinue gods and\*  
 5927 human and\*  
 5928 asura and\*  
 5929 garuda and\*  
 5930 scent-eater and\*  
 5931 naga etc numberless-toin  
 5932 dharma sutra-tantra mind-by-means-of not-fathom  
 5933 time lifespan endless fromout-of hundred-toin until speak  
 5934 these abode occasion time-of perfections call  
 5935 fromout-of Treasury  
 5936 ground type five is  
 5937 abode type three-to held  
 5938 thus meaning  
 5939 jewel heap-from also\*  
 5940 grasp self-pure body empty-by-means-of  
 5941 elaboration-without self-pure celestial-palace-in  
 5942 itself difference-without appearance-retinue-to  
 5943 sign not-exist-of speech-by-means-of  
 5944 elaboration not-exist-of doctrine those  
 5945 non-abiding self-exhausted mind-from arise\*  
 5946 not-spoke spoke not-exist-in  
 5947 equality great-of state-in shown

5948 self-luminous pure-of enjoyment-body-by-means-of  
 5949 light five pure-from celestial-palace-from  
 5950 elaboration-without bliss-great speech-by-means-of  
 5951 body five rigs-of retinue to  
 5952 entity not-exist pure-of doctrine those  
 5953 wisdom five converge mind-from arise\*  
 5954 pure light-rays tongue spread-from  
 5955 self-arisen letter six-to also\*  
 5956 not-spoke self-arisen great-to shown  
 5957 emanation-body attachment not-exist-by-means-of  
 5958 doctrine also disciple-of self-abode-from  
 5959 rigs six awaken fortunate-to  
 5960 elaboration-possess word-by-means-of speech-by-means-of  
 5961 faculty whatever desire doctrine those also\*  
 5962 mindfulness self-luminous mind-from  
 5963 faculty desire-without tongue-to spread  
 5964 vehicle number-of doctrine-as shown  
 5965 thus body-speech well explain-by-means-of  
 5966 sentient-beings awakening-mind-saviors and\*  
 5967 buddhas all-of mind satisfied  
 5968 thus beings hope fulfill\*  
 5969 thus  
 5970 thus prologue two shown-of meaning and purpose arrange-if  
 5971 this word self-by-means-of teach-of time one-at called  
 5972 vajra-hand self-by-means-of previous glorious samantabhadra-from heard  
 complete without retinue-to taught make held teacher promise or  
 5973 or vajra-hand self tantra-of teacher face accept retinue-to self-by-means-of  
 taught called  
 5974 consequence from  
 5975 teacher-of speech-by-means-of retinue-to taught  
 5976 thus  
 5977 that-also vajra-holder buddha is-as  
 5978 glorious supreme first-from  
 5979 buddhas all-before awaken  
 5980 vajra-holder king vajra-mind  
 5981 thus  
 5982 training tantra from  
 5983 buddha all-before awaken

5984 not-knowing defilement all destroy  
 5985 vajra vajra-holder king  
 5986 vajra vajra vajra-holder  
 5987 hand-in vajra hand great  
 5988 thus  
 5989 this word self-by-means-of heard time one-at called  
 5990 vajra-hand self-by-means-of previous teacher samantabhadra vajra-holder  
 great-to actually heard time-at called  
 5991 compiler doctrine that previous victors heart accept awaken thought and\*  
 5992 lineage middle not-break and\*  
 5993 time three-of doctrine-of varieties meaning harmonious and\*  
 5994 retinue-to faith produce-of purpose-for shown  
 5995 consequence from  
 5996 vehicle other and door accord cause  
 5997 common prologue-by-means-of  
 5998 compiler self-of retinue-to  
 5999 faith make cause shown  
 6000 disciple-from tame make-by-means-of  
 6001 arise-by-means-of teaching abide make  
 6002 thus  
 6003 third wrong dispute abandon  
 6004 intellect-of eye close-by-means-of doctrine number vast-of form-to look  
 opportunity not-exist some say  
 6005 sutra tantra other-from this word self-by-means-of heard called  
 6006 shown called this not-arise-by-means-of fabricate called  
 6007 shown-by-means-of fabricate become-if  
 6008 bliss supreme root tantra from  
 6009 that-from secret shown must  
 6010 thus called  
 6011 that also fabricate-to fall fault exist  
 6012 again twice shown this not-valid called-if  
 6013 melody-to express section whole not-valid-to fall  
 6014 prose one-of after verse one repeat-by-means-of show purpose-for and\*  
 6015 name twice shown also not-valid-to fall  
 6016 therefore meaning tantra arise show teacher common-not-of prologue is  
 6017 word tantra arise indicate common-of prologue is-by-means-of  
 6018 not-contradict top-to again very connect show  
 6019 that-by-means-of prologue definitive meaning show

6020 this only know-by-means-of tantras-of structure and meaning know-of  
 purpose-for occasion this-in arrange and establish  
 6021 meaning third sacred definitive prophecy  
 6022 vajra essence-of teaching and\*  
 6023 teaching-of seed body and\*  
 6024 self-arisen-of letter and\*  
 6025 vajra three and\*  
 6026 that hold-of person before after arise-of sequence show-to meaning three  
 6027 teaching descend manner general show  
 6028 flourish decline particular explain  
 6029 who hold-of person show  
 6030 first  
 6031 beginning samantabhadra-by-means-of brahma great-of aeon arrange-of time  
 6032 that blessing-from vajra-holder-by-means-of buddha emanation that also  
 body empty-from enjoyment-body arise  
 6033 vairocana etcetera-of body-of time brahma great-of aeon arrange  
 6034 emanation body various-by-means-of disciple-of purpose do-from  
 6035 that aeon beginning-at actual teaching body empty-to great-completion and\*  
 6036 enjoyment body teaching sound self-sound and\*  
 6037 emanation body body manifest appear-by-means-of purpose do and\*  
 6038 that blessing-from arise-of vajra and\*  
 6039 book and\*  
 6040 body image gradual descend  
 6041 actual and image teaching hold-by-means-of  
 6042 buddha-from sentient being purpose spontaneous arise  
 6043 beginning emanation awakening-of aeon from  
 6044 that time field this not-form before field other-to emanation go purpose do  
 and\*  
 6045 now saha-of field this-to buddha thousand appear-by-means-of purpose do  
 also this three-of blessing is called show  
 6046 sound consequence from  
 6047 command secret definitive seventeen and\*  
 6048 teaching arrow and miraculous letter with  
 6049 emanation body field beginning-at  
 6050 teacher samantabhadra-by-means-of  
 6051 dense arrangement place-to hold\*  
 6052 that-from changloca place  
 6053 awareness vairocana-by-means-of

6054 this very hold-by-means-of awareness five mature  
 6055 that pass self-by-means-of hold is  
 6056 teaching life-tree sacred is  
 6057 buddha thousand and root two  
 6058 this-to rely definitive-from arise\*  
 6059 miraculous and egg-from born and\*  
 6060 warmth and womb-from born is  
 6061 sentient beings mature make  
 6062 disciple teaching this very-from  
 6063 twelve doctrine wheel arise\*  
 6064 this-by-means-of deed thirty-six  
 6065 body speech mind-to rely  
 6066 disciple-object sentient beings-to appear\*  
 6067 thus  
 6068 that manner extensive show-if  
 6069 vajra-holder-by-means-of brahma great arrange-from aeon numberless  
 thought-by-means-of not-fathom pass-of after  
 6070 field this form-of beginning start-at  
 6071 this-from north direction move possess called field-in  
 6072 teaching seed three that abide  
 6073 field that-in also sentient being particular karma-by-means-of  
 6074 this arise time seven  
 6075 not-arise time seven fourteen flourish decline become  
 6076 that-from arise time seven  
 6077 essence possess and\*  
 6078 completion possess and\*  
 6079 completion possess great and\*  
 6080 two possess and\*  
 6081 three possess and\*  
 6082 strife possess and\*  
 6083 strife possess great  
 6084 that between between darkness aeon seven called  
 6085 that-from field this-of vessel content form-from aeon first joy-upper-  
 chamber-to  
 6086 teacher come  
 6087 seed three that here descend  
 6088 sequence seven-by-means-of flourish decline make  
 6089 end other-to jump

6090 sound consequence from  
 6091 thus teaching this very-to  
 6092 remaining teaching thus  
 6093 time-by-means-of definitive great explain  
 6094 essence possess and completion possess and\*  
 6095 completion possess is great and\*  
 6096 thus two and three possess  
 6097 strife possess and strife possess great  
 6098 that each between-to  
 6099 darkness aeon sixty-in  
 6100 teaching seed other-to become  
 6101 north direction move possess  
 6102 teaching lamp that-in abide  
 6103 glorious protect called is  
 6104 monk gathering hold become  
 6105 that patron king  
 6106 jinamitra called-by-means-of  
 6107 teaching secret base make  
 6108 year thousand and three hundred abide  
 6109 that-from darkness aeon  
 6110 sixty between abiding  
 6111 that-from south direction sthalaskandha  
 6112 continent wide and beautiful-in  
 6113 teaching life-tree there descend  
 6114 joy glorious called is  
 6115 changlocan family gathering-by-means-of  
 6116 teaching this hold become  
 6117 that patron householder family  
 6118 virtue accomplishment called-by-means-of  
 6119 year hundred between abide make  
 6120 that-from darkness aeon become  
 6121 year hundred and twenty become  
 6122 that-from east direction bliss river\*  
 6123 vajra arise mountain peak-to  
 6124 teaching sacred this descend  
 6125 sutrasde called is  
 6126 king self-by-means-of teaching hold  
 6127 that patron brahmin



6128 jayakara called-by-means-of  
 6129 year thousand and four hundred abide  
 6130 that-after darkness aeon  
 6131 year thousand five become  
 6132 that-from west direction affection continent\*  
 6133 bhatiali called-in  
 6134 beings good family-to also\*  
 6135 again essence three descend  
 6136 monk bliss protect-by-means-of also\*  
 6137 teaching sacred this hold  
 6138 that patron hero  
 6139 outcaste family-by-means-of year thousand-in  
 6140 this very abide and flourish make  
 6141 that pass after darkness  
 6142 year thousand five abide  
 6143 that-from again also here descend  
 6144 vajra seat called arise place  
 6145 this very flourish-from light blaze  
 6146 year five hundred fifty  
 6147 this very intellect good-by-means-of hold  
 6148 that patron sky-goer  
 6149 cool clean-by-means-of make-from  
 6150 that after world this  
 6151 earth water fire wind clash disturb-from  
 6152 non-abide emptiness great-to become  
 6153 aeon called first-from  
 6154 end destroy time arise\*  
 6155 thus  
 6156 intellect good is this hold all  
 6157 year five hundred is year great  
 6158 five hundred five hundred-in pass  
 6159 that only people-to aeon first-from life year ten top this interval appear  
 6160 other not sky-goer place-to purpose do  
 6161 second flourish decline particular explain  
 6162 jambu continent this-in also now top life year ten interval this-to flourish  
 decline manner seven arise  
 6163 ati arrangement great-from  
 6164 hey listen worthy shariputra

6165 teaching sacred vast great arrange  
 6166 supreme essence again and again gather  
 6167 gold essence sun illuminate this  
 6168 common mix flourish not  
 6169 secret great family possess some-to appear\*  
 6170 degenerate strife possess affliction coarse time  
 6171 faction internal quarrel solitary place all destroy  
 6172 royal law non-abide self-joy desire-king conduct  
 6173 father and son quarrel weapon-by-means-of body protect\*  
 6174 accumulate group lost earth-of essence exhaust  
 6175 incompatible view conduct also number many arise\*  
 6176 degenerate five hundred life year gradual decrease  
 6177 merit little life year sixty time  
 6178 essence this year sixty-in abide  
 6179 that pass after year hundred interval-in  
 6180 reasoning conduct and secret this non-abide  
 6181 that pass after year thousand even-in\*  
 6182 hear contemplate free-from person pass-from  
 6183 secret supreme this sun like become  
 6184 that pass after two hundred darkness-to become  
 6185 that-from life year forty-in  
 6186 essence this year hundred interval abide  
 6187 that pass thirty interval darkness-to become  
 6188 that pass year hundred interval abide  
 6189 beings life year thirty time-in  
 6190 secret supreme this decline distant benefit year eight flourish  
 6191 life year twenty-to this non-arise\*  
 6192 life year ten time essence this arise  
 6193 this and who meet arise self-dissolve become  
 6194 sky-to dissolve people non-appear teaching seed  
 6195 again also teaching fire ember other-to become  
 6196 say and\*  
 6197 sound consequence from  
 6198 teaching destroy-of near-cause  
 6199 that each place-to  
 6200 person wrong attachment possess called  
 6201 each-by-means-of teaching all  
 6202 destroy make-of near-cause

6203 this very first darkness time  
 6204 jambu continent west direction-to  
 6205 king hand finger six  
 6206 front tooth extra blue exist  
 6207 hand right forearm-to  
 6208 mole black evil shape  
 6209 very fearful exist is  
 6210 buddha teaching darkness-to become  
 6211 year sixty interval-to become  
 6212 that-from glory hold first hold  
 6213 thousand and three hundred pass after  
 6214 again also jambu continent north direction  
 6215 glory possess mountain-of root-to  
 6216 ascetic form-to love mind free-from  
 6217 right-to ear two  
 6218 eye corner three eyelid cover  
 6219 this and tirthika faction quarrel-from  
 6220 year sixty darkness-to become  
 6221 that-after bliss god called  
 6222 year hundred interval flourish make  
 6223 that pass jambu continent north-east-to  
 6224 river great flow-of root-to  
 6225 king body-to merit possess  
 6226 eye one-from not exist-to  
 6227 limb coarse and body powerful possess  
 6228 throw and magic art-by-means-of adorn  
 6229 this-by-means-of doctrine doer suppress-from  
 6230 year sixty teaching  
 6231 here west-from other-to become  
 6232 that pass self-buddha form  
 6233 vajra seat-from west-to arise\*  
 6234 that-by-means-of teaching sacred  
 6235 year hundred and twenty abide  
 6236 that pass after jambu continent center  
 6237 gold city called-in  
 6238 elder body-to tongue tip two  
 6239 torso small limb short one  
 6240 faction quarrel and weapon hold

6241 this arise-by-means-of darkness also\*  
 6242 year sixty interval-to become  
 6243 that pass after jambu continent east  
 6244 river lokita  
 6245 right direction bank-to  
 6246 glorious lion called-by-means-of  
 6247 year thousand and four hundred abide  
 6248 that-from again also jambu continent center  
 6249 river great ganga bank  
 6250 king son-to shoulder  
 6251 ruby color similar-to  
 6252 ordain-to finger four measure  
 6253 this arise-by-means-of darkness also\*  
 6254 year sixty interval-to become  
 6255 that pass after kamala  
 6256 shila called temple\*  
 6257 that master youth protector  
 6258 this-by-means-of thousand interval abide  
 6259 that-after jambu continent south  
 6260 brahma continent called town\*  
 6261 common family-to lion head  
 6262 this born-from month three-from  
 6263 sixty interval darkness-to become  
 6264 that-after vulture heap-to  
 6265 monk beautiful youth-by-means-of  
 6266 year five hundred fifty abide  
 6267 that pass after jambu continent border  
 6268 khasa country called is  
 6269 sound possess city-to  
 6270 bird body-to human face\*  
 6271 low caste gathering among born  
 6272 this very born-from year ten-in  
 6273 sixty darkness-to become  
 6274 that pass after jambu continent-of  
 6275 center east-to league five  
 6276 monk shakya jina-by-means-of  
 6277 this year ten interval-to  
 6278 lamp blaze like become

6279 thus sequence seven-by-means-of  
 6280 jambu continent-to flourish decline make  
 6281 thus  
 6282 thus flourish decline seven complete-from life year ten after below up-to  
 teaching seed three field this-in non-abide  
 6283 this-from south direction beautiful arrange field-to descend flourish decline  
 seven-by-means-of field that-of deed complete time  
 6284 saha empty time  
 6285 again three that north direction vast protector world-to jump  
 6286 buddha utpala flower beautiful hold-by-means-of flourish decline seven make  
 after-from  
 6287 west direction topknot sound vast called world-to jump  
 6288 buddha samsara destroy hold-by-means-of year hundred-thousand seven  
 flourish decline seven manner abide after-from  
 6289 field that and vajra-holder-by-means-of arrange brahma great aeon-in exist  
 field all-of beings all original place free  
 6290 vajra-holder-by-means-of arrange brahma great aeon vessel content with  
 empty  
 6291 sky one-to become-to aeon eighty five abide  
 6292 teaching seed three  
 6293 vajra-holder-by-means-of deed great complete-by-means-of  
 6294 reality peace-of sphere-to self dissolve people non-appear\*  
 6295 that-from again beings sphere-from appear and emanation-by-means-of  
 brahma great arrange  
 6296 aeon hundred six disciple-of appear-to tame make teacher come time  
 6297 samantabhadra blessing-from  
 6298 teaching seed three self-arise flourish decline without sentient being purpose  
 arise explain  
 6299 sound consequence from  
 6300 that-from beautiful arrange  
 6301 field realm-to that jump  
 6302 life year ten after-to  
 6303 here non-abide there appear\*  
 6304 thus flourish decline complete  
 6305 teaching sacred essence this  
 6306 vast protector world-to  
 6307 buddha teaching abide make  
 6308 utpala flower beautiful called  
 6309 teacher buddha conqueror

6310 bliss maker stack palace-in  
 6311 thousand five with assembly  
 6312 all awakening-mind great  
 6313 unborn doctrine-to patience obtain  
 6314 virtue mind possess only arise\*  
 6315 teacher that very come and\*  
 6316 wrong attachment possess that tame-from  
 6317 teaching sacred this very  
 6318 year five thousand thousand-to  
 6319 teaching essence abide make  
 6320 that-from again also previous like  
 6321 sequence seven-by-means-of flourish decline make  
 6322 that-after topknot sound possess  
 6323 world realm vast-in  
 6324 teacher infinite samsara destroy  
 6325 assembly hundred half and eight  
 6326 all foe-destroy outflow exhaust  
 6327 deed do and burden cast-off  
 6328 that-by-means-of also teaching essence  
 6329 year hundred-thousand seven abide  
 6330 before force manner-by-means-of  
 6331 thus abide seven pass-from  
 6332 aeon eighty five also\*  
 6333 doctrine buddha body-to dissolve  
 6334 world realm any-in also\*  
 6335 buddha teaching non-abide  
 6336 that-from world lower-to  
 6337 aeon hundred six  
 6338 buddha teaching long abide  
 6339 this-to flourish decline arise not  
 6340 beings mature make  
 6341 thus  
 6342 that-also buddha teaching actual and\*  
 6343 image two-from  
 6344 image  
 6345 being aspiration and teacher blessing-from six-realms where-in-also pervade  
 6346 actual teaching three-from

6347 body empty and enjoyment body teaching two teacher self-appearance pure  
 sphere  
 6348 body empty-of palace and\*  
 6349 luminous dense arrange two-in  
 6350 permanent continuous wheel exist and\*  
 6351 emanation body teaching common sutra and tantra sequence and\*  
 6352 common-not secret great definitive vehicle sacred two  
 6353 god human merit particular possess realm-from other-in not exist  
 6354 sky-goers also god human realm-in exist cause  
 6355 secret great definitive this-to teaching seed three actual and meet-by-  
 means-of effort without liberation-to doubt without and\*  
 6356 speech emanation letter-from  
 6357 teaching what-to buddha come body color accord-by-means-of write  
 6358 jewel casket-to put armpit left-to carry-from time time read and\*  
 6359 veneration and worship make also effort without liberation  
 6360 life this-in also life long and\*  
 6361 disease without and\*  
 6362 wish all accomplish and\*  
 6363 demon obstacle reverse-by-means-of opportunity not-find and\*  
 6364 death time disease sever suffering without bliss life end make and\*  
 6365 here introduction door see-by-means-of are-if intermediate state wisdom  
 lamp-to firm ground seize and\*  
 6366 intellect hold vehicle possess is-even\*  
 6367 pure field-to born and\*  
 6368 ordinary is-even bliss realm high-to born base-to secret great this and meet  
 liberation etcetera quality immeasurable exist  
 6369 consequence from  
 6370 sun very illuminate  
 6371 body speech mind entity three  
 6372 who-to descend effort without  
 6373 without-doubt buddha obtain  
 6374 therefore blessing-of key point  
 6375 speech emanation very-from also\*  
 6376 teaching color-by-means-of write  
 6377 armpit left-to place  
 6378 time read and hold make-if  
 6379 without-doubt complete awakening certain  
 6380 tantra this also constant read-if

6381 that-by-means-of above like become  
 6382 say and\*  
 6383 arrangement great from  
 6384 this very who-by-means-of hold good  
 6385 craft and art all and\*  
 6386 treatise all and sound those  
 6387 as wish know become  
 6388 secret supreme above not-exist this  
 6389 worship and praise and honor make-if  
 6390 supreme and common accomplish those  
 6391 as wish as arise\*  
 6392 this very hold only-by-means-of  
 6393 scripture and instruction hold become  
 6394 world darkness remove jewel-of light  
 6395 appear make-of lamp this  
 6396 who-to appear become that  
 6397 element those self-liberate-to  
 6398 fortune-possessor become doubt not-exist  
 6399 thus  
 6400 third who-by-means-of hold-of person show-to three  
 6401 before arise-of history general show  
 6402 liberation obtain-of various explain  
 6403 awareness-holder definitive-of prophecy mention  
 6404 first  
 6405 primordial beginning first-of king supreme samantabhadra-by-means-of light  
 clear obtain-from brahma great teacher-of field arrange-of time  
 6406 vajra-holder and\*  
 6407 mark-of form other also many-as emanation show that very-by-means-of  
 arrange and\*  
 6408 that-by-means-of bless-from buddha become other-by-means-of arrange-of  
 brahma great-of aeon sky-of end fill-as number not-exist speak-from exceed  
 those-of some empty and\*  
 6409 some abide and\*  
 6410 some destroy and\*  
 6411 some attach-from abide-from  
 6412 vajra-holder-by-means-of arrange-of brahma great this up-to  
 6413 again secret essence light clear-of aeon-by-means-of being tame-of sequence  
 hundred-thousand six ten four and\*



6414	that-of between-between-to aeon other those number-from exceed arise from
6415	here light clear essence arise those explain
6416	that also beginning-of time-from field this-of sequence-to arrive time
6417	first primordial beginning first-of teaching arise
6418	heart-essence secret-by-means-of being measure not-exist mature-by-means-of do
6419	that-from teaching second-to crown world protector-of king and*

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01 05 04 02

6420	third-to brahma thousand primordial existence protector and*
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01 05 04 03

6421	fourth-to sun thousand victorious and*
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01 05 04 04

6422	fifth-to web protector buddha and*
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01 05 04 05

6423	sixth-to light ray thousand rim protector and*
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01 05 04 06

6424	seventh-to samsara destroyer victorious and*
6425	that-from sequence hundred-thousand sixty four interval aeon-in heart essence secret this hold-from being purpose do
6426	end aeon strife possess great vajra-holder-by-means-of brahma great arrange interval
6427	that manner extensive
6428	secret conduct seed tantra-from arise
6429	aeon each
6430	buddha varieties each

6431 assembly gather liberation manner each and gather first  
 6432 primordial beginning first buddha-from  
 6433 end aeon strife possess interval-to actual sixty six uncountable category-from  
 hundred-thousand sixty four number all teaching  
 6434 primordial beginning first buddha  
 6435 first superior mindfulness protector  
 6436 mudra self-remember wheel  
 6437 base-from superior distinction word  
 6438 crown first previous beginning arise\*  
 6439 this time hundred-thousand seventy-by-means-of  
 6440 mudra this sacred  
 6441 say-from  
 6442 mindfulness exhaust wisdom protector  
 6443 essence self-word secret understand  
 6444 aeon strife possess-to  
 6445 ten nine lineage hold-by-means-of  
 6446 definitive mudra sacred hold\*  
 6447 thus say-by-means-of uncountable  
 6448 buddha gathering bless-from  
 6449 self-arisen great letter-in  
 6450 abide primordially-pure great-of  
 6451 descent-from this all self-arisen arise  
 6452 bless sequence this all also\*  
 6453 beginning descent-from self show  
 6454 say interval  
 6455 say-by-means-of uncountable aeon other and\*  
 6456 interval aeon buddha gathering sequence gather  
 6457 that also arrangement great-from  
 6458 primordial beginning first buddha and\*  
 6459 sacred thousand mandala gather  
 6460 that-from teaching second-to  
 6461 crown world protector called  
 6462 sacred thousand-by-means-of this act  
 6463 teaching third-to  
 6464 brahma thousand primordial existence protector  
 6465 buddha thousand heart very condense  
 6466 that-from teaching fourth-to  
 6467 sun thousand victorious and\*

6468 buddha thousand-by-means-of dominion rule  
 6469 teaching fifth-to  
 6470 world web protector called  
 6471 sacred thousand heart-in conceal  
 6472 teaching sixth-to  
 6473 light ray thousand rim protector  
 6474 family thousand-by-means-of this very conceal  
 6475 that-from teaching seventh-to  
 6476 primordial pervade samsara destroyer brahma protector  
 6477 bliss great thousand-by-means-of crown hold\*  
 6478 thus thus teaching  
 6479 hundred-thousand sixty four-to  
 6480 buddha number that like-by-means-of  
 6481 secret great this fully hold  
 6482 teaching buddha definitive  
 6483 hundred-thousand nineteen-by-means-of  
 6484 this very act condense  
 6485 thus  
 6486 that also aeon hundred-thousand sixty four  
 6487 brahma great aeon  
 6488 those beginning protector self-by-means-of emanation great  
 hundred-thousand sixty four arrange-from  
 6489 disciple toward buddha hundred-thousand nineteen emanate purpose do  
 6490 king supreme samantabhadra-of time brahma great arrange  
 6491 vairocana one-of hand palm-by-means-of lotus blossom middle inside  
 thirteen heart center glory ox one-of time sky-to do show  
 6492 that body all-of time and\*  
 6493 rigs five other-of time-in exist field-to do show thought-from transcend  
 6494 buddha-of deed and\*  
 6495 quality and activity and\*  
 6496 body speech mind sky-with equal called-by-means-of  
 6497 ground ten-of mind savior-by-means-of even measure able not-if  
 6498 this shore see intellect-by-means-of measure how able  
 6499 tantra utara from  
 6500 buddha element and buddha awakening and\*  
 6501 buddha quality buddha activity  
 6502 pure being-by-means-of even thought object not  
 6503 thus say and\*

6504 jewel heap from  
 6505 sky as-much pervade become  
 6506 body-by-means-of even that-much pervade  
 6507 body-by-means-of as-much pervade become  
 6508 light-by-means-of even that-much pervade  
 6509 light-by-means-of as-much pervade become  
 6510 speech-by-means-of even that-much pervade  
 6511 thus say like  
 6512 second liberation obtain-of variety show  
 6513 jambu continent here secret great definitive teaching this-by-means-of  
 6514 non-human sky-goer hundred-thousand number beyond liberate although\*  
 6515 occasion here human-by-means-of male and female and\*  
 6516 fully ordain and\*  
 6517 boy girl variety-by-means-of life this and intermediate state liberation variety  
 definite  
 6518 arrangement great from  
 6519 listen worthy monk glory  
 6520 self from-here non-abide  
 6521 life year sixty until  
 6522 result liberation thousand one  
 6523 arise self-there pure-to  
 6524 monastic form that-of half  
 6525 remainder awakening mind savior  
 6526 that-from fifty until  
 6527 arise self-place return  
 6528 hundred-thousand two-by-means-of birthless obtain  
 6529 mostly woman-by-means-of form  
 6530 male thousand two  
 6531 that-from life year thirty interval  
 6532 hundred-thousand six  
 6533 this mostly male-to  
 6534 woman hundred-thousand one-by-means-of  
 6535 arise self-liberate  
 6536 that before arise self-of retinue  
 6537 degenerate time-in buddha obtain  
 6538 definitive secret essence even condense-by-means-of  
 6539 result itself obtain-from  
 6540 teaching other-by-means-of result not

6541 if teaching other to  
 6542 manifest buddha arise-if  
 6543 this meet that like  
 6544 result all-of heart center-in  
 6545 this definite teaching  
 6546 thus  
 6547 life this arise self-pure-of number show  
 6548 what-from buddha obtain that all secret great this-of time-from buddha  
 6549 awareness manifest direct-by-means-of nature see-from buddha  
 6550 that-from other-by-means-of not-surpass cause  
 6551 that-also before aeon many-from accumulation gather-by-means-of power  
 6552 teaching this with first meet  
 6553 long not-take buddha become-to result heart say  
 6554 teaching this with meet all quick buddha obtain  
 6555 result heart with meet cause  
 6556 oh fortunate master disciple doctrine possess  
 6557 life this or  
 6558 intermediate state or  
 6559 nature emanation body-of field any-in quick buddha accomplish definite  
 6560 buddha accomplish definite-of cause power unobstruct teaching pure result  
 heart with meet that-to faith-by-means-of conduct cause  
 6561 again oh fortunate master disciple doctrine possess  
 6562 before buddha countless worship and samantabhadra-of retinue-in gather  
 6563 again secret unsurpassed vehicle-in conduct cause  
 6564 common vehicle with meet merely-to-even buddha worship etcetera merit  
 root before go definite-if  
 6565 common not this like with meet-to before accumulate distinguish exist and  
 before well practice definite pervade  
 6566 manifest ornament from also\*  
 6567 buddha-to special do  
 6568 that-to merit root establish  
 6569 virtue friend-by-means-of protect  
 6570 this hear-of vessel  
 6571 thus say like  
 6572 intermediate state liberation variety  
 6573 again before-from  
 6574 birth two between manifest buddha  
 6575 life year ten interval these

6576 thousand seven light mother with meet  
 6577 male thousand six indeed  
 6578 woman form thousand one  
 6579 thus male and woman boy girl  
 6580 how become form-in dwell even easy this with meet completely liberate  
 6581 thus  
 6582 that-also secret supreme definitive this-in enter guidance and instruction  
 obtain  
 6583 meaning not-obtain although\*  
 6584 male and female child that hear benefit-by-means-of quick liberate definite  
 6585 result heart unsurpassed with meet cause  
 6586 third awareness-holder definitive prophecy speak  
 6587 consequence from  
 6588 self from-parinirvana-after  
 6589 west uddiyana pure land  
 6590 dhanakosha god princess-to  
 6591 fatherless son vajra he  
 6592 this-by-means-of sacred teaching hold  
 6593 that successor west direction  
 6594 brahmin child fortunate  
 6595 manjushripati called  
 6596 year seventy five hold  
 6597 that successor fortunate  
 6598 sosha ling called  
 6599 householder born shri singha  
 6600 called-by-means-of hold become  
 6601 that-after holder outcaste family  
 6602 jnanasutra this hold  
 6603 that-after holder householder family  
 6604 great mudra holder-by-means-of hold  
 6605 that successor king family  
 6606 emanation statue together-by-means-of hold  
 6607 that successor monastic form  
 6608 lhun gyi gyaltsan by-means-of  
 6609 that-after siddha shvari hold  
 6610 that-after earth-on dwell  
 6611 awakening mind savior-by-means-of hold  
 6612 that-after vajra hand-of

6613 emanation vajra phala-from hold  
 6614 that-after king lion  
 6615 zangpo by-means-of hold  
 6616 that-after drakhar pa hold  
 6617 that-after yogi sawa-by-means-of hold  
 6618 that-after king thri od  
 6619 that-after monk glory possess  
 6620 that-from intellect supreme-by-means-of hold  
 6621 that-from sky-goer glory holder-by-means-of  
 6622 teaching this hold-from  
 6623 life year ten time flourish  
 6624 that-from non-abide self-place  
 6625 thus  
 6626 thus our guru sacred monk glory possess  
 6627 being protector kumaraja until emanation arise prophecy sequence  
 6628 especially year hundred hundred-in  
 6629 tibet here vimalamitra emanation time essence this place definite clear make  
 say great history establish  
 6630 sacred this mole a mark possess nose tip possess and\*  
 6631 oral instruction key definite other-fromout-of surpass and\*  
 6632 clairvoyance-by-means-of future prophecy and\*  
 6633 difficult point definite clear show and\*  
 6634 parinirvana time even exceed mark definite-by-means-of world fill cause  
 6635 this and who meet all samsara-of village-fromout-of effort without liberate  
 cause Jambudvipa-of ornament-as arise is  
 6636 being-of protector extremely compassion-possessing  
 6637 ornament became world teacher now arise  
 6638 luminous essence-of teaching clear make-from  
 6639 peace sphere-toin go respectful prostration  
 6640 compassion-by-means-of always samsara all hold  
 6641 peace side parinirvana not go although\*  
 6642 being benefit see-from last deed-by-means-of  
 6643 wonder world fill respectful prostration  
 6644 autumn moon first-of peace-of  
 6645 forest holy-toin body life release-from  
 6646 again blessing compassion wonderful whatever\*  
 6647 other-from exceed respectful prostration  
 6648 where protector parinirvana become

6649 that time earth this forest with shake  
 6650 light five-of appearance-by-means-of sky fill became and\*  
 6651 music sound spread respectful prostration  
 6652 body relic melt-from light ray blaze-of space  
 6653 dakini offering cloud music-by-means-of ornament became and\*  
 6654 being all not-concept meditation obtain became  
 6655 endless emanation show respectful prostration  
 6656 siddha mantra-holder and dakini-of gatherconverge  
 6657 countless offering cloud arrangement-by-means-of all surround  
 6658 vidyadhara Buddha-of field-toin go make  
 6659 sky-goer siddha obtain respectful prostration  
 6660 future being-for merit field supreme-toin  
 6661 body relic place-from sorrow five arise became and\*  
 6662 head-from five families-of field rainbow like  
 6663 light five-by-means-of ornament became arise respectful prostration  
 6664 body relic fragment where invite  
 6665 stupa erect and give do time-even\*  
 6666 light five-of appearance-by-means-of sky fill became and\*  
 6667 being-of mind greatly move respectful prostration  
 6668 Vimalamitra protector compassion-possessing  
 6669 emanation many-by-means-of being-of benefit do  
 6670 Tibet land ornament became emanation-as go became  
 6671 Kumaradza teacher-toin respectful prostration  
 6672 thus call is we-of teacher sacred vidyadhara-of emanation-as prophecy clear  
 express is  
 6673 thus Jambudvipa-toin vidyadhara Buddha-of gatherconverge-by-means-of  
 teaching sacred hold-from spread lineage seven pass-from  
 6674 lifespan year ten after  
 6675 before show like beautiful arrangement etcetera field-to teaching duration  
 spread and being all mature purpose do  
 6676 fortunate aeon this end-from aeon form destroy hundred million pass when  
 6677 aeon samsara eradicator called-to  
 6678 buddha wheel lightning garland-by-means-of sacred teaching this complete  
 hold  
 6679 being samsara-from liberate do-from  
 6680 vajra-holder-by-means-of arrange great brahma aeon being all original place  
 liberate and teaching duration three even nature dimension-to dissolve  
 6681 samsara eradicate



6682 here-from great aeon thousand twenty-in embodied appear not\*  
 6683 that-from again before-like latent tendency arise-from being vessel content  
 appear when  
 6684 tame teacher even first samantabhadra power-from arise  
 6685 as say sound consequence great tantra-from  
 6686 teaching heart essence secret this  
 6687 thus teaching seven pass-from  
 6688 field seven experience-from  
 6689 thus seven pass-from even\*  
 6690 vajra seat summit-on  
 6691 teaching all-of speech duration  
 6692 self-arisen great syllable itself  
 6693 sound with descend  
 6694 here-from aeon hundred million-in  
 6695 wheel lightning garland-by-means-of  
 6696 conqueror-to appear become  
 6697 that-from year hundred three  
 6698 thus three pass-from under  
 6699 teaching mind vajra even\*  
 6700 teacher that-to appear become  
 6701 that-from year five hundred-in  
 6702 teaching body even there descend  
 6703 thus teaching actual descend-from  
 6704 again teaching fire ember rise\*  
 6705 teacher that retinue-in even\*  
 6706 noble brahma light called  
 6707 miracle power possess perfection-to  
 6708 extreme faith aspire  
 6709 definite hold-from manifest appear\*  
 6710 that etcetera teacher retinue  
 6711 noble hearer ten thousand two  
 6712 discipline teaching aeon one  
 6713 foe destroy result itself-to place  
 6714 that-from darkness aeon six  
 6715 that pass foe destroy ten thousand two  
 6716 self-of retinue-in gather-from  
 6717 sutra teaching aeon eight  
 6718 provisional definitive action end-to place

6719 miracle power and control-from  
 6720 definite propel teaching complete  
 6721 again parinirvana manner show  
 6722 that-from darkness aeon two  
 6723 that-from teacher body born-from  
 6724 awakening mind savior great-of retinue  
 6725 thousand eight gather-from  
 6726 supreme aspire excellent terror glory  
 6727 great show teaching gather  
 6728 manifest teaching aeon hundred  
 6729 all life one result obtain  
 6730 this time samsara eradicate  
 6731 being-by-means-of buddha obtain  
 6732 six realm call appear not possible  
 6733 aeon thousand twenty-in  
 6734 being samsara continuity cease-from  
 6735 embodied appear not\*  
 6736 that-from action distinction-by-means-of  
 6737 being affliction before not although\*  
 6738 latent tendency arise power  
 6739 extreme subtle take form  
 6740 number many extreme subtle-from  
 6741 form possess being body grow become  
 6742 thus word-by-means-of not express  
 6743 teaching end thought not comprehend  
 6744 briefly word-by-means-of indicate  
 6745 thus  
 6746 this-to guru some  
 6747 samantabhadra time-in exist all-of being samsara eradicate consider  
 6748 some vajra-holder-by-means-of arrange great brahma being exist all liberate  
 consider  
 6749 teaching end thought not comprehend  
 6750 thus-by-means-of samantabhadra time-in still immeasurable consider  
 6751 which although contradiction not  
 6752 samantabhadra compassion-by-means-of all liberate even and  
 6753 dimension-from arise possible still latent tendency immeasurable two  
 contradiction not cause  
 6754 liberation vast like recognize-if even supreme good

6755	vehicle supreme jewel treasury from
6756	secret great definitive meaning difficult point show sequence chapter five
6757	thus confidence branch know tantra abode establish-from
6758	now that abode-from as arise meaning show-from

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6759	first unsurpassed vehicle enter gate empower
6760	here that abode definite arrange three
6761	empower enter basis
6762	empower actual path
6763	empower complete result
6764	first four
6765	bestow accomplish guru characteristic
6766	bestow student self nature
6767	common do doctrine
6768	how bestow empower activity
6769	first
6770	guru suitable quality all complete fault all free compassion wave great
6771	awareness self arise from
6772	vajra meaning possess guru
6773	nature good and student skilled
6774	empower obtain secret mantra meaning apply
6775	external internal action all know
6776	commitment deity and gather separate without
6777	absorption distraction without
6778	great completion instruction meaning possess
6779	secret mantra secret tantra skilled
6780	external internal accomplish all do
6781	view meaning not beyond*
6782	external internal secret action release*
6783	quality jewel precious like
6784	exhaust without treasure engage
6785	thus and*
6786	consequence from
6787	guru vajra holder great
6788	sequence explain

6789 characteristic complete guru  
 6790 quality all source\*  
 6791 perfect awakening basis hold  
 6792 thus say  
 6793 here characteristic six possess  
 6794 samsara doctrine behind discard  
 6795 desire few content know  
 6796 practice skilled experience have  
 6797 tantra word meaning skilled accomplish earnest  
 6798 view meaning skilled capability complete  
 6799 compassion great give joy  
 6800 that complete glorious vajra holder called

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6801 student rigs six seed empty-from  
 6802 affliction six purify\*  
 6803 wisdom six meaning arise  
 6804 that itself capability that possess cause  
 6805 that-also guru divide root and\*  
 6806 branch two from  
 6807 first root guru  
 6808 characteristic four complete empower basis establish-from  
 6809 tantra explain  
 6810 instruction show  
 6811 now also self guru that teach instruction practice  
 6812 instruction guru empower basis establish-from  
 6813 tantra explain two-possess  
 6814 instruction strike branch guru three-possess become  
 6815 incidentally train guru  
 6816 self arise from  
 6817 not-know arrogance great and\*  
 6818 foolish word outward hang and\*  
 6819 secret mantra meaning not mind and\*  
 6820 other criticism arrogant speech and\*  
 6821 wrong path enter and\*  
 6822 empower mandala face not see\*

6823 samaya spread become and\*  
 6824 ask answer not able  
 6825 hear little arrogance great  
 6826 guru not examine student demon  
 6827 secret mantra teach guru not  
 6828 great completion ati teach not able  
 6829 that with associate not do\*  
 6830 thus  
 6831 second student self nature  
 6832 samsara doctrine-from mind turn  
 6833 guru and doctrine and companion-to devotion and longing mind great  
 6834 faith firm doctrine other mind not enter  
 6835 definitive meaning desire give capability and effort great  
 6836 attachment few nature good  
 6837 wisdom great samaya and vow abide  
 6838 other mind accord doctrine transform  
 6839 guru speech hear secret door not confuse  
 6840 hear contemplate great self nature tame  
 6841 especially guru-to buddha or that surpass devotion exist  
 6842 doctrine ten possess\*  
 6843 liberation supreme student good  
 6844 quick samsara-from liberation supreme obtain definite  
 6845 thus also\*  
 6846 self arise from  
 6847 faith power and effort great  
 6848 wisdom great and attachment without  
 6849 humility great and secret mantra conduct  
 6850 concept without mind-to distraction without  
 6851 samaya possess and practice-to effort  
 6852 steady clear compassion longing possess  
 6853 lucid natural meditation-to conduct  
 6854 guru say as conduct  
 6855 samaya casual not abandon and\*  
 6856 conduct other with agreeable conduct  
 6857 respect manner-by-means-of mind gentle and\*  
 6858 word one teach-even follow hold  
 6859 own purpose-to thus conduct  
 6860 secret seek place endure make

6861 vajra meaning-from not transgress and\*  
 6862 hear great person rely  
 6863 own purpose-from transgress without  
 6864 arrogant word without gentle speak  
 6865 other mind with agreeable enter make  
 6866 guru and thus gone  
 6867 difference without one-of manner make  
 6868 that student characteristic  
 6869 thus possess student  
 6870 great completion vessel-as say  
 6871 thus  
 6872 incidentally abandon student  
 6873 that itself from  
 6874 honor humility not do and\*  
 6875 secret mantra careless conduct and\*  
 6876 family lineage without and nature lineage without  
 6877 wisdom small become and\*  
 6878 kindness disregard and\*  
 6879 own family lineage speak and\*  
 6880 body-on ornament good put and\*  
 6881 meaning without casual become  
 6882 student not examine guru enemy  
 6883 practice not take person-to  
 6884 great completion meaning not explain  
 6885 thus  
 6886 that-also vessel bad that essence good hold not  
 6887 lion milk clay vessel-in hold not possible like  
 6888 if pour doctrine greatness lose and\*  
 6889 vessel bad that-from that lower realm-to go  
 6890 vessel bad that like-to secret must  
 6891 that itself from  
 6892 oral instruction great completion meaning  
 6893 vessel bad common-to pour not do  
 6894 faith possess some essence  
 6895 vessel bad to pour become if  
 6896 essence without both ruin make  
 6897 that cause mind low-to secret\*  
 6898 thus

6899 third common make doctrine-to three  
 6900 master disciple common contemplate doctrine  
 6901 rely and request make manner  
 6902 purpose definite result  
 6903 first  
 6904 guru that disciple that-to compassion steady see and timely benefit care and  
 doctrine and\*  
 6905 even food drink merely-by-means-of-even benefit give  
 6906 disciple that guru that quality contemplate and compassion longing and  
 devotion continuity break not make  
 6907 self arise from  
 6908 compassion connection rope not break how  
 6909 compassion longing continuity not break  
 6910 guru disciple connection  
 6911 thus  
 6912 second  
 6913 consequence from  
 6914 individual characteristic complete-to  
 6915 kingdom and own body  
 6916 retinue and possession by-means-of serve  
 6917 body speech conduct please-by-means-of  
 6918 guru buddha equal union rely  
 6919 faith and wisdom possess and\*  
 6920 devote and confusion not and\*  
 6921 speak meaning error not  
 6922 faculty clear-by-means-of guru serve  
 6923 thus-by-means-of  
 6924 disciple that  
 6925 elaborate etcetera empower and\*  
 6926 instruction ask aspire possess when  
 6927 sudden enter not  
 6928 common invitation-even before message send must like  
 6929 therefore year five or seven or three etcetera before-from guru-to  
 accumulation and gold etcetera mandala offer-from self age this much-in  
 6930 empower this called or  
 6931 instruction this called ask-from permission ask said request again again make  
 6932 own virtue practice session beginning guru that yoga day night six time  
 contemplate-from request make

6933 guru-by-means-of-even child you empower-for ask-if that interval-in obstacle  
 remove and defilement purify purpose-for guru crown-on contemplate-from  
 day night six time request obtain said permission give-from request make  
 cause  
 6934 that purpose body deity form ripen and\*  
 6935 speech ali kali self sound ripen and\*  
 6936 mind emptiness thought and free ripen purpose exist  
 6937 that time-at self desire empower etcetera which-in even obtain must think  
 aspiration fierce make-from  
 6938 dream-in doctrine explain and\*  
 6939 prophecy etcetera guru accomplish sign arise definite  
 6940 third purpose definite result  
 6941 thus before-from request make-from guru serve-from  
 6942 what desire all accomplish wish jewel and wish tree like arise  
 6943 consequence from  
 6944 serve that-from quality  
 6945 wish tree and wish jewel  
 6946 milk cow like  
 6947 quality measure not obtain  
 6948 that-to aim guru serve  
 6949 samsara battle-from reverse cause  
 6950 thus  
 6951 fourth how confer empower activity-to five  
 6952 empower confer benefit  
 6953 not confer fault  
 6954 where confer place  
 6955 when confer time  
 6956 celebration make sequence  
 6957 first  
 6958 self arise from  
 6959 quality distinction this like  
 6960 wisdom appearance great-to  
 6961 obstacle obstruction without become and\*  
 6962 self appearance helper-as show and\*  
 6963 action all do become  
 6964 thus and\*  
 6965 empower precious tantra from  
 6966 guru desire abandon-by-means-of



6967 empower ritual complete make-if  
 6968 sequence how confer by-means-of  
 6969 vajra holder great-even\*  
 6970 life this-in become definite  
 6971 thus and\*  
 6972 secret essence from  
 6973 essence five-by-means-of empower confer-if  
 6974 time this after victor son  
 6975 lower realm all not and\*  
 6976 high realm liberation master become  
 6977 thus and\*  
 6978 again self arise from  
 6979 empower confer benefit this like  
 6980 intermediate state-in self appearance recognize become  
 6981 recognize-from-even that itself-to stability obtain  
 6982 emanation body day twenty one-in dissolve able  
 6983 faculty excellent completion one-even suffering and fear etcetera not come\*  
 6984 practice time-at even wisdom appearance not cease clear  
 6985 that distinguish quality called  
 6986 common quality this like obtain  
 6987 sky goer speech know and\*  
 6988 sky goer bless make and\*  
 6989 bless-by-means-of human-by-means-of honor place-as see and\*  
 6990 being all love and\*  
 6991 form beautiful and see-toin lovely and\*  
 6992 merit great increase and\*  
 6993 die-fromout-of also wheel-turning king-of body-as birth and\*  
 6994 jewel precious like quality great arise and\*  
 6995 lotus like pure dharma-toin practice and\*  
 6996 stupa like all-by-means-of surround-of worthy-as see and\*  
 6997 parasol like being common suppress and\*  
 6998 fire mass like wisdom-by-means-of being liberate able and\*  
 6999 sword like benefit do able and\*  
 7000 vajra hook like being-toin compassion hold able and\*  
 7001 dharma cloud like sphere and wisdom gatherconverge separate not meaning  
 realize  
 7002 outside inside-of action all do  
 7003 those etc quality hundred eight obtain become

7004 that-by-means-of action whatever do all obtain become  
 7005 that-by-means-of obstacle and misleader-by-means-of touch become not  
 7006 child many and enjoyment great is power obtain-of sign  
 7007 lifespan former latter remember become  
 7008 sentient beings birth take even see become  
 7009 other-of mind know become  
 7010 non-human and companion become  
 7011 those etc quality hundred eight obtain become thus  
 7012 second power not-bestow-of fault is  
 7013 fromout-of Magical Display Secret Essence  
 7014 teacher please not make and\*  
 7015 power all obtain not make if  
 7016 hear etc begin all  
 7017 result not-exist and lose become  
 7018 thus and\*  
 7019 power complete self-arise great tantra from  
 7020 secret mantra power-toin not-depend accomplish become not  
 7021 example ferryman hand not-exist-by-means-of  
 7022 river other-side cross able not like  
 7023 thus and\*  
 7024 self arise from  
 7025 empower not obtain defect this like  
 7026 intermediate state-in wander and\*  
 7027 fear and\*  
 7028 shake and  
 7029 hinder and  
 7030 cognition lose also arise\*  
 7031 latent tendency body not discard bar du yang being-by-means-of honor  
 7032 worthy-as not see and\*  
 7033 merit little and\*  
 7034 life short and\*  
 7035 sustenance possession few and\*  
 7036 mouth near and\*  
 7037 obstacle many arise\*  
 7038 action all not accomplish  
 7039 that secret mantra practice empower not obtain defect  
 7039 secret mantra practice yogi empower obtain

7040 empower not obtain buddha also thus gone ground doctrine wheel turn able  
 not  
 7041 wheel not turn compassion emanation body-by being purpose do able not  
 7042 that cause secret mantra practice empower obtain said  
 7043 third where confer place  
 7044 secluded and mind please siddhi near  
 7045 this general place auspicious and ground examine good exist grove good  
 etcetera  
 7046 specific place four-from  
 7047 elaboration possess place student body earth south brightness north protect  
 7048 water east brightness west protect  
 7049 fire west brightness east protect  
 7050 wind north brightness south protect  
 7051 elaboration without place  
 7052 forest thick interior mountain gully student element accord shape and mark  
 accord  
 7053 extreme elaboration without valley three gather mountain peak summit  
 supreme good\*  
 7054 complete elaboration without complete secluded solitude village distance  
 span one beyond  
 7055 empower four all place being other fear carnivore untamed exist and\*  
 7056 snake poisonous and\*  
 7057 crow and fox etcetera and\*  
 7058 sky goer extreme fierce possess place charnel ground supreme auspicious  
 7059 thus also\*  
 7060 complete self arise from  
 7061 empower supreme this teach  
 7062 town great center-to  
 7063 yogi purpose not accomplish  
 7064 town and town end and\*  
 7065 forest or mountain rock valley empty-to  
 7066 yogi empower meaning enter  
 7067 thus and\*  
 7068 also extreme secluded and beautiful  
 7069 place characteristic examine  
 7070 town wide end all and\*  
 7071 grass forest ripe place  
 7072 flower various arise and\*

7073	west high east face
7074	north protector like and*
7075	south wide like place
7076	self manifest direction-from
7077	hole empty empty without and*
7078	front form without and*
7079	being like form without and*
7080	back rock face and*
7081	side fruit various blaze
7082	front sandalwood water pure flow
7083	or peak like place
7084	mountain range all complete not cut
7085	bird voice various sound
7086	thus
7087	fourth time empower time two
7088	general show and*
7089	specific explain
7090	first guru give-from dependent origination gather auspicious time
7091	but especially time
7092	autumn awakening fruit ripen and*
7093	spring liberation seed plant show
7094	year monkey auspicious
7095	waxing eighth good
7096	star supreme
7097	planet jupiter good*
7098	second four-from

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7099	first elaboration possess time and sign
7100	empower sequence enter time essential show-from
7101	elaboration possess empower
7102	rat dragon and horse and pig
7103	especially year four-to
7104	empower ritual accomplish
7105	month first four-to
7106	time complete result produce accomplish

7107	date number waxing one-from
7108	month full interval
7109	empower time midday midnight*
7110	yogi body difference-by-means-of
7111	individual element year apply
7112	empower ritual auspicious become
7113	this time student samaya possess
7114	element body accord
7115	number measure grasp without
7116	hundred or fifty etcetera
7117	element accord contradiction without
7118	if ritual enter
7119	lamp flame without
7120	samaya repair ritual make
7121	defilement without siddhi
7122	again again take
7123	meaningless death obstacle arise*
7124	empower complete mantra strong effort
7125	that time gather friend
7126	body disease arise when
7127	hand and circumambulation make
7128	speech chaos who arise*
7129	think letter hundred recite
7130	mind hungry or mindfulness lapse
7131	generate and complete stage enter
7132	if purify sign arise
7133	original empower ritual effort
7134	if accomplish substance increase
7135	siddhi supreme obtain
7136	equal meaning-to faith make
7137	empower enter become
7138	always sign good see-if
7139	common siddhi that-by-means-of accomplish
7140	experience and knowledge possess even*
7141	this-by-means-of also bliss happiness itself-to engage
7142	guru self-to supreme even*
7143	faith good who arise
7144	this-by-means-of also mudra supreme-to apply

7145 self body speech bliss see-if  
 7146 this buddha field pure  
 7147 elaboration possess empower time and\*  
 7148 sign pure well explain  
 7149 thus  
 7150 second elaboration without time and sign  
 7151 again that from  
 7152 now elaboration without  
 7153 time and sign near show  
 7154 this year distinction without  
 7155 whom-to also knowledge  
 7156 this time summer and winter good\*  
 7157 date waxing fortnight  
 7158 empower time dawn sound clear  
 7159 this faithful five and six  
 7160 seven from more purpose not accomplish  
 7161 thus faith possess son  
 7162 mind deed virtue possess-to  
 7163 speech guru praise possess  
 7164 that like-to empower time  
 7165 body bliss not-if  
 7166 body sin later confess make  
 7167 thus speech and mind-to\*  
 7168 sin confess deed begin  
 7169 elaboration without empower  
 7170 time and sign explain  
 7171 thus  
 7172 third extreme elaboration without time and sign\*  
 7173 that from  
 7174 now extreme elaboration without  
 7175 supreme secret empower  
 7176 time and sign explain  
 7177 that year distinction not  
 7178 self suitable itself-by-means-of do accomplish  
 7179 outer time seed enter time  
 7180 awakening seed support cause  
 7181 this time-in empower-if  
 7182 self arise seed increase explain

7183	grain and fruit gather time-in
7184	extreme elaboration without empower-if
7185	wisdom fruit complete cause
7186	body three ground-to definite go
7187	inner time waxing increase time
7188	date number waning avoid-by-means-of
7189	experience stabilize cause
7190	experience and bless upward increase
7191	empower time sun peak rise
7192	self arise wisdom arise purpose
7193	or waning end interval
7194	concept exhaust meaning
7195	fortunate one or two
7196	three from more purpose not accomplish
7197	this time individual direction hold
7198	body time sky
7199	cloud and mist rain and*
7200	wind etcetera sound and*
7201	place harm enemy and thief and*
7202	unpleasant form arise
7203	body sin great
7204	after empower make-from
7205	guru instruction not show
7206	bliss go image or
7207	own guru chamber-to
7208	circumambulate hundred thousand six or
7209	prostrate hundred thousand one
7210	that time sign distinction
7211	beginning exist end middle
7212	definite sign form-from
7213	body activity purify
7214	after effort make not need
7215	if end pure arise
7216	body complete finish not cut
7217	after again activity commence
7218	again sin not purify-if
7219	deity body thousand meditate
7220	then guru instruction

7221	sequence from learn
7222	speech time also thus
7223	yogi possess know
7224	beginning end without middle arise-if
7225	letter hundred hundred thousand one
7226	effort with recite
7227	if end arise
7228	secret mantra tantra own year number
7229	hundred and eight recite
7230	beginning end middle without time
7231	tantra read and mantra recite and*
7232	guru commitment deity
7233	praise various recite and*
7234	ali kali letter sound
7235	individual kyañ recite and*
7236	hūṃ and phaṭ and oṃ and
7237	combine various recite
7238	month seven effort
7239	then instruction place
7240	commitment deity absorption
7241	day three meditate
7242	if middle arise
7243	mantra light ray radiate gather-from
7244	day seven effort
7245	end arise letter
7246	radiate gather meditate
7247	day ten interval effort
7248	beginning middle end all arise-if
7249	complete stage meditate or
7250	speech arise absorption-to
7251	month six effort
7252	if body speech mind also*
7253	activity individual time
7254	sky blue cloud without
7255	wind and hail sound without
7256	soft and soft arise-if
7257	sin purify not need
7258	if beginning exist



7259	individual end pure even*
7260	this sin purify
7261	confess ritual make not need
7262	thus body speech mind
7263	individual aspect grasp skill-by examine
7264	that extreme elaboration without
7265	empower time and*
7266	sign examine explain
7267	first empower obtain sign
7268	awareness flower scatter time
7269	body move and fierce jump
7270	body-to arise body-by obtain
7271	speech sound voice various
7272	utter and doctrine speak and*
7273	wonderful word utter
7274	like that speech-by obtain
7275	mind absorption descend and*
7276	distract and mindfulness lose
7277	mind-by empower obtain
7278	if body-by obtain
7279	emanation body this-by obtain
7280	like that speech-to enjoyment body
7281	mind doctrine body field-to go
7282	extreme elaboration without time sign explain
7283	thus
7284	fourth complete elaboration without time and sign*
7285	that from
7286	complete elaboration without
7287	time and sign definite show
7288	outer time fruit ripen
7289	grain gather time-to entrust
7290	self appear fruit-to liberate
7291	inner time waxing date one
7292	or diminish interval-to entrust
7293	bindu single realize
7294	action and latent tendency exhaust
7295	fortunate one from many even*
7296	yogi purpose not accomplish

7297	faith possess mind please son
7298	fortune exist one-to bestow
7299	two all complete buddha-to
7300	without doubt become definite
7301	bestow time sun peak rise
7302	individual word-by definite clarify
7303	nature pure ground see
7304	this sign what arise*
7305	sin purify ritual without
7306	above direct purify
7307	if cloud without sky brightness
7308	doctrine body field practice
7309	various light brightness arise
7310	this enjoyment body field
7311	various sound resound
7312	emanation body field breath bestow
7313	if fortune possess one
7314	this time body key point skillful and*
7315	that-from move without
7316	year seven-by exhaustion end arrive
7317	speech utterance lose become
7318	this-by month twenty one
7319	reality exhaustion ground arrive
7320	mind skillful and wind empty
7321	month seven fortunate this
7322	appearance all exhaust
7323	if intelligence vigor excellent-to
7324	first elaboration possess begin
7325	middle not interrupt gradually*
7326	empower all complete make method
7327	supreme become-to
7328	this extreme rare
7329	day and month year between
7330	self experience accord
7331	empower four complete bestow
7332	if empower four not complete
7333	extreme elaboration without empower*
7334	profound part realize field

7335 this bestow empower obtain  
 7336 disciple characteristic excellent examine  
 7337 two and three etcetera  
 7338 disciple prosperity measure accord  
 7339 last self experience-by  
 7340 special time supreme explain  
 7341 son ability enter purpose  
 7342 thus  
 7343 fifth joy feast make sequence  
 7344 illusion from  
 7345 compassion great joy feast great  
 7346 thus and\*  
 7347 empower king tantra from  
 7348 empower ripen guru-to  
 7349 gift supreme gold and silver  
 7350 self body equal offer-by  
 7351 buddha fruit easy  
 7352 samsara-from breath take  
 7353 certainly obtain doubt not  
 7354 thus and\*  
 7355 empower precious tantra from  
 7356 fruit easy and effort without  
 7357 mind generate awakening complete  
 7358 need desire fulfill guru  
 7359 wish cow and certainly resemble  
 7360 thus  
 7361 that empower after gift and joy feast make  
 7362 here self desire purpose complete obtain and\*  
 7363 future time power complete and\*  
 7364 glory and good quality manifest obtain  
 7365 that after adornment arrange field-to manifest complete complete awakening  
 7366 like that empower vast from  
 7367 desire purpose complete and\*  
 7368 glory and fame and wisdom and\*  
 7369 power good bestow and\*  
 7370 buddha field arrange well  
 7371 manifest complete complete awakening  
 7372 thus

7373 that time other-to accumulation measure not have accumulate  
 7374 this time accumulate hundred thousand time increase great  
 7375 that power this aspiration purpose all accomplish and\*  
 7376 food and wealth etcetera assembly special certainly accomplish difficulty not  
 arise\*  
 7377 accumulation two complete body two accomplish  
 7378 empower precious arrange from  
 7379 empower bestow rely fortunate-by  
 7380 accumulation two end complete fruit  
 7381 supreme two meaning obtain definite  
 7382 thus  
 7383 time this root guru-to food and drink and wealth etcetera each offer and\*  
 7384 time other-to ten million offer two this offer merit great  
 7385 time this woman one-to give and\*  
 7386 man one-to give merit  
 7387 other-to mother sky goer sky goer ten million-to accumulation offer vast  
 make merit two time this one-to give exceed  
 7388 that time this guru-to direction ten buddha all compassion one gather  
 empower bestow action do and\*  
 7389 supreme wheel turn and\*  
 7390 self liberation great city-to enter gratitude exceed  
 7391 woman and man-to\*  
 7392 hero heroine support with empower row-to compassion and samaya remain  
 bless bestow cause  
 7393 empower time and joy feast time two other-from ten thousand time increase  
 great show  
 7394 that speak and\*  
 7395 empower distinguish drop from  
 7396 joy feast great offer  
 7397 guru and guru entourage  
 7398 mother with all-to  
 7399 who feast do  
 7400 aeon hundred thousand countless  
 7401 buddha all please even\*  
 7402 merit this share not equal  
 7403 if guru body hair pore\*  
 7404 sandalwood touch  
 7405 this merit limit without

7406	like that self vajra brother
7407	one and two and three or
7408	or hundred thousand number without
7409	accumulation joy feast who do
7410	if empower time not
7411	self guru offer
7412	hundred number without do
7413	this one do merit
7414	mind measure able not
7415	grain great food drink feast
7416	yogi please
7417	excellence all accomplish and*
7418	fault from free
7419	if vajra sister or
7420	or guru disciple
7421	yogini assembly-to
7422	accumulation feast please
7423	mother eight or sow-to
7424	accumulation offer hundred nine
7425	time not do
7426	this time yogini one-to
7427	eat or or drink or
7428	if thirst even little give
7429	merit this equal not
7430	that mother city-to
7431	go yogini please
7432	yoga father and mother two
7433	equal and mix offer do
7434	this siddhi like this
7435	wonder supreme with arise*
7436	world this desire purpose and*
7437	future wisdom field practice
7438	sky travel siddhi
7439	various master who do
7440	entourage with sky-to
7441	travel accomplish able
7442	thus
7443	that joy feast vast do

7444	life this siddhi each what obtain accumulation special time cause
7445	siddhi sign explain
7446	that itself from
7447	before make accumulation offer from
7448	siddhi cause type eight
7449	yogini obtain explain
7450	that which and which
7451	glory and fame and enjoyment and*
7452	gather and relative and obtain and*
7453	world empower buddha accomplish
7454	glory retinue increase and*
7455	son and power possess
7456	fame being love and*
7457	see joy respect and*
7458	praise and pleasant express
7459	enjoyment wealth and food and
7460	grain and desire purpose accomplish
7461	tree fruit year fruit other-by-means-of
7462	supreme ripen and expand and*
7463	use exhaust without
7464	gather type four
7465	human and non human and*
7466	wealth and food gather
7467	human birth group woman
7468	first itself gather
7469	that-from thousand many gather
7470	front spread prostrate and*
7471	doctrine also listen
7472	that-from king minister and*
7473	queen gather and*
7474	merit possess gather and*
7475	quality possess all gather
7476	non human charnel ground-to
7477	go make go time
7478	night sky goer thousand assembly
7479	gather make reflection show
7480	sign show prophecy show
7481	god and naga and yaksha and*

7482	buddha teaching joy
7483	miracle possess gather
7484	radiance and majesty power produce
7485	form show worldly
7486	good bad all show
7487	yogi great that itself-to
7488	good give bad abandon*
7489	protect guard conceal and*
7490	good various give
7491	that retinue and relative-to
7492	good give bad abandon*
7493	inner evening food gather
7494	land whatever exist
7495	pleasant taste supreme possess
7496	many gather first
7497	that-from kingdom other food
7498	tree fruit essence possess and*
7499	medicine preparation various and*
7500	marvelous food
7501	fortunate that-to gather
7502	wealth type whatever desire
7503	thought only gather
7504	clothes and bed seat etcetera
7505	self mind whatever think
7506	fortunate this accomplish
7507	wheel turn merit and*
7508	fame obtain harm without
7509	siddhi obtain swift foot and*
7510	earth walk sky walk and*
7511	eye medicine life control obtain
7512	empower life control and*
7513	glory and wisdom complete
7514	doctrine and enjoyment complete obtain
7515	merit possess accumulation complete and*
7516	die-from heaven obtain
7517	reality obtain equality and*
7518	affliction condition control not fall and*
7519	self appear path produce obtain

7520	relative and miracle obtain*
7521	various body emanation and*
7522	own body completely pierce transform and*
7523	buddha mark sign arise and*
7524	earth water fire wind harm without and*
7525	sky-to fly and*
7526	body pieces cool accomplish
7527	world empower definite obtain
7528	here awareness holder siddhi
7529	harm benefit transform and*
7530	other power empower capable
7531	fire water transform capable and*
7532	thus water also fire become and*
7533	earth and wind also thus
7534	male female transform and*
7535	human and animal etcetera and*
7536	individual reflection transform capable and*
7537	thus food and wealth etcetera
7538	all power transform capable
7539	other kill and heal and*
7540	bind and paralyze and summon and*
7541	expel separate action accomplish
7542	thus
7543	this before establish definite succession also*
7544	that itself from
7545	this history explain
7546	before center light meadow
7547	accumulation lord black foot called
7548	extreme elaboration without empower*
7549	especially self empower
7550	fruit load hundred six-to*
7551	eat and chew and taste and*
7552	drink collection make and*
7553	yogin male female five hundred-to
7554	accumulation joy feast great make
7555	that time yogini one-by
7556	accumulation lord that this say
7557	ah son single fortunate



7558 accumulation feast joy this  
 7559 you siddhi accomplish definite  
 7560 self accumulation siddhi obtain  
 7561 thus say sky-to go\*  
 7562 that-from time that itself  
 7563 elephant ride hundred million  
 7564 mother entourage with  
 7565 sky clean east direction go\*  
 7566 that-from day three elapse time  
 7567 accumulation master that itself  
 7568 entourage and cow ox dog etcetera  
 7569 foot earth-to cubit one-by  
 7570 touch not go  
 7571 that-from accumulation master that itself  
 7572 substance and enjoyment all  
 7573 again empower ask  
 7574 accumulation feast one make  
 7575 that make only  
 7576 entourage with sky-to  
 7577 sound with go  
 7578 now world east direction  
 7579 dhartul called land direction  
 7580 sky clean sky goer  
 7581 hundred thousand seven with  
 7582 accumulation-to enjoyment complete  
 7583 yogi action accomplish  
 7584 like this wonder siddhi  
 7585 feast-from accomplish  
 7586 this time joy song sing and\*  
 7587 like that joy dance do  
 7588 joy bliss action various do  
 7589 like that make joy feast accomplish  
 7590 thus  
 7591 that siddhi eight empower and joy feast what much accomplish  
 7592 here count show  
 7593 again that from  
 7594 like this fortune possess  
 7595 empower self year number or

7596	hundred eight or thousand etcetera
7597	buddha fruit accomplish
7598	doctrine and enjoyment emanation body
7599	instantly obtain definite
7600	that obtain empower-from arise*
7601	fame empower transform twenty one
7602	feast with complete accomplish
7603	glory thirty well accomplish
7604	enjoyment forty
7605	obtain hundred eight
7606	mastery hundred and twenty one
7607	world transform two two hundred accomplish
7608	buddha thousand accomplish
7609	that empower ritual
7610	feast not purpose not accomplish
7611	joy feast great supreme do
7612	yogi purpose supreme accomplish
7613	thus
7614	like that joy feast excellence accomplish
7615	arrangement great from*
7616	guru self empower obtain
7617	food form various and*
7618	medicine cloth and perfume and*
7619	tree fruit sour drink and*
7620	as prosperity various-by
7621	especially guru sibling and*
7622	guru near dwell near circle and*
7623	monk discipline dwell and*
7624	doctrine speak quality possess person
7625	other compassion field-to
7626	empower complete food drink who give
7627	this aeon ten million interval
7628	exhaust and empty not
7629	self desire fruit special
7630	as think accomplish and*
7631	buddha hundred thousand number without
7632	gift offer this meaning great
7633	that empower feast supreme

7634 special quality think not unimaginable  
 7635 illness cease suffering separate and\*  
 7636 enjoyment possess accumulation complete and\*  
 7637 complete buddha quality obtain  
 7638 thus  
 7639 meaning second empower actual path three  
 7640 where bestow mandala arrange  
 7641 how bestow empower nature  
 7642 like that bestow empower distinction  
 7643 first three-from  
 7644 essence self arise wisdom path fruit with principal entourage definite  
 7645 definition india word mandala from  
 7646 tibetan speak mandala doctrine what principal entourage beautiful surround  
 mandala speak  
 7647 distinguish three  
 7648 ground spontaneous root mandala  
 7649 path reflection method mandala  
 7650 fruit clean nature mandala  
 7651 that speak\*  
 7652 self arise from  
 7653 mandala form three consider  
 7654 nature mandala great and\*  
 7655 root mandala great and\*  
 7656 reflection mandala three show  
 7657 thus  
 7658 first  
 7659 being all dwell self arise wisdom  
 7660 light clean mandala three dwell that  
 7661 that from  
 7662 root mandala great  
 7663 self self mind mandala dwell  
 7664 that mandala like this  
 7665 self arise awareness mandala  
 7666 light five appearance entourage consider  
 7667 root mandala great one  
 7668 self self conch house white-in  
 7669 clean bindu mandala  
 7670 bindu particle ray possess entourage manner

7671 root mandala great two  
 7672 clean emptiness expanse mandala-to  
 7673 vajra chain body  
 7674 field lamp entourage consider  
 7675 root mandala great three  
 7676 that etcetera mandala  
 7677 body mandala change not expanse\*  
 7678 speech mandala cease not vast  
 7679 mind mandala thought not pure  
 7680 body speech mind mandala  
 7681 self self mandala and entourage with  
 7682 go not come not change not  
 7683 self self mind mandala dwell  
 7684 like that mandala great meaning  
 7685 self self body complete  
 7686 thus  
 7687 second  
 7688 empower symbol draw powder color mandala and  
 7689 line and heap mandala symbol mandala rely generate complete meditate  
 object meditate absorption mandala path quality arise ground become  
 meaning mandala  
 7690 symbol meaning definite mandala show  
 7691 again that from  
 7692 reflection mandala great  
 7693 empower supreme do time  
 7694 mandala form two speak  
 7695 peaceful and wrathful two speak  
 7696 empower complete do like that do  
 7697 peaceful mandala great  
 7698 center wheel spoke four  
 7699 last vajra fence with  
 7700 jewel rail and  
 7701 tassel garland string possess  
 7702 like that door and door frame possess  
 7703 that peaceful mandala  
 7704 wrathful mandala like this  
 7705 center wheel spoke eight possess  
 7706 palace triangle dark blue possess

7707	that etcetera action
7708	sequence know
7709	powder color mandala clean consider
7710	thus
7711	third fruit clean nature mandala
7712	symbol powder color mandala enter
7713	meaning absorption mandala elaboration possess peaceful wrathful deity meditate mantra recite and*
7714	elaboration without completion stage reality manifest meaning light mandala look
7715	appearance four extent arrive
7716	youth vase body mandala manifest become
7717	doctrine body mandala and self appear enjoyment body mandala complete peaceful wrathful two nature spontaneous become
7718	that from
7719	nature mandala great
7720	akaniSTha doctrine field palace-in
7721	center wheel navel
7722	vairocana mandala
7723	family four deity and deity mother entourage
7724	nature mandala great one
7725	east direction wheel spoke top-in
7726	vajra mind mandala
7727	family four mind hero entourage surround
7728	nature mandala great two
7729	south direction wheel spoke top-in
7730	ratnasambhava mandala
7731	jewel family entourage surround
7732	nature mandala great three
7733	west direction wheel spoke top-in
7734	amitabha mandala
7735	lotus family entourage surround
7736	nature mandala great four
7737	north direction wheel spoke top-in
7738	amoghasiddhi mandala
7739	action family entourage surround
7740	nature mandala great five
7741	not generate complete manner dwell

7742	that reside manner like this
7743	peaceful form body possess
7744	stand and sit and*
7745	father and mother appear and*
7746	mudra and absorption
7747	gatekeeper meditate entourage with
7748	muni six etcetera
7749	entourage number not have
7750	that hand emblem various and*
7751	mudra dance etcetera transform
7752	sound and music various
7753	chief father offering do
7754	nature mandala great
7755	deity and deity mother all*
7756	swaying gait with
7757	all light ray five possess
7758	self arise and self play
7759	that head ornament five and*
7760	shoulder ornament and throat water and*
7761	hand ring and foot ring and*
7762	breast ornament and what what
7763	like that ornament form and*
7764	mark and minor mark possess body
7765	unmixed individual characteristic
7766	center dark blue east white
7767	south yellow west red
7768	north green complete
7769	family color like that
7770	that nature mandala
7771	peaceful each head ornament
7772	wrathful cluster five complete*
7773	that complete manner like this
7774	vairocana head ornament-to
7775	buddha heruka chief consider
7776	east vajra heruka
7777	west padma heruka
7778	north karma heruka
7779	north karma heruka

7780 like that peaceful head ornament-to  
 7781 wrathful head ornament five  
 7782 nature mandala great consider  
 7783 wrathful reside manner  
 7784 posture stance and strike manner  
 7785 fierce manner and fierce and\*  
 7786 wrath and fangs bared  
 7787 wrinkle thunder thousand move like and\*  
 7788 thunder sound and ru lu sound  
 7789 tiger skin and elephant great skin  
 7790 snake and skull head ornament  
 7791 hand weapon various hold  
 7792 that head three hand six  
 7793 that color like this  
 7794 dark blue and white black and\*  
 7795 yellow black and red black body  
 7796 green black activity complete  
 7797 like that nature mandala  
 7798 thus  
 7799 second how bestow empower nature four  
 7800 elaboration with and\*  
 7801 elaboration without and\*  
 7802 extreme elaboration without and\*  
 7803 complete elaboration without  
 7804 that speak\*  
 7805 consequence from  
 7806 empower ritual explain  
 7807 outer and inner and secret and\*  
 7808 secret complete four form  
 7809 being body speech mind consciousness four  
 7810 clean cause  
 7811 empower form four  
 7812 fortune possess ripen  
 7813 elaboration with and elaboration without and\*  
 7814 extreme elaboration without and\*  
 7815 like that complete elaboration without  
 7816 distinction four manner  
 7817 faith possess self continuum ripen

7818	thus
7819	that outer
7820	spring and*
7821	summer and*
7822	autumn and*
7823	winter time four
7824	inner body and*
7825	speech and*
7826	mind and*
7827	consciousness gathering four and*
7828	secret delusion and*
7829	hatred and*
7830	desire and*
7831	portion equal four place clean
7832	vase and*
7833	secret and*
7834	wisdom awareness and*
7835	word empower precious complete four clean purify
7836	word empower precious complete four clean purify train
7837	accumulation and*
7838	apply and*
7839	see and*
7840	meditate path four traverse
7841	emanation body and*
7842	enjoyment body and*
7843	doctrine body and*
7844	essence body four obtain make cause elaboration possess and*
7845	elaboration without and*
7846	extreme elaboration without and*
7847	complete elaboration without four establish and number definite
7848	that first elaboration possess empower three
7849	elaboration possess general arrange
7850	particular show
7851	third meaning ascertain
7852	first
7853	supreme unsurpassable tantra this from
7854	self and other both purpose establish regarding



7855 | elaboration possess general empower arrange twelve sub division difference  
 many with  
 7856 | wash empower-from empower precious wheel explain until said  
 7857 | complete self arise empower river tantra from  
 7858 | natural state cease without empower\*  
 7859 | action continuous conduct empower\*  
 7860 | past follow hold empower\*  
 7861 | future essential concentrate empower\*  
 7862 | now ripen make empower\*  
 7863 | not complete complete make empower\*  
 7864 | all reverse make empower\*  
 7865 | heal implement medicine empower\*  
 7866 | tame zombie gold obtain empower\*  
 7867 | burn corpse burn wheel  
 7868 | empower\*  
 7869 | accomplish sword weapon empower\*  
 7870 | ripen vow four empower\*  
 7871 | all empower essence show  
 7872 | thus  
 7873 | second  
 7874 | that among natural state self exist basis make now ripen make purpose vow  
 four empower definite confer  
 7875 | mandala elaboration possess great and\*  
 7876 | medium and\*  
 7877 | condensed three from  
 7878 | great  
 7879 | consequence from  
 7880 | elaboration purpose for also\*  
 7881 | approach accomplish near approach  
 7882 | characteristic complete lama-by-means-of do  
 7883 | also earth ritual and\*  
 7884 | preparation line and color arrange  
 7885 | tantra master-by-means-of mandala like  
 7886 | then empower ritual also\*  
 7887 | hearer vehicle from beginning  
 7888 | stage eight complete make after  
 7889 | great completion awareness strength empower confer  
 7890 | that individual purpose and\*

7891 enter and capable distinction explain  
 7892 thus  
 7893 before approach and\*  
 7894 accomplish and\*  
 7895 near approach all complete  
 7896 time ripen when earth ritual and\*  
 7897 deity and\*  
 7898 vase and\*  
 7899 student preparation abide first evening ritual complete  
 7900 next day line draw and\*  
 7901 color spread and\*  
 7902 mandala accomplish and\*  
 7903 self and student enter etcetera make  
 7904 actual empower sequence outer and\*  
 7905 inner and\*  
 7906 secret and\*  
 7907 complete four sequence  
 7908 hearer great completion until nine all divide  
 7909 thirty six become although\*  
 7910 here rigs condense four divide outer empower  
 7911 sequence nine establish doctrine desire king power make  
 7912 this each outer inner secret complete four four explain  
 7913 hearer occasion hair cut and\*  
 7914 upper robe give and\*  
 7915 lower robe give and\*  
 7916 doctrine robe give and\*  
 7917 novice vow give and\*  
 7918 that-from monk vow give and\*  
 7919 water strainer and alms bowl give etcetera outer  
 7920 that-from inner solitary buddha and\*  
 7921 secret awakening mind savior  
 7922 later outer inner secret three-by  
 7923 cause vehicle three empower complete cause awakening mind firm and\*  
 7924 conventional awakening mind workable and\*  
 7925 doctrine activity cause seed enter capable type empower become thus  
 empower called  
 7926 that each outer inner secret complete four four twelve explain  
 7927 that-from inner secret mantra vehicle three empower complete

7928 path awakening mind all empower thus empower  
 7929 this time water and\*  
 7930 crown and\*  
 7931 vajra and\*  
 7932 bell earnest empower  
 7933 this result awakening mind empower thus empower called  
 7934 this outer inner secret complete four four exist twelve  
 7935 that great yoga time vase empower earnest make  
 7936 benefit and power establish difference particular arise intention  
 7937 anu occasion secret empower called  
 7938 inner empower also called  
 7939 knowledge woman earnest make empower  
 7940 conventional awakening mind enjoy and that itself empower thus empower  
 called  
 7941 secret great completion elaboration possess empower time  
 7942 outer vase rely  
 7943 peacock and\*  
 7944 mirror and\*  
 7945 arrow and\*  
 7946 sword and\*  
 7947 body tsaka li and\*  
 7948 speech letter and\*  
 7949 mind hand emblem rely empower  
 7950 special substance seven existence seven stop make  
 7951 mind hand emblem outer kingdom jewel seven rely empower gather  
 perfection and\*  
 7952 retinue and enjoyment perfection empower thus empower  
 7953 inner auspicious substance eight rely empower desire purpose perfection  
 empower thus empower  
 7954 jewel seven  
 7955 outer kingdom method general pour empower thousand three world four  
 continent meru with empower obtain  
 7956 inner wisdom general pour rely empower mind and wisdom empower obtain  
 7957 auspicious substance occasion  
 7958 outer family five color empower family five pure land empower obtain  
 7959 inner auspicious goddess eight empower doctrine field empower obtain  
 7960 that vase make preceding go condense thus vase empower  
 7961 elaboration without secret rely empower

7962	nectar five and*
7963	bhanda and*
7964	small drum and*
7965	skull cup and*
7966	meat five and*
7967	jewel five and*
7968	special great empower body and*
7969	supreme substance seven rely empower
7970	inner existence wheel seven continuum cut make
7971	special great empower body protrude and*
7972	system-in pour and
7973	line-in draw three
7974	that-also line-in draw-by-means-of common and
7975	protruding-by-means-of supreme and
7976	system-by-means-of both attainment cause doing
7977	that also body Amitabha to relying-by-means-of empowerment-by-means-of body deity body-as clarity empowerment obtain
7978	speech Avalokitesvara body to relying-by-means-of empowerment-by- means-of
7979	speech letter sound wheel to empowerment obtain
7980	mind great-empowerment gathering glorious body to relying-by-means-of empowerment-by-means-of generation-completion union non-dual empowerment obtain
7981	elaboration-possessing very elaboration-free wisdom knowledge woman to relying
7982	sindhura and
7983	mirror handle-possessing and
7984	conch right spiral and
7985	skull-cup leak-free and
7986	bone ornament five
7987	great-ashes
7988	corpse fingerprint and
7989	bodhicitta two
7990	secret essence substance seven to relying-by-means-of empowerment-by- means-of
7991	secret mind enter action seven continuum cut
7992	bodhicitta two mirror to relying-by-means-of crown-to empowerment-by- means-of buddha all body vajra-to empowerment obtain

7993 tongue-to lion-thumb-by-means-of empowerment-by-means-of speech vajra  
 stability obtain  
 7994 vajra to relying-by-means-of secret-to empowerment-by-means-of mind vajra  
 stability obtain  
 7995 then space-secret bodhicitta-as empowerment-by-means-of non-dual  
 great-wisdom-to empowerment obtain  
 7996 occasion-this secret and wisdom two cause-effect show-by-means-of third  
 establish  
 7997 nature-in body speech mind up-to vase-in gather  
 7998 this two separately do  
 7999 elaboration-possessing complete mind mandala to relying abandon and  
 8000 realize and  
 8001 faith and  
 8002 diligence and  
 8003 compassion and  
 8004 wisdom and  
 8005 object pure substance seven to relying-by-means-of empowerment-by-  
 means-of  
 8006 three-realms-to enter preparation forward continuum cut  
 8007 that also verse to relying-if intellect-grasp view from reverse empowerment  
 obtain  
 8008 verse great-symbol four clean and ritual according-to  
 8009 unsurpassed complete outer inner secret complete four  
 8010 occasion-this symbol-four meaning to certainty  
 8011 thus thirty-six elaboration-great empowerment classification  
 8012 elaboration-possessing medium  
 8013 those from few condensed  
 8014 rigpa self-arisen from  
 8015 empowerment-to form two teach  
 8016 realize wisdom empowerment and  
 8017 not-realize sign empowerment  
 8018 thus said-by-means-of  
 8019 this-to form two are  
 8020 mark-possessing sign empowerment and  
 8021 mark-free wisdom empowerment  
 8022 first  
 8023 meaning wisdom indicate method-as arisen  
 8024 this-to mark substance to relying and

8025 draw powder to relying and  
 8026 yum bhaga to relying three from  
 8027 substance auspicious eight and  
 8028 jewel seven and  
 8029 torna three  
 8030 powder mandala that enter-by-means-of vase doing preceding go peace-wrath  
 main-retinue body speech mind to relying-by-means-of empowerment  
 8031 yum space-secret great-bliss empowerment and  
 8032 secret clear those two empowerment  
 8033 those also  
 8034 self-arisen from  
 8035 not-realize sign empowerment  
 8036 mark substance to relying and  
 8037 powder mandala relying and  
 8038 yum bhaga-by-means-of empowerment  
 8039 mark substance-to form three  
 8040 auspicious substance eight empower-method and  
 8041 jewel vase empowerment and  
 8042 meat-blood torna empower-method  
 8043 mandala empower-method form three  
 8044 retinue mandala empower-method and  
 8045 tsaka-li empower-method and  
 8046 center palace empower-method  
 8047 yum-to form three teach  
 8048 mudra door-from empowerment and  
 8049 bhaga and vajra  
 8050 empowerment supreme supreme  
 8051 bodhicitta white-red empower-method  
 8052 not-realize sign empowerment  
 8053 thus and  
 8054 also  
 8055 not-realize word door-from  
 8056 substance each meaning each show must  
 8057 generation peaceful empowerment and  
 8058 completion wrathful empowerment  
 8059 secret-mark vajra-to empowerment also empower  
 8060 command-sign scripture empowerment and  
 8061 that etc. substance all

8062 sequence according-to empower must  
 8063 thus  
 8064 second mark-free wisdom empowerment  
 8065 outer appearance mind play-as empower  
 8066 inner meditation mind place-method-as empower  
 8067 secret rigpa wisdom self-face-as empower  
 8068 rigpa-to-also introduction twenty-one-by-means-of faculty with-by-means-of  
 example meaning sign-as three-as empower and  
 8069 rigpa only light five self-clarity-as empower and  
 8070 dawn liberation line-free great-perfection accept-reject action effort from  
 transcend empower three-as said also  
 8071 that itself from  
 8072 realize wisdom empowerment  
 8073 form three-as know must  
 8074 sentient-being appearance outer-as empower  
 8075 meditation mind-hold inner-as empower  
 8076 introduction twenty-one-by-means-of  
 8077 secret empowerment-as empower must  
 8078 introduction-to also form three  
 8079 example meaning sign three complete-by-means-of  
 8080 indicate great-empowerment empower must  
 8081 rigpa wisdom introduction do  
 8082 secret wisdom empowerment  
 8083 rigpa only introduction-by-means-of  
 8084 form-body pure-land empowerment do  
 8085 realize wisdom empowerment-supreme  
 8086 what-appear rigpa-as know  
 8087 rigpa negate-assert free  
 8088 empowerments time-one complete  
 8089 empowerments liberate-do instruction  
 8090 object-free mandala great  
 8091 empowerment self-to exist  
 8092 that also meaning untie-by-means-of say  
 8093 one untie two untie all untie  
 8094 liberation self-arisen other from not  
 8095 self-arisen great-empowerment thus  
 8096 meaning empowerment-supreme mandala-to  
 8097 one complete two complete all complete

8098 meaning empowerment wisdom indicate-to  
 8099 one non two non all non  
 8100 vajra meaning realize great-empowerment-to  
 8101 one arise two arise all arise  
 8102 empty wisdom great-empowerment-to  
 8103 one born two born all born  
 8104 realize-if empowerment-supreme thus empower  
 8105 thus  
 8106 that also self-to primordially exist empowerment guru introduction-to  
 empowerment convention say is  
 8107 those meaning realization practice-to empower-if  
 8108 Guru siddhi obtained by-means-of fragment piece whatever single-also  
 student to empowerment complete obtained,  
 8109 As said that accomplish,  
 8110 Siddhi not-obtained by-means-of that all combined empower meaning  
 accomplish reason.  
 8111 That's arrangement empowerment four from,

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01 06 03 01

8112 First colored-powder's maṇḍala deity and  
 8113 Vase and  
 8114 Student preparation make completed from,  
 8115 Vase's action preceding auspicious substances eight,  
 8116 Royal possessions seven,  
 8117 Peaceful and wrathful body caitya or image or statue empower vajra bless  
 name empowerment,  
 8118 Command seal empowerment poti empower from,  
 8119 Glory's torma empowerment activity complete make until  
 vase-empowerment called.  
 8120 Then bodhicitta two giving secret-empowerment.  
 8121 Then attachment-free mudrā's meditation and  
 8122 Mudrā respect only empower,  
 8123 Attached action seal actual empower two:  
 8124 Prajñā-jñāna.  
 8125 That until non-realized cause-indicating empowerment called.  
 8126 Then fourth word-empowerment is:  
 8127 Realization wisdom's empowerment,



8128 External view,  
 8129 Internal meditation,  
 8130 Secret rig-pa three empower.  
 8131 Rig-pa to-also introduction self-introduce,  
 8132 Direct meaning view,  
 8133 Arise-release essential-point press three dividing recognition knowing  
 transmit rig-pa-potency's empowerment called.  
 8134 Thus empowerment four definite is:  
 8135 Elaboration-with middling's arrangement.  
 8136 Elaboration-with condensed is:  
 8137 Meaning-elaboration called,

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8138 First rig-pa's wisdom five indicating colored-powder's maṇḍala self and  
 student entered from,  
 8139 Vase and  
 8140 Secret and  
 8141 Prajñā-jñāna and  
 8142 Word-empowerment Dzogchen signs-four empower festival until make.  
 8143 This Vimala from Legé-tsun to actual empower's sequence:  
 8144 now also hand-tradition do  
 8145 other two guru jo-ber from cut is thus also renowned  
 8146 that before symbol only from  
 8147 hand-tradition not thus also renowned  
 8148 treasure from come hand-receive bestow difficult-by-means-of not-bestowed  
 obvious  
 8149 meaning elaboration sufficient and  
 8150 practice-to bestow-if-also empowerment root exist-by-means-of difficulty not  
 8151 bestowed-if-also contradiction not thus guru said  
 8152 those-by-means-of empowerment four action sequence teach finished  
 8153 meaning third wisdom difficult-realize inner mudra classification teach-to  
 seventeen  
 8154 knowledge-woman examine and search and  
 8155 that how attract and  
 8156 channel characteristics examine and  
 8157 bodhicitta expand do and  
 8158 dharani train must-by-means-of mantra path-to certainty hold and

8159 that-to bliss generate method pith-instruction and  
 8160 preparation special seat-by-means-of channel search and hold and  
 8161 conventional bindu body key to relying-by-means-of down-cast and  
 8162 body posture and  
 8163 wind key-by-means-of hold and  
 8164 bindu how refine great-bliss mudra-to apply and  
 8165 that-to bliss arise sequence certainty apply and  
 8166 that view with apply and change calculate and  
 8167 bindu channel object-to place and wind with mix-by-means-of body strength  
 expand do and ultimate bodhicitta-to apply and  
 8168 student benefit-to three-times reverse back down empowerment special  
 certainty with apply and  
 8169 student-to great-bliss held-object-from free experience arise measure hold  
 and  
 8170 continuum rely-if not-see do and  
 8171 empowerment time-from other-to not rely-if gift offer self place-to  
 comfortable send  
 8172 first  
 8173 family and  
 8174 shape and  
 8175 color and  
 8176 conduct door-from examine four from  
 8177 family door-from examine-to three from  
 8178 outer family royal family-by-means-of sugata family buddha accomplish  
 8179 minister family-by-means-of vajra and  
 8180 commoner family-by-means-of jewel and  
 8181 brahmin lotus and  
 8182 outcaste family-by-means-of karma family buddha accomplish  
 8183 buddha whichever one-by-means-of accomplish think-if not  
 8184 family each-to knowledge-woman also each not-if not accomplish  
 8185 buddha family five-as arisen like family five-as certain  
 8186 thus also  
 8187 empowerment arrangement great from  
 8188 buddha family also difference from  
 8189 knowledge-woman-also thus difference become  
 8190 thus  
 8191 inner family yaksha daughter and  
 8192 god daughter and

8193 naga son and  
 8194 brahma daughter and  
 8195 indra-by-means-of daughter five karma mudra family  
 8196 vajra dakini samvara from  
 8197 god and demigod yaksha or  
 8198 naga and indra brahma and  
 8199 family from surpass mudra-by-means-of blessed  
 8200 attract self well apply  
 8201 thus  
 8202 before kosala master glorious great-bliss-by-means-of brahma and indra etc.  
 daughter attract-by-means-of empowerment-by-means-of siddhi attained like  
 8203 secret family four  
 8204 family-possessed four channel from woman not exceed  
 8205 that-also conch-possessed and  
 8206 elephant-nose-possessed and  
 8207 lotus-possessed and  
 8208 deer-possessed and  
 8209 cow-possessed  
 8210 conch-possessed  
 8211 hair black teeth good and arrangement good  
 8212 elephant-nose hair bad front teeth excess exist  
 8213 lotus-possessed  
 8214 voice yellow right li  
 8215 deer-possessed  
 8216 hair bad forehead prominence big  
 8217 cow-possessed  
 8218 hair good forehead-at wrinkle upward stand exist  
 8219 that-also lotus-possessed-by-means-of bliss excess generate do and dharmata  
 clarity helper  
 8220 example lotus open and not-open like channel exist-by-means-of  
 8221 channel mouth open instruction important  
 8222 deer-possessed  
 8223 deer king enaya thigh like channel enter thin  
 8224 this-to enaya thigh like thin-to expand  
 8225 channel draw instruction very important  
 8226 elephant-nose  
 8227 elephant nose like upward reverse exist-by-means-of  
 8228 this-to attract instruction important

8229	cow-possessed
8230	channel conceal sleep mind-to stain not
8231	this-to channel refine instruction important
8232	conch-possessed
8233	conch right spiral like
8234	this-to channel extract instruction important
8235	those five-also wisdom five family hold do-by-means-of five-as certain
8236	bliss path-as do-to lotus-possessed surpass not exist
8237	that also family-possessed five-by-means-of covered-by-means-of bodhicitta actual woman to not arise
8238	man to bindu arise family five channel not exist-by-means-of actual extract able
8239	bodhicitta red actual not arise family-possessed five not exist-by-means-of
8240	channel mouth special place change not exist cause
8241	channel upward run exist-by-means-of nose-hole right from nose-blood flow
8242	man age youth arrive
8243	body-to arise disease not exist those
8244	that also deer-possessed-by-means-of body increase action accomplish
8245	conch-possessed-by-means-of speech increase action accomplish
8246	elephant-nose-by-means-of mind increase action accomplish
8247	cow-possessed-by-means-of mind increase action accomplish
8248	lotus-possessed-by-means-of bliss body-to expand action accomplish
8249	empowerment arrangement great from
8250	woman all family-possessed five
8251	that arrangement bliss great
8252	yogin siddhi complete
8253	thus
8254	completely complete family
8255	common siddhi arise family ordinary and
8256	supreme siddhi arise family dakini two
8257	ordinary
8258	eye wide
8259	hair right spiral
8260	lower-lip excess exist
8261	left-from look-if smile
8262	right-from look-if nine manifest
8263	front-from look-if very straight
8264	dakini

8265 hair upward flow  
 8266 cheek wide limb thin  
 8267 eye long  
 8268 that also empowerment complete from  
 8269 special supreme family two-as examine  
 8270 method and wisdom with-by-means-of bliss obtain  
 8271 this-by-means-of certainty scripture well give become  
 8272 thus  
 8273 that also knowledge-woman nature common from special wisdom complete  
 do  
 8274 certain term  
 8275 rigpa wisdom direct know-by-means-of therefore rigpa  
 8276 ma called world-in also ma to not rely not exist  
 8277 earth ground like knowledge-woman to not rely buddha not arise-by-  
 means-of  
 8278 or some dharani called explain  
 8279 mind bliss dharani body to rely-by-means-of arise-by-means-of therefore  
 dharani called  
 8280 this increase-by-means-of body dharani increase do  
 8281 ma sky like  
 8282 sky to not rely world realm not exist like  
 8283 some mudra called name  
 8284 mudra hold  
 8285 samsara-from buddha level-to hold  
 8286 gya seal place samsara bodhi seal place  
 8287 ma life food like  
 8288 food not-if die like  
 8289 mudra to not rely realization not arise-by-means-of  
 8290 that not arise-if three-realms-to bind do  
 8291 that-to division  
 8292 outer family five and  
 8293 inner five and  
 8294 secret five and  
 8295 complete two seventeen  
 8296 that itself from  
 8297 family examine seventeen and  
 8298 wisdom sequence also that similar  
 8299 thus

8300 second shape-to examine  
 8301 waist thin body flexible  
 8302 limb thin fingernail shine with possess  
 8303 body straight exist  
 8304 body mass small bliss-by-means-of body expand sign  
 8305 that itself from  
 8306 long not short is  
 8307 smile not frown not  
 8308 thus  
 8309 third color-to examine  
 8310 very white not  
 8311 black not  
 8312 very yellow not  
 8313 red not  
 8314 those from depart extreme not blue-green gather main family certainty  
 accomplish  
 8315 eye wide eyebrow-interval not break  
 8316 teeth white arrangement good  
 8317 this bliss give-by-means-of lotus-possessed called explain  
 8318 before from  
 8319 white not black not  
 8320 thus  
 8321 fourth conduct door-from examine  
 8322 what do slow and  
 8323 go-if goose gait like and  
 8324 speech pleasant lion-manner with possess and  
 8325 speak calm slow and  
 8326 go time right-to go  
 8327  
 8328 disposition long conduct gentle and  
 8329 mind good scope long and  
 8330 shame great  
 8331 before from  
 8332 body mind conduct wide and  
 8333 how do slow itself  
 8334 this-by-means-of great-bliss increase  
 8335 thus  
 8336 these certainty extensive

8337	complete self-arisen from
8338	thus secret capable youth to
8339	secret empowerment do desire-if
8340	dharani mind suitable search
8341	that-also characteristics examine important
8342	that characteristics examine
8343	family form four explain
8344	result body four obtain certainty
8345	family each each-to also
8346	mouth need many examine difficult
8347	family thus know must
8348	lotus family and conch-possessed
8349	line-possessed and harti
8350	family those examine
8351	color gait voice-by-means-of examine
8352	color examine thus
8353	lotus family-to desire
8354	face round flesh-color dark
8355	voice small mind pleasing speak
8356	form and mass small and thick
8357	mind pleasing desire arise
8358	hair color yellow li-to soft
8359	fingernail shine red clear
8360	eyebrow-interval not break
8361	age fifteen only pass
8362	lotus characteristics is consider
8363	conch-possessed characteristics
8364	face big small balanced
8365	color white teeth also white
8366	body flexible courage great
8367	form good mind pleasing
8368	eye-corner mind little red
8369	hair black smile sweet
8370	finger thin soft small
8371	lion like gait with possess
8372	voice brahma tone similar
8373	sixteen age with possess-if
8374	conch-possessed well explain

8375	line-possessed characteristics
8376	mouth small flesh yellow
8377	face length long
8378	form thin speak little
8379	courage great submissive like
8380	eye fruit white black half
8381	voice sound small
8382	flesh thin mark hair clear
8383	mind pleasing elephant gait
8384	fourteen age with possess
8385	line-possessed well consider
8386	harti characteristics
8387	face length long
8388	flesh color mind little blue
8389	teeth white eye fruit black
8390	form big waist-half open
8391	nose-line good eyebrow good
8392	occasionally voice also harsh do
8393	conduct slow word gentle speak
8394	cow gait like discipline great
8395	thirty below age those
8396	thus characteristics with possess-by-means-of
8397	harti family well consider
8398	secret yum each each-by-means-of
8399	result each each obtain
8400	line-possessed and harti supreme
8401	or child many enjoyment with possess
8402	age limit not explain
8403	also mind pleasing maiden
8404	man not play discipline with possess
8405	fourteen age with possess
8406	thus rely object-to also
8407	apply-by-means-of accomplish and rely-by-means-of accomplish
8408	think-by-means-of accomplish and see
8409	line-possessed-to apply
8410	conch-possessed rely strength-by-means-of accomplish
8411	lotus family think must
8412	harti see and touch-by-means-of



8413 empowerment expand do  
 8414 family four all complete must  
 8415 that not-if also each explain  
 8416 apply-by-means-of do-if siddhi supreme  
 8417 rely-by-means-of siddhi medium  
 8418 think-by-means-of accomplish lowest  
 8419 see-by-means-of three all helper rely  
 8420 thus dharani with possess must  
 8421 thus said  
 8422 second examine that attract instruction  
 8423 mantra and dependent-origination two from mantra  
 8424 om lheng lheng gather gather vajra-being heart-to hang hang womb worm  
 request name bhashi kuru ho  
 8425 thus thousand recite  
 8426 action-to apply time  
 8427 self hand-palm left-on red-sandalwood juice-by-means-of wheel eight-spoke  
 draw  
 8428 navel-on om name empower become thus write  
 8429 spoke-on hrih eight write that accomplish to show-by-means-of empower  
 become  
 8430 dependent-origination  
 8431 dog black heart-blood  
 8432 lotus rakta  
 8433 donkey seed  
 8434 tree ma-le-ge flower leaf right spiral juice  
 8435 born one self's index-finger-of blood plural mix-means-of self's index-finger-  
 by-means-of scatter-and self's forehead-on bindu make-means-of  
 8436 A+oM che-ge-mo shog-shog swAhA thus speak-means-of come certainty-so  
 8437 three-th rank being-five-of channel-of characteristic examine is  
 8438 rank being-five to channel nose-of long and  
 8439 short and  
 8440 middle three as know-means-of do  
 8441 that on long is bliss mouth from outside-from bliss special arise  
 8442 short is mouth soft bliss duration short  
 8443 middle is taste-of appearance with similar as know-means-of do  
 8444 four-th self and partner's enlightenment-of mind expand-means-of do is  
 8445 root five-of practice and  
 8446 ram-intestine-of intestine and

8447 bird claw-of flesh and  
 8448 date and  
 8449 sugar mix-means-of intestine upper-in intestine seven ate if expand-so  
 8450 also pashanabheda and  
 8451 myrrh and  
 8452 colocynth plural alcohol-by-means-of mixed-of pill also expand-means-of  
 do-so  
 8453 five-th consort to train-means-of do-of procedure is  
 8454 action cause result-of dharma teach and  
 8455 samsara nirvana-of bliss suffering show and  
 8456 empower and vow-on dwell-means-of do  
 8457 six-th that on bliss create-means-of method is  
 8458 sun where slow-means-of make-te  
 8459 naked make-means-of that on fragrance-of water-by-means-of bath  
 do-means-of place three-on scent-of bindu apply-and touch and  
 8460 ear on nail-by-means-of pleasure and  
 8461 vertebra thirteen-of channel rub and  
 8462 actually not join-means-of embrace and  
 8463 kiss do and  
 8464 srid thus-of sound-by-means-of urge and  
 8465 that-of body on bone-of ornament apply-means-of lotus-of song sing-means-  
 of enter and  
 8466 lotus-of channel womb to bindu-of net-as enter-means-of do  
 8467 that from other-of place six-to also bindu apply-means-of do  
 8468 earlier from  
 8469 thus that from people empty house-in  
 8470 naked clothing and free-means-of make-means-of examine  
 8471 thus so  
 8472 seven-th practice special-of essence-by-means-of channel seek-and hold is  
 8473 channel raise-means-of method-of instruction nipple rub and  
 8474 throat on enlightenment mind-of bindu-by-means-of net-as enter and  
 8475 ha-ha-hi-hi-ho-ho thus speak and  
 8476 crown on bile various-of bindu apply and  
 8477 cause leg-of tendon three-to jaṭī and saffron-of bindu-by-means-of apply and  
 8478 left-of rib seven-to self's index-finger-by-means-of rub-of action do-means-of  
 channel all rise-means-of do  
 8479 that from hold-of essence is  
 8480 vajra-of tip on onion lang-ling and

8481 jaṭī-of powder and  
 8482 sindhura smear-te  
 8483 join-means-of channel leak not exist-so  
 8484 that also self's yidam father-mother-as visualize-means-of state-from vajra  
 and lotus join-so  
 8485 he-vajra from  
 8486 ballo-kakkola join-means-of  
 8487 that-of bliss special sublime  
 8488 thus and  
 8489 earlier from  
 8490 wisdom place-for channel raise-means-of  
 8491 enlightenment mind-for channel hold do  
 8492 thus so  
 8493 eight-th relative-of bindu body-of essence on depend-means-of cause is  
 8494 crown on haM head down-as show-means-of that on awareness give-and  
 8495 body essence leg hand-of finger plural inside-to bend is  
 8496 affliction five-of karma cut-so  
 8497 cause up-as pleasure is  
 8498 existence-of mouth up-to turn-means-of essence-so  
 8499 tongue palate on join-means-of bliss-of taste-by-means-of expand-means-of  
 do-so  
 8500 eye up-to turn is body-three obtain-means-of essence-so  
 8501 hU~M speak is  
 8502 appearance existence great-bliss-to gather-so  
 8503 wind up-to pull is  
 8504 realm three-of object purify-means-of do-means-of essence-so  
 8505 body essence six-of that go-six-of birth place stream cut-so  
 8506 essence six from more not need  
 8507 few if not accomplish-means-of six as certainty-so  
 8508 earlier from  
 8509 body-of essence six speech-by-means-of hU~M  
 8510 buddha plural-of great-bliss gather  
 8511 bliss great other not  
 8512 thus so  
 8513 three-th thus sublime-of bindu vajra-of pot-in hold-means-of essence is  
 8514 body essence lion-of leap stance do-te  
 8515 leg hand-of joint bend is samsara-of root cut-means-of essence-so  
 8516 taste upper empty-on throw is

8517 wind mind mouth join-means-of essence-so  
 8518 eye-by-means-of hur extract is  
 8519 wisdom-of door open-means-of essence-so  
 8520 intestine spine on pleasure is  
 8521 body-of bliss definitely liberate-means-of essence-so  
 8522 hU~M long speak is  
 8523 wind mind reality merge-means-of essence-so  
 8524 occasion on ig-of sound extract is  
 8525 reality pure-of result produce-means-of essence-so  
 8526 ten-th thus hold-means-of bindu that purify-means-of great-bliss-of seal on  
 apply is  
 8527 thus bindu vajra jewel-of root-on hold-means-of dharma body-of bliss  
 experience-and  
 8528 waist-on hold-means-of enjoyment body-of bliss experience  
 8529 tip-on hold-means-of emanation body-of bliss experience  
 8530 that also oM-by-means-of vajra-as create is  
 8531 body vajra-as do-means-of body three one-as integrate-means-of essence-so  
 8532 AH-by-means-of enlightenment mind create is  
 8533 speech vajra-as do-means-of express not exist-of speech and see not exist and  
 8534 think not exist-of speech and three one-as integrate-means-of hear think  
 meditate-of style-to go-so  
 8535 hU~M-by-means-of pot create is  
 8536 mind vajra-as do-means-of dharma body-of mind not think and not think and  
 8537 enjoyment body-of not wander wandering not exist and  
 8538 emanation body-of knowledge various-as appear and three one-as  
 integrate-means-of body speech mind not cease ornament-of wheel from not  
 go-so  
 8539 thus body speech mind-of syllable three-by-means-of vajra create is  
 8540 bliss three-of result gradual and simultaneous-by-means-of do-so  
 8541 mother-of e-by-means-of lotus create is  
 8542 bliss great-of body-of seal  
 8543 hrIH lotus-of bell create is  
 8544 great-bliss-of speech-of seal  
 8545 ha lotus-of pistil create is  
 8546 great-bliss-of mind-of seal  
 8547 thus three seal-means-of great seal body speech mind three-of binding  
 agent-from free-means-of self-liberated great seal thus call  
 8548 lotus-of opening phaT-by-means-of block is

8549 great-bliss-of wind ye-lost-to throw-means-of essence-so  
 8550 father-of vajra-of opening hrIH-by-means-of block is  
 8551 great-bliss-of essence on enjoy-so  
 8552 earlier from  
 8553 body speech mind-of vajra great  
 8554 seal three possess-means-of lotus-of center  
 8555 enlightenment mind special purify-means-of purpose  
 8556 hrIH-by-means-of block skilled-by-means-of apply  
 8557 wisdom special not release purpose  
 8558 phaT-by-means-of opening block-means-of do  
 8559 thus so  
 8560 that-also body three mind-of purify three-by-means-of vajra-of tip from  
 waist-to draw-means-of body vital expand-means-of action do  
 8561 that from root-to draw-means-of mind great-bliss-to expand-means-of action  
 do  
 8562 that from navel-to draw-means-of body mind two not exist-of bliss  
 expand-means-of action do-so  
 8563 that on lotus-of seal three-of seal-means-of bliss and  
 8564 clear and  
 8565 empty three experience and  
 8566 action-of seal woman thus call  
 8567 that also body all from vajra-of root-of interval-to descend-means-of  
 8568 action-of seal-of bliss experience-means-of activity four-on obstruction not  
 exist-means-of do-so  
 8569 that from waist-on descend-means-of vow-of seal-of bliss experience-means-  
 of stainless pure-of wisdom four-of vow and separation not exist-means-of  
 do-so  
 8570 that from tip-on descend-means-of dharma-of seal-of bliss experience-means-  
 of  
 8571 dharma general and self-of characteristic on enjoy-means-of do-so  
 8572 bindu that self hold-means-of great seal-of bliss experience-means-of bliss  
 and emptiness union special not dwell-means-of do-so  
 8573 thus purify-means-of mother-of channel open and  
 8574 father-of enlightenment mind open two time one-at arise-te  
 8575 channel open-means-of equipoise do not do like-as bliss and not separate is  
 channel open-means-of measure-so  
 8576 channel open time channel inside-from blood and bile not flow-means-of  
 8577 body-by of pain and suffering liberate definite  
 8578 channel-of inside empty-te mouth open-by emptiness-of state-in abide

8579 channel inside-from gnosis-by wind flow-by non-conceptual-of gnosis-in  
 continuously abide  
 8580 father-of bindhu extend-of measure is  
 8581 bhaga-of inside-from bindhu here draw-of power obtain and\*  
 8582 that jasmine water-of appearance like easy and clear pure and expand  
 become-te  
 8583 that where place-at stay-by body-of inside extend and\*  
 8584 that extend-by bindhu actual appear yet actual thing see not-by samsara-of  
 root cut-of practice do not need-by cease and\*  
 8585 that itself-from bliss special arise-by inside-to mind extend-te concept  
 cease-by karma and latency-of end empty and\*  
 8586 outside body extend-by white hair and wrinkle not and\*  
 8587 body-of stage nine forget and\*  
 8588 youth flesh possess and prime arrive become and\*  
 8589 wind bile etc.-of disease cease-from life sun moon equal become  
 8590 that also actual-by bodhicitta extend-from  
 8591 outside body extend and\*  
 8592 inside-to mind extend three time one-at arise-by na  
 8593 three kayas self-as not-exist-of view-to mind abide called  
 8594 that also samsara-of root conventional is-by that-of basis empty make-by  
 bindhu not extend-from samsara-of root not empty-by buddha-to hope not  
 8595 that also bindhu channel roma-to press-by food-of gather perception and  
 separate  
 8596 rkyangma-to press-by clothes not need and heat arise  
 8597 kun darma-to press-by mountain rock all-to dust-as wander able  
 8598 that is bodhicitta first body-by produce-by body usable-of measure  
 8599 then body-by mind bind do-by-from  
 8600 bodhicitta extend-by mind extend  
 8601 that-by great compassion arise and mind place-at stay and release-at go arise  
 8602 former from  
 8603 this-of quality speak not reach  
 8604 age and death not exist and  
 8605 youthyouth attachment having beautiful and  
 8606 essence-by-means-of extraction great-as become  
 8607 thus so  
 8608 relative-of bindu that body-of posture and  
 8609 wind-of essence-by-means-of hold is  
 8610 that also first dog-of fruit shadow on dried-means-of powder and

8611 donkey-of argha and  
 8612 dog-of vajra-of channel plural finely do-te  
 8613 self's vajra on smear-means-of practice do if  
 8614 bindu not leak and consort on bliss special actually arise  
 8615 also lotus white-of inside-from white soft soft come that extract-means-of  
 three roll do-means-of waist on bind-means-of use if bindu out not come-so  
 8616 also oleander-of leg hand right-of tendon-by-means-of self's index-finger  
 left-of root squeeze-means-of use if out bindu not come-so  
 8617 that is dependent arising-of essence profound-means-of enlightenment mind  
 hold  
 8618 body-of posture-by-means-of hold is  
 8619 tigress-of move manner-by-means-of hold and  
 8620 lion-of stance-by-means-of hold and  
 8621 bambo-of sway manner-by-means-of hold and  
 8622 channel essence-of wheel-by-means-of hold  
 8623 tigress is defecation opening tight-means-of compress-means-of  
 contaminated source stream cut-from uncontaminated-of wisdom  
 arise-means-of essence-so  
 8624 intestine male opening-to pull-means-of concept bad-of secret path block-so  
 8625 tongue tip down-to turn-means-of tongue small on touch-means-of  
 8626 coemergent two taste one-as become-means-of pure wheel-of ruler  
 8627 mid-brow on bindu white red on mind give-means-of method wisdom pair-as  
 enter-so  
 8628 action seal-of thigh pit-to self's hand-of knife handle and join is emit  
 do-means-of action-of wind turn-means-of purpose exist  
 8629 speech-on hU~M-by-means-of draw-means-of mind and bliss two mix-so  
 8630 lion-of stance is leg-of big toe raise-means-of out extend-means-of  
 8631 karma and habitual tendency-of connection cut  
 8632 lower bend-means-of upper empty-on throw-means-of body strength expand  
 and enlightenment mind expand-so  
 8633 eye not move-means-of bliss great-of wisdom on practice-so  
 8634 wind inside-to pull-means-of appearance-of arise manner show-so  
 8635 wind-of vajra blue nose-from just visualize-means-of self-mind arise perish  
 not exist-of meaning see-so  
 8636 bamboo-of sway manner is  
 8637 body all shake-to send-means-of channel not dwell enlightenment mind-of  
 bliss cause-means-of essence-so  
 8638 wind push-from head shake is concept self-cease-so  
 8639 body-of channel base bend is move do-of door block-so

8640 channel essence is vital nail and  
 8641 spike and rope like-of essence-so  
 8642 wind up pull down throw-means-of essence-by-means-of measure hold  
 8643 body on bliss expand-means-of always uncontaminated-of bliss experience  
 and  
 8644 mind on emptiness expand-means-of out consort-of channel open  
 8645 inside-to enlightenment mind open-means-of life long and body vital  
 expand-so  
 8646 thus vajra-of tip-on hold that thus purify is wind-of essence that  
 8647 wheel four-to cause and  
 8648 wind self-of change measure-to train-means-of method two is-so  
 8649 enlightenment mind purify-means-of purpose is  
 8650 channel open-means-of disease not arise  
 8651 wind open-means-of samadhi arise  
 8652 foot earth on not touch-means-of go able  
 8653 body-of particle dust smoke-as see  
 8654 sky in fly-means-of able  
 8655 life sun moon and equal  
 8656 food clothing-of attachment and free is  
 8657 relative enlightenment mind open-means-of power-so  
 8658 ultimate enlightenment mind open-means-of  
 8659 transfer special-of practice and  
 8660 consciousness other-of city-to enter-means-of accomplish-so  
 8661 thus word  
 8662 charnel ground house heap-of tantra from  
 8663 enlightenment mind bindu on purify-means-of  
 8664 supreme and common quality plural  
 8665 self-of mind on whatever desire  
 8666 this-by-means-of definitely accomplish-means-of become  
 8667 thus so  
 8668 thus open-means-of enlightenment mind vagina-to fall not exist and  
 8669 bliss any and also not resemble arise is measure is  
 8670 that-to bhaga-into fall yet wind-by force-by here mother-of bindhu and two  
 meet is measure is  
 8671 eleven that view-of bliss arise-of sequence is



8672		first joy is
8673		enter-of gnosis wind-by propel and gather-to engage

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8674		second feeling is experience-of actual trace-to engage
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8675		third bliss is mind and gnosis agitate-of time
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8676		fourth experience is mind and gnosis two distinguish not make-of time
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8677		fifth emptiness is mind and gnosis two where-also not open not expand and
		extreme two and distinction-from not transcend
8678		that word-by
8679		former from

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8680		first joy only itself-from
8681		second feeling experience contact-to
8682		third bliss itself called
8683		fourth experience-by simultaneous arise
8684		fifth emptiness called
8685		thus
8686		twelve that itself view and join and change gauge is

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8687 first mudra-to actual-by not engage channel produce-of method etc. do-of  
 time is not  
 8688 ordinary-of desire own flow not-exist-by view move-of time called-te  
 8689 own body-to depend-of bliss mind-to power not-have-by produce  
 8690 then actual-of body extend-by bodhicitta hold-by purify-yet not purify-of  
 time-at bliss special arise-by experience own flow and not mixed-by  
 emptiness mind-as recognize not  
 8691 mind itself empty only-as understand  
 8692 ordinary-of concept own mind-to any not-exist-of time view obtain-of time  
 called  
 8693 then bodhicitta purify-by extend-of measure-to arrive-of time  
 8694 channel all-to spread-by body mind two not-exist-of mahamudra  
 intellect-from transcend-of meaning experience-of time view stable-of time  
 called-te  
 8695 how do-also bodhicitta-to power obtain-by change not-exist itself  
 8696 also former from  
 8697 move and obtain and stable is  
 8698 three kayas-of ground-to go  
 8699 thus  
 8700 thirteen thus view recognize-from channel aperture-to arrange and wind and  
 mix-by body strength grow and ultimate bodhicitta-to join is  
 8701 samadhi that-to tire-by up-to draw-te  
 8702 "ig" fist hold-by eye up-to turn-te wind inside-to press-by channel aperture-to  
 block definite-te  
 8703 wind power inside-to hold-by wind and mix-te inside-to not go and body  
 strength grow etc. arise  
 8704 dri-water and mix-from outside come-by not extend-of sign is-by  
 8705 acacia pound-of juice and\*  
 8706 sesame oil-by apply-by not arise  
 8707 that-to after-knowledge seek is  
 8708 ultimate bodhicitta and join  
 8709 if key these not know-by action seal rely-by bliss path-as make-by  
 8710 body-to bindhu stray-from disease-to go-te vomit reverse and vomit able not  
 8711 not extend-of sign-as up-to draw after-to vomit fire-as go and stomach not  
 well think come  
 8712 this-of obstacle is letter contract-from gag and empty vomit do  
 8713 stomach mouth not well and disease-to become  
 8714 armpit-to gather and breast right and rib side-to pain dri-water big dry and  
 expel difficult

8715 empty vomit do-of side-from mouth-from water blue drip-by do  
 8716 that-of remove way is  
 8717 body firebrand like turn and speech-to "hring hring" say  
 8718 mind fire-of center-to place  
 8719 alcohol abandon and salt water throw\*  
 8720 food white three eat-by liberate definite  
 8721 fourteen student-of benefit-for bhaga-from time three up-to turn-te  
 8722 this-of time-at "OM AH HUM" sound emit is three kayas blessing enter-of  
 key  
 8723 that also first lama-of body and mix-by student-of body-of nature-to become

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8724 two-th speech and mix-means-of speech-of nature-as become

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8725 three-th mind and mix-means-of mind-of nature-as become-so  
 8726 body and merge is body-of yantra on depend-means-of  
 8727 speech is syllable three  
 8728 mind is wind-of extend gather-so  
 8729 thus lower that mirror end having-as take-means-of ring thumb-by-means-of  
 student's mouth-to fall-means-of do is ultimate relative distinction not  
 divided-means-of do-so  
 8730 also earlier from  
 8731 student's mouth-on drink-means-of do  
 8732 not die tongue-by-means-of take-means-of do  
 8733 thus so  
 8734 fifteen-th thus transfer-means-of student on great-bliss held object and free-of  
 experience arise-means-of measure hold is  
 8735 channel veda-of branch two press-means-of birth not exist identify and  
 free-of experience arise-te whatever speak not know dumb-of dream with  
 similar-of experience arise is  
 8736 that self from  
 8737 this on speak-means-of not know  
 8738 dumb-of dream as like-so  
 8739 thus so

8740 sixteen-th consort that not see-means-of do dependent arising-of essence is  
 8741 dog black-of eye right and  
 8742 jackal black-of eye left and  
 8743 owl-of right and  
 8744 bat-of left and  
 8745 crow wing tip right plural well join-means-of pill gold-by-means-of  
 wrap-means-of consort's mouth-on insert-te  
 8746 hand-on damaru etc hold that self that see-means-of body not see-so  
 8747 also earlier from  
 8748 mudra see if siddhi not exist  
 8749 that-means-of therefore see not exist-means-of rely  
 8750 thus so  
 8751 seventeen-th empowerment-of time not is or other-to bliss not rely if gift  
 give-means-of self's land etc-to send is gold etc-of articles-by-means-of  
 please-means-of make-and  
 8752 self's place-to go-means-of do  
 8753 that plural-by-means-of empowerment three-of realize difficult-of place  
 explain is very secret great-of meaning-so  
 8754 meaning two-th mandala elaboration not exist-of empowerment kind set is  
 mandala and pot on depend-means-of syllable wheel and verse-by-means-of  
 transfer-so  
 8755 this elaboration not secret empowerment is  
 8756 speech-of basis pure letter and channel squeeze-of bliss-by introduce  
 8757 this-to outside inside secret complete four from  
 8758 non-elaboration-of outside is three kayas-of letter-by purify make  
 8759 inside is dharma all arise not etc. vase-of basis definite  
 8760 secret is actual thing any-to nature not exist etc. appear liberate border  
 not-exist indicate  
 8761 complete is dharma all empty and self not exist etc. understand special-on  
 recite-of words empowerment precious  
 8762 that all also consequential-from  
 8763 non-elaboration faith possess enter ripen for  
 8764 elaboration not exist-of empowerment supreme is  
 8765 mandala vase-to rely-by  
 8766 verses-by empowerment give do  
 8767 thus  
 8768 three very elaboration not exist-of empowerment is samsara nirvana border  
 divide-from symbol empowerment-by self know gnosis empty sky like  
 primordially-pure-of nature introduce-by empower

8770 first outside is  
 8771 samsara nirvana border divide  
 8772 inside is gnosis twenty five-to engage-for mandala offer-by supplicate etc.  
 8773 secret is sky-of direction four-of door-from mind itself-of door-to enter  
 8774 complete is sky vast called know primordially-pure concept-from transcend  
 indicate  
 8775 that all also consequential-from  
 8776 very elaboration not exist-from  
 8777 samsara nirvana border below like divide  
 8778 that time sky-of characteristic-from  
 8779 body speech mind-of obscuration also\*  
 8780 characteristic-by definite gauge  
 8781 if conduct not pure-by  
 8782 self self suitable-of virtue-by purify\*  
 8783 empowerment is symbol-to rely-by  
 8784 self know clear-of self face introduce  
 8785 symbol untie instruction skillful join  
 8786 thus  
 8787 four very elaboration not exist-of empowerment is  
 8788 body-of posture gaze posture follow-by reason-of nature spontaneous-of self  
 face introduce-of empower  
 8789 outer inner secret all perfect four from  
 8790 outer is posture show-so  
 8791 inner is gaze show-so  
 8792 secret is direction four-to posture and  
 8793 gaze manner-by-means-of train-means-of buddha-of field-in practice-so  
 8794 all perfect is song etc word-of symbol meaning apply plural  
 8795 thus also consequence from  
 8796 special elaboration not exist on  
 8797 mind-of mandala door open  
 8798 body-of posture definitely begin  
 8799 that on accustomed-to gaze manner apply  
 8800 direct cognition scripture-of symbol-so  
 8801 thus so  
 8802 meaning three-th thus transfer-means-of empowerment-of kind-on three is  
 8803 empowerment four definite-of kind-by-means-of brief show

8804 self face-of kind-by-means-of extensive explain  
 8805 manner emerge-of kind-by-means-of very extensive elaborate-so  
 8806 first-on  
 8807 empowerment four definite-of valid establish  
 8808 ripen teeth four-of example show  
 8809 each-of nature explain three from

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8810 first is elaboration having-of empowerment  
 8811 that from elaboration not exist  
 8812 that from very elaboration not exist  
 8813 that from special elaboration not exist four-as definite and valid establish is  
 8814 person fortunate one here enter-means-of purpose first outer elaboration not  
 cut if appearance consciousness gather-of elaboration not cut  
 8815 inner elaboration not exist-as not gather if mind path-to not enter  
 8816 secret very elaboration not exist-by-means-of not cut if lamp-by-means-of  
 path-to not go  
 8817 unsurpassable special elaboration not exist-by-means-of face not show if see  
 do-of path not clear-means-of four-as definite-and  
 8818 outer wind mind two father and mother-of cause condition two four  
 pure-means-of also four-as definite-and  
 8819 inner body-of wheel four channel-of distinction four-to enter-means-of also  
 four-as definite-and  
 8820 secret lamp four-of appearance four show-means-of also four-as definite  
 8821 unsurpassable sign four definite from  
 8822 measure four definite-of result body four-as arise-means-of also four-as  
 certainty-so  
 8823 two-th ripen teeth four-of example show explain is  
 8824 empowerment four enter-means-of time-of ripen appearance pure and pure  
 two-by-means-of included also space and realm two-as gather-and  
 8825 arise perish dwell three time three-as gather-means-of  
 8826 body speech mind three ripen-means-of action-as free-so  
 8827 samsara nirvana-of dharma contaminated uncontaminated two-on  
 empowerment turn-means-of two-as become-te  
 8828 appearance-on empowerment-by-means-of aggregates elements and sense  
 bases etc purify-means-of do and  
 8829 existence-on empowerment-by-means-of affliction purify-means-of do-so

8830 that on elaboration having-by-means-of body speech mind consciousness  
four-of enter-means-of action show-and  
8831 elaboration not exist-by-means-of obtain and dwell and stable and near  
realize four show-and  
8832 very elaboration not exist-by-means-of body speech mind consciousness four  
ripen-means-of cause condition do-means-of result four show-and  
8833 special elaboration not exist-by-means-of door three god-of body speech  
mind-as ripen and express not exist-of meaning on practice four show-so  
8834 empowerment four ripen each-of example is  
8835 example-as field soil good on seed defect not plant-means-of result ripen as  
8836 awareness field-on first elaboration having transfer-means-of seed plant  
8837 elaboration not exist-by-means-of sprout emerge-means-of leaf expand  
8838 very elaboration not exist-by-means-of flower arise  
8839 special elaboration not exist-by-means-of body four definite-of result-as  
ripen-so  
8840 three-th each-of nature-on four from

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8841 first elaboration having-of power-of set is  
8842 elaboration having-by-means-of body etc-of gather purify-from body  
vajra-on apply-so  
8843 that-also elaboration having-by-means-of body god-as purify  
8844 speech mantra-as purify  
8845 mind samadhi-to purify  
8846 mind reality-as purify-so  
8847 that-of elaboration not exist-by-means-of appearance outer-by-means-of true  
delusion empty-means-of do  
8848 that-of very elaboration not exist-by-means-of activity four-on apply  
8849 that-of special elaboration not exist-by-means-of body bliss  
8850 speech clear  
8851 mind not think  
8852 mind union-of power and possess-means-of do-so  
8853 two-th elaboration not exist-of empowerment four-of change count is  
8854 elaboration not exist-of elaboration having-by-means-of fortunate-of mind  
change  
8855 that-of elaboration not exist-by-means-of inside-to enter-means-of method  
show

8856 that-of very elaboration not exist-by-means-of mind change-means-of  
 concept purify on apply  
 8857 special elaboration not exist-by-means-of two not exist-of meaning  
 obtain-means-of do-so  
 8858 three-th very elaboration not exist-of empowerment four action-of end  
 free-means-of do is  
 8859 very elaboration not exist-of elaboration having-by-means-of karma and  
 8860 joints and  
 8861 syllable and  
 8862 concept purify and body speech mind consciousness four-to bliss give-so  
 8863 that also discrimination distinguish-means-of practice from arise-so  
 8864 that-of elaboration not exist-by-means-of meaning self top-to arrive-means-of  
 reality from go place not exist-so  
 8865 that-of very elaboration not exist emptiness-of mandala-to enter-means-of  
 door three realm three-to not enter-so  
 8866 special elaboration not exist-by-means-of group six purify-means-of do-so  
 8867 four-th special elaboration not exist-of kind definite is  
 8868 special elaboration not exist-of elaboration having mind whatever is etc-by-  
 means-of attachment aversion self liberate-means-of do-so  
 8869 elaboration not exist emanation body-of field show-means-of aggregates  
 elements and sense bases empty-means-of do-so  
 8870 very elaboration not exist enjoyment body-of field show-means-of mind self  
 go come not exist-of meaning realize-means-of do-so  
 8871 special elaboration not exist dharma body-as prophecy give-means-of  
 samsara nirvana-on attachment-of knowledge obscuration subtle  
 purify-means-of do-so  
 8872 two-th self face-of kind extensive explain on empowerment four from

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8873 first elaboration having-on  
 8874 elaboration having-of elaboration having vow join-and oath water give etc  
 outer  
 8875 elaboration having-of elaboration not exist mandala-to enter-and god face  
 show-means-of name-of empowerment give inner  
 8876 elaboration having-of very elaboration not exist hearer-of vow give from  
 level nine complete-te breath out encouragement and with secret  
 8877 elaboration having-of special elaboration not exist pot definite-of body-to go  
 complete-so



8878 this-on-also pot definite basis palace depend god-as clear-means-of  
 empowerment give complete-means-of outer elaboration having-so  
 8879 student-of body god-as create on elements purify train-means-of substance  
 empowerment sun moon give etc inner elaboration not exist-so  
 8880 partner give-from practice definite secret very elaboration not exist-so  
 8881 symbol meaning definite-of word give complete special elaboration not  
 exist-so  
 8882 thus complete-on four exist as other three-on-also know-means-of do  
 8883 thus sixteen-by-means-of elaboration having kind-of purpose is  
 8884 Body-from four-elements-kyi seal four break-dg  
 8885 Four-elements also earth-kyi earth la etcetera pa four-to divide-by-means-of  
 sixteen pure-to purify-kyi need yod-do  
 8886 Two-nd elaboration-without kyi empowerment four self-face-kyi distinction  
 ni  
 8887 Elaboration-without kyi elaboration-with-with by-means-of body speech  
 mind consciousness four yi-ge-kyi abode four-kyi purify ni external  
 8888 That-kyi elaboration-without by-means-of door three base-less do  
 exertion-from surpass-by-means-of indicate-by-means-of-pas internal ngo  
 8889 That-kyi very elaboration-without by-means-of object five path-to cause-to-  
 arise-by-means-of-pas door five all-at-once-to liberate secret  
 8890 That-kyi extremely elaboration-without by-means-of realization distinction  
 produce-by-means-of-pas fully complete  
 8891 This four-kyi purpose ni speech-kyi express base dang  
 8892 Express agent dang  
 8893 Express object dang  
 8894 Express pa four-kyi seal-from liberate-to do-do  
 8895 Three-pa very elaboration-without kyi self-face-kyi distinction ni  
 8896 Very elaboration-without kyi elaboration-with-with ru-shan distinguish pa  
 external  
 8897 That-kyi elaboration-without maṇḍala offer-shing request debs pa internal  
 ngo  
 8898 That-kyi very elaboration-without sky-kyi maṇḍala-to enter pa secret  
 8899 That-kyi extremely elaboration-without awareness self-face indicate pa fully  
 complete  
 8900 This four-kyi purpose ni mind wander dang  
 8901 Wander agent dang  
 8902 Wander object dang  
 8903 Wandering pa four-kyi seal break-to do-pa  
 8904 Four-pa extremely elaboration pa without pa self-face-kyi distinction ni

8905 Extremely elaboration-without kyi elaboration-with-with posture show pa  
external

8906 That-kyi elaboration-without gaze posture do pa internal ngo

8907 That-kyi very elaboration-without directions four-to gaze posture dang look  
posture accord pa secret

8908 That-kyi extremely elaboration-without go cig la etcetera pa fully complete

8909 This four-kyi purpose ni mind think pa dang

8910 Remember pa dang

8911 Think pa dang

8912 Attach pa four-kyi seal break-to do-do

8913 Occasion this-at mind dang consciousness kyi meaning do

8914 Door five-kyi object hold think agent all-ground-kyi consciousness  
consciousness la

8915 that and not connect-by meaning before after and mind object meaning  
general examine-by mind called

8916 self-of appear object actual thing hold and\*

8917 actual not-exist hold is

8918 clear and not clear hold-by divide is

8919 thus self face-of division each-each-to outside inside secret complete four  
four sixteen-to exist

8920 three manifold display-of division-by very expand elaborate-to three is  
empowerment each-each-of purify make-of division-by purify cause sixteen  
become and with show

8921 body-of action-to rely-by definite-of division-by empowerment-of basis show

8922 number-of division-to rely-by karma and affliction-of purify make show

8923 first is empowerment-of self face-of division sixteen-by outside arise-of  
karma sixteen purify make

8924 inside-to mind-of concept sixteen purify make

8925 secret-by wind-of propel gather sixteen purify make

8926 unsurpassable-by ground sixteen-to abide-of definite obtain-by make-by  
empowerment sixteen-to show

8927 empowerment that all-of purify make body speech mind mind four-of stain  
purify-to depend-by place

8928 that-also body-to water gather-of dharma gather-by bind make cause  
latency-of stain-to go\*

8929 fire-by that all ripen and clear make-by actual thing-as establish-of stain-to  
go\*

8930 wind-by that all each-each-of karma do-by attachment own flow and with-of  
stain-to go

8931	speech speak-by-also speak think mind-by concept-by corrupt-of stain and*
8932	speak make body-of stain and*
8933	speak-of words-to concept examine-of stain and*
8934	utterance-from concept-of change make-of stain and*
8935	also mind move-by-also*
8936	move remember think-by concept-of stain and*
8937	move make object and consciousness-of stain and*
8938	move latency before after-of stain and*
8939	move actual-to attachment-of stain and*
8940	also mind-of remember-by object enter-of stain and*
8941	Think-by-means-of virtue non-virtue prophecy non-prophecy four all-from produce-kyi stain dang
8942	Think-by-means-of think-do dang
8943	Mind doubt dang
8944	Doubt dang
8945	Mind analyze-kyi stain dang
8946	Hold object various la think-kyi stain
8947	Stain that-plural kyi purify agent empowerment four-te
8948	Elaboration-with-with kyi elaboration-with-with la etcetera pa four four-to divide-by-means-of sixteen go
8949	That-plural-kyis body speech mind consciousness four each-each la stain four four-te sixteen-kyi mass pure-to purify
8950	That also first elaboration-with-with near indicate pa ni
8951	Elaboration-with-with kyi elaboration-with-with sign-kyi elaboration-with- with dang
8952	Meaning-kyi elaboration-with-with-te two
8953	That-kyi elaboration-without la sign meaning two
8954	Very elaboration-without la two
8955	Extremely elaboration-without la sign meaning two-te eight
8956	That-like-to elaboration-without la sign-kyi elaboration-without la etcetera pa eight
8957	Very elaboration-without la eight
8958	Extremely elaboration-without la eight-te thirty two-to become-la
8959	Body speech mind consciousness four-kyi mass la
8960	That-like divide-by-means-of thirty two pure-to do pa ni
8961	Generation stage-kyi purify object dang purify agent know-kyi need yod-pa
8962	That-like purify object stain thirty two dang
8963	Purify agent empowerment thirty two gathered-if

8964 Sixty four ni purify object purify agent-kyi distinction definite  
 8965 Two-pa body-kyi action la depend-by-means-of distinction-by-means-of  
 empowerment-kyi mode show pa ni  
 8966 Purify object stain thirty two-kyi base body different uncountable also earth  
 water fire wind four-from composed-la  
 8967 That-plural male female two two-to divide-by-means-of eight-do  
 8968 That also earth water fire wind base la press dang  
 8969 Spread dang  
 8970 Balance three three-to divide-by-means-of twelve-so  
 8971 That-plural do empowerment la also elaboration-with-with la etcetera four la  
 body speech mind three three-to divide-by-means-of twelve-kyis pure-to  
 do-do  
 8972 Four-elements male female two-te eight-kyi purify object ni  
 8973 Four-empowerments-to method-wisdom two-two-to divided-by means-of  
 eight-by purified made-does  
 8974 body-of arising-element-of variety-even\*  
 8975 earth-to etcetera four each-to earth-of earth-to etcetera four-four-to  
 divided-by means-of sixteen are  
 8976 heat-and cold two-of distinction-by means-of sixty four-to becomes  
 8977 above-of symbol-meaning-of distinction-of empowerment sixty four-by  
 purified made-does  
 8978 that-also element four each-even well divided-if  
 8979 earth-even sixty four  
 8980 that-to pervading element general-of body-and\*  
 8981 self-of characteristic holding actual-of body two-to divided-by means-of  
 8982 earth-to body not-same hundred-and twenty-eight  
 8983 like-that divided-by means-of water-and fire-and\*  
 8984 wind etcetera-to hundred twenty-eight portion three-are  
 8985 gathered-by means-of five hundred-and twelve-of body-to matured-are  
 8986 like-that outward body matured like inward affliction also\*  
 8987 attachment-to looked-at and\*  
 8988 laughed-at and\*  
 8989 held-at and\*  
 8990 embraced-at are four are element each-of body-to four-four are sixteen  
 8991 delusion-to torpor-by means-of not-known and\*  
 8992 darkened and\*  
 8993 intoxicated and\*  
 8994 very not-awareness mixed and four from four-to divided-by means-of sixteen

8995	hostility-and*
8996	hostility great-and*
8997	much hostile-and*
8998	very hostile-are body each-from divided-by means-of sixteen
8999	pride-to subtle-and*
9000	coarse-and*
9001	changed-and*
9002	expanded-and*
9003	spread-out four also sixteen
9004	jealousy-to light-and*
9005	heavy-and*
9006	agitated-and*
9007	subtle four-are divided-by means-of sixteen-are gathered-by means-of eighty complete
9008	that-from distinction-to divided-if element-of body not-same five hundred-and twelve each-to
9009	affliction four-four-of number-by means-of twenty twenty existing-by means-of
9010	all gathered-after ten thousand-and one hundred forty eight-to arise-and
9011	body-and affliction two both-of number gathered-after ten thousand-and six hundred sixty complete are purification-object-of stain are
9012	That-kyi purify agent-kyi empowerment below-to show-no
9013	Three-pa number-kyi distinction-by-means-of body dang affliction kyi purify agent show pa ni
9014	Empowerment type four-from

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9015	First elaboration-with-with la also base-to do-byas-pa-kyi elaboration-with-with kyi elaboration-with-with external internal secret fully complete dang four-to divide na
9016	Elaboration-with-with kyi elaboration-with-with kyi external-kyi empowerment preparation-kyi tshom-bu la tooth-stick offer pa
9017	That-kyi internal maṇḍala offer ba
9018	That-kyi secret protection-cord tie-shing kuśa give pa
9019	Fully complete dream examine pa
9020	That-kyi elaboration-without kyi external-kyi empowerment wash do ba
9021	Request make-byas pa

9022	Vajra-by-means-of inside-to call pa three
9023	That-kyi internal samaya-kyi oath water give-to-drink pa
9024	Saṃsāra abandon-kyi oath
9025	Nirvāṇa accept-kyi oath
9026	Sentient being-kyi benefit not do re-kyi oath four
9027	That-kyi secret samaya dang
9028	Vows give pa dang
9029	Maṇḍala-to enter pa dang
9030	Mind-kyi flower offer ba
9031	That-kyi fully complete maṇḍala-to enter pa deity face show pa
9032	Flower throw ba
9033	Name-kyi empowerment ngo
9034	That-kyi very elaboration pa without pa-kyi external-kyi empowerment hearer-kyi maṇḍala-to enter pa
9035	Ground path-kyi measure show pa
9036	Upper-cover dang lower-cover give pa
9037	Bowl dang fan give pa la etcetera pa-te
9038	Discipline-kyi edge
9039	Ground la etcetera pa
9040	Action-kyi distinction
9041	Dependent-arising indicate pa
9042	Meditation give pa
9043	Prophecy dang
9044	Bodhisattva-kyi maṇḍala-to enter pa dang
9045	Mind generate pa dang
9046	Vows give pa dang
9047	Distinction-kyi mind hold la etcetera pa
9048	That-kyi internal-kyi empowerment kriyā-kyi maṇḍala-to enter pa dang
9049	Mind generate pa dang
9050	Vows hold ba dang
9051	Flower throw-shing deity face show pa dang
9052	Name-kyi empowerment dang
9053	Prophecy dang
9054	Encourage dang
9055	Breath emit ba dang
9056	Empowerment confer ba
9057	That-like-to upa dang yoga-kyi maṇḍala-to enter pa la type nine nine-te twenty seven-no

9058	That-kyi secret mahā-kyi prophecy dang
9059	Maṇḍala-to enter pa dang
9060	Deity face show pa dang
9061	Flower throw ba dang
9062	Name-kyi empowerment dang
9063	Hear pa dang
9064	Explain pa dang
9065	Benefit pa dang
9066	Power pa dang
9067	Awareness-kyi empowerment dang
9068	Limb kyi dang
9069	Distinction-kyi empowerment dang twelve-so
9070	That-from anu-kyi maṇḍala-to enter pa dang
9071	Sign definite indicate pa dang
9072	Breath emit pa dang
9073	Mudrā change ba dang
9074	Action-to do ba dang
9075	Enter pa definite dang six-go
9076	That-kyi fully complete
9077	Great perfection-kyi maṇḍala-to put pa dang
9078	Meditate-byas pa definite-kyi maṇḍala-to flower throw ba dang
9079	Deity face show-shing empowerment confer ba dang
9080	Fruit action-free complete-kyi empowerment confer ba dang four
9081	Elaboration-with-with kyi extremely elaboration pa without pa-kyi external-kyi tha empowerment ni
9082	That-like sequence nine-kyi empowerment complete-from
9083	Distinction-kyi empowerment la enter pa ni
9084	Mudrā-kyi maṇḍala-to enter pa
9085	That-kyi external la knowledge-woman examine-shing summon pa nāḍī seek-shing request pa
9086	Bliss seek ba
9087	Expand-to do ba
9088	Cause-to-descend shing hold ba
9089	Reverse shing purify ba dang six-go
9090	This-kyi internal-kyi empowerment la
9091	Union equal-to enter pa
9092	Bodhicitta yi-ge three-kyi sound dang with pa
9093	Mirror-to take ba

9094	That vajra
9095	Padma
9096	Cakra three-to visualize-by-means-of student-kyi tongue la place-from body speech empty-to do ba-te six-go
9097	That-kyi secret bliss dang bodhicitta actual-kyi blessing body speech mind three la action three
9098	Secret dang secret-to suitable pa dang
9099	Secret-to apply entrust pa three-te six-go
9100	That-kyi fully complete word various-by-means-of indicate pa-te
9101	Sign-kyi word dang
9102	Meaning-kyi word dang
9103	Sign meaning separate-not do-byed-pa-kyi verse three
9104	That-like-if elaboration-with-with kyi elaboration-with-with la external internal secret fully complete four la
9105	Confer-kyi empowerment six
9106	That-kyi external la tooth-stick offer pa dang one
9107	That-kyi internal maṇḍala offer ba dang two
9108	That-kyi secret protection-cord dang kuśa give pa two-te four
9109	Its complete dream examination-and*
9110	good bad-of result asking two-are six-are
9111	Its elaboration-having-of elaboration-without-of outer-to three-are nine
9112	Its inner-to four-are thirteen
9113	Its secret-to four-are seventeen
9114	Its complete-to four-are twenty-one
9115	elaboration without-of very elaboration-of outer-to hearer-to six
9116	self-buddha-to five-are eleven
9117	bodhi-being-to four-are fifteen
9118	Its inner-of empowerment-to kriya-to nine-are twenty-four
9119	upa-to nine-are thirty-three
9120	yoga-to nine-are forty-two
9121	Its secret-of empowerment-to maha-to twelve-are fifty-four
9122	anu-to six-are sixty complete
9123	Its complete ati-to four-are sixty-four elaboration-having-of very elaboration-without-of outer-of empowerment-to seventeen
9124	inner-to six-are twenty-three
9125	Its secret-to six-are twenty-nine
9126	Its complete-to one-are thirty complete
9127	very elaboration without-to sixty-four-are ninety-four



9128	Its elaboration without-to fifteen-are hundred-and nine
9129	Its elaboration having-to six-are elaboration having conveyance-of dharma eight-and fifteen
9130	elaboration without-of elaboration having-of outer-of empowerment-to lama-of action-and student-of action two
9131	Its inner-to mandala-and vase two-are four
9132	Its secret-to mandala-of well explained-of dharma five
9133	vase-of well explanation five-are ten
9134	above four-and gathered-by means-of fourteen
9135	Its complete-to lama-by name-of indication spoken-and student-by strength generated two-are sixteen-are
9136	elaboration without-of elaboration without-of outer-of empowerment-to A-of approach-by means-of birth without-of path trained-and*
9137	A-of accomplishment-by means-of cessation without-of nose cleared-and*
9138	A-of spread gather body speech mind purified made-does-and three-are
9139	Its inner-to washing-by means-of purification-object-of manner shown
9140	mandala offered-by means-of desire-of object obtained made-does
9141	scripture bestowed-by means-of action-to entry recognition-and three-are
9142	Its secret-to mandala-to entry-by means-of
9143	expanse-to awareness placed-of essential-point-and*
9144	deity face shown-by means-of expanse awareness face introduced-and*
9145	name-of empowerment conferred-by means-of buddha-of son made-does
9146	like-that three-and*
9147	Its complete-to outer object sense-of verse-by means-of prophecy-by means-of awareness-and object two not-experienced-of empowerment-and*
9148	inner mind clear-of verse-by means-of breath released-by means-of birth without-of grasping parting-from-of empowerment-and*
9149	secret held entry mark without-of verse-by means-of praised-by means-of expanse awareness two not-great bliss-of empowerment shown-and twelve-are
9150	Its very elaboration without-of outer-to entry suitable-and*
9151	obtain suitable two
9152	Its inner-to practice definite-and*
9153	view definite two-are four
9154	Its secret-to family distinguished-and*
9155	like-that elaboration without-of elaboration having-to sixteen
9156	Its complete-to cause-and condition two-are eight
9157	Its very elaboration without-of outer-to mind existing-and*
9158	speech existing two

9159	Its inner-to speech transformed-and*
9160	mind obtained two-are four
9161	Its secret-to bliss prophecy-and*
9162	secret breath released two-are six
9163	Its complete-to elaboration existing-and*
9164	self-of action obtained two-are eight
9165	དེ་ལྟར་སྤྱོད་མེད་ཀྱི་སྤྱོད་བཅས་ལ་བཅུ་བྱུག
9166	Its elaboration without-to twelve-are twenty-eight
9167	Its very elaboration without-to eight-are thirty-six
9168	Its very elaboration without-to eight
9169	conferred-by means-of obtained-of result forty-four
9170	very elaboration without-of elaboration having-of outer-to
9171	path clear-of purpose lama-to request made-and*
9172	consciousness eight-of spread gather stopped-of purpose syllable eight-of sealed-and*
9173	mind-of arising blocked-after obstacle pacified-of purpose PHAT-of sound proclaimed-and three
9174	That-kyi internal la abode seek-by-means-of-pas direction-kyi definite hold ba dang
9175	Obstacle remove-kyi purpose gtor-ma give pa dang
9176	Mind-to enthusiasm produce pa dang three
9177	That-kyi secret la body-kyi action begin-kyi object dang
9178	Begin-kyi method dang
9179	Begin-byas-pa-kyi purpose dang three
9180	That-kyi fully complete la speech-kyi action begin-kyi object dang
9181	Begin-kyi method dang begin-byas-pa-kyi purpose three
9182	That-kyi elaboration-without kyi external la mind-kyi action begin-kyi object
9183	Method purpose three
9184	That-kyi internal la body dang
9185	Speech dang
9186	Mind-kyi misdeed definite-kyi object three
9187	That-kyi secret la body dang
9188	Speech dang
9189	Mind-kyi misdeed pure-kyi measure three
9190	That-kyi fully complete la
9191	Body dang
9192	Speech dang
9193	Mind-kyi not pure-if confess-kyi method three-te twelve-so

9194	That-kyi very elaboration-without kyi external la grain-kyi maṇḍala-by-means-of enjoyment increase ba dang
9195	Incense expand ba dang
9196	Flower-kyi sense-faculty clear ba dang
9197	Jewel-kyi prosperity expand pa four
9198	That-kyi internal la family draw-by-means-of-pas bliss experience-by-means-of myong ba dang
9199	Is-to say-by-means-of-pas elaboration produce pa two-te six
9200	That-kyi secret maṇḍala-to enter pa la
9201	East door-from enter-by-means-of-pas path emptiness-to show pa dang
9202	South door-from enter-by-means-of-pas mind empty-ness-to face indicate
9203	West door-from enter-by-means-of-pas affliction emptiness-to self liberate
9204	North door-to enter-by-means-of-pas action dang latencies emptiness-to end exhaust pa dang four-te ten
9205	That-kyi fully complete awareness-kyi flower throw-by-means-of-pas mind self-to dissolve-pa-kyi crucial point dang
9206	That-from breath emit pa dang
9207	Prophecy two-te twelve-so
9208	That-kyi extremely elaboration pa without pa-kyi external la crucial vajrāsana-by-means-of base set ba dang
9209	Sun five la mind place-by-means-of-pas wisdom five recognize pa dang
9210	That-kyi light emit-by-means-of-pas mind clear set pa dang three
9211	That-kyi internal la increasingly high think pa without pa-kyi path seek ba dang
9212	Return not turn-by-means-of-pas nirvāṇa-kyi ground-to base establish pa dang
9213	Time three-to say-by-means-of-pas body three gather-separate without pa-kyi ground la difference without pa dang three-te six
9214	That-kyi secret la master-by-means-of rise-by-means-of-pas appear exist dharmatā-to rise-pa-kyi confidence obtain pa dang
9215	A a say-by-means-of-pas not born la birth without pa-kyi crucial point seek ba dang
9216	Eye-to finger place-by-means-of-pas awareness appear-kyi path clear ba dang nine
9217	That-kyi fully complete la sky vast-to say-by-means-of-pas expanse-to familiarize-to do ba dang
9218	Sky-to hand-by-means-of smear-by-means-of-pas sign meaning experience dang mix pa dang
9219	Go-if go place exist-q

9220	Stay-if stay place exist-q
9221	Again go place dang return place exist-q-kyi detail set pa dang five-te
9222	Fourteen
9223	Extremely elaboration pa without pa-kyi elaboration-with-with kyi external la who is ask-by-means-of-pas family indicate pa dang
9224	Mind-kyi child-by-means-of answer give-by-means-of-pas path near-to enter pa dang two
9225	That-kyi internal la dharmakāya-kyi posture-by-means-of base seek ba dang
9226	Sambhogakāya-kyi posture-by-means-of path clear ba dang
9227	Nirmāṇakāya-kyi posture-by-means-of depth arouse ba dang three
9228	That-kyi secret la posture common pa-plural-kyis crucial point accord pa dang
9229	E ma la etcetera-by-means-of-pas dharmakāya-kyi maṇḍala-to enter pa body-kyi crucial point dang
9230	Sambhogakāya dang nirmāṇakāya-kyi maṇḍala-to enter pa body crucial point accord pa dang seven-te nine
9231	That-kyi secret la nirmāṇakāya-kyi field-to enter pa-kyi extent-te thirteen
9232	That-kyi fully complete la sambhogakāya-kyi field-to enter pa dang five-te eighteen-do
9233	That-kyi elaboration-without kyi external la dharmakāya-kyi field nature essence nature compassion three
9234	That-kyi internal la body three-kyi deity face show pa three-te six
9235	That-kyi secret la there exist pa three-te nine
9236	That-kyi fully complete la return not turn-pa-kyi who three-te twelve-so
9237	That-kyi very elaboration-without kyi external la mind-kyi essence definite word
9238	Distinction indicate pa three
9239	That-kyi internal la mind abode pa
9240	Obtain pa stable pa three-te six
9241	That-kyi secret la mind-kyi base path fruit three-te nine
9242	That-kyi fully complete la mind-kyi enter pa
9243	Pervade agent
9244	Change dang three-te twelve-so
9245	That-kyi extremely elaboration-without kyi extremely elaboration-without kyi external la
9246	Body-kyi posture eleven-by-means-of obtain-shing abide pa dang
9247	That-kyi internal la mind-by-means-of twelve-by-means-of existence-kyi cakra twelve continuity cut pa dang twenty three

9248	That-kyi secret la mind self birth without-to deity face show-by-means-of-pas mind seven la power obtain-by-means-of-pas ignorance-kyi element seven continuity cut pa-te thirty
9249	That-kyi fully complete la oral instruction-kyi distinction six dang
9250	Outflow without pa-kyi section four-te eleven dang gathered-by-means-of- pas twenty one-go
9251	That-like-if extremely elaboration pa without pa-kyi elaboration-with-with la type eighteen
9252	That-kyi elaboration-without la twelve-te thirty
9253	That-kyi very elaboration-without la twelve-te twenty two
9254	That-kyi extremely elaboration-without la twenty one-te eighty three
9255	Very elaboration pa without pa la forty eight-te one hundred thirty one
9256	Elaboration without pa la that-kyi elaboration-with-with la sixteen
9257	Elaboration-without la twelve-te twenty eight
9258	Very elaboration-without la eight-te thirty six
9259	That-kyi extremely elaboration-without la eight-te forty four-te
9260	One hundred seventy four
9261	Elaboration-with-with la one hundred dang fifteen-te two hundred forty nine
9262	That also body speech mind difference without pa dang four la
9263	Past dang
9264	Future dang
9265	Present arise ba dang
9266	Uncertain-kyi time four-to do-by-means-of
9267	Empowerment two hundred eighty nine plural that four-to relate-by-means-of divide-by-means-of
9268	Ten thousand one thousand one hundred dang thirty six-to become-ro
9269	That-like purify agent that only-by-means-of
9270	Purify object go-kyi body different twelve-from action-kyi change-by- means-of type-to divide-if
9271	Ten thousand one dang
9272	Thousand three dang
9273	Six hundred thirty two
9274	Affliction also that-kyi change calculate-by-means-of-pas ten thousand one dang half dang seven hundred-te
9275	That-from thousand two dang nine hundred seventy two remain pa ni
9276	Action-kyi end near collect pa la intent-te
9277	Above-kyi body dang affliction-kyi distinction-plural purify-to do-pa
9278	Incidental-to purify object internal-kyi wind-kyi distinction-by-means-of empowerment definite-kyi type show pa ni

9279	Four-elements-kyi wind-kyi sequence-by-means-of-te
9280	That-kyi purify agent empowerment four la self-face-kyi distinction sixteen-from
9281	Each-each la external internal secret fully complete four four-to divide-by-means-of
9282	Elaboration-with-with la sixteen
9283	Elaboration-without la sixteen-te thirty two
9284	Very elaboration-without la sixteen-te twenty eight
9285	Extremely elaboration-without la sixteen-te sixty four-by-means-of ni
9286	Wind-from wind
9287	Water wind
9288	Fire wind
9289	Wind-kyi wind four la
9290	Spread
9291	Press
9292	Balance
9293	Turbulent four four-to divide-by-means-of sixteen
9294	That each-each la male female two two-to divide-by-means-of thirty six-kyi half pa-kyi action pure-to do-pa
9295	General meaning three-pa empowerment confer ba end reach-pa-kyi fruit two-te
9296	Temporary dang ultimate-kyi fruit
9297	First la path-kyi quality general-to show pa dang
9298	Knowledge-holder four-kyi obtain manner distinction-to show pa
9299	First ni elaboration-with-with-by-means-of path-of-accumulation twelve complete-pa-kyi quality obtain-kyi support do
9300	Elaboration-without-by-means-of path-of-application definite separate part four complete-pa-kyi support do
9301	Very elaboration-without-by-means-of path-of-seeing complete-pa-kyi support do
9302	Extremely elaboration-without-by-means-of path-of-meditation nine complete-pa-kyi support do-pa
9303	That-like-to faith-kyi ground dang enter-pa-kyi ground dang transform-pa-kyi ground dang cut-pa-kyi ground four empowerment four each-each la apply-by-means-of ground sixteen-kyi quality complete-by-means-of common-kyi quality complete-pa-kyi essence obtain-pa
9304	That also elaboration-with-with kyi elaboration-with-with faith dang with-pa-kyi ground-te intense aspiration dang merit-kyi distinction-ro

9305 That-kyi elaboration-without enter pa pure-pa-kyi ground-te faith-by-  
 means-of definite la depend-by-means-of self-power-possessor-to enter pa  
 9306 That-kyi very elaboration-without thing pure-to transform-pa-kyi ground-te  
 body speech-kyi bondage la not abide pa  
 9307 That-kyi extremely elaboration-without action-kyi end cut-pa-kyi ground-te  
 9308 Elaboration pa dang saṃsāra la not abide pa  
 9309 That-like-to empowerment remain three la also apply-te  
 9310 Faith la etcetera-pa also four four-to apply-if  
 9311 Faith-kyi faith faith-by-means-of definite  
 9312 Faith-kyi enter pa compassion definite  
 9313 Faith-kyi transform pa method-by-means-of seized pa  
 9314 Faith-kyi cut pa know bar-by-means-of meaning cut-pa  
 9315 Enter-pa-kyi faith peace abode la faith pa  
 9316 That-kyi enter pa superior seeing la enter pa  
 9317 That-kyi transform pa equipoise-kyi thought different-to transform pa  
 9318 That-kyi cut pa subsequent knowledge-kyi movement cut-pa  
 9319 Transform-pa-kyi faith clothing-kyi attachment liberate ba  
 9320 That-kyi enter pa food-kyi attachment liberate ba  
 9321 That-kyi transform pa dream light clear liberate ba  
 9322 That-kyi cut pa latencies dang affliction liberate ba  
 9323 Cut-pa-kyi faith action-by-means-of saṃsāra la not abide pa  
 9324 That-kyi enter pa meditate-by-means-of-pas concentration la abide pa  
 9325 That-kyi transform pa view-by-means-of deluded-appearance la not  
 abide-by-means-of realm three body three-to transform pa  
 9326 That-kyi cut pa fruit saṃsāra-nirvāṇa two time one-at cut-pa  
 9327 That-like sixteen dang empowerment-kyi sound sixteen plural that  
 gathered-by-means-of-pas thirty two la  
 9328 Ground sixteen la wisdom abide pa  
 9329 Birth  
 9330 Obtain pa  
 9331 Arise pa four four-to distinction-by-means-of sixty four ni vajra-holder-  
 by-means-of supreme complete-to do-pa  
 9332 Empowerment-kyi sound sixteen la apply-by-means-of mark thirty two  
 accomplish-kyi cause do-pa  
 9333 Two-pa knowledge-holder-kyi ground four-kyi obtain manner ni  
 9334 Empowerment four-kyi enter pa subsequent remember pa-from  
 knowledge-holder-kyi ground four-te  
 9335 Yoga-kyi ground dang

9336	Great yoga-kyi ground dang
9337	Discriminate-kyi yoga-kyi ground dang
9338	Realize-kyi yoga-kyi ground dang four-from
9339	Empowerment-to transform pa dang not transform pa two two-te eight-to definite-so
9340	That la also portion-by-means-of four four-to divide-if
9341	Yoga-kyi ground la
9342	Yoga dang action-kyi yoga dang
9343	Conduct-kyi yoga dang
9344	transformed-of yoga-and four
9345	yoga great-to very yoga-of ground-and*
9346	self ground definite-of yoga-of ground-and*
9347	elaboration-of yoga-of ground-and*
9348	action apart complete-of yoga-of ground four-are
9349	distinguished-of yoga-of ground-to
9350	symbol-of ground-and*
9351	meaning-of ground-and*
9352	symbol meaning undifferentiated-of ground-and*
9353	not mixed-of ground four-are
9354	realized-of yoga-of ground-to
9355	miracle displayed-of ground-and*
9356	distinction realized-of ground-and*
9357	manifest arisen-of ground-and*
9358	hero family distinguished-of ground-and four-are gathered-by means-of ground sixteen-are
9359	like-that ground sixteen-from
9360	ground first-to knower-of miracle seven are
9361	self-of body hundred thousand-to emanated-and*
9362	those limb hundred thousand-to emanated-and*
9363	body one-to head hundred thousand-to emanated-and*
9364	body hundred thousand-to head one-as emanated-and*
9365	head one-to body not-same hundred thousand emanated-after that-from emanation scattered are five-and*
9366	body-to head-and limb not-same immeasurable-to emanated-and six
9367	birth various-to emanated-and seven are power attained-of ground realized-from arisen
9368	ground second-to self-of belly mouth opened-after lung heart various other-to shown able-and*



9369	body-of upper-from fire burning-to lower-from water bubbling able-and*
9370	limb cut-after direction four-to scattered able-and*
9371	eye-to etcetera-of sense five plain-to fallen able-and*
9372	body-of strength-by means-of mountain throw able-and*
9373	outer-of great-ocean sky-to lifted able-and*
9374	planet stars etcetera plain-to fallen-and seven are power-of time-at limb seven before gone-from arisen
9375	ground third-to wind rope bound able-and*
9376	being-of intention other-to transformed-and*
9377	world protecting-of god-of king etcetera liberated able-and*
9378	Ḍākinī-kyi mind captivate-to able pa dang
9379	Go-kyi being hundred liberate-shing rescue-from heal-to able pa dang
9380	God dang nāga dang yakṣa-kyi woman la play-to able pa dang
9381	Īśvara great la etcetera-pa-kyi world-kyi god great plural-kyis power diminish-to able pa dang seven ni empowerment confer ba-kyi time-at mind generate pa-from arise-byas-pa
9382	Ground four-pa la sky vajra-to transform-to able pa dang
9383	Fire water-to transform
9384	Water fire-to transform
9385	Earth fire-to transform
9386	Earth water-to transform
9387	Wind fire-to transform
9388	Fire wind-to transform-to able pa dang seven ni yi-ge emit gather meditate-byas-pa-from arise-byas-pa
9389	Ground five-pa ni sky seven-pa la empowerment transform-to able-te emptiness meditate-byas-pa-from arise-byas-pa
9390	Ground six-pas fire seven la empowerment transform ba ni
9391	Before-to empowerment-kyi knowledge arise-from arise-byas-pa
9392	Ground seven-pas ground one-from two-to do-byas-pa-kyi seven la empowerment ba ni element sequence stack meditate-byas-pa-from arise-byas-pa
9393	Also water seven la empowerment ba ni preliminaries go-byas-pa-from arise-byas-pa
9394	Ground eight-pas wind seven la empowerment ba ni cakra four-kyi wind purify-byas-pa-from arise-byas-pa
9395	Ground nine-pas bodhi-kyi limb seven-by-means-of move able pa ni union preliminaries-to arise-byas-pa
9396	Ground ten-pas dharma-to do ba seven la empowerment ba ni deity meditate-byas-pa-from arise-byas-pa

9397	Ground eleven-pas horse-cloud-kyi speed-possess seven emanate able pa ni effort begin-byas-pa-from arise-byas-pa
9398	Twelve-pas monk śītavana seven emanate able pa samaya dang vows-by-means-of abide pa-from arise-byas-pa
9399	Thirteen-pas god-kyi palace seven emanate able pa ni palace meditate-byas-pa-from arise-byas-pa
9400	Fourteen-pas world-kyi realm seven emanate able pa ni master please-to do-byas-pa-from arise-byas-pa
9401	Fifteen-pas yi-dam-kyi deity seven emanate able pa ni yi-dam meditate-byas-pa-from arise-byas-pa
9402	Sixteen-pas goddess seven emanate-shing form etcetera object six-kyi purify agent la enjoyment la
9403	Six-realm-by-means-of birth-place demonstrate-able to-do and nineteen is empowerments completed from arise-by-means-of
9404	Like-that ten-six at miraculouse-hundred-end arise-by-means-of is knowledge-holder-by-means-of ground named is
9405	Name-by-means-of synonym other ripened and
9406	Life at control and
9407	Mahamudra and
9408	Spontaneous-accomplishment named is
9409	Yoga and
9410	Mahayoga and
9411	Discriminating-yoga and
9412	Realized-yoga is sequence according-to is
9413	That also ripened-by-means-of knowledge-holder is mind deity-by-means-of body-as ripened although body at not-ripened by-means-of in-between liberate-by-means-of is
9414	Life-control is that only at liberate-by-means-of is
9415	Mahamudra is body-mind deity-as ripened is
9416	Spontaneous-accomplishment is self-other-by-means-of benefit two complete-by-means-of is
9417	These from sixteen that former like apply and quality know should
9418	Ripened is in-between not-interrupt if life that at life-control attain and result obtain-by-means-of is
9419	Life-control is kalpa great one at miracle train and Vajra-holder-by-means-of ground obtain is
9420	Mahamudra is year hundred at Vajra-holder-by-means-of ground obtain is

9421	Spontaneous-accomplishment is year thousand at Vajra-holder-by-means-of ground obtain and activity four-by-means-of benefit two do-by-means-of cause is
9422	Activity four is
9423	Pacifying
9424	Increasing
9425	Empowering
9426	Wrathful is
9427	That at elaboration-with-by-means-of pacifying-by-means-of activity do and entity body-mind-by-means-of obstacle manifest-arise and
9428	non-entity defilement subtle-gross two pacify do-by-means-of is
9429	Divide if pacifying-by-means-of pacifying consciousness and wind
9430	Pacifying-by-means-of increasing life and merit
9431	Pacifying-by-means-of empowering body-speech-by-means-of power
9432	Pacifying-by-means-of wrathful two pacify and one-as abide is
9433	Elaboration-without-by-means-of increasing-by-means-of activity accomplish is
9434	Divide if increasing-by-means-of pacifying conceptions bad exhaust-by-means-of
9435	Increasing-by-means-of increasing life and merit retinue and enjoyments decline and blessings is
9436	Increasing-by-means-of empowering however wish-by-means-of accomplishment-object increase-by-means-of
9437	Increasing-by-means-of wrathful body-speech-mind-by-means-of power complete-by-means-of is
9438	Extremely-elaboration-without-by-means-of empowering-by-means-of activity accomplish is
9439	Divide if empowering-by-means-of pacifying body-speech-mind-by-means-of obstacle pacify-by-means-of
9440	Empowering-by-means-of increasing view-meditation-conduct-result increase-by-means-of
9441	Empowering-by-means-of empowering human and non-human gather-by-means-of
9442	Empowering-by-means-of wrathful summon and so-on accomplish-by-means-of is
9443	Completely-elaboration-without-by-means-of wrathful-by-means-of activity accomplish-by-means-of is
9444	Divide if wrathful-by-means-of pacifying summon and bind-by-means-of activity is

9445 Wrathful-by-means-of increasing divide and expel  
 9446 Wrathful-by-means-of empowering reverse at challenge not-find  
 9447 Wrathful-by-means-of wrathful suppress and kill and so-on accomplish-by-means-of is  
 9448 Like-that sixteen is elaboration-with-by-means-of elaboration-with like self-own divide sixteen-by-means-of result is  
 9449 That also transformation-by-means-of divide if  
 9450 Body different number like purify although that only exist is activity-by-means-of number is  
 9451 Other also state at obtain is  
 9452 Elaboration-with-by-means-of empowerment-by-means-of body-by-means-of quality  
 9453 Life long and  
 9454 Sickness without and  
 9455 Beings compassionate and  
 9456 Merit with possess and  
 9457 Miracle accomplish and  
 9458 Body-by-means-of dust subtle see and so-on is  
 9459 Elaboration-without-by-means-of dharma-by-means-of wheel turn and  
 9460 Other-by-means-of ear pleasant and  
 9461 Instruction like listen and  
 9462 Command treatise control and  
 9463 Non-human-by-means-of language know and so-on is  
 9464 Extremely-elaboration-without-by-means-of mind purify and  
 9465 Samadhi and  
 9466 Awareness and  
 9467 Whatever contemplate reality-as appear and  
 9468 Time four time one-as realize and  
 9469 Death-transition and birth know and so-on is  
 9470 Completely-elaboration-without-by-means-of mind workable and  
 9471 Clairvoyance and  
 9472 Life measure-to not-exist-by-means-of bless and so-on is  
 9473 Particularly empowerment four-by-means-of appearances four-by-means-of quality obtain is  
 9474 Elaboration-with-by-means-of reality direct-by-means-of appearance  
 9475 Elaboration-without-by-means-of experience increase  
 9476 Extremely-elaboration-without-by-means-of awareness measure reach

9477 Completely-elaboration-without-by-means-of reality exhausted-by-means-of  
 appearance is  
 9478 Those each-and-every outer appearance-by-means-of quality each and  
 9479 Inner experience samadhi each and  
 9480 Secret view-contemplation distinction-possessing each and  
 9481 Complete teaching-by-means-of measure each obtain and  
 9482 Contaminated not-appear and Buddha-by-means-of ground at connect is  
 9483 These are common state-by-means-of quality is  
 9484 Two ultimate result is  
 9485 Lord Vajra-holder-by-means-of ground is  
 9486 Body-speech-mind inexhaustible ornament-by-means-of wheel-by-means-of  
 quality complete obtain-by-means-of is  
 9487 Divide if three is  
 9488 Body and wisdom gather-separate without realm brief-demonstrate  
 9489 Unimaginable divide extensively explain  
 9490 Clairvoyance endless-by-means-of control is  
 9491 First is empowerment end reach-by-means-of result four at signs four and  
 measure four is  
 9492 Twelve  
 9493 Ripen so body four is sixteen  
 9494 Wisdom four is twenty  
 9495 Wisdom-by-means-of light-ray four is twenty-four  
 9496 Light-by-means-of emanate-by-means-of emanation four is twenty-eight  
 9497 Emanation-by-means-of field four is thirty-two at ripen and benefit arise is  
 9498 Path at empowerment thirty-two obtain from arise-by-means-of is  
 9499 That also body four at basis-abide-by-means-of wisdom  
 9500 Characteristic hold-by-means-of wisdom  
 9501 All-knowing-by-means-of wisdom  
 9502 Aspect all-knowing-by-means-of wisdom four four count sixteen  
 9503 Wisdom-by-means-of knowledge four four count sixteen is thirty-two is body  
 and wisdom-by-means-of synonym thirty-two named is  
 9504 These complete is Vajra-holder-by-means-of ground sixteen do-by-means-of  
 wisdom-by-means-of object sixteen with is  
 9505 Wisdom-by-means-of appearance-by-means-of own-light five from basis  
 five-by-means-of mandala spontaneous-accomplishment is  
 9506 Light blue depth at Vairocana-by-means-of mandala complete is  
 9507 Like-that white-by-means-of Akshobhya  
 9508 Yellow-by-means-of Ratnasambhava

9509 Red-by-means-of Amitabha  
 9510 Green-by-means-of Amoghasiddhi-by-means-of mandala at  
 spontaneous-accomplishment is  
 9511 Mandala those from disciple-by-means-of field at activity four-by-means-of  
 emanation emanate and  
 9512 Field east direction Abhirati  
 9513 South Glorious-with-possess  
 9514 West Padma-assemble  
 9515 North Action-complete-by-means-of four beings ripen do-by-means-of is  
 9516 Two unimaginable divide-by-means-of extensively explain is  
 9517 Body four-by-means-of field perfect-possession five five-as divide from

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9518 First Dharma-body-by-means-of teacher Glorious Samantabhadra  
 9519 Abode dharma-space  
 9520 Teaching Buddha all-by-means-of mind-by-means-of teaching  
 9521 Retinue unconditioned  
 9522 Time reality at change-transformation without and five is Dharma-body-as  
 establish-by-means-of reasoning is  
 9523 Field pure that itself and express without  
 9524 Dharma express without  
 9525 Effort-without spontaneous-accomplishment-by-means-of reality-by-  
 means-of approach-from Dharma-body named is  
 9526 Perfect-possession five  
 9527 Express without and  
 9528 Spontaneous-accomplishment two is  
 9529 Eight is  
 9530 Empowerment four-by-means-of seed four and  
 9531 Result four is eight ripen from arise-by-means-of is  
 9532 Enjoyment-body-by-means-of teacher Vairocana Gang-chen-lake  
 9533 Abode pure Dense-array  
 9534 Teaching self-arisen-by-means-of syllable six-by-means-of self-sound  
 tongue-by-means-of light-ray from emanate teaching son single  
 9535 Retinue self-from eye four-buddha  
 9536 Time nature great-pure  
 9537 Field equal-place-at base at  
 9538 Above below stacked-by-means-of twenty-five

9539 Knees below at sixteen  
 9540 Those also above-below-at look-by-means-of width stacked slate-like  
 middle-at pure-by-means-of sky divide and abides and  
 9541 Mutual is tent-house spread and like is  
 9542 Each iron-mountain and ocean-with divide and abides is  
 9543 Dharma is self nature great-pure-by-means-of dharma at engage-by-means-of  
 is  
 9544 Reasoning is light and color body and wisdom at engage-by-means-of  
 enjoyment-complete-by-means-of body named is  
 9545 That also light-ray union purify father-by-means-of face from enter and  
 secret place-from mother-by-means-of sky to emerge and emanation emanate  
 is  
 9546 complete perfect five  
 9547 field-and emanation two-are eight  
 9548 that also empowerment eight-of result  
 9549 emanation body-of teacher sixth vajra holder\*  
 9550 place tsanglo-can are beneath-minimum-of name-of variety  
 9551 teaching nature great perfection  
 9552 retinue world-and world from transcended  
 9553 time body tamed-of time  
 9554 field realm great-extent great-purity  
 9555 that-from pure-pot emerged-if endurance are continent four mount-meru-with  
 together hundred million  
 9556 dharma teaching actual-and reflection two-are  
 9557 suitable what-to what tamed-as emanated-by means-of are emanation body  
 9558 self other-of benefit two complete-of activity-and eight  
 9559 essence body-of teacher thought expression completely pure  
 9560 place thought transcended mark base-from parted  
 9561 teaching dust without-and stain without  
 9562 retinue wisdom ocean  
 9563 field realm great-bliss completely pure  
 9564 dharma face distinguished not-existing  
 9565 activity mind only error from transcended-and eight  
 9566 place outer-and inner without everywhere also inner-to became  
 9567 dharma body-of teacher nature not-fabricated  
 9568 place empty all-pervading  
 9569 teaching taming-method completely pure  
 9570 retinue nature completely pure

9571	time definite without various
9572	dharma outflow self-ceased
9573	accomplished dharma-of heap gathered-by means-of are dharma-of heap gathered-by means-of are dharma-of body
9574	action activity-from self-as without-of action doing-and eight
9575	form body-of teacher body appearance-to nature without face everywhere gaping-wide
9576	abode outer-and inner without all-to again inner-to become
9577	teaching dharma-and dharma not-existing distinguished
9578	retinue visible-and not-visible
9579	time elaboration four-of word only-to become
9580	field realm outer-from looked-at-by means-of inner clear
9581	dharma elaboration base completely pure
9582	suitable form dust-and dust atom purified made-does-by means-of are form body
9583	action-of form possessing etcetera-of action exhausted made-does-and eight
9584	those etcetera-of beside peaceful body-of teacher self awareness king unconditioned place cittaratna priceless palace*
9585	Teaching nadis-winds all-of instructions
9586	Retinue wisdom five and
9587	Wind five and
9588	Prajna five and
9589	Light five and
9590	Kaya five and
9591	Family five
9592	Time body and mind gather is
9593	Field realm beings taming
9594	Dharma samsara and sorrow from passed
9595	Appropriate that upon rely-from body mind suffering pacify-by pacification's kaya appropriate
9596	Karma realms three from liberate make are eight
9597	Khro-bo kaya teacher wisdom-by He-ru-ka five
9598	Abode bhan-dha burning's celestial-palace skull cavity white
9599	Teaching bliss-great's blazing-flow
9600	Retinue lamp women aspect four
9601	Time wisdom self-contained's time
9602	Field eye sense-power see not-cease
9603	Dharma form's suchness



9604 Appropriate object and consciousness at angry-by khro-bo kaya appropriate  
 9605 Karma's trainees contrary these end cut and eight  
 9606 These at occasion here fruit-as posit is basis ripen object's purify-basis first's  
 light-clear is and  
 9607 Trainees four's fruit nature pure is-by adventitious pure's mention at spoke  
 9608 These at analyze-by empowerment and fruit at sixteen four-times  
 9609 Kaya at sixteen four-times are eight-times sum-by  
 9610 Hundred and twenty-eight are empowerment's fruit perfect  
 9611 Third abhi-jna boundless-by power control is  
 9612 Empowerment four's seed's portion-from six hundred and sixty-six by beings  
 six's karma and affliction purify make  
 9613 That at first seeing purity-from  
 9614 Self at outflow-not's abhi-jna is  
 9615 Sense-power's seeing purity's abhi-jna six by time three time one at seeing  
 pra-sen seeing like-is  
 9616 That-also eye-by abhi-jna six by form all know  
 9617 Ear's abhi-jna six by expressed sound all ascertain  
 9618 Nose's six by beings six's karma ascertain  
 9619 Tongue's six by beings six's retinue and enjoyment know  
 9620 Body's six by beings six's form atom and coarse all know  
 9621 Mind's six by beings six's thought all know  
 9622 Thus distinction-basis diminish-by sense-power's abhi-jna thirty existence  
 branches thirty know\*  
 9623 Marks thirty-two complete is empowerment thirty-two from arise-by-  
 means-of is  
 9624 That from wisdom-by-means-of view purify-by-means-of clairvoyance six  
 arise  
 9625 Train-by-means-of wisdom-by-means-of view purify-by-means-of wisdom  
 six arise and word all-by-means-of symbol meaning understand-by-means-of  
 is  
 9626 Train-by-means-of wisdom-by-means-of view purify-by-means-of  
 clairvoyance six-by-means-of mind itself reality at enter  
 distinction-possessing arise is  
 9627 View purify named all at apply and  
 9628 Hear-by-means-of wisdom-by-means-of clairvoyance six-by-means-of sound  
 and meaning all know is  
 9629 Think-arise-by-means-of wisdom-by-means-of clairvoyance six-by-means-of  
 dharma all-by-means-of aggregate realize is

9630 Meditate-arise-by-means-of wisdom-between-by-means-of clairvoyance  
 six-by-means-of dharma and mind two mix and sky-like know is  
 9631 Like-that thirty is empowerment-by-means-of transformation thirty-two-  
 by-means-of Buddha-by-means-of train-by-means-of quality thirty-two view  
 from arise-by-means-of is  
 9632 That from wisdom-by-means-of view purify-by-means-of clairvoyance six  
 arise  
 9633 This time at wisdom-by-means-of eye dust without and defilement without  
 obtain-by-means-of is  
 9634 That also mirror-like wisdom-by-means-of view purify-by-means-of  
 clairvoyance six-by-means-of dharma-by-means-of characteristic and  
 intention direct know is  
 9635 Equality-by-means-of six-by-means-of samsara-nirvana two-as without know  
 is  
 9636 Discriminating-by-means-of six-by-means-of realm six-by-means-of  
 sense-power and so-on know is  
 9637 Accomplishing-by-means-of six-by-means-of dharma all effort without and  
 Buddha-by-means-of field all know is  
 9638 Dharma-space-by-means-of six-by-means-of Buddha-by-means-of quality all  
 know is  
 9639 Non-abiding wisdom-by-means-of six-by-means-of dharma whatever at  
 non-abiding know is  
 9640 That also divide-basis each subtract and clairvoyance five-group six-as  
 become is  
 9641 Wisdom-by-means-of clairvoyance thirty is empowerment thirty-two from  
 arise-by-means-of is  
 9642 That liberation-by-means-of clairvoyance six arise  
 9643 This time at mind and mental-factor subside is  
 9644 That at liberation first-by-means-of view purify-by-means-of clairvoyance  
 six arise and  
 9645 Body-by-means-of outflow exhaust is  
 9646 Liberation second six-by-means-of speech-by-means-of outflow exhaust is  
 9647 Third six-by-means-of mind-by-means-of outflow exhaust is  
 9648 Fourth six-by-means-of mind-by-means-of outflow exhaust is  
 9649 Fifth six-by-means-of wisdom-by-means-of aggregate at obscuration-by-  
 means-of outflow exhaust is  
 9650 Sixth six-by-means-of dharma and reality-by-means-of outflow exhaust is  
 9651 Thirty that by-means-of outer-inner-secret complete-by-means-of  
 empowerment from arise-by-means-of is

9652 That from body-speech-mind-by-means-of activity manifest become-by-means-of clairvoyance six arise

9653 Buddha-by-means-of knowledge not-remain complete is

9654 Body actual-by-means-of view purify-by-means-of clairvoyance six arise and Buddha-by-means-of body all see and self-by-means-of also attain is

9655 Body-by-means-of appearance-by-means-of six arise and light-by-means-of mass endless at engage is

9656 Speech actual-by-means-of six arise and speech-sound sixty at engage is

9657 Speech-by-means-of appearance-by-means-of six-by-means-of sound-sound various at engage is

9658 Mind actual-by-means-of six-by-means-of samadhi all at engage is

9659 Mind-by-means-of appearance-by-means-of six-by-means-of other-by-means-of mind know at engage is

9660 Like-that thirty is empowerment-by-means-of deity identity thirty-two know from arise is

9661 That from reality-by-means-of view purify-by-means-of clairvoyance six arise

9662 This time at reality-by-means-of intention at distinction not-divide abide is

9663 Mind purify-by-means-of clairvoyance six arise and mind-by-means-of nature know is

9664 Mind train-by-means-of six-by-means-of root know is

9665 Mind pacify-by-means-of six-by-means-of mind without characteristic know is

9666 Mind purify-by-means-of six-by-means-of not-change know is

9667 Mind not-reverse-by-means-of six-by-means-of realm three name without know is

9668 Mind from-transcend-by-means-of six-by-means-of know-agent and aggregate-emanate pure and not-reverse realize is

9669 Like-that thirty is empowerment-by-means-of transformation-by-means-of divide know from arise is

9670 Like-that view purify-by-means-of clairvoyance hundred and eighty is devotion-by-means-of view only from arise-by-means-of is

9671 That also divide if devotion-by-means-of forty-five five-by-means-of quality arise is

9672 Elaboration-with-by-means-of empowerment obtain from arise-by-means-of is

9673 That sequence-by-means-of hear purify-by-means-of clairvoyance also hundred and eighty become is

9674 That at-also wisdom four-by-means-of quality enter former with similar is

9675 These elaboration-without-by-means-of empowerment from arise-by-means-of is

9676 Think-object purify-by-means-of hundred and eighty is transform-basis meaning know from arise-by-means-of is

9677 Wisdom-as purify and

9678 Experience-by-means-of purify-by-means-of hundred eighty decide nature know from arise-by-means-of and

9679 Touch-by-means-of purify-by-means-of hundred eighty sutra know from arise-by-means-of and group three is extremely-elaboration-without-by-means-of empowerment from arise-by-means-of is

9680 Dharma purify-by-means-of clairvoyance hundred eighty is completely-elaboration-without-by-means-of empowerment from arise-by-means-of is

9681 Like-that ground with connect and ground-by-means-of quality two-thousand three-hundred and sixty

9682 Wisdom-by-means-of action six-hundred and sixty

9683 Dharma-by-means-of synonym three-thousand and hundred twenty is Vajra-holder-by-means-of ground-by-means-of clairvoyance-by-means-of transformation-by-means-of distinction great is

9684 These are empowerment-by-means-of arrangement is

9685 Secret-mantra Vajra-vehicle-by-means-of dharma-by-means-of door first-by-means-of basis important right is

9686 ### CITATION: From the Treasury of the Supreme Vehicle

9687 Vehicle-by-means-of supreme jewel-by-means-of treasury from

9688 Basis meaning ripen do and empowerment-by-means-of arrangement is sequence chapter six is

9689 Like-that empowerment-by-means-of door well speak-by-means-of after

9690 That abode definite samaya is because

9691 That demonstrate is unsurpassable secret-mantra-by-means-of door enter all at samaya only important because

9692 Here definite do should at three is

9693 Samaya nature generally demonstrate

9694 Body-speech-mind-by-means-of samaya specific explain

9695 Unsurpassable samaya supreme demonstrate is

9696 First at samaya essence

9697 Definite-term

9698 Divide

9699 Support

9700 Benefit

9701	Fault
9702	Repair-method

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9703	Protect-method and eight from first essence is mantra-by-means-of vow by-means-of continuum bind-by-means-of antidote-by-means-of army swear from not-emit do is
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9704	Samaya supreme's tantra from
9705	Samaya called bind rely
9706	Vajra cross difficult certainty's aim
9707	Thus
9708	Definition is
9709	That itself-from
9710	Generally samaya called
9711	Own-mind break not at
9712	Deception these and free
9713	Thus
9714	Classify if mantra general's system-by
9715	Root and branch's samaya two
9716	That-also root kaya-speech-mind three
9717	Branch twenty-five are
9718	Know should
9719	Accept
9720	Not abandon
9721	Practice should
9722	Accomplish should these at five-five
9723	Here particular-by classify if
9724	View
9725	Conduct
9726	Practice
9727	Common
9728	Particular kaya-speech-mind
9729	Branch

9730 Crucial certain samaya and seven  
 9731 Self-Arisen from  
 9732 Hundred-thousand spoken samaya these  
 9733 Summarize well mind put  
 9734 That-also summarize this like  
 9735 Realize make view's samaya and  
 9736 Conduct tantra's samaya and  
 9737 Practice general's samaya and  
 9738 Common general's samaya and  
 9739 Kaya-speech-mind's samaya and  
 9740 Branch number's samaya and  
 9741 Crucial certain samaya  
 9742 That etcetera samaya these  
 9743 Summary and extensive great  
 9744 Thus  
 9745 Basis is teacher and student siblings  
 9746 That itself-from  
 9747 Inconceivable samaya these  
 9748 Aspect two-to gather spoke  
 9749 Teacher and student two  
 9750 Protection's cause called universally-known  
 9751 Protection's cause is teacher  
 9752 Protect make student  
 9753 Thus  
 9754 Siblings at four ascertain also  
 9755 That itself-from  
 9756 Vajra's siblings to meaning four-by taught  
 9757 General and close and mixed and  
 9758 Mandala vase mixed  
 9759 Thus  
 9760 That-also teaching entered all and particular secret-mantra entered all  
 general's siblings  
 9761 Dharma-family one these close's siblings  
 9762 Guru one-by gathered these mixed's siblings  
 9763 Mandala one-in lamp one vase one-by empowerment time one-at bestowed  
 these are extremely mixed's siblings  
 9764 These also object seven become-by strict know should  
 9765 Teacher at-also all-by teacher-as honored general's teacher and\*

9766 Self dharma at connect pull teacher and  
 9767 Samaya and vow give empowerment-by-means-of teacher and  
 9768 Instruction give transmission-by-means-of teacher is four is  
 9769 That itself from  
 9770 Teacher at also meaning four is  
 9771 General and pull and samaya empowerment  
 9772 Instruction transmission-by-means-of teacher is  
 9773 Thus is  
 9774 Teacher and student-by-means-of definite-term also  
 9775 That itself from  
 9776 That also definite-term this like is  
 9777 Not-know know liberate cause train  
 9778 Dzogchen meaning at connect teacher  
 9779 Student-by-means-of definite-term this like is  
 9780 Not-distract manner-by-means-of listen train  
 9781 Instruction vessel become student  
 9782 Like-that meaning-possess teacher student is  
 9783 Right ground at equal abide  
 9784 Samaya possess if like-that is  
 9785 Thus is  
 9786 Samaya protect-by-means-of benefit is  
 9787 That itself from  
 9788 Samaya vow manner-like abide  
 9789 Samaya at what abide  
 9790 Intention all end reach become  
 9791 Thus is and  
 9792 Magical-illusion from  
 9793 Samaya supreme at what abide  
 9794 Supreme supreme and supreme by-means-of  
 9795 Son and sibling intention bless  
 9796 Thus is  
 9797 Samaya decline-by-means-of fault is  
 9798 Self-arisen from  
 9799 Decline if both burn become is  
 9800 Body-by-means-of samaya decline become if  
 9801 Vajra hell great at burn  
 9802 Wailing cry place at birth  
 9803 Teacher-by-means-of decline if purify-method without

9804 Both wailing-cry great at birth  
 9805 Student-by-means-of decline if purify-method exist  
 9806 Speech-by-means-of samaya decline become if  
 9807 Appearance cease become and  
 9808 Darkness dust great place at birth  
 9809 That from emerge become although  
 9810 Mute among birth become is  
 9811 Mind-by-means-of samaya decline become if  
 9812 Mind-disturb great place at birth  
 9813 Always quarrel continuum not-cease  
 9814 Fight and suffering great and  
 9815 Or mindfulness without become is  
 9816 Or mindfulness dull become is  
 9817 Madness demon sickness by-means-of strike become is  
 9818 Finally wailing-cry place at birth  
 9819 Thus is and  
 9820 Samaya deteriorated's early-signs at  
 9821 Unhappiness aspect various arise  
 9822 Epidemic and harming diseases and  
 9823 Fever-disease various arise become  
 9824 Spirits and misleading these-by-means-of also  
 9825  
 9826 Kill-from sentient-beings hell-to go  
 9827 Eye-by form not see become  
 9828 Ear hearing and action not accomplish  
 9829 Leprosy and itch diseases arise  
 9830 Thieves king's punishment arise  
 9831 Others-to not-exist fever-disease arise  
 9832 Children and wife die show  
 9833 Lands all enemies rise and  
 9834 Done meaningless great become  
 9835 Thus  
 9836 Deteriorated if repair-method at three from  
 9837 First kaya's deteriorated repair method is  
 9838 Also that itself-from  
 9839 Scripture extensive read and  
 9840 Ganacakra extensive turn  
 9841 Three-circles correct do spoke



9842 Thus  
 9843 Speech-also that from  
 9844 That-also purify-method this like  
 9845 Lamp hundred ritual and  
 9846 Confess-repair hundred recite and  
 9847 Confession aspect various do  
 9848 That-by purified quality see  
 9849 Thus  
 9850 Confess-repair is Naraka continuous-confession  
 9851 Mind-also that itself-from  
 9852 That-also purify-method this like  
 9853 Teacher please substance-by-means-of offer  
 9854 Wealth-accumulation whatever-exist noble offer  
 9855 Thus confession done if  
 9856 Thought all accomplish become  
 9857 Desire all fulfill become  
 9858 Action all complete become  
 9859 Thus  
 9860 Protection-method is  
 9861 Fault quality see-from mindfulness and awareness pure-by continuum bind is  
 9862 That itself-from  
 9863 Samaya at as-it-is abide  
 9864 Aeon one even not abandon if  
 9865 Samaya great's protection-method  
 9866 Thus  
 9867 That-also teacher-by continuum and samaya's sequence know-by ten protect  
 9868 Student-by not-know teacher's command-as protect  
 9869 Know ten are  
 9870 Word-meaning's place know and  
 9871 Question's answer expound know and\*  
 9872 Empowerment and instruction-by-means-of occasion know and  
 9873 View extensive know and  
 9874 Meditate state great know and  
 9875 Reality profound know and  
 9876 Samsara with not-mix know and  
 9877 Transcend ground at abide know and  
 9878 Self and general dharma and dharma-possessor characteristic know is  
 9879 Also that itself from

9880 That also protect-method this like is  
 9881 Know one-by-means-of distinction by-means-of  
 9882 Distinction ten-by-means-of protect-method superior  
 9883 One at that from less is  
 9884 Samaya king that like engage  
 9885 Thus is  
 9886 Two body-speech-mind-by-means-of samaya specific explain is  
 9887 Tal-gyur from  
 9888 Empowerment at depend-by-means-of samaya explain  
 9889 Specific express-by-means-of not-capable although  
 9890 Briefly body and speech and mind  
 9891 Yoga body speech mind at apply  
 9892 Focus teacher vajra sibling  
 9893 Protect place-by-means-of distinguish  
 9894 Vow body and empowerment-in gather  
 9895 Vajra secret place hold should is  
 9896 Thus speak-by-means-of meaning demonstrate at body-by-means-of samaya  
 and  
 9897 Speech-by-means-of samaya and  
 9898 Mind-by-means-of samaya three from

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9899 First body at outer and  
 9900 Inner and  
 9901 Secret three each at-also outer-by-means-of outer like three three-as divide  
 nine demonstrate-by-means-of first three is  
 9902 Samaya jewel various-pile-by-means-of tantra from  
 9903 Body-by-means-of outer-by-means-of samaya at  
 9904 Aspect three-as examine divide and  
 9905 Not-give take outer-by-means-of is  
 9906 Body-by-means-of samaya decline become is  
 9907 That sign limb sickness  
 9908 Intolerable various body at arise  
 9909 Sexual-misconduct inner is  
 9910 Sign sense-power-by-means-of sickness is  
 9911 Life kill is secret is

9912 That sign organ sickness  
 9913 Yogin-by-means-of experience is  
 9914 Thus is  
 9915 That repair ritual is samaya supreme-by-means-of tantra from  
 9916 Sign with connect-by-means-of yogin-by-means-of  
 9917 Outer outer clay-image and  
 9918 Image work seven-by-means-of  
 9919 That negative-action from liberate is  
 9920 Thus is  
 9921 That also mantra outer-by-means-of deity-by-means-of painted-image or  
 clay-image seven erect purify is  
 9922 Like-that inner decline if inner deity-by-means-of clay-body seven is  
 9923 Secret at vajra bell seven or eleven teacher at offer-by-means-of repair and  
 9924 That itself from  
 9925 Outer inner clay-body seven  
 9926 Well abide ritual-by-means-of effort erect  
 9927 Teacher supreme at offer should is  
 9928 Outer secret sign arise if  
 9929 Vajra and bell itself  
 9930 Nine or eleven teacher at is  
 9931 That sickness from liberate and  
 9932 Desire perfect-possession and  
 9933 Virtue and pacify activity accomplish and  
 9934 Beings compassionate become is  
 9935 Thus is  
 9936 Body-by-means-of inner at outer-inner-secret three is  
 9937 Golden house piled tantra from  
 9938 Inner outer sibling and also  
 9939 What father and mother itself and  
 9940 Self body at not-despise is  
 9941 Inner inner generally although  
 9942 Vehicle great-small dharma at  
 9943 Enter wish and entered and  
 9944 Entered image-form hold body  
 9945 Despise and high-low ornament despise if  
 9946 Buddha all hundred deceive  
 9947 Inner secret self body  
 9948 Deity mandala is cause

9949 Medicine and food at poison-mix eat  
 9950 If weapon by-means-of stab although  
 9951 Outflow path without body hundred take  
 9952 That after hot hell experience  
 9953 Thus is  
 9954 Body-by-means-of secret outer-inner-secret three also  
 9955 That itself from  
 9956 Body-by-means-of secret outer at also  
 9957 Vajra sibling or sister  
 9958 Body ornament at criticize and  
 9959 High-low hand-by-means-of strike manner  
 9960 If other by-means-of do cause if  
 9961 This also Avici continuum increase become is  
 9962 Inner extremely mix sibling  
 9963 Play jest manner even  
 9964 Strike or strike do or  
 9965 Dream in-also mother sport  
 9966 That immediately not-confess if  
 9967 This also former with negative equal is  
 9968 Secret secret teacher  
 9969 Body shadow not-step-over and  
 9970 Teacher eye-range pure at also  
 9971 Weapon hold should not is  
 9972 Legs stretch and lie not do  
 9973 Posture sit and back not show  
 9974 Shoes and seat and mount and  
 9975 Umbrella etc playful ornament abandon  
 9976 Teacher bedroom at also  
 9977 Hand weapon or stone by-means-of  
 9978 Do should not is  
 9979 That from hundred-thousand-times  
 9980 Teacher dwelling destroy and  
 9981 Body strike and threaten do  
 9982 This negative-action measure endless  
 9983 If teacher carelessness by-means-of  
 9984 Not-use abandon even measure endless  
 9985 Sibling body at contempt do if  
 9986 This ripening-result express not able is

9987 | Thus is  
 9988 | Like-that body-by-means-of samaya at outer-inner-secret three-as divide nine  
 exist is  
 9989 | Two speech-by-means-of samaya at-also three from

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9990 | first outer's outer falsehood abandoning is  
 9991 | wheel's stacked one's tantra from  
 9992 | mantra's inclination conduct by-means-of  
 9993 | migrate world common ones to also\*  
 9994 | false one's word self-desire by-means-of  
 9995 | speak to always joy having  
 9996 | mantra recite power not-arise and\*  
 9997 | other to spoke also holy not  
 9998 | self's speech self degenerate by-means-of  
 9999 | migrate world other's tongue-drip become  
 10000 | future time in gadfly's body  
 10001 | northern direction in experience become  
 10002 | that below bad-migrate suffering also\*  
 10003 | aspects various experience become  
 10004 | thus  
 10005 | speech's outer's inner's samaya as slander not-speak is  
 10006 | again that same from  
 10007 | mantra in entered one's person whoever\*  
 10008 | other two divide-enter slander speaks  
 10009 | dharma spoke circles not-gather and\*  
 10010 | what done wrong become and\*  
 10011 | not-practiced also enemy become and\*  
 10012 | body to weapon by-means-of strike and\*  
 10013 | died after clawed body  
 10014 | then bad-migrate sequence by experience\*  
 10015 | thus  
 10016 | outer's secret other's harsh-words abandoning is  
 10017 | again that same from  
 10018 | always harsh-words word speaks  
 10019 | former's karma and later's sign

10020 migrate world love-lacking friend also hate\*  
 10021 dharma's word also seek become  
 10022 died after very pride's body  
 10023 then bad-migrate three in circle  
 10024 thus  
 10025 speech's inner's three is  
 10026 dharma speak outer  
 10027 accomplish inner\*  
 10028 meditate speech is  
 10029 samaya aspects arranged one's tantra from  
 10030 mantra one discipline in dwell by-means-of  
 10031 dharma speak ones and dharma accomplish and\*  
 10032 dharma instructed one's person to  
 10033 grieve and blame bestow and\*  
 10034 scold and disparage's word speak if  
 10035 other's inclination degenerate and\*  
 10036 self's possession degenerate and\*  
 10037 self's dharmas forget confusion  
 10038 mind-thought different uneven become  
 10039 thus  
 10040 secret's three is  
 10041 outer vajra's siblings to disparage  
 10042 inner guru's mudra and near-circle  
 10043 secret guru disparage is  
 10044 mudra two joined one's tantra from  
 10045 vajra brother and sister to  
 10046 word by-means-of spoke and speech cut if  
 10047 aeon hundred into million in  
 10048 bad-migrate suffering unbearable indeed  
 10049 person this by experience and\*  
 10050 former not-done and present's sign  
 10051 sequence by experience become is  
 10052 former done one's life this in  
 10053 middle from last experience to  
 10054 again former life's earlier at  
 10055 this in done one's karma end is  
 10056 life's measure speech's karma  
 10057 circle and other's tongue-drip and\*

10058 sudden speech in speak stream stop  
 10059 guru's son and wife and\*  
 10060 what near-dwell ones also suffice\*  
 10061 command from exceed and samaya exceed if  
 10062 former karma from two-times become  
 10063 or guru's distinction by-means-of  
 10064 root and branch by-means-of  
 10065 speech exceed speech in spoke and\*  
 10066 exaggerate-blame desire-word speak done if  
 10067 former karma from thousand-times become  
 10068 aspect ripen unbearable  
 10069 sequence by guru's distinction by-means-of also\*  
 10070 immediately experience become  
 10071 thus  
 10072 arrangement great from also\*  
 10073 guru and near's circle  
 10074 vajra's sibling and sister to  
 10075 bad-spoke word by-means-of trace little also\*  
 10076 sign or actuality speak not-do  
 10077 if dream in also\*  
 10078 arise if mind by-means-of confess do  
 10079 actual and harsh by-means-of done and\*  
 10080 if mindfulness by-means-of not-seized  
 10081 overturned become although not-confess if  
 10082 downward looked hell in go  
 10083 thus  
 10084 thus speech's samaya in divided by nine  
 10085 third mind's samaya outer inner secret three from

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10086 first outer's outer harm-mind abandoning is  
 10087 essence's meaning aspect take one's tantra from  
 10088 whoever mantra one vajra holder  
 10089 being other or self also suffice\*  
 10090 harm do one's mind hold if  
 10091 this leprosy having's body

10092 cold touch having one's  
 10093 body thousand-times five taken after  
 10094 cold hell in certain become  
 10095 supremely mantra in entered to  
 10096 harm do one's mind done if  
 10097 above's suffering experience become  
 10098 thus  
 10099 outer's inner guru and brother-sister to harm-mind abandoning is  
 10100 sky-iron fire blazing one's tantra from  
 10101 if being common to  
 10102 object become harm's mind arise if  
 10103 migrate world common body having  
 10104 hundred three of life cut by-means-of  
 10105 this one's sin's share equal  
 10106 if teaching's sign hold one's  
 10107 form ones to wrong become  
 10108 mantra in entered by-means-of hundred-times become  
 10109 vajra's sibling seven-times  
 10110 lineage's guru hundred-times  
 10111 root's guru that one's hundred  
 10112 mantra's door entered empowerment obtained by-means-of  
 10113 supremely aspect-ripen thus  
 10114 thus  
 10115 outer's secret self-other's established-view to wrong-view arise abandoning is  
 10116 arrangement great from  
 10117 self or other's hidden one's  
 10118 dharma to disparage wrong one's path  
 10119 root's samaya from exceed after  
 10120 earth- dwell fire's suffering to  
 10121 long time for dwell one's  
 10122 self's established-view wrong-view arise  
 10123 hell itself from liberate chance not  
 10124 thus  
 10125 mind's inner's outer conduct and\*  
 10126 inner meditate and\*  
 10127 secret view wrong abandoning is  
 10128 crystal's house stacked one's tantra from  
 10129 view and meditate and conduct wrong



10130 this path wrong great is  
 10131 being all's suffering whatever\*  
 10132 this one's mind in ripen certain  
 10133 thus  
 10134 secret's three's outer view meditate conduct  
 10135 inner yi-dam's deity  
 10136 secret guru and brother-sister day-night in mind in done is  
 10137 lotus klong one's tantra from  
 10138 who mind's karma wander and  
 10139 mind in do one's dharmas to  
 10140 mind in not-done degenerate and\*  
 10141 past and ceased one's karma's end  
 10142 uninterrupted suffering experience one's  
 10143 thus and\*  
 10144 co-arise near take one's tantra from  
 10145 actual-accomplish supreme desire by-means-of  
 10146 yi-dam abandon not-do and\*  
 10147 guru abandon if actual-accomplish destroy  
 10148  
 10149 other where accomplish also not-find  
 10150 therefore dharma for promise taken and\*  
 10151 guru's before samaya pledged one's  
 10152 mind in thought one's virtue's karma  
 10153 that self abandon if actual-accomplish degenerate  
 10154 thus and\*  
 10155 samaya aspects arranged supreme's trunk one's tantra from  
 10156 promise cross not-do and\*  
 10157 guru's promise not-break  
 10158 guru's deed not-wrong and\*  
 10159 self's body speech mind all  
 10160 dharma from other not-do  
 10161 being all's benefit do and\*  
 10162 always guru to respect and\*  
 10163 samaya supreme from cross not-do  
 10164 vajra to bell hold and\*  
 10165 mantra to suitable substances hold\*  
 10166 general also root's samaya from  
 10167 secret suitable and entrust and\*

10168 secret promise pledge and\*  
 10169 spoke and mind by-means-of wrong conduct if  
 10170 this also uninterrupted continuum increase become  
 10171 empowerment from arise one's distinction dharma  
 10172 other to not-reveal mind in join  
 10173 guru's mind to harm one's  
 10174 body or speech or mind by  
 10175 deed wrong not-do  
 10176 thus vajra's sibling to  
 10177 harm and injure not-do  
 10178 thus  
 10179 thus body speech mind's distinction by twenty-seven's samaya guard is this  
 one's distinction dharma  
 10180 other also consequence from  
 10181 other also samaya discipline explain  
 10182 guru buddha worship's basis  
 10183 dharma and sangha yi-dam deity  
 10184 vajra sky-goer ones to  
 10185 gathering and worship stream not-cut  
 10186 guru characteristic having see if  
 10187 praise and worship complete do  
 10188 woman not-disparage anger not-do  
 10189 aggregate not-disparage yi-dam rely  
 10190 mandala and mantra and deity  
 10191 mudra rely actual indeed  
 10192 faithful gathering self not-break  
 10193 virtue-having mind not-disturb  
 10194 discipline-having samaya dwell do  
 10195 other also training's sequence is  
 10196 body's conduct complete do  
 10197 speech very cut do  
 10198 mind dwell and examine and analyze  
 10199 sequence enter karma's sequence do  
 10200 always hand and pill's karma  
 10201 channels all drop's net in place  
 10202 garland necklace half also\*  
 10203 beautiful and wheel conduct  
 10204 actual-accomplish supreme's chief take\*

10205 place six ornament by-means-of wheel by-means-of do  
 10206 thus ones to-also cross-degenerate not by-means-of earnest do  
 10207 this from exceed if fault measureless  
 10208 wheel jewel aspects stacked one's tantra from  
 10209 body's samaya from exceed if  
 10210 buddha body called word separate  
 10211 thus realm three being all  
 10212 life time one cut by-means-of  
 10213 defeat by-means-of sin end limitless  
 10214 thus speech's cease if  
 10215 buddha speech's word not-dwell  
 10216 realm three being all's  
 10217 tongue's faculty time one at  
 10218 cut one's sin by-means-of this end limitless  
 10219 if mind degenerate become also\*  
 10220 realm three fill one's meditation one's  
 10221 virtue in dwell one's virtuous-monk ones  
 10222 time one mind disturb mind expel\*  
 10223 this by-means-of sin more increase become  
 10224 thus  
 10225 distinction by guru to rely one's degenerate-fall heavy is  
 10226 glorious sky not-exhausted one's tantra from  
 10227 if bad mind not-have  
 10228 mindfulness degenerate by-means-of dream or  
 10229 carelessness become one's non-virtue ones  
 10230 guru to aimed confess do  
 10231 body's fault body by-means-of  
 10232 thus speech and mind also  
 10233 immediately not-confess if  
 10234 this by-means-of also uninterrupted suffering experience\*  
 10235 thus  
 10236 that-also guru is buddha all also nature in  
 10237 self to supreme dharma this time by-means-of samsara from liberate show  
 by-means-of object fierce therefore  
 10238 as spoke as accomplish and\*  
 10239 not-faith and\*  
 10240 wrong mind and\*  
 10241 harm and\*

10242 speak etc. abandon must  
 10243 master great joy vajra's mouth before from  
 10244 guru supreme by-means-of command given  
 10245 if fault's flaw know also\*  
 10246 as spoke that thus do  
 10247 thus guru's deed to  
 10248 body's suffering supreme become also\*  
 10249 self's ability by-means-of effort do  
 10250 guru's mind moment even\*  
 10251 disturb do not  
 10252 guru's food and wealth to  
 10253 self's life by-means-of cherish as  
 10254 yogi by-means-of always do  
 10255 if guru's realm in  
 10256 dharma teach empowerment consecrate and\*  
 10257 meditation meditate do one's all  
 10258 later not-give not-do  
 10259 brief body and speech mind by-means-of  
 10260 deed's aspect whatever do also\*  
 10261 guru to not-asked not-given  
 10262 little even not-do  
 10263 other also virtue's karma whatever\*  
 10264 guru to asked begin do  
 10265 yogi conduct all in  
 10266 guru supreme separate not-do  
 10267 time three food time whenever-eat also\*  
 10268 three-parts cut one's first-portion by-means-of  
 10269 guru supreme to offer do  
 10270 wealth and rare jewel by-means-of  
 10271 guru vajra's holder to  
 10272 desire not-have although portion to offer  
 10273 what and what of first-portion by-means-of  
 10274 guru supreme to dedicate offer  
 10275 brief self's mind all  
 10276 aspect pure pretense not-have  
 10277 guru's portion to aim do  
 10278 good one's quality all accomplish  
 10279 thus

10280 purpose is consequence from  
 10281 guru rely by-means-of circle stream stop  
 10282 empowerment rely by-means-of body speech ripen  
 10283 samaya rely by-means-of actual-accomplish arise\*  
 10284 view rely by-means-of realm three cease  
 10285 meditate rely by-means-of delusion stop  
 10286 conduct rely by-means-of body purified become  
 10287 rely this from whatever arise  
 10288 this self samaya discipline's  
 10289 thus  
 10290 that also samaya's sequence from exceed if restore's ritual to effort and\*  
 10291 respective's cross-degenerate's distinction know by-means-of confess do  
 10292 nature's cross-degenerate is explained ones in  
 10293 time's cross-degenerate is samaya degenerate one to-also\*  
 10294 time long to gone and heavy to gone by-means-of  
 10295 degenerate's contradict  
 10296 degenerate  
 10297 crossed  
 10298 loose and four know do  
 10299 that in samaya from contradict is direction agree's fault by-means-of tainted  
 is although this occasion in degenerate's contradict to apply if  
 10300 samaya degenerate's fault day by-means-of gap not samaya from contradict  
 called  
 10301 month by-means-of gap not is degenerate  
 10302 year by-means-of gap not is crossed  
 10303 year two and three gone is loose  
 10304 that to respective's restore method also know by-means-of restore do  
 10305 vajra sun samaya arranged one's tantra from  
 10306 general samaya distinction from  
 10307 time from distinction certain divided  
 10308 samaya from contradict called fault whatever\*  
 10309 day by-means-of gap not in  
 10310 aimed object to confess done if  
 10311 that by-means-of corner even enter one's  
 10312 degenerate called month by-means-of not-respected  
 10313 regret intense confess by-means-of  
 10314 samaya from crossed if year by-means-of  
 10315 middle gap not confess by-means-of

10316 year two and three from  
 10317 samaya loose called  
 10318 supremely pure if restore able  
 10319 year three from exceed after  
 10320 that restore able not is  
 10321 if take both's burn  
 10322 certain earth-dwell suffering to  
 10323 continually conduct only  
 10324 contradict if gathering's wheel by-means-of confess  
 10325 degenerate if self's possession by-means-of restore\*  
 10326 crossed child and wife and\*  
 10327 near-circle body and speech and\*  
 10328 mind and possession accompany by-means-of restore\*  
 10329 loose self's life by-means-of restore\*  
 10330 that from again become if  
 10331 degenerate great called  
 10332 restore able not  
 10333 thus  
 10334 third supreme's samaya explain is  
 10335 letter not-have from  
 10336 that time guard one's boundary crossed one's  
 10337 not-have and one alone vast one's  
 10338 that one's companion that become  
 10339 thus spoke one's meaning little explain if  
 10340 self's realization's top from certainty straight direct spoke  
 10341 thus nature great-completion's samaya awareness self-arise wisdom  
 primordial guard boundary from crossed one's nature from not-move do  
 10342 that also nature primordial-pure to regarding cut-through's samaya as  
 samsara's dharma as appearance all appearance existence container-contents  
 outer inner all primordial not-have mirage's water etc. illusion's  
 eight-examples by-means-of know by-means-of appearance to true-clinging  
 release one's purpose is  
 10343 outer inner object not-have know one's state in mind seize's rope by-means-of  
 not-bound awareness vast gapless great guard and\*  
 10344 clinging seize whatever not-do door five wide-open object not-have's  
 awareness basis not-have direct on put after vast vast release is vast called  
 10345 appearance label dharma-nature release one's purpose is  
 10346 nature spontaneous-presence to regarding leap-over's samaya as

10347 self-arise's wisdom to quality spontaneous by-means-of accomplish  
 by-means-of gathering not-depend self face know by-means-of accomplish  
 certainty after  
 10348 light five self-clear spontaneous-presence's nature appearance four's  
 experience and not-separate do by-means-of  
 10349 buddha self-nature as accomplish  
 10350 other from doubt not-need one's purpose is  
 10351 condition appear and pleasure-pain arise feel and thought  
 10352 appear and awareness whatever arise  
 10353 whatever appear\*  
 10354 whatever aware also self-arise's wisdom one-only certainty by-means-of  
 10355 all self-release spontaneous-equal great's meaning from not-exceed and\*  
 10356 nature dharma-body primordial-pure and spontaneous-presence cut-through  
 and leap-over two not-have  
 10357 dharma-nature cease ground on sha ra ol la la  
 10358 ye re re sangs sangs sangs certain existence seize one's purpose is  
 10359 that all also self-clear wide self-cease  
 10360 Self-enlightened self-liberated  
 10361 Trace without childlike  
 10362 Expression  
 10363 Fixation without primordially-enlightened Samantabhadra's intention-to  
 reached-by  
 10364 Phenomena exhausted primordially-exhausted great  
 10365 Anyone samsara not experience  
 10366 Samsara primordially-exhausted  
 10367 Anyone pass not experience  
 10368 Nirvana primordially-liberated  
 10369 Awareness-by sufficient  
 10370 Non-awareness-by sufficient  
 10371 Existence-by sufficient  
 10372 Non-existence-by sufficient  
 10373 Samsara-by sufficient  
 10374 Passing-by sufficient  
 10375 Good-by sufficient  
 10376 Bad-by sufficient  
 10377 Realization-by sufficient  
 10378 Non-realization-by sufficient  
 10379 Phenomena existence not experience

10380	Anyone-by-means-of done not
10381	Done-to need not
10382	Non-existence-to mind fix not apply self-arisen
10383	Expression
10384	Trace dissolved
10385	Self-settled
10386	Wide-open
10387	Undecided decided
10388	Not-dissolved dissolved
10389	Not-vanished vanished
10390	Not-cleared cleared
10391	Not-taxed taxed-to arisen is
10392	Great-Perfection primordially-liberated spontaneously-accomplished yoga called
10393	This like samaya at abide is various self-liberated's yogin is
10394	Without-doing completed
10395	Without-going arrived
10396	Without-seeking found
10397	Without-accomplishing accomplished
10398	Without-abandoning purified
10399	Expression
10400	Guru holy's intention and equal
10401	Connection
10402	Karma completed
10403	Action without spontaneously-accomplished intention-to reached
10404	Klong-chen Rab-'byams good now become
10405	Ah la la
10406	Crucial is but not understand
10407	Realization-by sufficient but effort need
10408	Place-by sufficient but who from free
10409	Heard but word-taste
10410	Understand but concept
10411	Realize but extent
10412	Meditate but mind-made
10413	Analyze but duality-grasp
10414	Accomplish but samsara
10415	Still now dharmata's vast-expanse self where exist
10416	Samsara from prior-mixing one-by not-transcended student-to



10417 Natural Great-Perfection's karmic-connection one also come will  
 10418 Phenomena exhausted self's appearance-to looked-by  
 10419 Mind exhausted alone joy lost  
 10420 Action without dharmata's nature taken-by  
 10421 Hope-fear duality-grasp's defilement from liberated  
 10422 Meditate-by sufficient  
 10423 Place-by sufficient  
 10424 Do-by sufficient  
 10425 Abandon-by sufficient  
 10426 This is fix-limit dharma non-existent self-to  
 10427 self-fall spontaneous-presence's meaning water-wave like although\*  
 10428 one by-means-of also my meaning not-understand ya cha  
 10429 all primordially- seized in dwell and again do  
 10430 primordially-release in dwell and again release  
 10431 primordially-place in dwell and again place  
 10432 primordially-meditated in dwell and again meditate  
 10433 primordially-view in dwell and again view  
 10434 primordially-traverse in dwell and again traverse  
 10435 do in not-dwell  
 10436 do not-need  
 10437 done by-means-of seized not-have  
 10438 deed from exceed  
 10439 do not-do's calculation not-have  
 10440 meditate not-need  
 10441 meditate not-have  
 10442 meditate from exceed  
 10443 meditated and exhausted\*  
 10444 look not-need  
 10445 look not-have  
 10446 look object from exceed  
 10447 what to look  
 10448 seek not-need  
 10449 seek not-have  
 10450 seek from exceed  
 10451 find not-have  
 10452 thus wide spontaneous-arising in dwell  
 10453 explain also not-understand one's person to realization's karma-connection  
 not-have laugh

10454 | primordially-place dharma ceased one's student all meaning not-find pra yas  
 10455 | what to look also space wide klong-chen's meaning appear by-means-of  
 experience delightful  
 10456 | cease one's ground always conduct by-means-of samsara-nirvana boundary  
 not-have release one's yogi is  
 10457 | meaning this like meaning word in spoke  
 10458 | future's fortunate ones  
 10459 | me and actual meet one's statue arose by-means-of realization self-arise  
 appear one's faith-basis make  
 10460 | thus realization view's samaya great four always dwell shown is  
 10461 | awareness self-arise from  
 10462 | samaya guard not-have primordial guard separate  
 10463 | not-have vast spontaneous-presence one-only  
 10464 | secret-mantra all's meaning great is  
 10465 | thus spoke  
 10466 | this is place important great  
 10467 | vehicle's supreme jewel one's treasury from  
 10468 | samaya aspects arranged is sequence house seven is  
 10469 | thus empowerment and samaya's king great shown after  
 10470 | now essence meaning's nature certainty place from

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10471 | first basis nature by-means-of aspect pure's dimension ultimate truth  
 secret-mantra vajra's place difficult spontaneous by-means-of accomplish  
 one's mandala's nature shown is two

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10472 | basis seven's nature general shown and\*  
 10473 | supreme's basis particular explain one's  
 10474 | first in three  
 10475 | basis seven's nature briefly shown  
 10476 | extreme-hold's basis seven fault having shown  
 10477 | primordial-pure spontaneous-presence not-different's basis self-text in place  
 one's

10478 first is generally great-completion's system by-means-of basis's view seven  
 shown is  
 10479 established-view speak one's self-text respective hold is  
 10480 that also basis primordial-pure view  
 10481 basis spontaneous-presence view  
 10482 basis not-certain view  
 10483 basis certain meaning actual-basis view  
 10484 basis whatever transform able view  
 10485 basis whatever promise able placed view  
 10486 basis various view and seven  
 10487 that also primordial-pure's direction one to attached after respective promised  
 10488 self-arise's wisdom this to  
 10489 whatever exist not-exist's promise not-have and\*  
 10490 elaboration-free drop great's aspect from basis primordial-pure view  
 10491 awareness's nature to quality self-nature primordial dwell sun and ray's  
 manner having and stain not-have view spontaneous-presence  
 10492 awareness's nature to this is one not-established direction all elaboration-free  
 great view not-certain  
 10493 awareness's nature change not view certain having  
 10494 awareness's nature to whatever arise view by-means-of whatever transform  
 able view  
 10495 awareness's nature to samsara-nirvana's dharma all arise view whatever  
 promise able view  
 10496 awareness's nature to appear manner thought not-cease appear view  
 by-means-of various view khra bo called  
 10497 this also awareness one to respective's tenet direction one see after placed is  
 10498 consequence from  
 10499 fall by-means-of establish one's ground-reality  
 10500 dwell seven's manner also\*  
 10501 various aspect from spontaneous-presence to  
 10502 move measure aspect from certain not-have  
 10503 not-move from certain having  
 10504 appear's measure whatever transform  
 10505 all arise therefore promise accompany  
 10506 delusion purify therefore primordial-pure to  
 10507 appear manner all khra bor call  
 10508 thus and\*  
 10509 klong six from

10510 first fall by-means-of establish one's basis  
 10511 exist one from not-have from  
 10512 delude as appear's direction from  
 10513 realize ones by-means-of certainty placed if  
 10514 sequence seven's manner appear\*  
 10515 sequence seven's appear also\*  
 10516 nature one's appear manner from  
 10517 one not-know by-means-of thus appear\*  
 10518 however that meaning this like is  
 10519 spontaneous-presence itself in dwell to  
 10520 various gather by-means-of essence appear\*  
 10521 certain not-have in dwell to  
 10522 move do mind having aspect appear\*  
 10523 certain self face in dwell to  
 10524 remember do move not aspect appear\*  
 10525 transform able in dwell to  
 10526 effort mind's aspect appear\*  
 10527 what of nature in dwell to  
 10528 whatever appear self's nature aspect appear\*  
 10529 khra bo in dwell to  
 10530 various respective's manner aspect appear\*  
 10531 primordial from pure in dwell to  
 10532 stain primordial not-have aspect appear\*  
 10533 this all mind's sequence from  
 10534 self face primordial from pure  
 10535 thus  
 10536 second extreme-hold's basis seven fault having shown is  
 10537 blind before elephant say like  
 10538 awareness's direction one realize's part to cling promise deep placed one  
 accompany after view by-means-of  
 10539 that refute to meaning seven from  
 10540 first spontaneous-presence view refute to  
 10541 view speak and\*  
 10542 that refute two from  
 10543 first is spontaneous by-means-of accomplish one's ground-reality  
 10544 india also not-cut  
 10545 direction whatever to not-fall view

10546	second is first from spontaneous by-means-of accomplish if samsara always circle by-means-of liberate not-reasonable spontaneous-presence is one's purpose
10547	nirvana also self face know etc. condition not-depend fall

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10548	first from nirvana spontaneous by-means-of accomplish one's purpose
10549	that two's basis spontaneous-presence is thus also not-reasonable
10550	spontaneous-presence is if not-change by-means-of samsara-nirvana arise not-reasonable
10551	or who also effort not-have liberate become
10552	Cause-effect primordially spontaneously-accomplished being cause
10553	like-that-if cause-effect time simultaneous follows
10554	accept-if cause samsara be time
10555	effect nirvana-from not being cause clear
10556	those two one-if samsara nirvana-as follows
10557	nirvana samsara-as follows two one being cause
10558	accept-if separate not possible and
10559	pure impure exist cause clear
10560	those and other also faults many not dwell
10561	Klong-drug-pa from
10562	spontaneous-accomplishment variety base that also*
10563	correct base truly not
10564	if be then like-this become
10565	these sentient beings effort by-means-of
10566	liberation itself-as not become
10567	non-recognition itself-by-means-of obscured cause
10568	awareness exist cause liberation said-if
10569	effect also liberation itself not become or
10570	for-example charcoal black upon
10571	cleaning pure by-means-of white of
10572	color change able not like
10573	cause and effect separate cause
10574	again spontaneous-accomplishment not
10575	like-that cause and effect one-if
10576	effort those-for need not become

10577 therefore spontaneous-accomplishment called base  
 10578 meaning understand able not  
 10579 Samantabhadra me-to said  
 10580 teacher said bodhisattva great  
 10581 as you understand like  
 10582 this knowable dharma only-from  
 10583 correct essence not  
 10584 thus  
 10585 second also accept establish  
 10586 nature not established cause not determined and  
 10587 condition by-means-of changed cause not determined  
 10588 Semde from  
 10589 not-determined name-of variety from  
 10590 meaning also label only-by-means-of empty\*  
 10591 nature one-as not determined cause  
 10592 whatever label that-like appear\*  
 10593 thus  
 10594 second that refutation  
 10595 one be-if one not be direct-contradiction substance separate cause reason  
 harms  
 10596 base not-determined that samsara cause-base be-if that itself-as determined  
 cause own-word by-means-of clear  
 10597 nirvana-of base be-if also clear  
 10598 also base that pure be-if impure not cause alternation not-determined accept  
 cause contradict and  
 10599 Also impurity pure-from also impure revert follows  
 10600 base-to not-determined ground no cause  
 10601 also samsara-nirvana mutually mix follows  
 10602 base not-determined cause anywhere change being cause  
 10603 accept-if sentient beings effort without liberate and  
 10604 Buddha impure revert cause suffering-to engage follows  
 10605 also base that mind-possessor-as follows not-determined thus one-only  
 assert-as determined cause  
 10606 those etcetera-of faults many exist  
 10607 Klong-drug-pa from  
 10608 not-determined of base said  
 10609 this also base truly not-able  
 10610 I intelligence level this-like understand

10611 effect alternation possess-or  
 10612 or revert with become  
 10613 not-determined determined become and\*  
 10614 not-determined determined become  
 10615 own not-determined own exist cause  
 10616 determined be-if action end like  
 10617 this all knowable not  
 10618 teacher said that-like  
 10619 thus  
 10620 third also accept express  
 10621 essence-to change not cause sky like  
 10622 appearance change not-able fire and water like determined accept  
 10623 second that refutation  
 10624 essence-to not appearance change not-able cause  
 10625 base that-from samsara arise not valid and\*  
 10626 who also liberate not possible\*  
 10627 nirvana primordially exist-if eternalist permanent and difference not cause  
 condition-from liberate accept cause contradict  
 10628 samsara-of essence nirvana being cause not change thus accept-if\*  
 10629 essence nirvana be-if just liberate not necessary  
 10630 fire hot just change not necessary like  
 10631 mind-appearance-to necessary thus say-if  
 10632 appearance change not-able cause contradict  
 10633 samsara-of appearance being  
 10634 base-of appearance not thus say-if  
 10635 base that dual possess follow  
 10636 base-from separate samsara-of appearance exist cause  
 10637 also base that realize-if determined accept cause base-as not possible  
 10638 realization-of before realization-base exist and  
 10639 then cognition-of mind arise cause realization-to base not depend  
 10640 base-to realization-of mind depend even\*  
 10641 realization-of before exist must cause pervade  
 10642 not realize also base be-if base being what know  
 10643 mind know-if not realize also base being fall  
 10644 those etcetera-of faults perceive also\*  
 10645 Klong-drug from  
 10646 determined base called show-to  
 10647 this also correct essence not

10648 for-example eye yellow-possess those-to  
 10649 conch-from yellow appear like  
 10650 self-to revert-of distinction by-means-of  
 10651 self other two not determined limit free  
 10652 therefore that also correct not  
 10653 or cause determined effect determined cause  
 10654 self permanent and difference not become  
 10655 this also knowable not  
 10656 said that also previous and same  
 10657 thus  
 10658 fourth also accept express  
 10659 essence direction and kind-to not divide and  
 10660 appearance whatever change able  
 10661 second that refutation  
 10662 base change able-if pure Buddha impure confusion become  
 10663 who-by-means-of also effort without sentient beings Buddha-as change cause  
 liberate follow  
 10664 also effect cause revert follow  
 10665 change-of base being cause  
 10666 earth etcetera matter also awareness become and  
 10667 awareness also matter become follow  
 10668 also essence kind-to not divided that change or  
 10669 other change  
 10670 essence change-if essence base-as not possible  
 10671 base-from other-of dharma-as change cause  
 10672 other change-if essence anywhere change commit damage  
 10673 also permanent change or  
 10674 impermanent change  
 10675 permanent change not possible sky like  
 10676 impermanent change not necessary change already cause  
 10677 also three-times-of reason by-means-of past future change possible not being  
 non-existent be and  
 10678 present early arise ceased  
 10679 later part not born cause non-existent cause  
 10680 change possible not perceive cause base whatever change able that not valid  
 10681 that itself from  
 10682 change able called before said cause  
 10683 own state change able-if



10684 this also determined not same  
 10685 effect itself cause revert cause  
 10686 effort those-for need not cause  
 10687 again and again revert cause  
 10688 matter those awareness by-means-of who  
 10689 become able not like  
 10690 this also knowable not  
 10691 said that also that-like  
 10692 thus  
 10693 fifth also accept express  
 10694 awareness-of essence-to direction not everywhere arise cause whatever  
 accept  
 10695 second that refutation  
 10696 whatever accept that  
 10697 base that-from dwell accept or  
 10698 not dwell accept

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10699 first like-if permanent existent impermanent existent two together establish  
 follow  
 10700 impermanent appear only-as dwell cause  
 10701 impermanent establish also permanent existent not establish say-if  
 10702 whatever accept able damage  
 10703 like-that samsara effort without liberate and\*  
 10704 liberation those revert follow  
 10705 whatever accept cause  
 10706 second like-if rabbit-horn and barren-woman-of son samsara-nirvana make  
 also accept etcetera limit not fault perceive  
 10707 that from  
 10708 accept those possess  
 10709 teacher itself-by-means-of before said\*  
 10710 this all direction-of projection only  
 10711 all being establish cause  
 10712 limit not fault become cause  
 10713 this also knowable not  
 10714 teacher said before and same

10715	thus
10716	sixth also accept express
10717	essence everywhere arise cause appearance variegated variety arise accept
10718	second that refutation
10719	variety that outer-appearance-to accept or
10720	inner-consciousness-to accept or
10721	those two gather-to accept

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10722	first like-if
10723	appearance variety like base one-only that also variety-as outer arise-of fault exist and

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10724	Second according-to consciousness momentary-like basis momentary consequence and
10725	Consciousness thinking realization many-like basis also-that-to consequence and
10726	Consciousness affliction condition powerful-like basis also-that-to consequence
10727	Third according-to basis external-internal-to consequence and
10728	Basis grasped-grasper-to consequence and
10729	Basis six-collections abandon object one-sided-to consequence
10730	Again basis expanse as-one not-tenable
10731	Many assembled is's because
10732	These etcetera faults
10733	Six-Expanses from
10734	Teacher above scattered spoke
10735	This also side not-tenable-by
10736	Whose essence that appearance
10737	Result different meaning that similar
10738	Many sound-by deterioration's because
10739	This also object-of-knowledge is-not
10740	Spoke that also that-like
10741	Thus

10742 Seventh-at-also claim expressed is  
 10743 Awareness self-arisen's primordial-wisdom existence-non-existence's extreme  
 from free-by primordial-wisdom merely established not  
 10744 Elaboration-free great-bindu's aspect-from anywhere not-established intend  
 10745 Second that refutation is  
 10746 Thus anything not-established primordial-wisdom merely-not existence-from  
 pure-by anywhere place-to-put natural-state anything not-exist if  
 samsara-nirvana arise expanse-to contradiction  
 10747 Primordial-wisdom not-exist if Buddha and sentient-beings's liberation  
 not-exist-by basis realize-from liberate also not-logical  
 10748 Subtle five-lights not-exist if basis-appearance arise cause not-exist-by that  
 state-from basis-appearance not-logical's because  
 10749 Not-realized delusion's mind not-logical  
 10750 Six-Expanses from  
 10751 Essence at primordially-pure-by  
 10752 Sentient-beings samsara this not-logical  
 10753 Non-awareness stain primordially-exhausted's because  
 10754 Thus earlier six-bases similar  
 10755 Third primordially-pure spontaneous-accomplishment non-dual's basis  
 own-system posit at actual-meaning and  
 10756 That-at dispute abandon two from

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01 08 05 01

10757 First is essence primordially-pure at spontaneous-accomplishment depth clear  
 exist-by non-dual portion's essence primordially-pure's awareness thing  
 characteristic not-established  
 10758 nature spontaneous-accomplishment-of clarity subtle inner-clarity-as dwell  
 10759 appearance-of essence empty-to empty-of nature dwell clear essence  
 awareness being form and primordial-wisdom primordially gather-separate  
 not sun-of essence like dwell  
 10760 essence primordially pure and nature spontaneous-by-means-of accomplish  
 difference not accept  
 10761 Rangshar from  
 10762 base-to aspect two-as said  
 10763 primordially-pure great-of base and  
 10764 spontaneous-accomplishment variety base-as accept  
 10765 called and\*

10766	Klong-drug-pa from
10767	essence itself-to primordially-pure cause
10768	nature-as spontaneous-accomplishment
10769	called and*
10770	Mu-tig-phreng-ba from
10771	essence primordially-pure expression base free
10772	nature spontaneous-accomplishment whatever appear complete
10773	thus
10774	second that-to dispute abandon number and own-face two from

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01 08 06 01

10775	first-to dispute-answer two from
10776	dispute
10777	base eight-as follows called answer primordially-pure and spontaneous-accomplishment difference not accept that base seven gather cause that-from reversal not accept cause
10778	base eight-as follows-of fault not
10779	also own-face primordially pure thus said and not contradict
10780	essence primordially-pure-as accept cause relation is
10781	second own-face primordially-pure and spontaneous-accomplishment difference not dispute and answer two from

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01 08 07 01

10782	first dispute establish
10783	primordially-pure and spontaneous-accomplishment each fault exist cause own essence primordially-pure be-if samsara exist not experienced cause sentient beings confusion arise not reasonable follow and*
10784	nature spontaneous-accomplishment being cause who effort without primordially liberate follow and*
10785	primordially-pure and spontaneous-accomplishment base one-to substance contradiction follow
10786	answer essence primordially pure cause sentient beings samsara not exist even*
10787	spontaneous-accomplishment-of power path play only-from that-like appear not contradict

10788 sleep-to go time and sleep time-of consciousness-of own-face-to dream not  
 exist even\*  
 10789 appearance-to horse ox-as appear not contradict like  
 10790 also sentient beings-as appear also illusion-of play only-from meaning-of  
 essence-to not established cause primordially liberate finished and  
 10791 conventional appearance power-to eye mantra-of power by-means-of horse  
 ox-as appear liberation-to  
 10792 effort without own-place place cause nature own dwell and child ball-like  
 revert  
 10793 space-to liberate appear time-from revert appear revert only-from  
 10794 liberate liberation new-arise anything not bondage not established cause  
 10795 also appearance conventional-of part-from spontaneous-accomplishment-to  
 10796 empty ultimate-of part-from primordially-pure word by-means-of express  
 only-from  
 10797 those two substance separate not cause separately not change  
 10798 essence one-to revert different separate ze being not be and  
 10799 vow-possessor being cause fully-ordained being cause two not contradict like  
 10800 those-of dispute-answer also\*  
 10801 Klong-drug-pa from  
 10802 essence itself-to primordially-pure cause  
 10803 sentient beings samsara this not reasonable  
 10804 non-recognition impurity primordially exhausted cause  
 10805 teacher said bodhisattva great  
 10806 nature spontaneous-by-means-of accomplish cause  
 10807 that also not-cease play-as appear\*  
 10808 bodhisattva itself-by-means-of also asked  
 10809 nature itself-to spontaneous-accomplishment-if  
 10810 sentient beings these self-liberate reasonable  
 10811 primordially spontaneous-by-means-of accomplish cause  
 10812 said sentient beings these  
 10813 essence primordially pure cause  
 10814 liberation those also play-as appear\*  
 10815 bodhisattva also asked  
 10816 essence itself primordially-pure cause  
 10817 spontaneous-accomplishment-to also need not become  
 10818 or spontaneous-by-means-of accomplish cause  
 10819 primordially pure not become  
 10820 teacher said exist way-to

10821 what-by-means-of express word not cause  
 10822 express sound word and free cause  
 10823 what-of essence establish not cause  
 10824 word by-means-of this-to harm free  
 10825 sentient beings self-grasp mind object-from  
 10826 variety recollection thought not cease cause  
 10827 word harm essence distinction not  
 10828 ultimate conventional term cause  
 10829 thus  
 10830 meaning second unsurpassed base particular explain-to three  
 10831 common brief show  
 10832 respective parts from elaborately explained  
 10833 meaning gathering is  
 10834 first is  
 10835 beginning base essence primordially pure like conch shell pure unmixed  
 stains like-wise thing and mark not-established nature spontaneous-presence  
 white inside subtle self-light depth-clear exist although condition not-existing  
 therefore outside not-appear because  
 10836 outside limitless youth vase body actual-state abides  
 10837 essence primordially pure by-means-of empty  
 10838 thing not-existing although subtle awareness primordial-resonance self-light  
 not-restricted self-possession  
 10839 nature spontaneous-presence by-means-of appearance all-of arise-base abide  
 although  
 10840 self-face outside clear mark marked light and body and color not-appear is  
 10841 essence primordially-pure expanse inside nature spontaneous-presence  
 primordial-resonance depth-clear subtle self-light wisdom together  
 10842 one and  
 10843 different and  
 10844 separate not-is manner by-means-of light-clear supreme  
 spontaneous-presence jewel casket  
 10845 youth vase body field  
 10846 essence nature compassion three possession supreme abide  
 10847 essence empty by-means-of thing and mark not-established  
 10848 nature clear by-means-of primordial-resonance appearance self-face  
 not-abandon  
 10849 compassion awareness by-means-of know wisdom expand arise-base  
 not-cease abide  
 10850 auspicious beautiful great tantra from

10851 realize buddha not-arisen  
 10852 not-realize sentient-being not-arisen earlier front in  
 10853 awareness self-arisen wisdom base from not-moved  
 10854 condition not-existing appearance three together abide  
 10855 that then again awareness wisdom itself by-means-of  
 10856 self abide-manner actual-state this spoke  
 10857 oh appearance great vast expanse this unmoved dharma-body great from  
 10858 not-confused buddha great as abide  
 10859 essence body not-cease abide  
 10860 essence not-change  
 10861 method secret  
 10862 unmoved  
 10863 not-move  
 10864 not-shaken  
 10865 appearance all time one at complete  
 10866 wisdom all moment at complete  
 10867 body all mature abide  
 10868 light appearance all not-obsured clear  
 10869 actual-state appearance at  
 10870 appear method not-obsured essence nature compassion three uninterrupted  
 completely complete great  
 10871 essence actual-state great that also body-as abide and  
 10872 mouth eye ear at desire is at-all not-abide  
 10873 empty-as abide bebs empty-as at-all not-abide  
 10874 light five-as appearance great at  
 10875 color divide is at-all not-abide  
 10876 uninterrupted appear relate-as at-all not-abide  
 10877 end middle not-exist-as focus and  
 10878 direction at focus is at-all not-abide  
 10879 part by-means-of not-stain-as appear and  
 10880 category divide is at-all not-abide  
 10881 ornament not-cease-as appear and  
 10882 height high at above below appearance is what-also not-exist  
 10883 nature appearance is  
 10884 vast-as appear direction fall not-exist  
 10885 clear-as appear thing not-exist  
 10886 blue-as appear part not-divide  
 10887 white-as appear order not-hold

10888 yellow-as appear quality complete  
 10889 red-as appear understanding not-cease  
 10890 green-as appear quality complete  
 10891 nose five itself-as abide color not-hold great  
 10892 round shape not-exist  
 10893 not-cease condition not-exist  
 10894 pervade not-exist self-resonance great  
 10895 self-clear outside inside together  
 10896 effort accomplishment not-exist bebs by-means-of accomplish  
 10897 compassion appearance is  
 10898 empty-as appear clear not-cease  
 10899 elaboration not-exist elaboration great  
 10900 nature not-cease various not-certain great  
 10901 clear darkness not-exist  
 10902 not-cease by-means-of not-exist great  
 10903 bebs empty all arise great  
 10904 not-mixed completely appear great  
 10905 all pervade one gather great  
 10906 pure confusion not-cease great  
 10907 complete one appearance great  
 10908 compassion understanding not-cease abide thus and  
 10909 thalgyur from  
 10910 beginning essence nature and  
 10911 compassion form three-as abide  
 10912 that also essence body-as abide by-means-of  
 10913 dharma and enjoyment emanation part  
 10914 not-divide divide not-exist manner  
 10915 bebs from accomplish itself at also  
 10916 body color etc mind object not-exist  
 10917 nature arise-do light manner  
 10918 white red yellow and green blue is  
 10919 mark marked not-is  
 10920 category not-exist knowable bebs from accomplish  
 10921 compassion arise various from  
 10922 this-like one certain not-exist by-means-of  
 10923 various appear base called  
 10924 thus



10925 that also essence primordially-pure reverse-from examine if what-also  
 not-established outside clear part light and body color etc marked  
 not-established although  
 10926 that nature spontaneous-presence expanse from primordial-resonance light  
 five body and ray and sphere appear most subtle identity  
 10927 expanse inside swirl inside clear subtle wisdom exist  
 10928 that also primordially-pure isolate side-as split if  
 10929 body and wisdom arise part what is  
 10930 base at primordially-pure what-also not-exist is  
 10931 that expanse from arise think if  
 10932 exist or not-exist  
 10933 not-exist if arise suitable-not  
 10934 thing-not-exist from thing arise suitable-not like  
 10935 exist if what-also not-exist desire conflict  
 10936 that by-means-of primordially-pure nature spontaneous-presence is and  
 10937 that expanse inside clear subtle wisdom primordial-resonance light-clear  
 appearance subtle exist  
 10938 །དེ་ཡང་ཕྱིར་གསལ་རགས་པར་ཁས་མ་སྒྲངས་པས་རྟག་པའི་མཐའ་ལས་གྲོལ།  
 10939 inside clear subtle desire break end from liberate  
 10940 thus limit-free self-arisen wisdom essence empty where-also not-established  
 10941 nature clear appear manner not-cease  
 10942 compassion understanding not-cease what-like-also arise base do is  
 10943 base thing essence actual-state is  
 10944 two respective parts from elaborate explain at two are  
 10945 entity empty-portion's reverse-from extensive-by-means-of explained and\*  
 10946 nature appearance-portion's reverse-from extensive-by-means-of explained  
 10947 first is  
 10948 primordially-pure entity and characteristic-to not-established's reverse-to  
 looking  
 10949 awareness not  
 10950 non-awareness not  
 10951 buddha not  
 10952 sentient-being not  
 10953 samsara not  
 10954 transcended not  
 10955 light not  
 10956 color not  
 10957 body not

10958	primordial-wisdom not
10959	ground not
10960	path not
10961	result not
10962	anyone also confusion not
10963	liberation not
10964	bondage not
10965	release not
10966	karma not
10967	affliction not
10968	wind not
10969	element not
10970	is not
10971	is-not not
10972	what not
10973	how not
10974	anything established and object-to not-existent
10975	negated-dharma only-by-means-of established-dharma abandon-to show is
10976	bkra-shis mdzes-ldan from
10977	primordially-pure great called
10978	authentic buddha not-arisen*
10979	impure sentient-being not-arisen's place
10980	awareness not-moved's primordial-resonance great called
10981	that-to express-to not
10982	infer-to not
10983	object-to not
10984	measure-to not
10985	calculate-to not
10986	anyone-by-means-of also definite-to not-arrive
10987	point-to not
10988	knowing's object-to make-to not
10989	that-by-means-of samsara not-see*
10990	samsara-by that-very not-see *
10991	that dharma not-practice
10992	dharma-by that-of meaning not-realize
10993	that samsara not
10994	nirvana not
10995	ground not

10996	appearance not
10997	darkness not
10998	path not
10999	traverse not
11000	not-traverse not
11001	result not
11002	abandoned not
11003	obtained not
11004	that awareness-of vast-dimension great called said and*
11005	yi-ge not-of tantra from
11006	I self-arising's primordial-wisdom-to
11007	analyze's object not
11008	before passed not
11009	after arisen not
11010	now appearing any also not
11011	karma not
11012	habitual-tendency not
11013	non-awareness not
11014	mind not
11015	mental-faculty not
11016	discriminating-wisdom not
11017	samsara not
11018	nirvana not
11019	awareness itself also exist not
11020	primordial-wisdom appearance any also not said and*
11021	Mu-tig-phreng-ba from
11022	nature dwell-of essence-to
11023	Buddha not and sentient beings not
11024	non-recognition not and confusion not
11025	mind not mental also exist
11026	enemy not friend not relative also not
11027	affliction not and self-grasp not
11028	go not and come not
11029	dharma not dharma-as appear not
11030	method not wisdom itself also not
11031	aggregate not and element also not
11032	object not grasp object not
11033	sense-power not and object also not

11034	grasp object and grasp not
11035	form not primordial-wisdom itself also not
11036	knower and knowable-of master not
11037	light not color exist not
11038	sound not smell etcetera not
11039	desire not and attachment not
11040	space not palace also not
11041	deity not offering-of object-from beyond
11042	called and*
11043	Klong-drug-pa from
11044	elaboration free dharma-nature primordially-pure
11045	own-face completely-pure essence-of base
11046	that-to word and letter free
11047	express by-means-of determine not able
11048	superimpose term all free
11049	grasp and grasp-of conceptualization not
11050	Buddha not and sentient beings not
11051	dharma not dharma-of concept not
11052	what not what not what also not
11053	that-like not-of essence-to
11054	called and*
11055	Yi-ge-med-pa from
11056	I-to birth and death not cause
11057	cease not dharma complete
11058	I-to outer and inner not cause
11059	clear dharma complete
11060	I-to empty and existent not cause
11061	appear dharma complete
11062	I-to perceive-of object not cause
11063	see dharma complete
11064	I-to body and mind not cause
11065	self-appear dharma complete
11066	I-to self and other not cause
11067	awareness-of dharma five complete
11068	I-to action-of cause not cause
11069	meditation great complete
11070	I-to gone-of object not cause
11071	self-appear object complete

11072 I-to direction and kind not cause  
 11073 secret primordial-wisdom complete  
 11074 I-to appear cease not cause  
 11075 space-of dharma three complete  
 11076 called and\*  
 11077 Rangshar from  
 11078 first-of base primordially-pure great that-to  
 11079 thought not  
 11080 non-recognition not  
 11081 mind not  
 11082 mental not  
 11083 grasp not  
 11084 that also this-like  
 11085 extent not cut-of primordial-wisdom  
 11086 spontaneous-by-means-of accomplish-of Buddha  
 11087 elaboration and free-of dharma-nature  
 11088 limit and free-of awareness  
 11089 pure great-of appearance  
 11090 direction fall not-of view dwell  
 11091 that also vast  
 11092 clear  
 11093 not change  
 11094 primordial-wisdom not cease  
 11095 bindu variety-as spread  
 11096 not established-of dharma-nature  
 11097 outer extent not spread  
 11098 inner primordial-wisdom-of light five not cease clear  
 11099 form and primordial-wisdom-of essence-as dwell thus  
 11100 this-by-means-of primordially-pure-to primordial-wisdom and light show  
 cause  
 11101 primordially-pure also not refute  
 11102 second nature appearance part-from revert extensive explain  
 11103 nature spontaneous-by-means-of accomplish-of state  
 11104 India also not cut  
 11105 direction any-to also not fall\*  
 11106 form and primordial-wisdom arise-of place  
 11107 inner clarity subtle exist and outer extent not spread  
 11108 jewel casket-of meaning

11109	spontaneous-accomplishment jewel-of cavity
11110	youth vase form-of field light clarity thick arrange-of expanse*
11111	outer and inner not everywhere inner-as become if
11112	root life-wind five and*
11113	that-to form five and*
11114	speech five and*
11115	mind five and*
11116	quality five and*
11117	activity five and*
11118	primordial-wisdom five and*
11119	light five etcetera arise-of base
11120	arise-of place
11121	rely-of object
11122	not exist-from beyond-of exist
11123	outer not and inner-to clear
11124	part subtle-to examine difficult
11125	base appearance arise-of form
11126	path appearance arise-of base
11127	effect-of appearance arise-of space
11128	form-body and awareness arise-of expanse great-as dwell
11129	Rangshar from
11130	space that also extent not cut
11131	direction-to not fall
11132	diminish not
11133	increase not
11134	empty not
11135	full not
11136	clear part and possess
11137	form many arise-of place vast all-of self called and*
11138	Klong-drug-pa from
11139	nature itself-of appearance-to
11140	sign grasp primordially not
11141	color not self clear cause
11142	know and awareness-of parts only
11143	grasp grasp object what not cause
11144	conceptualization grasp part not
11145	light-from beyond-of primordial-resound-as
11146	primordially from distinction dwell

11147 form-from beyond-of self-resound-as  
 11148 completely-pure mudra great-as dwell  
 11149 however nature appearance-to  
 11150 sign perceive primordially not  
 11151 meaning part this-like dwell  
 11152 self-resound produce white part  
 11153 depth clear great itself-as dwell  
 11154 depth clear essence splendor produce  
 11155 appearance self-dissolve yellow part  
 11156 not manifest depth dwell own-face clear  
 11157 own-face attachment not resound produce  
 11158 self-by-means-of bind free of  
 11159 attachment self-dissolve red part  
 11160 depth resound not mix great-as dwell  
 11161 not mix individual part grasp  
 11162 action effort move self free of  
 11163 action not green of  
 11164 beginning those-of radiance also\*  
 11165 not manifest depth-from clear part  
 11166 depth clear pervade connection not  
 11167 change not complete-of lapis-as  
 11168 primordially complete make not dwell  
 11169 that-like that-of nature-to  
 11170 form appearance sign characteristic free  
 11171 primordially self pure great-to  
 11172 complete those-of peak-as dwell  
 11173 this-to power appear not  
 11174 heap possess sign mark self pure cause  
 11175 depth clear great-of base-as dwell  
 11176 pervade and pervade itself-by-means-of empty\*  
 11177 open-from cut not appear  
 11178 clear make appear part not cease  
 11179 essence all extract gather-of  
 11180 impurity not and own-place pure  
 11181 buddha all possession secret great at  
 11182 nature possession part at abide  
 11183 thus and  
 11184 previous from

11185 nature spontaneous-presence appearance  
 11186 jewel casket intention  
 11187 inside wisdom jewel appearance clear at  
 11188 outside limitless not-separate  
 11189 youth vase body actual-state called is  
 11190 third meaning gathering is  
 11191 essence primordially pure thing and mark not-exist  
 11192 nature spontaneous-presence by-means-of body and wisdom gather-separate  
 not-exist intention abide  
 11193 that two essence one by-means-of appear empty two not-exist  
 11194 that actual-state essence empty not-change body identity is  
 11195 body three gather-separate not-exist sun center like inside clear although  
 thing and mark not-established  
 11196 nature primordial-resonance light clear although outside appear color marked  
 not-exist  
 11197 compassion awareness wisdom abide although form outside object  
 not-investigate  
 11198 essence nature compassion three abide  
 11199 thus also  
 11200 rangshar from  
 11201 I not-exist earlier front at base thus abide  
 11202 base primordially-pure great called  
 11203 essence nature compassion form three-as abide  
 11204 essence that not-change wisdom not-cease clear  
 11205 youth vase body actual-state called  
 11206 nature light five appearance not-cease  
 11207 compassion appearance example like sky cloud not-exist like and  
 11208 thalgur from  
 11209 essence primordially-pure wisdom at  
 11210 ignorance called exist-name not-exist  
 11211 one and two number not-exist  
 11212 examine by-means-of exist not-exist establish not-exist  
 11213 where not-divide dharma-nature from  
 11214 wisdom only also accomplish not-exist  
 11215 word not-exist speech accomplish not-exist  
 11216 end at not-abide self-aware pure  
 11217 speech hold name end exhaust  
 11218 cause not-exist condition number not-exist at



11219 two appearance object and subject not-exist  
 11220 characteristic where-also divide not-exist  
 11221 subject coarse exhaust  
 11222 primordially not-exist by-means-of pure by-means-of pure  
 11223 confusion-thought ceased-by-means-of what-to not-done  
 11224 not-born by-means-of ceased empty \*  
 11225 nature spontaneously-accomplished primordial-wisdom called  
 11226 not-born not-ceased what-to not-think  
 11227 object pure definite not because  
 11228 capacity and quality ceased not-by-means-of  
 11229 play only-to appearing from  
 11230 various perfected's ground-base  
 11231 not because appearance-to appearance because empty\*  
 11232 appearance empty entering's branch having  
 11233 buddha sentient-being pure object  
 11234 thus ground called manifestly abides  
 11235 nature only-to abiding from  
 11236 entity's portion-from examined by-means-of empty\*  
 11237 branch elaboration because knowing perfected  
 11238 self-abiding spontaneous accomplished because  
 11239 this-to accept-reject two not  
 11240 compassion all-pervading primordial-wisdom from  
 11241 not-do various arising's door  
 11242 deed like-appearing entity perfected  
 11243 dharma-body empty's nature from  
 11244 primordial-wisdom knowing perfected's portion  
 11245 force-by-means-of sentient-beings to arise  
 11246 that not samsara-nirvana class broken by-means-of  
 11247 knowing-by-means-of aware and clear  
 11248 self-aware clear's identity from  
 11249 nature force-by-means-of compassion itself  
 11250 not-ceased ceased not  
 11251 element pure's portion from  
 11252 karma-to not one perfected's  
 11253 sun from light like  
 11254 self-possessed obstruction not  
 11255 that-from characteristic holding's  
 11256 enjoyment-body's primordial-wisdom five arise\*

11257 mirror primordial-wisdom form-reflection from  
 11258 shape and color appearance-portion perfected  
 11259 white stain pure because light  
 11260 self-possessed appearing samsara-nirvana connect  
 11261 dharmas all-by-means-of form appearance-by-means-of  
 11262 self-aware primordial-wisdom called  
 11263 clear and empty-to empty-by-means-of liberate  
 11264 liberation hold extreme's thought exhausted  
 11265 placed-not liberation-ground perfected  
 11266 equal called is  
 11267 equal cause two-to equal condition three  
 11268 listen's time and measure by-means-of  
 11269 this-to two-not type and free  
 11270 later earlier not-distinguish self-abiding two  
 11271 equal called reality-to  
 11272 pain elaboration and free  
 11273 itself called modify and effort accomplish not  
 11274 nature abiding entity-by-means-of empty\*  
 11275 mind-itself thought all exhausted  
 11276 primordial-wisdom called abiding from  
 11277 that-of characteristic realized by-means-of  
 11278 samsara-nirvana two-to not-abiding  
 11279 individually-discern sense-faculty's type  
 11280 what-to what appear that-of dharma  
 11281 sequence individually clear  
 11282 examined by-means-of self-appearance pure from  
 11283 awareness object-to become itself  
 11284 individual called distinction-to  
 11285 antidote's manner-to arisen  
 11286 realized called characteristic see\*  
 11287 self-appearance increase and having  
 11288 primordial called first arisen-to  
 11289 knowing-by-means-of affliction fault pure  
 11290 action accomplish called  
 11291 effort and striving self cease cause  
 11292 dharma all self-place self-liberate  
 11293 self-liberate complete-of base appearance-from  
 11294 part subtle dust free impurity free attain

11295 conceptualization object-from beyond  
 11296 what-by-means-of not open dharma-nature  
 11297 nature complete cause appear end exhaust  
 11298 simultaneous realize do  
 11299 accomplish cause desire free-to  
 11300 repeat and revert not  
 11301 primordially dwell-of meaning itself-to  
 11302 knowledge by-means-of manifest become cause  
 11303 dharma all exhaust place reach  
 11304 dharma-of space vast-to  
 11305 limit and center-to not perceive cause  
 11306 liberate base-of dharma-nature pure  
 11307 dharma engage do-to  
 11308 beyond and worldly action not  
 11309 nature clear and resound  
 11310 space-by-means-of opportunity not-to  
 11311 self-arise great-of dwell  
 11312 primordially complete-of self-to  
 11313 beginning itself-from modify not  
 11314 knowledge by-means-of samsara-nirvana two-from liberate  
 11315 self-appear complete-of meaning  
 11316 thus  
 11317 that-like base-of meaning primordially-pure and  
 spontaneous-accomplishment difference not great  
 11318 form and primordial-wisdom gather-separate not  
 11319 beginning not-of suchness  
 11320 self-arise-of primordial-wisdom rival not-of unique  
 11321 essence nature compassion three-of self great  
 11322 original Buddha called  
 11323 nature spontaneous-accomplishment-of mandala called base-of state  
 11324 vehicle-of supreme jewel treasury-from original base state show section eight  
 11325 that-like base-of meaning show cause  
 11326 now that-from base appearance-of arise way-to three  
 11327 spontaneous-accomplishment base appearance-of arise way  
 11328 Samantabhadra-of liberate way  
 11329 non-recognition sentient beings-of confusion way  
 11330 first also\*  
 11331 appearance-of arise way general show

11332	fault quality-of establish particular explain
11333	first base-to dissolve way show three from

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11334	first
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11335	rangshar from
11336	that all essence primordially-pure actual-state called
11337	India also not-cut direction where-also not-fall
11338	that below spontaneous-presence jewel casket called exist and
11339	that at arise-manner form six exist
11340	gate form two exist
11341	that base spontaneous-presence called
11342	base not-certain called
11343	base various arise called also
11344	that below reverse ground exist
11345	that below base appearance great called exist
11346	that below enjoyment-body appearance exist thus spoke by-means-of
11347	here that meaning elaborate explain if
11348	beginning expanse youth vase body inside essence body-as abide
11349	nature speech-as abide
11350	compassion mind-as abide
11351	that-also life-wind limb four possession wisdom wind five essence awareness abide resonance outside appear from
11352	youth vase body limitless not-separate spontaneous-presence resonance from light five appearance flame each arise and together
11353	compassion awareness resonance form investigate knowledge arise that also
11354	self-face not-know just part from awareness depend ignorance called abide
11355	that word base not-change although base appear arise change change similar become is
11356	awareness appearance change called
11357	that time primordially-pure appearance like sky cloud not-exist like state from
11358	spontaneous-presence arise-manner eight self-appearance arise

11359 jewel casket actual-state great appearance is  
 11360 compassion like arise understanding not-cess by-means-of sentient-being  
 compassion arise  
 11361 light like arise understanding not-cess by-means-of wisdom five self-light  
 rainbow like appearance pervade  
 11362 wisdom like arise understanding not-cess by-means-of not-think state abide  
 11363 body like arise understanding not-cess by-means-of peaceful-wrathful  
 light-clear body sky pervade  
 11364 two not-exist like arise understanding not-cess by-means-of one and many  
 not-investigate  
 11365 extreme free like appearing's door not-cessed by-means-of spontaneous  
 self-face-in clear  
 11366 pure primordial-wisdom's door like appearing's door not-cessed by-means-of  
 entity primordially-pure's appearance sky cloud not-like appearance above  
 see  
 11367 impure samsara's door like appearing's door not-cessed by-means-of below  
 six-classes's appearance-portion appearance  
 11368 samsara lower-realms play-to primordially-arise  
 11369 said manner  
 11370 thus spontaneous's appearance's capacity from primordial-wisdom five's  
 field-in enjoyment-body's appearance measure not also directly self-clear  
 11371 quality's capacity from direction-corner-in nature emanation body's field  
 appearance also infer-to not self-arise  
 11372 compassion's capacity from below sentient-being-to appearance also measure  
 not self-to appear \*  
 11373 thus this-like ground-appearance clear-to directly appearing mirror-to  
 form-reflection arisen like  
 11374 self-to appear other-to not-appear self-appearance-to not-know dream's  
 appearance like  
 11375 flickering confused scattered arise  
 11376 self-side not-grasped by-means-of moment instant  
 11377 that also primordially-pure's below spontaneous's appearance  
 11378 that-of below light-clear five's thig-le and ray-radiance-to appearance ground  
 early great exist  
 11379 that-of below enjoyment-body's appearance  
 11380 that-of below nature emanation-body's appearance exist  
 11381 that-of below six-modes's appearance and\*  
 11382 that tame beings-tame emanation-body muni six and\*

11383 impure emanation body birth aging death tame-by-means-of field appearance  
 exist  
 11384 that spontaneous arising-way eight that arise's ground  
 11385 being's bag filling like  
 11386 that-by-means-of ga'u-of sound expressed  
 11387 that also bkra-shis mdzes-ldan great's tantra from  
 11388 alas fatigue confusion not also I-of capacity-from confusion arisen  
 11389 ground not-change from  
 11390 nature not-cease arise-from  
 11391 compassion-by-means-of not-determinate from non-awareness self-arise  
 11392 for-example sky-to cloud truly exist not cloud adventitious arise and like  
 11393 base path awareness exist truly not  
 11394 compassion like arise cause non-recognition arise  
 11395 base spontaneous-accomplishment-of state called attach  
 11396 that also not-determined appearance great one-as dwell  
 11397 that also arise way aspect eight possess  
 11398 jewel casket-of state called  
 11399 desire-objects-of door not cease  
 11400 not-established establishment great-to abiding  
 11401 compassion like arise-of door not cease  
 11402 primordial-wisdom like arise-of enjoyment not cease  
 11403 form like arise-of essence not cease  
 11404 non-dual like arise-of view not determined  
 11405 limit liberate like arise-of method not cease  
 11406 pure primordial-wisdom-of gate thorough reach  
 11407 impure like arise-of compassion not cease  
 11408 desire-objects-of jewel jewel like  
 11409 that-like my form-to attach  
 11410 inner youth vase form called extent open  
 11411 outer spontaneous-accomplishment-of state-as dwell  
 11412 time that only my appearance outer spread  
 11413 clear not clear not  
 11414 shattered not shattered not  
 11415 scattered not scattered not  
 11416 distracted not distracted not  
 11417 move  
 11418 flicker  
 11419 variety-as spread happen\*

11420 then spontaneous-accomplishment-of state great attach  
 11421 that primordial-wisdom-of door not cease cause complete enjoyment  
 appearance way attach  
 11422 quality-of door not cease cause nature emanation form appearance way exist  
 11423 that compassion door not cease cause impure appearance way happen thus  
 11424 that-like appearance limit not thought not reach-of dharma great  
 11425 light and form clear all spontaneous-thick arrange good  
 11426 samsara-nirvana arise-of gate vast  
 11427 all contain cause cavity great  
 11428 Mu-tig-phreng-ba from  
 11429 clear manifest appear majestic great  
 11430 appearance itself spontaneous lovely  
 11431 dharma-body introduce and excitement  
 11432 essence good open cavity vast  
 11433 nature all-pervade spacious great  
 11434 compassion all-arise produce great  
 11435 pervade primordial-resound bright clear  
 11436 dwell obstacle not swift quick  
 11437 awareness-of self resound light clear  
 11438 empty all-arise face amazing  
 11439 not seek place cause continuous long\*  
 11440 not block self-arise spacious great attach  
 11441 appear existence base establish height great  
 11442 effort not self-liberate extent great  
 11443 primordially realize great circle wise  
 11444 color five possess write good  
 11445 appear existence completely-pure even balanced  
 11446 self-arise light clarity arrange good  
 11447 base appearance great contain great  
 11448 samsara-nirvana two relation wise  
 11449 form five primordial-wisdom stack good  
 11450 thus  
 11451 that-like appearance-from  
 11452 spontaneous-accomplishment-of arise way eight particular explain-if  
 11453 Gem-Treasury-Tantra from  
 11454 Alas Teacher Samantabhadra  
 11455 Base say manifest-how how-like  
 11456 Quality manifest-door how-much is

11457 Emptiness from how-like  
 11458 Quality complete-method me-to speak  
 11459 Then self-by-means-of word-bestow  
 11460 Birth non-existent miracle from  
 11461 Buddhas plural-by-means-of deed in  
 11462 Primordial-from distinguish non-existent as-for  
 11463 Non-cease cease non-existent also  
 11464 Appear self primordially-pure in  
 11465 Own face in abide is  
 11466 Non-distinguish great-compassion from  
 11467 Spontaneous designation non-established as  
 11468 Manifest-make eight-by-means-of method as arise  
 11469 That-of appear-method non-cease-by-means-of  
 11470 Compassion like-of appear-method from  
 11471 Beings all-of protect-place  
 11472 Appear self-clear cease-non-existent from  
 11473 Light five-of appear-make method as appear  
 11474 Knowledge-of appear-aspect non-cease-by-means-of  
 11475 Primordial-wisdom pure-of door self-in  
 11476 Appear cease-non-existent path-like arise  
 11477 Self-appear body all complete-end for  
 11478 Dharmas all-of body like appear  
 11479 Say-of nature one is-by-means-of  
 11480 Two-in non-existent like also arise  
 11481 That self own-place abide non-existent-by-means-of  
 11482 Extreme liberate great-of appear in as-for  
 11483 Establish non-existent spontaneous base in appear  
 11484 Awareness open-totality one complete for  
 11485 Pure primordial-wisdom self-of door-to  
 11486 Nature and relate-of  
 11487 Arise-method cease non-existent-for  
 11488 Beings all-of arise-source in  
 11489 Impure samsara-of door like also  
 11490 Pervade-make appear-of aspect from arise  
 11491 This all appear-make eight-in appear  
 11492 Arise-method as self-arise-by-means-of  
 11493 Spontaneous-by-means-of accomplish-of appear say  
 11494 Gem of method as appear



11495	Thus emptiness-clear great from
11496	What non-existent what-as also appear-of method
11497	Arise-method quality non-cease
11498	Spontaneous appear-make non-cease-by-means-of
11499	Various appear-of nature in
11500	Quality great plural-in appear
11501	Appear-make door plural eight from also
11502	Quality eight-of method as arise
11503	Thus
11504	Outward arise-of appear-method eight-of appear-place in base-appear-of spontaneous gem-of cavity say
11505	Primordial base in complete-end and
11506	Base self ground two in base spontaneous gem cavity and
11507	Complete-end result spontaneous gem secret cavity say
11508	Spontaneous-of cavity three as explain
11509	Base-as-appear in path spontaneous gem cavity say speak
11510	Experience take time appear four-of primordial-wisdom and path-appear all this from arise is
11511	Spontaneous-of appear-door eight from samsara-nirvana-of dharmas all arise-of door non-cease as arise and
11512	Especially body and primordial-wisdom-of own-light from manifestly appear-of base enjoyment-complete body light-clear pure-of elements five primordially-arise as clear is
11513	Primordial-wisdom-of warmth fire-of aspect warm and
11514	Compassion-by-means-of gather-of water cool and
11515	Space in stable-of earth light and
11516	Five own-display-by-means-of wind move-of aspect in abide-of mandala appear-of
11517	Appear that-of tone or display from nature emanation body-of field endowment measure non-existent-by-means-of adorn and
11518	That-of tone from beings-tame emanation body beings-of appear in benefit do and
11519	Impure emanation body-of appear spread and attach
11520	This plural above show although
11521	Part expand explain-by-means-of
11522	Understand easy-for also explain
11523	Palgyi-Trashi-Pe from
11524	That from spontaneous gem-of appear-way arise
11525	That Buddha from dharma all arise-of base say

11526	That from Buddha arise
11527	Beings arise
11528	Primordial-wisdom arise
11529	Light arise
11530	Awareness arise
11531	Non-awareness arise
11532	Karma all arise
11533	Compassion arise
11534	Exist like appear arise
11535	That nature exist
11536	Nature like appear exist
11537	Compassion like appear exist
11538	Display exist
11539	Appear exist
11540	Mind exist
11541	Intellect exist
11542	Delusion exist
11543	Non-delusion also exist
11544	All arise great
11545	That Buddha and beings-of space great say
11546	That in enjoyment body-of appear-way arise
11547	That path manifestly appear-of base say
11548	That also clear
11549	Warm
11550	Cool
11551	Light
11552	Move-of self hold
11553	Body five and possess
11554	Primordial-wisdom five and possess
11555	Families five and
11556	Color five and
11557	Light five and
11558	Father five and
11559	Mother five and
11560	Form five and
11561	Sound five and
11562	Smell five and
11563	Taste five and

11564	Touch five and
11565	Dharma five and
11566	Appear five and
11567	Chief five and
11568	Retinue five and possess
11569	That also marks good thirty two and possess
11570	Marks good eighty and possess
11571	Vast dharma six and possess
11572	That enjoyment body-of appear-way
11573	That and that from arise-of relate
11574	That-of appear from nature emanation body-of appear and
11575	Beings tame emanation body-of appear-way and
11576	Impure emanation body-of appear-way attach
11577	That also nature emanation-of body as-for
11578	Nature spontaneous from arise
11579	Nature emanation-of body that-of appear-way as-for
11580	Enjoyment non-exhaust
11581	Retinue non-exhaust
11582	Quality exhaust non-know
11583	Power exhaust non-know
11584	Display exhaust non-know
11585	Miracle exhaust non-know
11586	Life-of measure number non-existent
11587	Sickness-of suffering all and free
11588	Palace mind-by-means-of non-conceive
11589	Dharma mind-by-means-of non-conceive teach
11590	That nature emanation body-of appear-way say
11591	That from beings tame emanation-of body arise
11592	That also various in appear in various-of object know
11593	Appear although follow not cut
11594	Appear in follow not attach
11595	Eye completely pure possess
11596	Ear completely pure possess
11597	Nose completely pure possess
11598	Tongue completely pure possess
11599	Body completely pure possess
11600	Mind completely pure possess
11601	Compassion-of deed various show

11602 Primordial-wisdom special possess  
 11603 Knowledge non-cease as all-to appear  
 11604 That beings tame emanation-of body  
 11605 that from not pure worldgrammar-marker">-genitive  
 element form  
 11606 that also this like appearance great is  
 11607 outer-container five-elements mandala formation-from  
 11608 earth and  
 11609 water and  
 11610 fire and  
 11611 wind and  
 11612 element great space exist-do  
 11613 that-from grasping thought speech-by-means-of not-perceive and  
 11614 desire and  
 11615 hatred and  
 11616 delusion and  
 11617 pride and  
 11618 jealousy and  
 11619 anger and six are  
 11620 that-from beings types six arisen-are  
 11621 jealousy-from human-in form  
 11622 anger-from god-in form  
 11623 pride-from god not-in form  
 11624 desire-from hungry-ghost-in form  
 11625 delusion-from animal-in form  
 11626 hatred black-from hell-in form-do  
 11627 thus types six appearance-in form-do  
 11628 that cyclic-existence place-is  
 11629 that-also base-mode great one-from appearance-mode four like arisen-are  
 11630 base-mode four-from appearance-means four like manifest-do  
 11631 appearance great four are  
 11632 spontaneous-presence-to various appearance-do  
 11633 enjoyment-kaya-to mouth eye ear having light nature illusion body-as  
 abide-do  
 11634 emanation-kaya-to form like appearance-do  
 11635 sentient-beings-to appearance-in distinct appearance-do  
 11636 that-also sentient-beings-to appearance-means-by-means-of obscuration-do  
 said speak-do

11637 that all gather-if  
 11638 primordial-purity-from cloud not-having space like appearance under  
 11639 spontaneous-presence door eight emergence-mode-from  
 primordial-awareness appearance enjoyment-kaya and  
 11640 that potency-from directly five-families appearance measureless-from  
 11641 nature emanation-kaya appearance-in  
 11642 downward six realms pure-lands teacher and having  
 11643 kayas three appearance three-stacked manifest-do base spontaneous-presence  
 appearance-do  
 11644 self face-to appearance enjoyment-kaya beings-taming nature emanation  
 buddhas all self base-to appearance potency is-but  
 11645 now direction which-in not-exist that  
 11646 self-awareness appearance is-therefore self-awareness and together abide-do  
 11647 self-appearance six-realms appearance also other-in not-exist that impure  
 cyclic-existence door like emergence-mode not-cease-from self-arise-  
 therefore  
 11648 thus self self-to appearance this is-although  
 11649 common agreeing world part common karma and  
 11650 teacher activity-by arrange-in  
 11651 self-to appearance although delusion-as appearance part self-appearance  
 cyclic-existence door-by arrange that  
 11652 self-appearance part bundle transfer time self-reverse-to go-in  
 11653 common other face-to now fall-in exist-do  
 11654 this two divide very important-is  
 11655 nature awareness-to self-arise spontaneous-presence door-from six-realms  
 appearance exist-therefore  
 11656 deluded-appearance dream like primordial-purity ground-to appearance  
 not-exist-as self-reverse-to send need-do point that is-in  
 11657 bardo-in also self face six-realms-to self-appearance emanation-by benefit-do  
 and  
 11658 not-do part two-as explain-do is  
 11659 impure cyclic-existence door not-manifest before self-appearance self face  
 know-if benefit not-do that  
 11660 action object not-appear because  
 11661 manifest-from benefit need-do  
 11662 deluded-appearance not-empty-if liberation not-able because  
 11663 point this-also subtle very important one is  
 11664 second fault quality proof particular explain-in three are  
 11665 quality part eight generally show-do

11666 condition-by fault quality part divide-do  
 11667 emerge-cessation appearance-mode proof place-do  
 11668 first is  
 11669 first base-to spontaneous not-establish-if  
 11670 base-appearance manifest-do meaning not-exist-in  
 11671 base-appearance spontaneous-presence emergence-mode not-exist-if  
 11672 cyclic-existence transcendence arise-do meaning not-exist-therefore  
 11673 base and base-appearance-to inner space subtle and  
 11674 outer space coarse-as appear-door show-do  
 11675 that-also mind light clarity space  
 11676 spontaneous-presence self-resonance-to compassion arise-cause not-exist-if  
 11677 cyclic-existence transcendence two faction separate that one-by one tamed  
 and tamer not-suitable-do  
 11678 sentient-beings self-appearance delusion  
 11679 buddhas self face completely-pure is-therefore  
 11680 appearance not-one because  
 11681 appearance not-one-also sentient-beings benefit arise-do base-to compassion  
 exist base-appearance-from emerge-therefore  
 11682 Tame and tame-maker as relate is  
 11683 Secret-Essence from  
 11684 Great-compassion-by-means-of relate-by-means-of  
 11685 Six-realms time abide not-remain appear  
 11686 Thus  
 11687 Likewise light-tone awareness-of base and appear-aspect non-existent if  
 elements five individually clear-of purpose non-existent in  
 11688 That non-existent if awareness inside in cut-off  
 11689 Element what also non-existent-by-means-of container-contents-of appear  
 non-arise if  
 11690 Light like appear exist-by-means-of that-of quality  
 11691 Two-non-existent like non-existent if door three one-to relate cannot if  
 11692 Beings-of body speech mind three  
 11693 Buddha-of body three gather separate non-existent-of quality  
 11694 Body like appear non-existent if body as appear come purpose non-existent if  
 beings-of body and conqueror-of body-as appear that exist-of quality  
 11695 Primordial-wisdom like appear non-existent if samsara from transcend go-of  
 juncture join path primordial-wisdom-of appear non-existent-of defect exist if  
 11696 This exist-by-means-of path and primordial-wisdom four join-of appear exist  
 that-of quality

11697	Extreme liberate like appear exist-by-means-of Buddha from back not-return arise
11698	That non-existent if non-arise-for also that-of quality
11699	Impure door like appear primordial-arise spontaneous in non-existent if
11700	Beings samsara-in appear awareness-face this-to come purpose non-existent if
11701	That exist-by-means-of six-realms individually-of appear-as arise also that-of quality
11702	Power completely great from
11703	Samsara bad-realms play-in primordial-arise
11704	Thus
11705	Pure primordial-wisdom-of door non-existent if nirvana-of appear come purpose non-existent in
11706	That exist-by-means-of awareness-face-in Buddha-of appear exist that exist-of quality
11707	That also spontaneous in pure impure appear suitable see-of door exist window like exist although
11708	Base in pure impure exist is not
11709	Thus spontaneous-of appear-method eight in quality-of aspect eight count is suitable is
11710	Gem-Treasury from
11711	Appear-make door plural eight in also
11712	Quality eight-of method as arise
11713	Families six escape-cave self-cut from
11714	Samsara-in swing-rope cut those
11715	Compassion lasso-by-means-of grasp-for
11716	Birth four-of form-by-means-of beings in
11717	Great-compassion self-as appear
11718	Samsara-nirvana self-relate quality-in
11719	Two aspect mix-of method as appear
11720	This non-existent samsara-nirvana troop cut-by-means-of
11721	Realize non-existent-of defect become
11722	Quality arise-method this only
11723	Buddha all-of own-field in
11724	Body and shadow like
11725	Appear-of light five-by-means-of pervade-for
11726	Inside-of appear-aspect self-clear as
11727	Light five-of method-by-means-of appear-door from

11728	Quality clear-make outward not-lose
11729	This non-existent beings own-light and
11730	Cut-off apart-as cut become
11731	Union appear-make relate-for
11732	Self-appear quality great-as arise
11733	Body all one-to roll-for
11734	Body three one-to abide-by-means-of
11735	Nature body-of nature in
11736	Self-appear inside in non-distinguish
11737	Nature clear-make body five-as arise
11738	This non-existent nature not-find-by-means-of
11739	Body all complete-of body like appear
11740	That all different non is
11741	Two non-existent equal-as abide-by-means-of
11742	Distinguish non-existent two-in non-existent of
11743	Appear-by-means-of outside and inside all-to
11744	Pervade-make great-of method as arise
11745	This non-existent self-face different-by-means-of
11746	Samsara-nirvana mix-of juncture non-attain
11747	Self-place self from non-liberate-by-means-of
11748	Reverse non-existent-of defect become
11749	Appear-make quality method as arise
11750	Know object all in self-pervade-by-means-of
11751	Base join great-of appear in as-for
11752	Samsara-nirvana relate-of path as appear
11753	This non-existent base path non-attain-by-means-of
11754	Primordial-wisdom four-of path self-in
11755	Beings plural-of secret path in
11756	Appear four-of method as also
11757	Simultaneous and gradual
11758	Sense door plural exist while appear
11759	Extreme four-of stain from transcend of
11760	Appear-make quality non-cease
11761	Extreme liberate great-of appear-method in
11762	Spontaneous self-complete great from
11763	Establish pure engage-for
11764	Extreme and leg-of primordial-wisdom in
11765	This self-arise self-arise-by-means-of



11766 Extreme from liberate-of appear in as-for  
 11767 Nature and relate appear  
 11768 This non-existent establish not-attain-by-means-of  
 11769 Cause effect reverse-of defect become-by-means-of  
 11770 Extreme liberate self-in correct appear  
 11771 Quality appear-method non-cease-by-means-of  
 11772 Samsara produce-of arise-source in  
 11773 Impure of appear-door like  
 11774 Arise-method cease non-existent as arise  
 11775 This non-existent delusion name non-existent-by-means-of  
 11776 Therefore impure samsara-of door  
 11777 Existence plural-of cause peg in  
 11778 Appear cease-non-existent method as arise  
 11779 Impure samsara-of door say show  
 11780 Leap primordial-wisdom exist-by-means-of  
 11781 Pure self-by-means-of pure show  
 11782 emerge-do appearance individual path  
 11783 pure primordial-awareness great door-to  
 11784 direct manner three-as manifest  
 11785 this not-exist self-potency not-complete-therefore  
 11786 pure primordial-awareness great door-to  
 11787 essence primordial-purity realize-for manifest  
 11788 thus  
 11789 second condition-by fault quality part divide-do is  
 11790 camphor that fever-to quality-as appearance-in  
 11791 cold-to fault-as manifest-although  
 11792 camphor essence-to fault and quality not-establish like  
 11793 base and base-appearance emergence-mode that-also self face know those-to  
 11794 liberation-condition-as appearance-therefore quality like manifest-in  
 11795 not-know-if part-only delusion base make-do fault like appearance-although  
 11796 base and that appearance fault quality-as establish not-exist  
 11797 that-also spontaneous-presence ground-to delusion reverse-mode part-from  
 11798 beings primordial-buddha-therefore  
 11799 fault itself quality-as manifest-therefore condition bad helper-as  
 11800 manifest-therefore  
 11801 primordial-from fault self pure-as liberate-do  
 11802 spontaneous-presence potency appearance essence-from  
 11803 primordial-awareness like manifest-therefore

11802 delusion enter-mode like-in afflictions-by fault mode-as delude-in  
 11803 spontaneous-presence instant desire delusion reverse potency-from  
 11804 self as-it-is self-place-as appearance-therefore fault quality-as  
 become-therefore  
 11805 obstacle attainment-as become-therefore  
 11806 middle cut-do demon and afflictions not-find-therefore  
 11807 quality-also not-observed primordial-awareness four gathering direct  
 manifest  
 11808 spontaneous-presence appearance-mode part-from nondual-as manifest-in  
 11809 delusion enter-mode like-in self other two-as become-in  
 11810 delusion reverse-mode like-in self other two-as not-divide-by  
 11811 not-modify-by self-place-as place-therefore  
 11812 selfless emptiness quality-as establish-therefore fault seek-in not-find-  
 therefore  
 11813 cyclic-existence transcendence two nondual-as buddha  
 11814 again spontaneous-presence appearance-mode-from extreme liberation like  
 manifest-in  
 11815 cyclic-existence enter-mode like-in thought collection fault-as downward  
 delude-therefore  
 11816 delusion reverse-mode like-in  
 11817 extreme two middle-as become-therefore extreme delusion self-liberate-  
 therefore delusion primordial-awareness-as manifest-from buddha  
 11818 again spontaneous-presence quality part-from pure primordial-awareness  
 door become-in  
 11819 Samsara enter method like if impure delusion-as appear  
 11820 Delusion reverse method like if primordially pure display complete  
 liberate-from Buddha  
 11821 Also spontaneous appear-method-of aspect from impure samsara-of door  
 arise  
 11822 Samsara method in two  
 11823 This like down in delusion and  
 11824 Bardo last spontaneous gem in establish pure confidence non-arise-  
 by-means-of existence-of bardo-in delusion  
 11825 Delusion reverse method like if non-distracted place pure liberate-from  
 Buddha  
 11826 That also nature pure elaboration and free in  
 11827 Nature spontaneous quality complete-method as arise and  
 11828 Base non-realize plural in defect spontaneous arise

11829	That plural actual base six one-one-of top from sense sharp-by-means-of liberate although existence non-cease liberate-method six-of top in liberate-of door and seven
11830	From-above delusion from delusion reverse non-know-by-means-of sequence six like sequence-by-means-of delude
11831	Impure door say
11832	Delusion coarse go from
11833	Miracle-born and light-of egg from birth body complete
11834	Gradual bardo from liberate also stable attain and wisdom-of display complete-from liberate-method seven that in establish and
11835	There realize non-arise and habit time short-of sense low as-for
11836	There ground non-attain-by-means-of existence-of bardo arise
11837	Next-of appear in reach
11838	Therefore delusion-base and
11839	Liberation-base two both spontaneous-of door in reach-by-means-of well realize
11840	Third arise-set appear-method-of suitable place
11841	This and
11842	Bardo
11843	Life this diligent person-by-means-of experience take time
11844	Base that heart in abide-of inner-tone base-appear-of aspect light-root and outside sky in appear impure samsara-of door nature manifest time in mainly appear
11845	Light-appear and
11846	Outside earth stone inside thought-collections etc sense in arise
11847	Primordial-wisdom-of door experience take time-of appear and know-of experience plural
11848	Light like arise experience upward-increase as appear
11849	Body like arise awareness measure arrive
11850	Nature exhaust time in two non-existent and extreme liberate like arise
11851	Compassion like arise that all-of time in inside wisdom and compassion arise plural
11852	That plural complete-from outside base-appear nature in dissolve-by-means-of mother-base first liberate
11853	Bardo in first base that pure appear-as arise-from
11854	base-appearance part light clarity-to manifest-therefore
11855	spontaneous-presence appearance-from kaya like manifest-do bundle-is
11856	primordial-awareness and light like manifest-do four gather-do
11857	spontaneous-presence precious appearance-to pure primordial-awareness and

11858 impure cyclic-existence door two are  
 11859 self face know-if compassion and  
 11860 nondual and  
 11861 extreme liberation like manifest-therefore  
 11862 potency base-to dissolve-therefore liberate-do  
 11863 thus base-to base-appearance exist-therefore practice time and  
 11864 bardo and  
 11865 first sentient-beings-as delude time which is-any emergence-mode eight  
 appearance arise-do point that is  
 11866 buddhas and sentient-beings-also appearance self face know not-know  
 only-are  
 11867 cyclic-existence transcendence awareness cause one hand palm back like  
 11868 now appearance this-also impure door-to appearance illusion example eight  
 only-from  
 11869 outer inner object not-exist base free equal vast open one-from  
 11870 abandon not-need  
 11871 accept not-need appearance other manifest time trace not-exist self-reverse  
 great  
 11872 sleep wake-from dream reverse like  
 11873 base liberation-to self-reverse-therefore primordial-empty one-to go-therefore  
 point one well realize-from effort not boundless liberation-to go-do is  
 11874 third first base-to dissolve-mode show-do is  
 11875 thus base-from manifest-do appearance great those self face know-or  
 not-know although suitable-therefore  
 11876 crystal light inside-to dissolve-or  
 11877 dream later manifest time earlier cease like interval-by go-therefore  
 11878 appearance any not-exist-as go-do is  
 11879 primordial-resonance inside-to reverse-from  
 11880 other-to go-do not-exist that  
 11881 dream two state-in dissolve-from other-to not-go like  
 11882 especially wake time dream manifest-do know inside-to dissolve-from other  
 where-also not-go like  
 11883 dissolve manner how think-if  
 11884 precious heap tantra-from  
 11885 alas speech vajra listen  
 11886 that all fault quality emergence-mode  
 11887 awareness itself quality or  
 11888 play potency-as dissolve-mode eight

11889 spontaneous-presence certainty not-exist base  
 11890 quality manner this like  
 11891 compassion sun compassion-to  
 11892 self essence self dissolve-therefore  
 11893 not-place obtain-do mode-by-means-of  
 11894 action not-exist expanse-to go  
 11895 not-action any not-is-therefore  
 11896 action conduct all nirvana  
 11897 not-done action-do appearance not-exist-therefore  
 11898 conditioned all pure expanse  
 11899 that itself self-to self dissolve-therefore  
 11900 other-to go-do not-is  
 11901 example-for sun heart-to  
 11902 self rays all self dissolve like  
 11903 self resonance and having-by-means-of  
 11904 mirror appearance all nirvana  
 11905 this all quality precious  
 11906 fault-in not-abide self ground-is  
 11907 self light self-to dissolve-therefore  
 11908 this-also quality great-as manifest  
 11909 self essence completely-pure-as  
 11910 sign grasp-do attachment object cease  
 11911 outer four-elements coarse-as although  
 11912 here not-appear-therefore attachment reverse  
 11913 self pure emptiness great-from  
 11914 color self-grasp nirvana  
 11915 this-also other-to go-do not-exist  
 11916 self essence-as self dissolve-therefore  
 11917 appearance all nirvana  
 11918 light mandala self dissolve-therefore  
 11919 example-for sky rainbow itself  
 11920 sky itself-to self dissolve like  
 11921 not-divide great expanse-in  
 11922 grasping-attachment all nirvana  
 11923 this-also quality precious  
 11924 quality emergence-mode this like  
 11925 primordial-awareness itself-to primordial-awareness itself  
 11926 self essence-as self dissolve-therefore

11927	awareness grasping-thought recollection thought
11928	self-abide equality expanse-to
11929	all nondual nirvana
11930	individual primordial-awareness appearance part-also
11931	made not-exist expanse center-to
11932	set not-exist-as nirvana
11933	that itself self-to self dissolve-therefore
11934	primordial-awareness play various all
11935	self face mother-to dissolve-do is
11936	example-for mother lap child enter like
11937	self primordial-awareness self confident
11938	self nature nirvana
11939	this-also quality precious
11940	again quality dissolve-do mode
11941	kaya itself kaya-to self dissolve-therefore
11942	form all not-thought great-in
11943	appearance not-exist-as nirvana
11944	coarse-by gather-do elements and
11945	subtle-by grasp-do ignorance etc
11946	action-do not-exist-as nirvana
11947	kayas self face-to dissolve-therefore
11948	awareness arise part outward not-fall
11949	example-for vase body form like
11950	inner clear outer move all
11951	nature fire place-as pure
11952	This also quality gem
11953	Again quality this-like
11954	Two-non-existent two-non-existent self-dissolve-by-means-of
11955	Number in hold-of attachment plural
11956	Single-one elaboration and free as-for
11957	Non-two one-of method as also
11958	Self-dissolve self-in nirvana
11959	Two-in appear self self-dissolve-by-means-of
11960	Example river river in
11961	Dissolve like distinguish non-divide
11962	Distinguish non-existent great-in nirvana
11963	This also quality gem
11964	Non-cease quality this-like

11965	Extreme liberate self extreme liberate in
11966	Self-of nature self-dissolve-by-means-of
11967	Body speech hold-of self-continuum all
11968	Body plural exhaust nirvana
11969	Extreme self pure self-dissolve-by-means-of
11970	Example space space in
11971	Dissolve like identify non-existent
11972	Extreme four-of thought-attachment self-cease-from
11973	Non-abide great-in nirvana
11974	This also quality gem
11975	Appear-of quality this-like
11976	Impure samsara-in self-enter door
11977	Nature self-of pure door in
11978	Go non-existent-of method as dissolve
11979	Example tent-of draw-string plural
11980	Draw-by-means-of center in self-gather like
11981	Sense object nirvana
11982	This quality gem
11983	Thus quality aspect complete
11984	Pure primordial-wisdom self-of door
11985	Nature in self-dissolve-by-means-of
11986	Body and primordial-wisdom nirvana
11987	Example lion snow conquer like
11988	Non-turn fear non-existent confidence plural find
11989	This also quality gem
11990	Thus quality arise-method-of
11991	One-as abide-of primordial-wisdom place
11992	Non-seek self-by-means-of self-find
11993	Before-from that-of nature
11994	Thus
11995	Method this Secret-Essence-of difficult point
11996	Tantra and instruction in clear speak although
11997	Tibet here before capable ask merely non-arise-by-means-of
11998	I very clear separate-from show-by-means-of
11999	Afterwards point this know arise if letter this-of end know
12000	Second Samantabhadra-of liberate-method in three
12001	Base-appear see-of instant liberate-of method
12002	Liberate-from space in abide-of method

12003	That from other benefit do-of method
12004	First as-for
12005	Primordial space from
12006	Inner-tone outward arise
12007	Compassion awareness self non-awareness-of aspect arise merely that base-appear in face outward look-by-means-of
12008	Self-of appear self-is know inward realize-of instant in
12009	Non-awareness self pure-from base-appear spontaneous-of appear-method self-dissolve pure ground in self-place abide
12010	That also instant in self-appear in distinction divide-by-means-of
12011	Instant in Buddha
12012	Before coming-of teacher
12013	Resultant-Reversal from
12014	Thus samsara-nirvana primordial final from
12015	Buddha delusion-as non-become-by-means-of
12016	Base from transcend-of sense by
12017	Self-appear nature non-existent know
12018	Thought-investigate mind plural outward not-lose
12019	Move self-rope decide
12020	Say and
12021	Intention Pronouncement-Tantra from
12022	That time Samantabhadra dharma six-by-means-of
12023	Base know non-awareness six defeat-from
12024	Slight from mind slight empty
12025	Awareness slight arise-by-means-of awareness obscuration destroy
12026	Clear-by-means-of clear-by-means-of darkness gone dawn
12027	Sudden arise-by-means-of thick non-existent
12028	Add-subtract free-by-means-of non-awareness pure
12029	Change non-existent-by-means-of sky like
12030	That Vajrasattva listen
12031	Delusion non-awareness reverse defeat-by-means-of
12032	Undefined self destroy empty
12033	Matter-awareness divide-by-means-of base and meet
12034	Therefore non-awareness darkness dawn
12035	Mountain Malaya-on sun rise like
12036	Say and
12037	Self-arise bliss wheel tantra from
12038	Slight from awareness arise-from



12039	Sudden clear-from add-subtract free
12040	Say and
12041	Illusion from
12042	Instant one-by-means-of distinction divide
12043	Instant one-by-means-of complete Buddha
12044	Thus
12045	Also Samantabhadra-by-means-of virtue particle one non-do base first-from Buddha say famous although
12046	Examine if self-face know that outflow-non-existent self-arise-of virtue ocean is-by-means-of
12047	Collection great completely complete and
12048	Undefined-of non-awareness dawn-by-means-of obscuration primordial time defeat
12049	Self-appear in know-by-means-of non-awareness dawn
12050	That dawn-by-means-of affliction all dawn
12051	Non-awareness dawn from arise-of for
12052	That merely self-abide-of quality manifest become-by-means-of body and primordial-wisdom Buddha
12053	Base first-from liberate say rough
12054	Base from base-appear in arise time liberate-by-means-of
12055	Base from transcend-of momentary in liberate
12056	Where liberate
12057	Base first liberate say also rough
12058	Complete-end spontaneous-of ground liberate
12059	If base first liberate also return become
12060	Base that delusion arise suitable-of aspect from place-for
12061	Samsara-nirvana-of base is-for
12062	Liberation-place self primordial say
12063	Base primordial is query
12064	Nature in primordial explain is although
12065	First base non is
12066	Brief self-face know time space-of quality complete-end
12067	Obscuration and free-by-means-of result liberate say
12068	Therefore body and primordial-wisdom etc quality arise-base abide time space-of quality say
12069	Awareness in exist indeed exist
12070	Non-manifest-for
12071	Complete-end time Buddha-of quality say

12072 Non-awareness dawn and dawn power-by-means-of self-in exist-of quality  
 appear-by-means-of expand-for  
 12073 Or base spontaneous-of Buddha-of quality and  
 12074 Result manifest become accomplish Buddha-of quality say accept is  
 12075 Thus Samantabhadra Buddha that also  
 12076 Dharma six  
 12077 Base from transcend  
 12078 Self-face-in appear  
 12079 Distinction divide  
 12080 Distinguish first liberate  
 12081 Other from non-arise  
 12082 Self-place abide  
 12083 That plural cause from non-arise-of result  
 12084 Mind from non-arise-of Buddha  
 12085 Scripture from non-arise-of instruction self arise Buddha  
 12086 Primordial base and base-appear result liberate  
 12087 Realize wisdom-by-means-of do  
 12088 Lamp Blaze Tantra from  
 12089 Base self result ripen do wisdom  
 12090 Wisdom body in ripen-by-means-of  
 12091 Nature self-of dharma body that  
 12092 Primordial-wisdom dharma-of body in ripen  
 12093 That-by-means-of primordial-wisdom continuum non-cut  
 12094 Body and primordial-wisdom spontaneous clear  
 12095 Thus  
 12096 That time know object field appear in arise-of aspect self-face realize aspect  
 all realize-of Buddha is  
 12097 Self-face inner-clear in abide nature-of state from  
 12098 Investigate do-of elaboration cease is all realize-of Buddha  
 12099 That also all know although self-face nature from non-move-by-means-of  
 12100 Inner abide-of know and  
 12101 Outward gaze-of know-of aspect in  
 12102 Aspect appear non-appear-of distinction-by-means-of  
 12103 All realize-of primordial-wisdom and  
 12104 Aspect all realize-of primordial-wisdom and  
 12105 Aspect all realize-of primordial-wisdom say  
 12106 That two reverse different nature one-by-means-of inner abide in all realize is  
 12107 Second liberate-from space in abide-of method as-for

12108	Pure spontaneous-of quality manifest become-by-means-of crystal light inside gather like
12109	Self-face inner-clear youth vase body-as abide
12110	Dharma body pure-of nature extreme center non-existent-of space height high-of expanse in
12111	Spontaneous depth clear-of light five palace arrangement-of inside in
12112	Awareness empty-aspect nature Samantabhadri appear-aspect dharma body Samantabhadra-of consort self-clear in
12113	Method and wisdom-of net-by-means-of self-relate and
12114	Wisdom life become-of horse know object all know do complete-by-means-of fast and
12115	Light clear five-of inner-tone non-mix equal nature expanse vast
12116	That self set non sun secret sun space in arise
12117	That time space-of elements five self-place in arrange-by-means-of appear and light-of self-tone clear
12118	Depth-clear-by-means-of tone cease not and
12119	Wisdom-by-means-of light-five expanse-in gather-heap-as coil
12120	Entity and sign-like not-established-by-means-of empty-and
12121	Not-being cut-short-as not-gone-by-means-of appearance-beautiful
12122	Essence nature-by-means-of compassion three-by-means-of knot-one-as twist and
12123	Awareness light-by-means-of mansion possess
12124	Light end-not-possess-by-means-of appearance spontaneous-dense
12125	Complete-liberation-by-means-of wisdom boundless victory-banner-by-means-of peak ten-powers and
12126	Fearlessness four and
12127	Individual-knowing and
12128	Marks and
12129	Characteristics-by-means-of etc. always not-cess-by-means-of nature
12130	Light-ray boundless-by-means-of lamp-as clear
12131	Wisdom-by-means-of self-appearance to increase-decrease not-possess
12132	Great-compassion-by-means-of benefit intend-by-means-of path other-to not-go and self-purpose clear
12133	Body-five-by-means-of stupa wisdom-five-by-means-of tier with-together
12134	Expense reality-by-means-of seat from not-move and
12135	Means in-skill great-compassion-by-means-of thousand-path direction end-reach emit-all-by-means-of
12136	Buddha and sentient-being all-by-means-of teacher-as supreme foremost early front dwell

12137	That also self-arisen from
12138	Kye noble-man speech-by-means-of lion you listen
12139	Jewel various-arrange-by-means-of mass height
12140	Jewel-by-means-of palace arrange-beautiful
12141	Jewel various-decorate-by-means-of queen ornament-beautiful
12142	Jewel various-arrange-by-means-of net even
12143	Jewel beautiful-by-means-of horse speed
12144	Jewel various-by-means-of storehouse in exhaust not-possess
12145	Jewel five-colors-by-means-of field all-even
12146	Jewel secret-by-means-of sun to rise-set not-possess
12147	Jewel water-by-means-of lotus on stain not-possess
12148	Jewel fire-by-means-of mandala stack-beautiful
12149	Jewel wind-by-means-of wisdom in thought not-possess
12150	Jewel earth-by-means-of mandala vehicle great
12151	Jewel-by-means-of sky end-center not-possess
12152	Jewel blazing-by-means-of light to rise-set not-possess
12153	Jewel ray-by-means-of garland root-beautiful
12154	jewel empty mandala draw-beautiful
12155	jewel end border-knot three are coiled beautiful
12156	jewel deep darkness dispel wide in naturally profound
12157	jewel ocean by-means-of peak upon setting none
12158	jewel lamp burning is light clear
12159	jewel secret pristine-awareness in increase-decrease none
12160	jewel variously spreading path upon traverse none
12161	jewel body-stupa burning stupa is stacked beautiful
12162	jewel vajra seat upon change none
12163	jewel empty path upon meeting none
12164	mind-intent self-abiding quintessential-instruction as shown thus
12165	these all drop-circle secret-cycle in
12166	earth jewel kind-five stupa what stacked beautiful says etcetera with consistent
12167	third that from other benefit doing is
12168	sphere primordially-pure great dharmakaya field that from unmoving while
12169	spontaneous from-door beings appearance-mode with accord benefit doing
12170	spontaneous light body power from sambhogakaya appearance arranged having
12171	that from Brahma-great aeon arranged
12172	nature nirmanakaya appearance and

12173 impure samsara from-door beings appearance with consistent teacher beings  
 realm pervading shown samsara emptied doing  
 12174 these all common vehicles in also appear  
 12175 uttaratantra from  
 12176 compounded-not and spontaneously accomplished  
 12177 other condition by-means-of realized not and  
 12178 knowing and compassion and power possessing  
 12179 benefit-two possessing buddha nature  
 12180 beginning middle end none of  
 12181 nature being reason compounded-not  
 12182 peaceful dharmakaya possessing reason  
 12183 spontaneously accomplished called expressed  
 12184 self self by-means-of realize for-reason  
 12185 other condition by-means-of realize not  
 12186 thus manner three realize for-reason knowing  
 12187 path show for-reason mind compassionate  
 12188 power pristine-awareness compassion by-means-of  
 12189 suffering afflictions dispel for-reason  
 12190 first three by-means-of self-benefit  
 12191 later three by-means-of other-benefit is  
 12192 says and  
 12193 That-by-means-of commentary-in  
 12194 Thus very wonder arise and think not-possess-by-means-of object Buddha  
 that  
 12195 Other from not-hear-by-means-of self self teacher not-possess-by-means-of  
 self-arisen-by-means-of wisdom-by-means-of inexpressible-by-means-of  
 nature-as completely-perfect Buddha  
 12196 That-by-means-of after realization to realization and not-possess blind  
 become other also realize for  
 12197 That realize path show for  
 12198 Supreme wisdom and  
 12199 Compassion possess that-as know should said  
 12200 Thus teacher all-by-means-of before early awaken and  
 12201 Time-three-by-means-of Buddha and  
 12202 Realm-three-by-means-of sentient-being all-by-means-of benefit do to  
 12203 First and last not-possess-by-means-of dwell sovereignty perfect teacher  
 Samantabhadra called

12204	Field and deed expense reality and sky end-penetrate sentient-being and Buddha-by-means-of appearance how-much that-much is
12205	Meaning third ignorance sentient-being-by-means-of delusion manner
12206	First basis to delusion not-possess although
12207	Basis appear-as arise time self face not-know-by-means-of consciousness latent Rigpa-by-means-of root possess that-by-means-of
12208	Basis appear to categorize-by-means-of sentient-being-as delude
12209	Pearl garland from
12210	Difference great-by-means-of appearance from
12211	Exist and not-possess two arise and
12212	Common ground delusion-basis called and
12213	Ignorance self and mix-by-means-of cause
12214	Object self-also stain-as appear
12215	Said and
12216	Dharmakaya sky-like to
12217	Sudden sentient-being cloud-by-means-of obscure
12218	Not-delude possess reality also
12219	Mind to delusion-by-means-of manner-as appear
12220	Cause condition with together moment
12221	Said and
12222	Vajrasattva heart mirror tantra from
12223	Realm-three-by-means-of sentient-being this all
12224	Basis what-also not-possess from what-also delude
12225	Basis that essence empty
12226	Nature-by-means-of clear
12227	Compassion sentient-being to appear capacity possess
12228	That to grasp-maker-by-means-of consciousness ignorance part from arise fracture one shift from
12229	Consciousness dark that from I arise or
12230	I from that arise think-by-means-of consciousness arise only-by-means-of delude
12231	Ignorance that basis to not-possess experience-or appearance to exist
12232	Appearance from condition appearance four arise
12233	That also basis light house-by-means-of manner-as dwell from cause condition called
12234	Ignorance actual
12235	That to investigate go-by-means-of master condition called
12236	That to subject-as grasp-by-means-of object condition called

12237	Example mirror on man face show like
12238	That three time equal-by-means-of immediate condition called
12239	That self-by-means-of basis be self-by-means-of face not-know and delude realm-three samsara establish
12240	That from affliction coarse go-by-means-of sentient-being-by-means-of form different arise
12241	Basis thus from delude said
12242	That also basis appear to investigate-maker-by-means-of consciousness arise time
12243	Cause identity one-by-means-of ignorance self face not-know-by-means-of part from
12244	Condition four-by-means-of object not-pure-by-means-of delude
12245	Manner that Fortune-Beauty from
12246	That also condition basis-by-means-of delude and
12247	End also condition four to touch
12248	Cause object-possessor-as grasp-by-means-of condition from
12249	Result various-by-means-of cause-as delude
12250	Master subject-as grasp-by-means-of condition from name various-as delude
12251	Object mind-possessor-as grasp-by-means-of condition from result to touch not-possess-as delude
12252	Immediate grasp-possessor-by-means-of condition from appearance various-as delude
12253	That mystery basis-by-means-of delusion-manner great
12254	That also appear method mother ignorance condition self raw with together appear
12255	Ignorance that also root affliction five with together thought-collection many gather
12256	Condition thousand myriad with together
12257	Appear manner many with together
12258	Appear manner-by-means-of pervade
12259	That also spontaneous-jewel locket-by-means-of nature-by-means-of appearance not-cess from
12260	Basis not-change although appear change and
12261	Object many-by-means-of after follow
12262	All to realize
12263	Dharmakaya-by-means-of appearance not-change although
12264	Delusion-by-means-of appearance to change change like arise
12265	Vajrasattva to delusion not-possess although
12266	Sentient-being to delusion-by-means-of manner show

12267 End self-by-means-of appearance self condition-by-means-of basis to return  
 12268 Two-as not-possess-by-means-of appearance self arise-as not-know and  
 12269 Delusion to master-as grasp-by-means-of master condition  
 12270 Self awareness-by-means-of result self arise-as not-know  
 12271 Cause self dependent-as grasp-by-means-of cause condition  
 12272 Object and consciousness empty-as not know  
 12273 Object object-as grasp-by-means-of object self face-by-means-of condition  
 12274 Time to depend light self arise-as not-know  
 12275 That not-possess although that-as grasp-by-means-of consciousness arise if  
 12276 Equal immediate condition said  
 12277 That also first delusion cause ignorance three  
 12278 Self face not-know-by-means-of part only from  
 12279 Grasp-hold-as not-arise-by-means-of actual-by-means-of not-delude called  
 that delude-as go and  
 12280 Name not-possess name-as go like cause identity one-by-means-of ignorance  
 12281 That self face not-know only reverse that co-emerge ignorance and  
 samsara-nirvana two-by-means-of appearance rain arise  
 12282 Thus object light appear to mind-by-means-of two appear only-as divide-by-  
 means-of part from name object self-as understand-by-means-of part-as  
 go-by-means-of all-imagine-by-means-of ignorance called  
 12283 Thus cause that to condition four  
 12284 Cause condition thus ignorance three gather-by-means-of make and  
 12285 Man form and limb with together face self adornment-as arise like  
 12286 That from object condition mirror like external object to arise and  
 12287 That on face exist-by-means-of condition mirror inside to arise like  
 12288 Object-by-means-of object self light outside arise from  
 12289 Master condition mirror and  
 12290 Face and  
 12291 Self actual direct grasp-by-means-of face and mirror-as understand like  
 12292 Light and  
 12293 Awareness and  
 12294 Reality three-as understand-by-means-of master condition called  
 12295 Thus cause ignorance three-as condition three time equal-by-means-of  
 12296 Equal immediate condition and  
 12297 Delusion actual arise  
 12298 Condition four that also individual time when  
 12299 Cause Buddha and sentient-being-as one-by-means-of accept-reject  
 transcend-by-means-of wisdom-as recognize-by-means-of



12300	Cause condition self place liberate
12301	Object various-as arise reality-by-means-of self-appearance-as liberate-by-means-of
12302	Object condition object different self place liberate
12303	That also nature self arise-by-means-of wisdom-as arise and liberate-by-means-of
12304	Master condition self place liberate
12305	Time to certainty not-possess-by-means-of time before after mutually conflict-by-means-of
12306	Equal immediate condition self place liberate
12307	Thus cause condition two-as delusion nature make-by-means-of
12308	That two-by-means-of ripen body-by-means-of make accumulate different arise and
12309	Mind-by-means-of cause make-by-means-of perception object different-by-means-of
12310	Object mind different-as delude and
12311	Body mind with together that also moment first to delude
12312	This self samsara first is and
12313	Consequence from
12314	Samsara all-by-means-of first
12315	Not-distinguish make-not-possess nature from
12316	Object grasp-by-means-of object arise and
12317	Thought grasp from different appear
12318	Object grasp connection twelve-as
12319	Samsara first self-as
12320	Ignorance three-by-means-of delusion manner and
12321	Transmit not-distinguish root and
12322	Self face be-as not-know-by-means-of
12323	This also samsara first
12324	Said
12325	That time when dependent-origination twelve manner arise arise
12326	Compassion potency self face not-know-by-means-of ignorance three arise ignorance
12327	Condition four samsara gather-make
12328	That from consciousness coarse-as object-by-means-of aspect engage-by-means-of consciousness
12329	That from action different-by-means-of body and name-as arise name and form

12330 That-by-means-of distinction color and element individual part establish  
 sense-base six  
 12331 that from object from utilize is touch  
 12332 that from joy sorrow middle three arise is feeling  
 12333 that from bliss to attached and suffering not-desiring knowing is craving  
 12334 that from object accept grasping is grasping  
 12335 that from karma and afflictions spread future birth in propel karma  
 accomplish is becoming  
 12336 that from realms various in birth is birth  
 12337 that from mature and aged and die is aging-dying  
 12338 that also beginning from ego up-to wheel twelve by-means-of delusion  
 12339 life one even light clear sets samsara bardo appearance-moment first self face  
 not-know is ignorance  
 12340 outer breath cut time die by  
 12341 that interval dependent-origination manner enters  
 12342 then coarse subtle dissolving manner channels transfer stages  
 dependent-origination reverse  
 12343 deluded-appearance empty from samsara turn when  
 12344 nirvana self-arisen manner first primordially-pure appearance arise from  
 12345 dharmata bardo appearances are nirvana dependent-origination manifest  
 appearance  
 12346 there self face not-know if also wander  
 12347 know if liberate by-means-of samsara nirvana-samsara liberate called  
 12348 that-also base and base-appearance  
 12349 both to ignorance none although  
 12350 cloud like adventitiously arise by-means-of condition made  
 12351 impure samsara like appear doorway cause made  
 12352 realms three kinds six variously deluded  
 12353 pearl garland from  
 12354 thus abiding dharmata to  
 12355 delusion from-start none is  
 12356 dharmakaya sky like to  
 12357 adventitiously beings clouds by-means-of obscured  
 12358 says and  
 12359 base-appearance great that itself from  
 12360 ignorance called labeled none by-means-of  
 12361 delusion accomplished exist not  
 12362 says

12363 adventitiously force by-means-of labeled impure samsara dharma arise is  
 12364 that itself from  
 12365 thus world three itself  
 12366 aggregates five and faculties five  
 12367 limbs five and essences five  
 12368 objects five and afflictions five  
 12369 minds five mentals five thoughts five  
 12370 grasped-grasper samsara accomplished  
 12371 says and  
 12372 Earth water fire wind sky also  
 12373 Element great that from arise  
 12374 God and demigod human and  
 12375 Hell animal hungry-ghost  
 12376 Great that from correctly arise  
 12377 Desire anger delusion and  
 12378 Pride jealousy etc.  
 12379 That self from miracle arise  
 12380 Ignorance sentient-being mind and  
 12381 Aggregate element and sense-base and  
 12382 Consciousness collection and  
 12383 Faculty five etc. arise  
 12384 Sound and smell and taste and  
 12385 Touch and object-of-desire  
 12386 That self from action continuum arise  
 12387 Husk and cartilage and  
 12388 Essence not-possess etc. also  
 12389 That-by-means-of potency and play arise  
 12390 Alaya and appropriating  
 12391 Flesh and blood and phlegm and  
 12392 Bone and skin hair and  
 12393 Accumulate body that from arise  
 12394 Said  
 12395 That time when ignorance six also self adornment-as arise and  
 12396 Self-arisen from  
 12397 Ignorance this like  
 12398 Root mind-by-means-of ignorance and  
 12399 Delusion object-by-means-of ignorance and  
 12400 Delusion-basis basis-by-means-of ignorance and

12401 Grasp thought-by-means-of ignorance and  
 12402 Remedy path-by-means-of ignorance and  
 12403 Not-know confuse-by-means-of ignorance and  
 12404 Thus ignorance appearance six-as arise and  
 12405 Self-by-means-of appearance not see  
 12406 That also this like  
 12407 Root mind-by-means-of ignorance co-emerge actual is and  
 12408 Awareness-by-means-of wisdom face not-know and delude and  
 12409 I to wisdom-by-means-of appearance this arise or  
 12410 I-by-means-of appearance this not-possess-or think-by-means-of  
 consciousness arise and  
 12411 Arrogance arise that co-emerge root ignorance is and  
 12412 Self-as think-by-means-of mind arise-by-means-of delude  
 12413 Then awareness wisdom-by-means-of appearance obscure  
 12414 That root mind-by-means-of ignorance called  
 12415 Now delusion object-by-means-of ignorance show  
 12416 Delusion what-by-means-of delude  
 12417 Object before world not-arise only when  
 12418 Wish-fulfilling tree spread called  
 12419 Buddha youth vase body-by-means-of blessing from arise-by-means-of tree  
 and  
 12420 Egg from arise-by-means-of heat and moisture from hatch one exist from  
 12421 That from mind self arise-by-means-of wisdom called agitate from  
 Jambudvipa-by-means-of world arise  
 12422 That delusion object-by-means-of ignorance called  
 12423 Delusion-basis basis-by-means-of ignorance  
 12424 Delusion-basis self-by-means-of self not-pure from arise and  
 12425 First cause condition called ignorance actual arise and  
 12426 Basis not-know ignorance  
 12427 That from object condition called delusion object-by-means-of ignorance like  
 12428 That from master condition called tree on I grasp arise  
 12429 That from equal immediate condition called  
 12430 Consciousness coarse go-by-means-of grasp-by-means-of grasp  
 12431 That from affliction coarse go  
 12432 That delusion basis-by-means-of ignorance called  
 12433 Grasp thought-by-means-of ignorance  
 12434 That from affliction collection measure-not-possess arise  
 12435 That also this like

12436	Grasp mind six arise
12437	Ignorance and equal mind and
12438	Mind consciousness mind and
12439	All seek mind and
12440	Certainty put mind and
12441	Aspect coarse mind and
12442	Definitely place mind
12443	That also this like
12444	Ignorance and equal possess mind this like
12445	Root ignorance actual is and
12446	Mind-by-means-of movement with together
12447	That ignorance and equal possess mind
12448	Mind consciousness object to I-by-means-of be think-by-means-of consciousness-by-means-of grasp-by-means-of
12449	I and self-as grasp-by-means-of affliction power go-by-means-of cause mind consciousness called
12450	Certainty put mind-by-means-of
12451	Object I-by-means-of object is think-by-means-of consciousness-by- means-of grasp-by-means-of that to attachment arise-by-means-of certainty put called
12452	All seek mind object-by-means-of power go-by-means-of affliction subtle all moon to gather
12453	That-by-means-of all seek mind called
12454	Aspect coarse mind affliction coarse-by-means-of life cut and
12455	Vow break action many do
12456	Definitely place mind
12457	That all-by-means-of appearance to I-by-means-of be and
12458	Other-by-means-of be think that definitely place mind
12459	That grasp thought-by-means-of ignorance called
12460	Remedy path-by-means-of ignorance
12461	Mind six gather-by-means-of wisdom-by-means-of path obscure and
12462	That also mind-by-means-of wisdom not-see and clear not-give
12463	Wisdom to thought not-possess
12464	Mind from move-maker exist-by-means-of cause
12465	Buddha-by-means-of path obscure is
12466	That artificial path-by-means-of ignorance called

12467	Not-know confuse-by-means-of ignorance self-by-means-of appearance-by-means-of light-in exist not-know-by-means-of again again samsara cause samsara-in samsara
12468	That not-know confuse-by-means-of ignorance
12469	Thus ignorance six-as arise-by-means-of wisdom-by-means-of appearance not-know said
12470	That ignorance sentient-being-by-means-of delusion manner and
12471	First spontaneous from self arise and
12472	Self face not-know-by-means-of awareness from
12473	End delusion cease time later not-pure lineage cut stain what be that samsara first-last is Buddha last not-possess
12474	Supreme Vehicle Jewel Treasury from
12475	Spontaneous appearance manner door from samsara-nirvana divergence show section nine
12476	Thus expanse appearance from liberation delusion sequence show and
12477	Now delusion manner and delusion reverse manner sequence symbol door from extensive show to eight from

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12478	First
12479	Basis from basis appear-as arise time ignorance three and condition four-by-means-of delude and
12480	Self-arisen from
12481	Kye companions
12482	Pure Buddha to delusion not-possess although
12483	Vajrasattva basis early from delusion manner
12484	Field Broad called from delude
12485	Place Beautiful called from delude
12486	Time when destroyed and delude
12487	Year Pig year to delude
12488	Sun Created sun to delude
12489	Star Bird to delude
12490	Human name Old-one Heap-possess called delude
12491	Lineage not-determinate from delude
12492	Friend four do
12493	Then wild-man five arise
12494	Then back-support one arise

12495	Then thief one arise
12496	That all accumulate-by-means-of one arise
12497	That etc. army collection measure-not-possess arise
12498	That etc. measure-not-possess-as delude
12499	That from delusion-basis not-possess from arise-by-means-of cause

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12500	Existence called-as arise
12501	Sentient-being-by-means-of form think-by-means-of not-imagine arise
12502	Delusion path and thought also how think thought like thought arise said
12503	That Vajrasattva awareness
12504	Field Broad
12505	First four
12506	Place Beautiful
12507	Basis appear spontaneous-by-means-of arise door
12508	Time when destroyed
12509	Self ignorance other-as appear-by-means-of delusion-basis-by-means-of appearance
12510	Pig year
12511	Ignorance actual all-imagine time
12512	Created sun
12513	Object appear coarse-as grasp-by-means-of thought clear part
12514	Star Bird
12515	Object attached desire-as arise
12516	Old-one
12517	Ignorance-by-means-of consciousness delusion-grasp-as arise
12518	Lineage not-determinate
12519	Basis appear that where-also arise and liberation delusion two both common ground be-from delusion to say
12520	Friend four
12521	Condition four
12522	Wild-man five
12523	Poison five
12524	Back-support one
12525	All-think mind
12526	Thief one

12527	Anger
12528	All accumulate-by-means-of one
12529	Delusion appearance one-as establish
12530	That mind that delusion appearance-by-means-of grasp-maker
12531	That from affliction many arise
12532	Army collection
12533	Thus delusion that first pure samsara-basis not-possess exist-not-reach one from arise-by-means-of this-like existence called tag is
12534	Second
12535	Practice lineage-by-means-of indicate-by-means-of delusion and
12536	Liberation two show
12537	Again self-arisen from
12538	Kye space-in pure listen
12539	Buddha intention measure this all-by-means-of grasp should
12540	Before field Broad called
12541	Teacher Light-Spread called exist
12542	That to son two exist and
12543	Cave empty-as prison grasp said Yacha
12544	Then army five arise stone fortress peak from destroy said Yacha
12545	Son two hole to send and
12546	Old-one heap-possess-by-means-of door close said Yacha
12547	Then man four-by-means-of chase catch and
12548	Man five horse from separate said Yacha
12549	Son two self-by-means-of self lose prison guard kill said Yacha
12550	Son two rain sun-possess-as flee subjects on tax gather and
12551	Queen twenty one-by-means-of counsel do and
12552	Samrudra god-house to flee and
12553	Man five armor five wear door guard-by-means-of
12554	Who-also come not-capable said Yacha
12555	Then mirror four-by-means-of face look-by-means-of
12556	Self-by-means-of self face know said Yacha
12557	Then house one-to door eight exist see-by-means-of self to self laughter lose said Yacha
12558	Thus symbol appearance all
12559	Indicate-by-means-of wisdom meaning to apply
12560	Said
12561	That teacher Light-Spread
12562	Self arise-by-means-of wisdom



12563	Son two
12564	Awareness pure and spontaneous-by-means-of wisdom two
12565	Cave-as prison grasp
12566	Spontaneous-by-means-of appearance to wisdom mother-son mix and
12567	Ignorance-by-means-of samsara bind
12568	Man five stone fortress peak from destroy
12569	Poison five-by-means-of awareness self abode from move delude cause
12570	Son two old-one-by-means-of door close
12571	Awareness samsara cave-in enter and
12572	Ignorance-by-means-of door close liberation not-give
12573	Man four catch man five horse from separate
12574	Wisdom four-by-means-of affliction five-by-means-of thought wind with together purify make
12575	Wisdom four
12576	Liberate maker-by-means-of wisdom-by-means-of affliction liberate
12577	Gather maker-by-means-of wisdom-by-means-of wisdom gather
12578	Distinguish maker-by-means-of wisdom-by-means-of affliction and wisdom separate
12579	Move maker-by-means-of wisdom-by-means-of expanse move make
12580	Son two lose prison guard kill
12581	Self aware self face know obscuration-or bind-maker-by-means-of action and affliction thought self liberation go trace not-possess
12582	Son two sun-possess-as flee tax gather
12583	Rigpa eye-in enter-from space-awareness-of appearance-to look-by-means-of five-doors overpower-from various experiences self-arise gatherconverge*
12584	Noble-lady advice make-from temple-to flee-from five-men cover under protect is
12585	Rigpa-of primordial-wisdom introduction twenty-one-by demonstrate-from self-appearance meditate time thought dispersion gatherconverge self-cease meaning inner arise that
12586	Outer bindu light-five rim possessing unmoving focus-from arise*
12587	Thought-by gap not-find*
12588	Mirror four-by sign look-from
12589	Self-face know is
12590	Lamp four's primordial-wisdom-to look-from self-awareness self-place abide meaning inner arise*
12591	House door-eight see-from laugh lose is
12592	Spontaneous appearance see-from original space-to strong-ground seize*
12593	Third is

12594 Again that-from  
 12595 Again realm great-circle named  
 12596 Mud great some within-in  
 12597 Lamp one not-extinguish dwell\*  
 12598 Realm light possessing named from  
 12599 Teacher mirror-possessing named-by see\*  
 12600 That-to this word thus speak\*  
 12601 Hey sentient-being light possessing you listen\*  
 12602 I you-to prophecy give not-distracted listen\*  
 12603 Mountain great Malaya named peak-on  
 12604 Ocean rim-possessing named some exist\*  
 12605 That within-in father Light-Protector named and\*  
 12606 Mother Vajra-Sow named two meet-from  
 12607 Name sibling two arise\*  
 12608 Then father mother two-by name sibling two-to this word thus say\*  
 12609 Son you go-from demon black-of realm-from mirror-to come\*  
 12610 Daughter you go-from thirty-three gods-of realm completely-victorious  
 palace-from  
 12611 Flower gatherconverge-to come do-from  
 12612 Son that say I not-go say\*  
 12613 Then again father mother two say son you not-go what do-from  
 12614 Son that say demon-of realm-in demon Hali-ka black named exist from  
 12615 self prisoner as captured having gone say-having  
 12616 again father-mother said this word say-ro  
 12617 son that word not say  
 12618 demon of land-in a-phyi ling-thog-possessor called exists-having  
 12619 that your of a-phyi is-having  
 12620 that-to fire request-do by-having  
 12621 son said this word thus say-ro  
 12622 kye father-mother self of land that not is-having  
 12623 land that-to self go-having  
 12624 self-to servant person five send-do  
 12625 sesame-oil of nature affixed of sword one send-do  
 12626 mirror five send-do by-having  
 12627 father-mother two joy-having that like do-ho say-having  
 12628 person five servant-as sent-so  
 12629 mirror five sent-ro  
 12630 that-from again son said this word thus say-ro

12631 kye father-mother self demon of land-from captured if how do ask-having  
 12632 father-mother two said  
 12633 land jewel of pile called exists-having  
 12634 outcaste-possessor of person four exist-having that plural army-to  
 summon-do  
 12635 person one-by army gather-do  
 12636 person one-by iron-chain-do  
 12637 person two-by door block-do  
 12638 that word thus father-mother two-by prophecy-having  
 12639 son said that like do-ho  
 12640 e ma ho say-having gone having  
 12641 that-from demon ha-li-ka-nag-po-by seen-having  
 12642 oh person flesh appeared-having retinue plural-by seized having this not  
 release-do by-having  
 12643 demon of person five-by captured\*  
 12644 a-phyi ling-thog-possessor-by iron inserted-having  
 12645 retinue plural-to this my son killed having  
 12646 this not release-do by-having  
 12647 retinue plural said that like do-ho say-having going of power not arise\*  
 12648 that-from again son that-by this word thus did-so  
 12649 kye a-phyi self-by father-mother two of face-at said  
 12650 your of a-phyi ling-thog-possessor called one demon of land-in exists-having  
 12651 that-from mirror-to come say-having exists-having  
 12652 self not captured having release-do by-having old-woman that said you  
 person not-releasing is  
 12653 my son your father-by killed having person not-releasing say-ro  
 12654 that-from again son that-by this word thus did-so  
 12655 self person not-releasing if army lead by-having  
 12656 you self army lead say-having not escaped-ro  
 12657 that-from son-by messenger person three-to message sent-having  
 12658 kye friends land jewel pile called exists-having  
 12659 outcaste of lineage of person four exist-having  
 12660 there-to you-by go-do  
 12661 boy rigs-byed prisoner-as captured having army of forces many-with  
 dharma-to come-do say-having  
 12662 that like do-ho say-having gone\*  
 12663 that-from day three of within sun rose just-at  
 12664 army many having-arisen door blocked having

12665 prisoner of iron broke  
 12666 old-woman out threw  
 12667 person five horse-with separated  
 12668 a-phyi of son prisoner-as captured\*  
 12669 retinue plural sword-by head cut having killed\*  
 12670 that-from self of land-to fled\*  
 12671 land-to arrived sister thirty-three god of land-from flower many carrying  
 having-arisen having met\*  
 12672 that-from father-mother two-by face known having greatly joy-having name  
 sibling two-to name affixed-having name older-brother-to vajra lu-gu-rgyud  
 drawer called-as affixed-so  
 12673 sister-to boundary-holder called affixed-so  
 12674 that-from name sibling two counsel did-having  
 12675 teacher mirror-possessor called that seen-having  
 12676 that two-to prophecy  
 12677 kye lineage of son listen-do  
 12678 land not-created appear called exists-having  
 12679 jewel crystal of stupa throne five one of side each-at person five five  
 gather-do  
 12680 crystal of stupa that of wheel-on  
 12681 silver of mirror four affixed having exists-having  
 12682 mountain ma-la-ya of peak-from come-do  
 12683 boundary of fence-as place-do  
 12684 that-on jewel of stairs having  
 12685 hand-in jewel of vessel essence-filled one having carry having climb-do  
 12686 that-from stupa of peak-on teacher light not-change called one exists-having  
 12687 that-from light-ray of thread one foot right-at comes  
 12688 that-to not fear having grasp having go-do  
 12689 that-from you self of appear of father is-having there run-do  
 12690 That pass-from above-in jewel crystal house one door-eight exist-from  
 12691 That-in you-of mother variously appear do exist-from  
 12692 That time you-by mother face know become\*  
 12693 That above-in jewel various from-made house one exist-from  
 12694 That you-of place is from there-to ground seize\*  
 12695 That word thus teacher-by prophecy give-from  
 12696 Youth lasso-draw that word thus do\*  
 12697 Hey teacher great that-like we do say-from  
 12698 Sister-to this word thus say\*

12699	Teacher prophecy give-as do say-from
12700	Sun-of ray mount*
12701	Rainbow saddle place-from
12702	Pearl garland breath bind*
12703	Hand-to crystal spear hold*
12704	Sky center-from path arise-from
12705	Jewel house within-to obstacle without go say-from ya cha say*
12706	That meaning-to
12707	Realm great-circle samsara*
12708	Mud
12709	Body speech mind three-of inner is*
12710	Lamp
12711	Rigpa-of primordial-wisdom is*
12712	Realm light possessing is
12713	Heart inner-to
12714	Teacher mirror empty is
12715	Self-of wisdom self-arise lamp*
12716	Prophecy give is
12717	Experience take method self-awareness-to inner understand make*
12718	Mountain Malaya peak-of ocean-on teacher father mother-to child name sibling two arise is
12719	Head-on eye exist-of within-in rigpa-of self-sound appearance-emptiness two-of part from
12720	Space pure-of lamp and*
12721	Bindu empty lamp two arise*
12722	Father mother-by child two realm two-to send is
12723	Space-appearance sense direct-to street*
12724	Bindu essence ripen make say*
12725	Son send not-listen is
12726	Senses dull and*
12727	Beginner appearance-to attachment enter-from not-attachment need say*
12728	Attach-from self-awareness grasper-grasped demon-by bind*
12729	A phyi show is
12730	Rigpa part-to co-emerge ignorance co-exist exist-from self-face know make say*
12731	Mirror one is
12732	land rigpa-by analyze-of experience *
12733	son-by my land that not although person five sword mirror five equipped is

12734	consciousness land direct-to appear having land delusion this
	consciousness-of self-land not
12735	now delusion-in fallen having rigpa there wandered
12736	wisdom five wisdom and light five-of appearance self equipment-as helper-as
	complete having-to say-ro
12737	son-by there grasped having method asked is
12738	delusion this-from free method *
12739	land jewel-of pile citta
12740	person four lamp four *
12741	army-to summon is
12742	experience-in take-of companion *
12743	gatherer-of wisdom-by expanse rigpa one-to gather
12744	distinguisher-of mind and wisdom distinguish
12745	liberator-of wisdom-by samsara expanse-to liberate
12746	mover-of expanse-to apply-do action *
12747	son land there gone is
12748	ground-appearance-from samsara here delusion *
12749	demon retinue and captured is
12750	rigpa affliction-of power-to gone having non-awareness etcetera-of
	bondage-by bound having *
12751	a-phyi-to attachment feels although person not-releasing is
12752	samsara and affliction word-by birth-free etcetera-to establish although
	not-liberate *
12753	message deliver person three basket three that symbol meaning communicate
	skilled-by rigpa meaning meet *
12754	youth is
12755	rigpa samsara-in bound to
12756	lamp four-to sheep pen summon having experience-in take having army arise
	wisdom and realization many arise having
12757	grasping fixation demon with-of iron break
12758	non-awareness-of old-woman land send-out *
12759	poison five-of person affliction wind horse with individual separate
12760	rigpa-by self-face know having-from not-pass prison seize *
12761	affliction thousand eighty-of head cut
12762	dharmata self-land-of appearance light-clear see having
12763	sister flower carry lamp measure-to arrive *
12764	father mother name tag non-awareness cut having rigpa self-clear time vajra
	fish-hook self-arise

12765	Bindu empty lamp realm-to appear*
12766	Name sibling advice make-from space-to rigpa enter-from space-awareness one-to gatherconverge-from experience take-from teacher see*
12767	Bardo first-of light-luminous*
12768	Realm not-arrange appear*
12769	Dharma-nature bardo-of appearance-object*
12770	Stupa is
12771	Light-five collection five-by adorn*
12772	Wheel-on mirror four exist light path five and primordial-wisdom four join-of appearance*
12773	These strive-from now also appear able know*
12774	Malaya-from bya ra do is
12775	Not-abide that-to look-from space-of fence-to rigpa face seize say*
12776	Ladder and vessel and peak-of teacher light-ray with is
12777	Realize-from self-face know-from self-appearance-to look-from light-of ray cord heart-to connect-from self-place seize instruction*
12778	House door-eight is
12779	Spontaneous-of open-door eight*
12780	Jewel house is
12781	Spontaneous jewel-of cavity original primordially-pure-to inner space one-to strong-ground seize time*
12782	Prophecy give-as go is
12783	Ray cord-of sun-ray-to awareness not-change-from light-five appearance saddle like and*
12784	Realize measure-of mind bind*
12785	Wisdom spear hold self-appearance-of sky-from path arise-from
12786	Primordially-pure ground-to open release*
12787	Fourth is
12788	Again self-arise from
12789	Before realm pure appear named
12790	Fort door-eight possessing fort one exist*
12791	Fort that-of lord youth appearance Rig-byed named-by do*
12792	That-to old-woman Ling-thog-possess named one exist*
12793	Realm that-of arrow-protector demon king Glorious-Power named exist from
12794	That-to son prince five exist from
12795	Heir five body games-to go-from
12796	Old-woman Ling-thog-possess below down-to go down-in arise*
12797	Heir prince brothers five-by prisoner seize say that ya cha*

12798 Then daughter-of snyegs-to go also seize-from iron-to put say that ya cha say  
 meaning is  
 12799 land pure appear rig-pa of field-in  
 12800 castle door eight self-arisen of appearance-door exists having's peak-on boy  
 self-arisen of rig-pa that  
 12801 ma-rig-pa and time same having old-woman and together there abided  
 having's  
 12802 king is  
 12803 affliction of root self-grasping\*  
 12804 son is  
 12805 affliction poison five's  
 12806 body jest is  
 12807 door five-to power-senses self yan having attachment aversion poison five-in  
 act time  
 12808 old-woman captured is  
 12809 ma-rig-pa self-land affliction five-by captured having  
 12810 poison five ma-rig-pa and essence one-to become having enter taste one  
 having's  
 12811 that also now self ma-rig-pa of consciousness door each-to arise time poison  
 five and meet having-to say-ro  
 12812 daughter's snyegs-ma not gone captured is  
 12813 ma-rig-pa of essence that rig-pa-in exists having  
 12814 rig-pa land direct-to captured having  
 12815 mind where-to attachment aversion arose having bound that of essence rig-pa  
 12816 reversal ma-rig-pa  
 12817 know having self freed\*  
 12818 symbol five delusion reversal method is  
 12819 again that-from  
 12820 before land jewel pile called exists-having  
 12821 old-woman one-to jewel one exists having  
 12822 thief person five-by carried having old-woman suffering-by seized say that  
 err-  
 12823 that-from thief pursued having  
 12824 land thorn-possessor-to went having  
 12825 thief person five-by stolen having old-woman fainted say that err-  
 12826 that-from thief land thorn-possessor-from pursuit cut having  
 12827 old-woman fainted recovered say that err-  
 12828 that-from old-woman that of son fire-god white called that this word thus  
 say-to



12829 my jewel lost did by-having  
 12830 person five said  
 12831 jewel not lost having you self of old-woman kill-do  
 12832 not old-woman not killed if jewel not give say by-having  
 12833 he-by he self of mother killed having meat ate  
 12834 blood drank  
 12835 bone buried  
 12836 entity not-made having  
 12837 jewel thief-by gave say that err- say of meaning is  
 12838 land jewel pile citta's  
 12839 old-woman ma-rig-pa  
 12840 jewel rig-pa  
 12841 Thief poison-five\*  
 12842 Sorrow-by seize rigpa attachment-aversion-by taint-from self-suffer self  
 not-experience\*  
 12843 After cut-from thorn-possess-from cut-from old-woman faint\*  
 12844 Wisdom-by rigpa and that co-emerge ignorance poison-five with delusion  
 examine-from  
 12845 Now samsara-in wander time face seize-from  
 12846 Ignorance poison-five trace near dwell only\*  
 12847 That-like delusion root cut time rigpa self-face know-from  
 12848 Ignorance self-luminous-to go is  
 12849 After cut-from faint awake-from\*  
 12850 Fire-god is  
 12851 Self-face know-from primordial-wisdom arise-from\*  
 12852 Jewel not-lose ask-from  
 12853 Old-woman kill-from give say-from give is  
 12854 Rigpa-by self samsara-to go time self-face bad-to go look-from  
 12855 Hair even not-go\*  
 12856 Gra ma damage corner not-break see-from  
 12857 Co-emerge self-face ignorance part this not-abandon-from that-by not-help  
 from still samsara-from before-mixed one not-surpass\*  
 12858 Poison-five self-birth-to self-to appear realize-from  
 12859 Mouth inner-to self-face-to look-from self-awareness time co-emerge-of  
 ignorance luminous-from  
 12860 All-concept self-liberate-from meat eat anger not-abandon place pure  
 12861 Attachment-grasp pure-from blood drink\*  
 12862 Not-know pure-from bone gnaw\*

12863	Affliction all entity without-to go*
12864	Inner rigpa-to look-from
12865	Self-awareness time
12866	Outer realm-to appear poison-five co-emerge ignorance with pure-from
12867	Self-arise primordial-wisdom jewel self-from find time*
12868	Sixth is
12869	Self-arise from
12870	Realm tame manner arrange named
12871	China-of king Li-gar-ta named great-gab-tse one spread-from
12872	Divination do-from
12873	Reverse-to noble-lady twenty-one beautiful ornament-as put-from
12874	Great-road four-crossing-to send-from die kha cut say that ya cha*
12875	Then China-of king Li-gar-ta magical king that-by
12876	Noble-lady twenty-one beautiful ornament-by adorn
12877	Swift horse mount*
12878	Clear eye open*
12879	Strike weapon apply*
12880	Cut tooth insert*
12881	Wear clothes put-on*
12882	Sit place seek*
12883	Abide home seek*
12884	Go path seek-from send-from die kha cut say that ya cha say meaning is
12885	Samsara sentient-being own-time affliction possessing student body mind gather is
12886	Realm tame manner arrange*
12887	King-by gab-tse spread-from calculation do*
12888	Noble-lady send-from die rgab cut is
12889	Teacher learned-by tantra scripture instruction mind-to impress-from
12890	Introduction twenty-one-by introduction make*
12891	Bardo path appearance-to self-face know make-from
12892	Samsara-from liberate-from birth death continuum cut*
12893	King-by noble-lady ornament-as put is
12894	Teacher-by student-to now introduction twenty-one show-from
12895	Rigpa self-light ornament direct cer see show*
12896	Wisdom horse mount*
12897	Lamp four's eye open*
12898	Tantra scripture weapon apply*
12899	Instruction tooth insert*

12900	Appearance four clothes put-on*
12901	Primordially-pure place seek*
12902	Light-five primordial-sound home seek*
12903	Bardo or this liberate path seek-from
12904	Original basis-to end reach*
12905	Birth death without vajra ground obtain*
12906	Seventh view-by reverse instruction is
12907	Lion-power great-perfection tantra from
12908	Realm three sentient-being all*
12909	Very weapon sharp by
12910	All liberate-from siddhi arise*
12911	Compassion all liberate for
12912	Self vajra teacher self
12913	Liberate-from ocean-to throw make-from
12914	Appearance existence dharma all know become*
12915	Self-awareness primordial-wisdom exist from
12916	Always accompany sibling-two*
12917	Valley ravine hole-to throw make-from
12918	Primordial-wisdom body and not-separate become*
12919	Lasso exist from
12920	Body life produce father mother two*
12921	Plain-to take-from self-body increase*
12922	Primordial-wisdom realm meet from
12923	Stupa temple etc all*
12924	Measure-from ocean-to throw make-from
12925	True meaning essence see*
12926	Lamp sky-in clear from
12927	Three-jewels back direction-in
12928	Field all see become*
12929	Body-three appearance exist from
12930	Buddha liberate-from charnel-ground put-from
12931	Self appearance realize become*
12932	Elements self-to return from
12933	Dharma all fire burn water throw-from
12934	Rigpa self-appearance realize become*
12935	Wisdom meaning act from
12936	Sentient-being all time one-in
12937	Liberate-from appearance empty become*

12938	Compassion meaning not-cease from
12939	Self-life self-by cut become-from
12940	Dharma-nature realm meet become*
12941	Lamp come five-adorn from
12942	Birth-nine all self-power-to
12943	Gatherconverge-from power possessing become*
12944	Primordial-wisdom attachment without from
12945	God assembly all prison hole-to
12946	Seize-from siddhi near become*
12947	Rigpa all wide from
12948	Essence cut-from generation stage clear*
12949	Rigpa effort accomplishment without from
12950	Assembly accumulate without is
12951	Giving all complete become*
12952	Self-awareness release maintain without from
12953	Method wisdom separate become-from
12954	Self meaning obtain become*
12955	Rigpa naked exist from
12956	Cause effect head tail reverse become-from
12957	Birthless result obtain become*
12958	Cause produce without from
12959	All-basis root-from cut become-from
12960	True manifest buddha become*
12961	Dharma-body primordially pure from
12962	Kill cut action-to very-joy-from
12963	True virtue increase become*
12964	Rigpa life without from
12965	Primordial-wisdom realization method likewise*
12966	Thus*
12967	These meaning-to
12968	Realm three liberate-from siddhi arise is
12969	Door three and realm three-by gathered mind mind-arise root cut-from cease make*
12970	Vajra teacher ocean-to throw-from dharma know is
12971	View manner-to sit time mind and thought wherever not-think-from eye clarity emerge-from direct know*
12972	Siblings hole-to throw is
12973	Wind mind seize-from lasso-to look*

12974	Father mother take-from body life increase is
12975	Space pure lamp and bindu empty lamp sense direction-to take-from look-from
12976	Appearance upward increase*
12977	Stupa and temple ocean-to throw-from essence see is
12978	Citta center rigpa stupa light-five temple-in exist*
12979	View manner-by distance-water lamp-to focus-from outer appearance primordial-wisdominner dharma-nature meaning primordial-wisdom two gatherconverge separate without essence see-from light-luminous mother son meet*
12980	Three-jewels back-from turn-from field see is
12981	Samsara root poison-three-to mind-of movement back direction-from rigpa-to look-from
12982	Dharma-nature direct and*
12983	Experience upward increase-to emanation body*
12984	Measure reach-to enjoyment body*
12985	End dharma-body appearance see*
12986	Buddha charnel-ground put-from realize is
12987	Rigpa-to ignorance co-emerge exist-from self-face know make-from moment-in self-awareness realize*
12988	Also ignorance root rigpa-to return from
12989	For-example consciousness affliction-as arise time ignorance trace-sleep affliction manifest exist-to much look-from rigpa naked emerge-from ignorance affliction with rigpa luminous-from
12990	Rigpa clear open abide like*
12991	Dharma fire water-to throw-from self-appearance realize is
12992	Grasper-grasped delusion dharma whatever arise*
12993	Realize wisdom-by fire ground without burn-from
12994	own thought meditation by-means-of that one's state in place by-means-of awareness's meaning realize is
12995	sentient-beings kill by-means-of appearance empty is
12996	mindfulness thought all completely place great in send by-means-of deluded-thought self-cessation to gone from deluded-appearance empty is
12997	also one as for direct-perception to look by-means-of arising feeling cease and earth stone's appearance reverse is
12998	own life cut by-means-of dharmata's object and meet is
12999	wind self-cessation to send by-means-of conceptual-thought state by empty and
13000	own face clear seeing to realize time expanse-appearance direct arise is

13001 that also outer light appearance expanse's self-nature and meet  
 13002 inner all-thought trace without in clear by-means-of primordially-pure end's  
 self-object and moment in meet is  
 13003 nine-beings gather by-means-of power and possess is  
 13004 body key by-means-of wind awareness's key gather by-means-of mind-itself  
 self-abide bliss-clarity non-thought's experience develop is  
 13005 deity assembly prisoner as hold by-means-of siddhi near is  
 13006 empty-form expanse's corral as hold if quickly sign measure obtain is  
 13007 essence possess by-means-of generation-stage clear is  
 13008 mindfulness thought self-kaya mind place's arrow to hit time awareness and  
 clear open is  
 13009 accumulation gather without if generosity complete is  
 13010 wind-mind movement clear if arising-appearance's increase decrease to arrive  
 by-means-of  
 13011 spontaneously-accomplished inner expanse in set near is  
 13012 generally channel-wind's movement exist as-long-as ground-appearance's  
 arising-appearance exist and  
 13013 channel-wind clear time ground-appearance self-reverse to root ground's  
 expanse to return is  
 13014 crystal light inner in gather as is  
 13015 appearance's increase not diminish if practice's power not diminish is  
 13016 means knowledge separate by-means-of meaning obtain is  
 13017 knowledge to duality possess grasping-grasped and separate time  
 self-awareness self-place in clear and  
 13018 awareness core naked one is because is  
 13019 that also whatever mindfulness mind-place's time in clear is  
 13020 cause fruit reverse by-means-of fruit obtain is  
 13021 done by-means-of not grasp place if grasp by-means-of whatever and  
 whatever's time-also action-effort self-place to send by-means-of  
 13022 not-done-'s meaning moment on arises is  
 13023 fruit path as-done-by-means-of cause self-ceases named  
 13024 dependent-origination manner-arising upward-manner from reversed-by-  
 means-of samsara ceases universally-agreeing is  
 13025 cause fruit reversed-'s dharma named  
 13026 basis-of-all non-recognition-'s root self-face on-looked time cut-by-means-of  
 buddha  
 13027 killed-by-means-of virtue increases is  
 13028 mindfulness arise that-place self-release just leave on spread-out by-means-of

13029 meaning-'s primordial-wisdom bare see went-by-means-of experience force  
 on increases  
 13030 sun moon mouth-join from  
 13031 self-know self-release self on  
 13032 self ka ma ni self-release by-means-of  
 13033 iron by-means-of iron pl sever and  
 13034 stone by-means-of stone sever as  
 13035 self-'s antidote self great  
 13036 self-nature great-perfection realizes by-means-of  
 13037 thus familiar what is  
 13038 not-sought left-'s meanings obtain  
 13039 not-meditated-by-means-of bliss-mahā expands  
 13040 self-nature just-as direct-know  
 13041 this who with meet that  
 13042 in-between-not sin and possessing even  
 13043 this familiar-by-means-of release to  
 13044 doubt not nā rag kan  
 13045 thus  
 13046 eighth light-expanse in rolled sign is  
 13047 consequence from  
 13048 moreover sign meaning words connection explains  
 13049 eon-'s fire-mass expanse-center in  
 13050 person one burn not even  
 13051 mouth from scripture dharma explains and  
 13052 action as other-'s life sever  
 13053 virtue practice increases gradually  
 13054 iron-'s house door not-has if  
 13055 appearance-not darkness-'s expanse-center in  
 13056 sun moon light-clear even  
 13057 who by-means-of see not is  
 13058 individual sense-power-'s object clear  
 13059 see not even gradually  
 13060 thus-'s meaning on  
 13061 fire-mass by-means-of person not burn virtue increases is  
 13062 thought-heap affliction-'s fire inside in self-arisen primordial-wisdom-'s  
 person beginning-not time from abides even  
 13063 that by-means-of not-stained not-defiled not-burn on  
 13064 self-face self by-means-of knows time scripture explains on

13065 thought-heap self-release went other-'s life sever is  
 13066 other as grasp-'s mind is-'s cause  
 13067 meaning that is awareness vital-point on hit-by-means-of virtue practice  
 nature-by increases is  
 13068 iron house darkness possessing is  
 13069 self-'s body citta-'s inside in awareness non-awareness and dwell one abides  
 13070 sun moon not see is  
 13071 all on exists even instructions not-has-by-means-of not see  
 13072 individual on clear instructions possessing on direct-'s appearance now see  
 13073 see not is  
 13074 empty-form that self by-means-of see time  
 13075 near in abides one by-means-of one-'s thus not  
 13076 this is awareness light-clear-'s sign meaning  
 13077 that and-so-forth sign-'s aspect numberless supreme vehicle this on  
 renowned-by-means-of tantra individual occasion on know should  
 13078 sign-'s place this is dākinī by-means-of self done-by-means-of extremely  
 profound and realize even difficult and  
 13079 realize if meaning waves great by-means-of burn-'s cause even excellent-'s  
 dharma is  
 13080 words others middle in distort and mix possible and  
 13081 sign this who by-means-of change not  
 13082 distort not-by-means-of blessing great and meaning near shows  
 13083 words-'s domain not-is-by-means-of secret great is  
 13084 vehicle-'s supreme jewel treasury from  
 13085 delusion manner reverse manner and together sign shows stage mansion tenth  
 13086 thus basis from delusion how reverse-'s stage and together shown after  
 13087 now delusion time body-'s formation manner show should  
 13088 generally realms three races six individual on body-'s appearance manner  
 each exists from  
 13089 occasion this people-'s domain as-made  
 13090 birth four from womb from delivered-'s stage and connected-by-means-of  
 explained is  
 13091 sun moon mouth-join from  
 13092 father and mother-'s cause condition from  
 13093 mer mer po and nur nur po  
 13094 ltar ltar po and gor gor po  
 13095 solid become and fish like  
 13096 turtle like and frog like



13097	thus days seven times seven
13098	navel from body produces
13099	months nine thus face ten on
13100	body complete mother-'s womb from emerges
13101	thus form different
13102	samsara itself from samsara
13103	thus said-'s meaning established if

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13104	first smell-eater near enter-'s mind body seeks-'s cause came and
13105	father mother gather meet do joined-by-means-of mother-'s anus from entered
13106	father-'s essence white mustard-seed like eye small radiant mercury like
13107	mother-'s race-'s channel-'s essence red on dissolved
13108	mother-'s womb in blood and milk mixed like one became from
13109	body accomplish-'s manner explained if first body form-'s support is
13110	elements four from empty mother space like abides from
13111	father mother those self-nature-'s affliction and channel-petal-'s wind from desire-'s mind moved-by-means-of
13112	channel abode-'s letter-'s wind-'s self-sound yaM named-'s state from fire-'s desire actually blazed-by-means-of
13113	raM named rough sound moved-by-means-of blaze and change-'s experience from
13114	desire that attach went-by-means-of desire cause and attachment condition two joined
13115	actually enter water-'s desire
13116	one on one look and
13117	laugh and
13118	hold and so-forth-'s attachment by-means-of letter-'s self-sound khaM named moved
13119	embrace and sense-faculty joined from
13120	body-'s earth-'s stability by-means-of bliss experience
13121	saM-'s self-sound arose
13122	mother-'s race five-'s channel womb that menstruation and time-'s day seven section became from
13123	red iron-hook like draw-'s wind-'s force exists that by-means-of
13124	father-'s essence cause-'s self head from drawn

13125 stone magnet on iron gathers like  
 13126 father-'s spine twenty-eight from horse passed-by-means-of stream white-'s  
 channel from path emerged is  
 13127 day seven times-four mother-'s womb in body-'s basis grasp and child on  
 bodhicitta white arise-'s vital-point  
 13128 then vajra-'s root on great-bliss-'s path prepared  
 13129 waist on bliss manner filled  
 13130 tip on bliss mature made  
 13131 wise on actually emerged-by-means-of mother-'s race-'s channel nose-'s  
 inside-'s tone red on dissolved-by-means-of  
 13132 womb in blood and milk mixed like one on one dissolved two-'s race exists  
 from  
 13133 kind-five capacity by-means-of father knowing also inner draw like become  
 from  
 13134 posterior attachment and free-from vomit-in go and  
 13135 mother to kind any exist draw-cause exist bliss contentment not-know is  
 13136 desire cause condition from arisen  
 13137 desire and attachment two  
 13138 cause and condition two grasp by-means-of  
 13139 becoming body base wind by-means-of grasp and  
 13140 cause condition two dual not know by-means-of bliss and great-bliss result to  
 13141 body and pristine-awareness result gather become  
 13142 thus mother womb from day one night father mother cause condition two  
 outer seal one become having  
 13143 inner not-mixed bean pod like abide interval child wind-mind grasp having  
 abide by-means-of elements four binding-maker seal jewel dust like bind  
 having separate occasion none make is  
 13144 body complete time food nourishment without life not-abide that from arisen  
 13145 that time element wind by-means-of body grasp that inner wind rise force  
 by-means-of upward rise mercury drop rise like very-subtle abide  
 13146 body complete time body mind adventitious condition what arise although  
 fearless body tremble key that from arisen  
 13147 then day two earth with-one mix weight by-means-of press child crown from  
 class press only suffering exist  
 13148 this time body cause flesh only ripen only grasp  
 13149 condition channels only water only expand by  
 13150 delusion cause condition two dual not from  
 13151 non-concept pristine-awareness liberate by-means-of great-perfection  
 rejection-acceptance beyond key

13152 above body cause moist only blood only become condition water only  
 channels only descend  
 13153 then also day three wind mind cause condition with that dust very-subtle burn  
 by-means-of  
 13154 fire red-'s pit in entered just by-means-of suffering experiences  
 13155 this-'s time in body-'s cause wind just first  
 13156 condition foot just down just rolled-by-means-of  
 13157 then day fourth on those wind-'s mercury-'s particle very-small like  
 scattered-by-means-of  
 13158 saw wood by-means-of limb lump as carried-'s suffering just  
 13159 that even anger from arose  
 13160 that even above-'s body-'s body-'s cause particle very-small like mature-'s  
 condition brightness as clear made is  
 13161 outer-'s elements four-'s action-'s work by-means-of created  
 13162 inner-'s elements four as held-by-means-of  
 13163 body complete-'s time outer sun moon time four  
 13164 inner day night inside outside four on activity that from arose  
 13165 that-'s vital-point by-means-of empowerments four-'s change shows  
 13166 then day fourth-'s time on pervade water-'s channel spread and clear-'s inside  
 in element light and moved attachment wind by upward sent  
 13167 that from directions four water-'s earth and  
 13168 fire and  
 13169 wind-'s channel quiver and  
 13170 tremble and  
 13171 coil-'s inside in letter khaM green and  
 13172 red and  
 13173 yellow three channel those and accord-with quiver and  
 13174 tremble and  
 13175 coil as abides is manner complete on mind-'s movement many that from  
 arose  
 13176 those four-'s center in life know named string stretched like abides  
 13177 that itself life named  
 13178 time know named  
 13179 occasion named  
 13180 that from abides and  
 13181 increase decrease do  
 13182 that itself straight as abides if life long  
 13183 body in mature earth on fall-'s time sound A yu named famous

13184 | life cord left on coil if life on obstacle arises  
 13185 | born just-after khaM named sound famous  
 13186 | down on curve if life short  
 13187 | born just-after sound a khrim named arises  
 13188 | treatise from  
 13189 | life is life warmth and  
 13190 | consciousness support what is  
 13191 | thus this on explained  
 13192 | then day fifth on water essence-'s body grasp and  
 13193 | produce-'s work does  
 13194 | that-'s inside in letter saM yellow clear and radiant attachment by-means-of  
 13195 | beings-'s voice-'s tone that on depend-by-means-of arises  
 13196 | that-'s directions four earth and  
 13197 | water and  
 13198 | fire and  
 13199 | wind-'s channel grasp and gather and spread-'s inside in suM white and  
 13200 | red and  
 13201 | green channel those and accord-with each abides-by-means-of  
 13202 | go sleep sit stay activity manner four that from arise  
 13203 | then day sixth on fire and wind two gather-by-means-of body-'s form and  
 13204 | destroy-'s work does  
 13204 | this-'s time fire-'s channel blaze and expand-'s inside in letter raM greatly  
 13205 | scrape and pulse abides  
 13205 | beings all-'s cognition sharp and dull-'s distinction these letter clear not-clear  
 13206 | by-means-of distinguishes  
 13206 | that-'s directions four on inner part-'s elements four-'s channel expand and  
 13207 | blaze and  
 13208 | burn-'s inside in  
 13209 | raM produce and  
 13210 | ruM empty and  
 13211 | raM sleep-'s sign possessing abides-by-means-of beings-'s memory thought-'s  
 13212 | wheel that on depend-by-means-of arises  
 13212 | thus day six complete-by-means-of elements self that-'s action as form-'s  
 13213 | support made abides  
 13213 | thus four not-done if outer elements four on depend-by-means-of food  
 13214 | clothes on control not-able and  
 13214 | inner dharms four group as manifest not-become and  
 13215 | secret empowerments four-'s fruit not-mature-by-means-of

13216 four form-'s support as certain  
 13217 then day two-two on elements two-two-'s work by-means-of body-'s basis  
 grasp is  
 13218 male female two gather-by-means-of seed-'s increase arise and like  
 13219 elements male female gather-by-means-of body-'s aggregation increase know  
 should  
 13220 that even day seventh on elements four taste one became from  
 13221 cause condition wind mind four  
 13222 flesh blood warmth breath four  
 13223 channel four  
 13224 letter four these nur nur po-'s form one became is  
 13225 all gather-'s aggregation and together made-by-means-of  
 13226 wind-'s channel jump and move-'s inside in yaM move and flow like  
 abides-by-means-of  
 13227 beings-'s breath by-means-of go come and full empty became  
 13228 that from earth-'s wind channel jump spread and  
 13229 water-'s gather expand and  
 13230 fire-'s action manner three-'s inside in yaM pile separate  
 13231 ye separate gather  
 13232 oM roll bow abides  
 13233 letter four-'s center in form-'s aggregate-'s basis particle very-small as abides  
 13234 perception-'s aggregate-'s basis warmth rta rnga on empty cool-'s part just  
 abides  
 13235 feeling-'s aggregate-'s basis memory cord-'s three-part coil just abides  
 13236 consciousness-'s basis know color-'s move just abides  
 13237 formations-'s basis arise feel-'s door open like abides  
 13238 thus cause elements-'s work actually arose-by-means-of aggregates five-'s  
 basis and  
 13239 that-'s condition gather from formations arise is  
 13240 those five-'s outside from light color five-'s fringe net-'s tail gathered like  
 13241 abides-'s inside supports five-'s head on dzrIM khaM tAM maM byaM five  
 by-means-of adorned is aggregates five races five buddha-'s vital-point  
 13242 A+oM dzrIM AM khaM hU~M tAM swA maM ha pyaM these  
 13243 abides change just from race certain-'s buddha become certain  
 13244 thus water-'s channel four individual-'s inside in basis abode-'s  
 primordial-wisdom three-'s face not open not distinguish distinguish not body  
 small seed on thousand six cool-'s part just face hand as clear light five-'s  
 upper mass filled self self-'s life form pure-'s letter and together is  
 13245 nirvana-'s basis grasp-by-means-of basis abode-'s primordial-wisdom named

13246 earth-'s channel four on characteristics grasp-'s primordial-wisdom five not  
 open not distinguish as abides is  
 13247 light white yellow red green blue five-'s drop seed on empty cool just abides  
 on  
 13248 those each on light five-five-'s fringe beautiful surround is buddha-'s path  
 light five from arose  
 13249 that even individual race-'s color by-means-of characteristics grasp-by-  
 means-of  
 13250 characteristics grasping pristine-awareness called  
 13251 fire channels-four within knowing gather base abide light beam grasp  
 knowing gather green abide action karma power change  
 13252 past knowing pristine-awareness light white beam star cover like abide  
 13253 dharmata primordially-pure karma latency by-means-of not-stained key that  
 from arisen  
 13254 that also samsara-nirvana knowing only gather abide by  
 13255 knowing gather pristine-awareness called  
 13256 wind channels-like knowable pristine-awareness two non-concept mind abide  
 13257 that-also light essence gather red self-benefit realize abide  
 13258 yellow other-benefit realize abide  
 13259 that-also knowable exist and  
 13260 not-exist and  
 13261 entity and  
 13262 not-entity all knowable knowing pristine-awareness two gather by  
 13263 knowable pristine-awareness called  
 13264 that-also body channels ultimate and conventional both cessation and  
 13265 birth and  
 13266 abide and  
 13267 pleasure-suffering all experience make by-means-of yogin body three-kayas  
 nature abide  
 13268 that-also body arise characteristics knowing by-means-of dharmakaya  
 certainty find  
 13269 abide knowing sambhogakaya  
 13270 cease knowing nirmanakaya abide certainty find  
 13271 thus seven-days by-means-of body base thick is  
 13272 approach-accomplish karma all seven-days gather and  
 13273 elements gather expand seven-days accomplish aim  
 13274 pristine-awareness those horse-wind are body dissolve time truly-none not  
 light and move only abide

13275 syllable and light and bodies knowing self-radiance outward arise again  
 ignorance itself dissolve only  
 13276 that-also knowing base-abide time inner clear subtle expand base only from  
 13277 color shape not  
 13278 body have time base appearance outward arise light body shape appear bardo  
 also appear and  
 13279 spontaneous-completion in dissolve after category in accomplished thing any  
 not-exist by primordial-purity self-place dwell  
 13280 that by body three body in complete by pristine-awareness path body channel  
 from arise  
 13281 that after seven pair two in element action-function above like do by  
 13282 producer first wheel in day eleven period gather water channel eight in inside  
 13283 syllable and\*  
 13284 light and\*  
 13285 samantabhadra father-mother body with are channel growth-basis arise  
 13286 channel those action wind by move and swirl from  
 13287 channel eight in arose by element male four female four propulsion  
 consciousness eight basis  
 13288 gathered portion certain movement not-mixed with move swirl exist eight in  
 dwell inside in  
 13289 consciousness self-arisen syllable eight arise is  
 13290 beings consciousness object-possessor in enjoy that on depend after arise  
 13291 channel four those from move do press from mouth-gather called wind  
 self-sound syllable change many spread by  
 13292 earth channel four wheel upward throw and\*  
 13293 that two in between mouth-gather wind mustard seed by not-touch hold after  
 mutual star shoot like  
 13294 light-radiance syllable brilliance with dwell  
 13295 up-down lotus petal spread like dwell  
 13296 that after day fourteen basis-consciousness four measure in dwell those glow  
 form become when  
 13297 water worm produce cause basis  
 13298 subtle and\*  
 13299 change know and\*  
 13300 extract and\*  
 13301 action arise worm four body in form  
 13302 those in inside also\*  
 13303 channel etc basis former like form is  
 13304 body one in life immeasurable in dwell

13305 this are empowerment body called  
 13306 buddha body father-mother two two from not-dwell by body not-exist called  
 material not-being by  
 13307 vajra tip play from  
 13308 form one from body-'s limit  
 13309 grub limit not establish limit grasp  
 13310 thousand number from exceeds abides  
 13311 that even space-'s body possessing from  
 13312 contain-'s work abandoned-by-means-of  
 13313 form limit particle space know  
 13314 thus  
 13315 those bug each on attachment activity-'s wind each abides-by-means-of  
 beings all on desire attachment-'s action near take that from arose  
 13316 fourteen action-'s connection show even that-'s vital-point  
 13317 then day seven section third became  
 13318 day fifteen from earth-'s channel from increase basis-'s light and letter and  
 together produce  
 13319 those by-means-of center on sixteen on memory-'s basis gold-'s vapor just  
 arose-by-means-of  
 13320 seventeen on space on cloud gather like gathered-'s inside in draw gather  
 action-'s move-'s wind and together-by-means-of  
 13321 eighteen from elements individual-'s power complete  
 13322 elements eighteen-'s basis calculate change-'s vapor lump eighteen form  
 13323 then elements two-two gather-'s work by-means-of fit prepare is before-'s  
 power exhausted-by-means-of  
 13324 elements eighteen-'s vapor egg-white fringe like from element grasp named  
 wind quiver and jerk arise-'s sound and together-by-means-of  
 13325 fire-'s channel wheel four and together upward jump  
 13326 particle-'s space 'phra seng named on lower by-means-of mustard-seed  
 two-times exceeded-by-means-of  
 13327 day twenty-one move-by-means-of basis-of-all-'s support basis channel and  
 together that ltar ltar po-'s form changed  
 13328 that five hundred-'s end on mantra all-'s action end day twenty-one by-means-  
 of does  
 13329 basis-of-all aggregation destroy on intention  
 13330 then earth-'s bug four from wind bile phlegm and-so-forth-'s disease-'s horse  
 do possessing form before and same  
 13331 then day twenty-two from twenty-five until elements individual-'s power and  
 body-'s basis accomplish do



13332 day four those on elements-'s power by-means-of above-'s channel four from  
 increase limb-'s channel four eight as certain and  
 13333 individual-'s light and letter clear and together produce is  
 13334 taste all gather-'s wheel star-'s light like radiant tone and together  
 13335 wheel stacked-'s petal like-by-means-of channel-'s wheel named  
 13336 those eight-'s center on desire-objects five on bliss touch-'s support warmth-'s  
 essence sheep-fat just abides-'s vapor from  
 13337 sense-bases twelve-'s basis fruit sA lu like sprout and spread-'s life twelve as  
 abides from  
 13338 gather and expand-'s wheel-'s form basis-of-all-'s action-'s support as abides  
 13339 expand-'s place wheel-'s letter and together  
 13340 then again day twenty-nine from thirty-two until elements water by-means-of  
 gather  
 13341 earth by-means-of stable and press  
 13342 fire by-means-of blaze and expand  
 13343 wind by-means-of blaze and move-'s work did  
 13344 day thirty-two on elements individual-'s power each exhausted  
 13345 this-'s time produce action from wild wind named arose-by-means-of  
 13346 above-'s wind-'s channel four outward upward sent  
 13347 particle very-small-'s space mustard-seed-'s top on thrown from  
 13348 above-'s channel four from again channel four increase  
 13349 those-'s center in tip-'s wind force hold named petal from star-'s light like  
 light radiate and gather on  
 13350 above-'s element-basis actual-'s power exhausted-by-means-of  
 13351 again elements two gather-'s work by-means-of day thirty-four from  
 13352 basis-of-all-'s support four group and together those solid change as abides-'s  
 support on  
 13353 affliction gather and coarse channel poison-'s vapor poison-'s vase from  
 gathered like abides  
 13354 tip form arranged-'s wheel named as abides is  
 13355 day thirty-five on king-'s letter document complete-'s tantra that from arose  
 13356 thus seven section seven-by-means-of existence body-'s channel-'s wheel four  
 produced-by-means-of  
 13357 that each on channel petal eight-eight thirty-two body whole on abides is  
 13358 existence river substance limb twelve by-means-of existence body-'s basis  
 grasp that from arose  
 13359 thus channel thirty-two from primordial-wisdom thirty-two by-means-of  
 work arise  
 13360 essence from ultimate drop lamp four-'s ripeness and together arise

13361 that by-means-of bliss path as-made if forceful-method buddha become  
 certain  
 13362 those-'s impurity from conventional drop became  
 13363 elements four-'s ripeness and together arise and  
 13364 that by-means-of suffering self-continuum went from samsara-'s seed  
 increase do  
 13365 that itself channel-'s vital-point on depend-by-means-of path as-made if  
 13366 bliss excellent-'s nature direct realize do  
 13367 channel those by-means-of primordial-wisdom-'s path became  
 13368 drop-'s nature went-by-means-of  
 13369 bliss suffering experience-'s work do  
 13370 then again day thirty-five until before like elements individual-'s work-'s  
 power by-means-of produce action first-'s action-'s connection complete  
 made-by-means-of form from particle very-small measure-not-'s aggregate  
 gather and expand and  
 13371 thus feeling perception formations aggregates-'s part from expand and gather  
 measure-not produced is  
 13372 aggregates five-'s race manifest project  
 13373 then day forty-two until elements two gather-'s work by-means-of  
 13374 produce action water-'s bug thousand eighty-two-'s body increase made  
 13375 wheel that on channel petal sixty-two as show-'s work did is  
 13376 eon-'s birth decrease sixty-two arise-'s cause  
 13377 channel those each-'s inside in channel abode special-'s letter each  
 13378 that support do light-'s upper mass each  
 13379 light grasp do samantabhadra father mother two-two as abides  
 13380 that-also channel tip sixty-two  
 13381 letter sixty-two hundred twenty-four  
 13382 light sixty-two  
 13383 hundred and eighty-six  
 13384 samantabhadra father and mother combined-by-means-of hundred  
 twenty-four  
 13385 produce action first-'s wheel on  
 13386 primordial-wisdom move-'s distinction three hundred and ten limit  
 13387 those primordial-wisdom pure-'s wind by-means-of jump and dissolve and  
 so-forth by-means-of  
 13388 calm-abiding and insight-'s action certain realize do-by-means-of produce  
 action named  
 13389 existence body-'s basis is first named  
 13390 thus all-'s basis is wheel

13391 elements special-'s dharma wind and-so-forth-'s enumeration that just  
 individual element-'s peak by-means-of go come-'s distinction as abides  
 13392 affliction and action-'s work that just action-'s wind-'s throw and  
 13393 inhale and  
 13394 laugh and  
 13395 hold do-by-means-of day night certain  
 13396 thus condition gather distinction-'s dharma nine hundred and thirty abides is  
 empowerment-'s basis path certain from arose  
 13397 that even elements water-'s wheel dependent-origination twelve by-means-of  
 turn and gather from  
 13398 bug thousand eighty-five abides  
 13399 that each on channel that just each-'s inside in letter that just  
 13400 wind-'s throw each from not  
 13401 body each abides-by-means-of gather-'s dharmas measure-not-'s cause  
 13402 basis-of-all all-'s basis is  
 13403 purification-'s basis mother even is  
 13404 thus  
 13405 then basis-of-all body-'s support and that two mixed is sense-faculties five-'s  
 basis-'s need empowerment support just abides from  
 13406 day forty-six until went-'s while on elements individual-'s action-'s power  
 by-means-of  
 13407 memory gather-'s wheel on complete and gather-by-means-of  
 13408 fire particle and-so-forth-'s particles increase and  
 13409 feeling bliss suffering-'s experience increase and  
 13410 perception sense-bases and  
 13411 consciousness object and enter-'s distinction increase on  
 13412 gather-action-from root and limb's affliction-mind increase-during  
 13413 realm eighteen's proliferation-change-from increase-lo  
 13414 that from arise four individual power strength exhausted-from  
 13415 arise-element two-two gather-by-means-of mindfulness gather wheel's  
 channel one-one-from spread move channel one-one as sixteen-to increase is  
 empowerment sixteen's increase show is  
 13416 those one-one's inside-in nature channel abode's syllable one-one  
 13417 that steady light five's mass one-one  
 13418 that support-by-means-of Samantabhadra father-mother two-two-as abode so  
 13419 that-also channel-by-means-of body support  
 13420 body-by-means-of element support  
 13421 syllable-by-means-of wheel's dharma steady

13422 light-by-means-of wisdom support  
 13423 Samantabhadra yam-by-means-of body three support is  
 13424 wisdom and  
 13425 body and  
 13426 dharmata and  
 13427 light own's essence-as dwell four upon-by-means-of empowerment four's  
 result measure-to arrive is  
 13428 mindfulness gather wheel's channel sixteen inside-in  
 13429 mind sixteen support-from abiding is  
 13430 that also mind and  
 13431 mind-ness's distinction from

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13432 first mind-to gathering water's mind-by-means-of mindfulness thought's basis  
 hold  
 13433 steady-by-means-of mind's collection gather  
 13434 radiate fire's mind-by-means-of object-to radiate  
 13435 light wind's mind-by-means-of move cause-do is  
 13436 mind-ness-to  
 13437 birth-not meaning's mind-ness  
 13438 cease-not mindfulness's mind-ness  
 13439 change-not example meaning mix-by-means-of mind-ness  
 13440 self-complete actual meaning wherever also not-differentiate-by-means-of  
 mind-ness is  
 13441 mindfulness-to mind and  
 13442 mental two-from  
 13443 mind's mindfulness is explained as-before is  
 13444 mental's mindfulness six are  
 13445 everywhere search-do-by-means-of mindfulness pure god's body-as clear  
 13446 not-pure god's migration-to throw-during  
 13447 perverted-if wrong-attachment-possess body-to throw is  
 13448 certainty fix-by-means-of mental's mindfulness pure-by-means-of  
 awareness-holder obtain  
 13449 not-pure-by-means-of god-non-to born  
 13450 perverted-if butcher's lineage-in is  
 13451 certainty place-by-means-of mental's mindfulness pure-by-means-of  
 space-dwell

13452 impure-by-means-of human  
 13453 perverted-if desire-possessing-by-means-of  
 13454 going-into hurls  
 13455 mind-by-means-of consciousness-by-means-of memory pure-by-means-of  
 mudra-of yoga  
 13456 impure-by-means-of animal  
 13457 perverted-if wrong-view-possessing  
 13458 affliction-possessing-by-means-of mind-by-means-of memory pure-by-  
 means-of syllable single-of yoga impure-by-means-of hungry-ghost  
 13459 perverted-if desire wrong-of going  
 13460 moving maker grasping-of mind-by-means-of memory pure-by-means-of  
 wheel-at grasping-of yoga  
 13461 impure-by-means-of hell  
 13462 perverted-if suffering-possessing-by-means-of going  
 13463 that-also thoroughly investigating-of mind wind-of horse with together  
 memory previous-of memory after follows grasping from arises  
 13464 definitively settling-of mind  
 13465 earth-of horse with together past from branched memory from arises  
 13466 definitively grasping-of mind arising water-of horse with together memory  
 from arises now-of memory after follows grasping from arises  
 13467 mind-by-means-of consciousness  
 13468 mind six-of knowing portion gathered from arises  
 13469 mother-of horse with together from arises  
 13470 now-of memory near points-out from arises  
 13471 affliction-possessing  
 13472 water and earth two gathered-of horse with together future-of memory-of  
 after grasping from arises  
 13473 moving maker grasping mind  
 13474 latencies early late-of aggregate gathered fire wind two-by-means-of horse  
 with together future-of memory branched from arises  
 13475 thus six-of ripening in inside consciousness aggregate six-as arose  
 13476 those-by-means-of individual-of gathering from elements eighteen growing  
 obtained  
 13477 obtained-by-means-of abides  
 13478 those-of cause and condition from earth-of insect thousand eighty-four-as  
 arose  
 13479 body-by-means-of body produces  
 13480 speech-by-means-of speech produces  
 13481 mind-by-means-of mind produces

13482	arrangement great from
13483	producing three-by-means-of going beings
13484	individual-of ripening completed
13485	elements from body pure and
13486	syllable from sound voice spoke
13487	memory life from mind etc.
13488	thus
13489	that-also insect based-on-of syllable and
13490	that-of basis body
13491	that one-one-to body speech mind's certainty's basis-as abiding-by-means-of
13492	empowerment and creation-completion meditate-if liberation-possible person called is
13493	yoga enter-from
13494	body and speech and mind itself-from
13495	yoga seed that complete-from
13496	here-in empowerment bestow certainty-by-means-of is
13497	said is
13498	thus mindfulness gather wheel-in collection dharma channel sixteen
13499	wisdom sixteen as thirty-two
13500	ཡི་གེ་བརྒྱ་བྱེ་ནི་བརྒྱུ།
13501	འདྲ་གྱི་གོང་བྱ་བརྒྱ་བྱེ།
13502	བྱུག་བརྒྱ་ཙ་བཞི།
13503	ཡབ་བརྒྱ་བྱུག་ཡུམ་བརྒྱ་བྱུག་བསྐྱམས་པས་དགུ་བརྒྱ་ཙ་བྱུག་
13504	ཡབ་ཡུམ་རེ་རེ་ལ་སྐྱུ་གསུང་བྱུགས་ཀྱི་ལྟ་གསུམ་གསུམ་སྟེ་ལྟ་དགུ་བརྒྱ་ཙ་བྱུག་དང་བསྐྱམས་པས་ བརྒྱ་དགུ་བརྒྱ་ཙ་གཉིས།
13505	སེམས་དང་ཡིད་ཀྱི་ཚོགས་པ་ཉི་ཤུ་སྟེ་ཉིས་བརྒྱ་དང་བརྒྱ་གཉིས།
13506	ཡིད་ཀྱི་འབྲུ་བྱེད་ཀྱི་ལས་བཅོ་བརྒྱད་དེ་ཉིས་བརྒྱ་སུམ་བུ།
13507	ཁམས་བཅོ་བརྒྱད་ལ་འཕེལ་བཅོ་བརྒྱད་དོ།
13508	ཉིས་བརྒྱ་དང་བྱུག་ཙ་ཙ་བྱུག་
13509	དབང་པོ་ལྔ་ལྔ་གཞི་ལྔ།
13510	དབང་པོ་ལྔ་ཉེན་ལྔ།
13511	དབང་པོ་ལྔ་སྟོན་ལྔ་དང་བསྐྱམས་པས་ཉིས་བརྒྱ་དང་བརྒྱ་ཙ་ཙ་གཅིག་
13512	ཡིད་ཀྱི་མྱོང་བ་ལ་ཉོན་མོངས་པ་ལྔ་ལྔ་སྟེ་སུམ་བུ་དང་བསྐྱམས་པས་སུམ་བརྒྱ་དང་བརྒྱ་གཅིག་
13513	དེ་དག་རེ་རེ་ལ་དྲན་པའི་འཕྲོ་བ་དང་།
13514	འདུ་བ་གཉིས་གཉིས་ཏེ།

13515	བྱག་བརྒྱུ་ཉི་ཤུ་ཙ་གཉིས་སིན་ཕ་ཁྱི་ཁག་བརྒྱད་དང་སྟོང་ཕྱག་ལྔ་།
13516	དེ་རེ་རེ་ལ་ཡི་གེ་དེ་ཙམ་ཞིག་།
13517	སྐྱེ་དེ་ཙམ་ཞིག་སྟེ་འབྱམ་ཕྱག་བཞི་དང་ཁྱི་ཁག་ལྔ་དང་སྟོང་ཕྱག་གཅིག་ཏུ་གནས་པ་ནི།
13518	ནང་དུ་ནད་ཀྱི་བྱེ་བྱག་རྒྱ་དང་རྒྱུན་ཉེ་བ་དང་རིང་བར་བྱེད་ལ།
13519	ཕྱིར་བ་སྐྱ་བྱེ་བ་གཅིག་དང་བཞི་ཁྱི་སྟེད་པར་བྱེད་དོ།
13520	།དེ་དག་རྣམས་ཀུན་གཞིའི་རྣམ་པར་ཤེས་པ་བཞི་ཚན་འདུས་ཤིང་དེ་དག་ལས་ཀྱི་ཚོགས་པ་ལས།
13521	ཁྱབ་འཇུག་རུས་སྤལ་གྱི་རྣམ་པ་དང་འདྲ་བ།
13522	དབང་པོའི་སྟོ་གསལ་ལ་འགྲུལ་བའི་རྒྱང་མེད་པ།
13523	ཡན་ལག་གི་གཞི་འཛུགས་ལ་བསྟོད་པའི་རུས་པ་མེད་པ་ནི་རྒྱང་གི་འགྱུར་བྱེད་ལས་སྤུ་མ་རུང་བའོ།
13524	།འདི་ཉིད་འཕེལ་བ་ལས་སྐད་ཅིག་ལ་རྟོག་པ་བརྒྱུ་ཉི་ཤུ་འགྱུ་བའི་ཚད་དུ་བྱུང་བའོ།
13525	།དེ་ནས་ཡང་ཞག་ལྔ་བརྒྱུ་འགྲོ་བའི་རུབ་མོ་འབྱུང་བ་རྒྱུའི་བྱེད་ལས་ཀྱིས།
13526	body's wheel two abandon-by-means-of collection dharma those wind-by-means-of individual scatter-from
13527	water's gather-do-by-means-of one-as gather-by-means-of
13528	embryo-change's seed well conceive like abiding-from
13529	earth's weight-by-means-of those press-by-means-of quake and shift only-by-means-of strength also deteriorate cause-do is
13530	that from fire's power-by-means-of heat lower-during hot contact experience-from
13531	those radiate fire-by-means-of increase like burn-during
13532	particle minute-as make is
13533	that from channel third's night wind's power particle minute very those all quake move shift only-from
13534	wind inside gather-by-means-of direction all-to scatter-from individual separate is
13535	these time-in suffering four experience is
13536	water-by-means-of cold contact-to make-by-means-of suffering only is
13537	earth's weight-by-means-of press-by-means-of
13538	suffering-by-means-of suffering is
13539	fire-by-means-of burn-by-means-of change-by-means-of suffering is
13540	wind-by-means-of scatter-by-means-of fall-by-means-of fear's cause gather-action's suffering is
13541	thus day four-by-means-of element four own power exhausted-from
13542	element two gather's power's time-in
13543	taste all gather's channel petal thirty-two-as individual mature-from one-one's inside-in wisdom and

13544 light and  
 13545 wind's tone and  
 13546 syllable and  
 13547 light's mass and  
 13548 Samantabhadra father-mother's body one-one mature is  
 13549 who-by-means-of-also do not-being-from arise-by-means-of self-arise called  
 is  
 13550 thus element gather-by-means-of channel generate-during  
 13551 channel's power-by-means-of body generate-during  
 13552 body's power-by-means-of faculty generate-during  
 13553 faculty's power-by-means-of limb all generate-during  
 13554 limb's power flesh blood heat breath all generate-during  
 13555 those four-by-means-of bone  
 13556 marrow  
 13557 fat all generate-during  
 13558 those-by-means-of skin and  
 13559 lymph and  
 13560 spittle etc. generate  
 13561 that-by-means-of tendon  
 13562 vein  
 13563 artery all generate  
 13564 that-by-means-of sinew generate  
 13565 that-by-means-of all-complete's bindu generate-during  
 13566 that-by-means-of also body's wind mind gather four generate-by-means-of is  
 13567 generation stage meditated-by-means-of body-of attachment maker  
 definite-of action perform make complete  
 13568 thus tastes gathered-of wheel source twelve-of growing accomplish-of agent  
 here fire-of action chief-by-means-of  
 13569 food etc.-of taste-of essence aggregates and elements and sources etc.  
 produces  
 13570 impurity feces and urine etc. discard does  
 13571 taste sweet-by-means-of complexion produces  
 13572 bitter-by-means-of radiance produces  
 13573 astringent-by-means-of majesty produces  
 13574 sour-by-means-of strength produces  
 13575 pungent-by-means-of vitality produces  
 13576 salt-of taste-by-means-of awakened-mind produce purpose taste thus-called  
 13577 gathering



13578 taste six gather food-of yoga complete  
 13579 going six-of portion human-at complete-of crucial-point  
 13580 wheel  
 13581 food taste-at here gathers  
 13582 year  
 13583 year three trained essence extraction complete  
 13584 that purpose taste gathered-of wheel thus-called  
 13585 then day fifty-six-at elements fire heat moves  
 13586 wind-by-means-of heat spreads body-of ripening frog-of form like  
 sense-power clear but sense-power strength not obtained  
 13587 limbs-at arose moving-of wind not obtained arose  
 13588 this-of time-at fire-of insect thousand eighty-five formed  
 13589 body-possessing-to body-by-means-of emanate  
 13590 thus-said  
 13591 thus gathered-of dharma definitively joined-if  
 13592 channel thirty-two-at syllable thirty-two sixty-four  
 13593 light-of sphere thirty-two ninety-six  
 13594 Samantabhadra father mother sixty-four  
 13595 hundred sixty complete  
 13596 father mother each-to body speech mind-of deity wisdom being and four  
 added-by-means-of  
 13597 four hundred twenty-six  
 13598 sources action-of connection twelve from change recognize-of number  
 twenty twenty  
 13599 two hundred forty  
 13600 combined-by-means-of six hundred sixty-six  
 13601 those mature-by-means-of certainty's distinction from  
 13602 affliction latency thousand eighty-five  
 13603 that's cause fire's insect thousand eighty-five  
 13604 those one-one-in syllable one-one  
 13605 body one-one  
 13606 body that-from mature-by-means-of wisdom hero one  
 13607 heart-center-in abiding and  
 13608 thus insect body-by-means-of increase-do and  
 13609 affliction thought's basis two-to hundred-thousand three and ten-thousand  
 half and three as  
 13610 taste all's wheel etc. dharma hundred-thousand three and ten-thousand three  
 and

13611 hundred sixty-six-as abode is  
 13612 thus collection measure not-having is-by-means-of basis-all called is  
 13613 that also day fifty-seven's night water-by-means-of those one-as gather  
 13614 earth-by-means-of press and steady cause-do  
 13615 channel nine-to fire-by-means-of burn and incinerate  
 13616 wind-by-means-of individual separate-during  
 13617 month two pass time-in element pacify-do action's power exhausted-from  
 13618 again element two gather's-by-means-of do is  
 13619 month two and day three-in peak arrange wheel's channel eight-from own  
 face's channel and forty-five five-to increase-by-means-of  
 13620 channel petal thirty-eight and sixty full-from body's outside inside all-to  
 spread-during  
 13621 distinction-by-means-of channel's spread and  
 13622 common's spread all-as arise is  
 13623 channel those upward move and  
 13624 downward throw and  
 13625 side-to rise and  
 13626 agitate and  
 13627 coil and  
 13628 straight and  
 13629 thick and  
 13630 thin and  
 13631 branch-possess all-by-means-of  
 13632 blood and  
 13633 lymph and  
 13634 breath's support and  
 13635 ride cause-do is  
 13636 change-do and  
 13637 long short and  
 13638 leap's action do is  
 13639 seventy-two as throw wind's action do is  
 13640 change and  
 13641 shift and  
 13642 increase is  
 13643 disease's gather-cause various-as make is  
 13644 change and  
 13645 steal and  
 13646 grasp-by-means-of is affliction self-possess-by-means-of action do is

13647 full and  
 13648 empty and  
 13649 clearing-by-means-of essence impurity separating-of action does  
 13650 trembling and  
 13651 coiling and  
 13652 gap-by-means-of  
 13653 bliss and  
 13654 suffering and  
 13655 equanimity-of action does  
 13656 thus channel-of wheel gathered-of center-at syllable-of self-sound and  
 13657 light-of tone stirred from  
 13658 varied white red light-of wheel stirred-by-means-of  
 13659 sense-power five individual grasping-of channel from  
 13660 sense-power five-of door from self self-of syllable-of light stirred-by-  
 means-of  
 13661 varied-of bliss suffering-as branched blazing becomes  
 13662 channel those all-of inside wisdom-of nature-as abide-or path-as abide actual  
 not  
 13663 wisdom-of tone-or potency-by-means-of pervaded sesame seed oil-by-  
 means-of pervaded-or sun ray spark-like  
 13664 channel-of self-face wisdom-of potency from view meditation conduct-of  
 basis-at abides  
 13665 thus elements two gathered-of action done-by-means-of body-of sense-power  
 and  
 13666 limbs and  
 13667 skin and  
 13668 hair etc. well produced  
 13669 then seven nine and day four passed-of time-at  
 13670 wind-of power-by-means-of movement and  
 13671 limbs moving-of action-as becomes  
 13672 mother-of flesh blood-of essence-of food-at activity arose  
 13673 this-of time-at all-ground consciousness aggregate-of basis pure enjoyment  
 object and sense-power near takes only-as became  
 13674 thus body-of tip head is there-at channel-of enumeration syllable-of  
 connection like arranged-by-means-of tip variety arranged-of wheel  
 thus-called  
 13675 those individual-of agent aggregate from wind-of insect thousand eighty-five  
 13676 syllable-of power-by-means-of stirred and  
 13677 wind-of power-by-means-of moved and

13678 food near takes and  
 13679 body individual going moving-at arose body existing-of power-by-means-of  
 insect those individual-of consciousness clear arose  
 13680 previous-of insect also thus  
 13681 insect those wind-of change and  
 13682 emptying and  
 13683 contracting and  
 13684 stabbing and  
 13685 coiling from  
 13686 body-of elements stirred  
 13687 wind and  
 13688 bile and  
 13689 phlegm and  
 13690 combined-of diseases take  
 13691 bliss suffering-as ripen  
 13692 those-of enumeration divide-if sixteen-as becomes  
 13693 that-itself male female-of change-by-means-of divided-by-means-of female  
 disease thirty-two-as becomes  
 13694 those-of change-of number from common-of disease four hundred four-at  
 branched does  
 13695 thus tip variety arranged-of wheel-at channel three hundred sixty-of inside-at  
 13696 ka ka ki ki  
 13697 etc.-of syllable seven hundred twenty abides-at  
 13698 light-of sphere three hundred sixty combined thousand one eighty  
 13699 Samantabhadra father and mother-of body two thousand eight hundred  
 each-to body speech mind-of deity three three  
 13700 mind-inside-from wisdom being hair drawn-of form like each  
 13701 three thousand two hundred forty complete  
 13702 insect ten thousand eight thousand five  
 13703 syllable that much one that-of inside-from individual-of wisdom-of seed that  
 much one  
 13704 hundred thousand three ten thousand half three  
 13705 this-of time-at scripture-not-shown-of affliction ten thousand eight thousand  
 five  
 13706 hundred thousand four ten thousand one  
 13707 above-from channel-from growing-of thousand three two hundred forty  
 13708 hundred thousand three ten thousand one thousand three two hundred forty  
 complete abides

13709 sense-power and sense-power basis-of dharma enumeration measure-not-  
 exist gathered-by-means-of all-ground thus-called  
 13710 thus body-of wheel four-of channel all-of life-tree taste single all-trembling  
 three-by-means-of  
 13711 outside body speech mind three produced  
 13712 inside body speech mind three produced  
 13713 secret emanation body  
 13714 enjoyment body  
 13715 dharma body three produced-by-means-of pillar-of manner straight abides  
 13716 that-also father-of bindu syllable A-Om Ah-Hung-of sound with together  
 emerged mother-of castle dissolves  
 13717 mother's condition also seed three's sound and possess-during  
 13718 sound six inside gather-by-means-of child's body speech mind three's basis  
 essence-from taste alone middle three-as become middle's inside-in A-OM  
 and light and Samantabhadra father-mother's body and three-as complete  
 13719 right-in A-H and light and body three  
 13720 left-in HUM and light and body three complete-during  
 13721 body speech mind three-three's basis-as complete is  
 13722 thus wheel four-from first body etc. basis-all generate navel and  
 13723 that-from consciousness achieve-by-means-of mindfulness gather  
 heart-center and  
 13724 mindfulness's taste experience those's speak-do-as arise-by-means-of taste all  
 throat and  
 13725 all's peak arrange crown is four measure-as certainty is  
 13726 that also root's inside's syllable all wind's sound shake-from  
 13727 voice arise-during  
 13728 syllable clear all is voice pleasant is  
 13729 not clear-in not pleasant and  
 13730 channel syllable not pure-from voice tremble and  
 13731 pure and  
 13732 peak-possess etc.-as arise is  
 13733 channel's vital-point-from turn-by-means-of  
 13734 born all voice thick is lineage-possess channel not-being and channel hollow  
 wide-by-means-of thick is  
 13735 that also wide and  
 13736 very wide and  
 13737 extremely wide-from voice thick and  
 13738 very thick and  
 13739 extremely thick etc.-as arise is

13740 woman-to lineage five-by-means-of channel nose narrow and pretty color-by-means-of  
 13741 voice also desire's seed shake only-from thin as  
 13742 clear and soft desire-attachment-from complete  
 13743 soft and that-by-means-of ignorance-from complete  
 13744 quake and agitate anger-from complete  
 13745 thin and pleasant pride jealousy two-from complete is  
 13746 slow soft-in speak few is bliss arise-by-means-of lineage is  
 13747 bliss and harm-not speak child slowly increase-by-means-of lineage is  
 13748 thus seven-group four body form-during  
 13749 nine-in complete-during  
 13750 intermediate-in day forty-nine's latency etc. basis-as arise is  
 13751 that from much increase-during  
 13752 child boy all is mother's lung right-from mouth inside-to look-during  
 13753 child girl all is left-from outside look-by-means-of abiding is  
 13754 own house hold and  
 13755 other's house-to go-by-means-of dependent-origination's action that-from arise is  
 13756 that from boy all month nine face and ten-in birth-during  
 13757 child girl all month nine-in birth-during  
 13758 wind avadhuti-from nose-channel right left-to actual move-by-means-of  
 13759 affliction increasingly coarse-to go-during  
 13760 action many's storehouse-do-as abiding is  
 13761 that also relative own-place's element four-by-means-of body mature cause-do is  
 13762 earth-from flesh actual complete cause-do  
 13763 water-from blood  
 13764 fire-from heat  
 13765 wind-from breath actual complete is  
 13766 flesh-from delusion  
 13767 blood-from desire-attachment  
 13768 heat-from anger  
 13769 breath-from pride  
 13770 jealousy etc. thought different cause condition-as arise is  
 13771 desire-attachment-from body actual mature cause-do is  
 13772 first desire-attachment-by-means-of all motivate cause-do-from arise is  
 13773 anger-from blood-to mature is  
 13774 first anger-to depend-during sound speak-from arise is

13775 delusion-from mind various-as mature is  
 13776 first basis ignorance-from confusion-from arise is  
 13777 thus three also breath's horse-to ride-from go-by-means-of  
 13778 poison three's thought different arise is  
 13779 that also delusion's mature-place go-by-means-of sleep-to arise  
 13780 desire-attachment's mature-place laugh-by-means-of when-to arise  
 13781 anger's mature-place dream various-to arise is  
 13782 flesh delusion-by-means-of generate-by-means-of sign-as go flesh all big is  
 sleep big  
 13783 heat anger-by-means-of generate-by-means-of sign-as outside moon-to heat  
 moisture arrive time dream many is  
 13784 anger arise time body light-to heat arise-during speech speak cause-do-  
 by-means-of is  
 13785 blood desire-attachment-by-means-of generate-by-means-of sign-as blood's  
 move-to depend-during agitation arise  
 13786 desire-attachment arise time moisture and dust etc. moist part arise is  
 13787 that also flesh-to depend-during form's aggregate spread  
 13788 blood-from perception  
 13789 heat-from consciousness  
 13790 breath-from gather-action  
 13791 wind outside complete-to depend-during feeling-to spread is  
 13792 that also flesh-by-means-of channel generate  
 13793 channel-by-means-of wind generate  
 13794 wind-by-means-of action and wisdom two both generate is  
 13795 action-by-means-of samsara gather  
 13796 wisdom-by-means-of nirvana gather is  
 13797 that also blood-to depend-during lymph generate  
 13798 that-by-means-of bindu generate  
 13799 bindu-by-means-of relative's mature-place faculty five arise  
 13800 faculty's cause affliction five  
 13801 condition object five  
 13802 past future present thought collection gather-from samsara-nirvana's cause  
 arise is  
 13803 that-to ultimate's element four is  
 13804 color white very spread-from  
 13805 far-lasso water's lamp's cause make  
 13806 earth's channel-from arise  
 13807 red very red-from bindu empty lamp's cause make

13808 water's channel-from arise  
 13809 yellow very yellow-from space pure lamp's cause make  
 13810 fire's wind's channel-from arise  
 13811 color green very green-from  
 13812 wisdom self-arise's lamp's cause make  
 13813 wind's channel-from arise is  
 13814 that also wisdom self-arise-by-means-of awareness generate  
 13815 far-lasso-by-means-of light generate  
 13816 bindu-by-means-of body generate  
 13817 space-by-means-of wisdom generate is  
 13818 far-lasso's dharmata direct appearance see  
 13819 bindu empty-by-means-of experience increase see  
 13820 space-by-means-of awareness measure arrive see  
 13821 wisdom self-arise's lamp-by-means-of dharmata exhaust appearance-to  
 engage is  
 13822 those also door eye-from wisdom arise-to actual engage is  
 13823 vehicle's supreme jewel treasury-from  
 13824 latency body's complete manner show is sequence chapter eleven is  
 13825 thus body complete manner general-from show-from  
 13826 now that-to channel and wind and bindu's abode manner particular explain-to  
 three are  
 13827 basis channel  
 13828 support-by-means-of wind  
 13829 abiding bindu's particular distinction is  
 13830 first-to three are

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13831 channel's nature general-from show  
 13832 enumeration particular-from explain  
 13833 practice manner show is  
 13834 first is  
 13835 pearl garland-from  
 13836 channel all-from bindu is  
 13837 subtle and quick's essence-possess  
 13838 light ray itself-by-means-of beautiful is  
 13839 that also part is three as



13840 right and left and middle is  
 13841 said-by-means-of  
 13842 here those's meaning explain-if  
 13843 channel's chief three is  
 13844 Roma  
 13845 Kyangma  
 13846 Kun'darma is  
 13847 that-also Roma is  
 13848 all's taste take cause-do-by-means-of salt and resemble-during  
 13849 bindu's bliss-to depend-during experience-by-means-of enjoy common  
 not-being arise cause-do-by-means-of taste called  
 13850 that also cause desire-attachment-from arise-by-means-of ma called  
 13851 desire-attachment-possess that-to depend-during buddha cause-do is  
 13852 or taste is action-do few as bindu's confusion-to depend-during  
 experience-by-means-of enjoy that express difficult-by-means-of ma called is  
 13853 that's inside-from relative's bindu move cause-do-by-means-of method's  
 nature-possess is  
 13854 Kyangma is  
 13855 crooked and branch not-being-by-means-of straight hollow called is  
 13856 nature-as ultimate's bindu and relative's bindu two both's cause-from  
 13857 ultimate's element and  
 13858 relative's element mature and separate cause-do is  
 13859 straight is-by-means-of not-change is is  
 13860 all's basis is-by-means-of mo called is  
 13861 this-to depend-during effort exert-not-by-means-of buddha is  
 13862 Kun'darma called is  
 13863 all gather is  
 13864 this-to depend-during bindu and  
 13865 channel's bliss and  
 13866 wind's bliss all arise-by-means-of ku called  
 13867 that general-to pervade-by-means-of darma called is  
 13868 that-also Roma is  
 13869 navel's left-from coil all right-from move-during  
 13870 Kyangma is  
 13871 heart's peak's left-from exit-during  
 13872 throat channel's net-from exit-from  
 13873 cranium's inside-from return-enter-during eye left-from door open is  
 13874 Roma is

13875 eye right-from is  
 13876 Kun'darma is  
 13877 center-in straight-to abide  
 13878 tip three-to diverged from door center crown brahma's aperture-to appearance  
 make  
 13879 that-from awareness thought not-of body arise \*  
 13880 tip right ear right-to appearance by-means-of  
 13881 karma-of wind move  
 13882 this-of branch subtle two nose-holes two-to enter by-means-of karma wind  
 make and having move and\*  
 13883 wind a-wa-dhU-tI-to enter and wind's samadhi meditate's support make  
 13884 ear left-to tip one enter that-from primordial-wisdom-of wind arise make  
 13885 left channel-in nature-of thig-le  
 13886 right-in conventional-of thig-le  
 13887 that right conventional-of thig-le-to depend-from body ripen make  
 13888 that itself-by-means-of body pleasure and suffering and equanimity and\*  
 13889 element increase and decrease etcetera-of karma make  
 13890 that-to knot subtle four exist  
 13891 navel and\*  
 13892 memory and\*  
 13893 taste and\*  
 13894 tip like  
 13895 first cause produce make's channel produce from channel's inside-in father's  
 cause thig-le white mustard-seed-to tenth divided's portion one abide  
 13896 that-to depend-from body up increase-to born from cause called  
 13897 memory is  
 13898 mother's condition thig-le red  
 13899 mustard-seed's tenth portion abide from  
 13900 memory-by-means-of various-to become's support-to abide from memory  
 called  
 13901 taste-in wind's thig-le mustard-seed's tenth portion-to abide  
 13902 that-by-means-of pure impure separate make  
 13903 impure bile precious bile etcetera out throw and\*  
 13904 pure-by-means-of body's radiance and glow produce from taste called  
 13905 tip-in  
 13906 mind's nature light-of thig-le mustard-seed's tenth portion-to abide from tip  
 called  
 13907 that conventional-of support called

13908 that move from body mind two separate become  
 13909 conventional-of cause that from blood-to ripen and  
 13910 blood-from flesh  
 13911 flesh-from tendon  
 13912 from lymph  
 13913 lymph-from fat  
 13914 fat-from bone  
 13915 bone-from marrow  
 13916 marrow-from sinew  
 13917 sinew-from relative's bindu-to mature is  
 13918 Kyangma's knot like generate-do if  
 13919 far-lasso water's lamp's seed pupil very shine two abode is  
 13920 mindfulness-in  
 13921 wisdom self-arise's lamp's support fire's bindu very radiate-as abode is  
 13922 taste all-in  
 13923 space pure's support light five's bindu sesame-seed like rim and possess-as  
 abode is  
 13924 peak-in  
 13925 bindu empty's support light's bindu individual color wherever abode is  
 13926 that-to depend-during ultimate flow-not wisdom direct arise is  
 13927 that-to depend-during nature-as buddha is  
 13928 that's cause nature's bindu called is  
 13929 door pure-by-means-of lamp four  
 13930 not pure-by-means-of element four-to become is  
 13931 middle Kun'darma is  
 13932 channel all's nature gather  
 13933 that also wind's throw-gather-by-means-of quake  
 13934 samsara-nirvana's basis-as become-by-means-of ma called  
 13935 that-from ultimate dharmata's bindu cause is  
 13936 that's knot like  
 13937 generate-do if  
 13938 body all's support body sesame-seed like light's face hand-as clear abode is  
 13939 mindfulness-in  
 13940 wisdom's support mansion door four  
 13941 horse-tether four and  
 13942 god individual body color and hand symbol-as clear sesame-seed like  
 13943 own wherever good god individual's mandala complete-as abode is  
 13944 this's vital-point-by-means-of flower hit mandala accomplish close is

13945 peak-in  
 13946 light all's support wrathful mandala abode is  
 13947 that-also middle-from blood and lymph not-being empty open wind's action  
 13948 right-from water and blood and bodhicitta move-by-means-of bindu's action  
 13949 left-from element's clarity and wisdom move-by-means-of channel own's  
 action is  
 13950 second enumeration particular-from explain-to two are  
 13951 channel's chief three's nature general-from show and  
 13952 wheel four's distinction particular-from explain is  
 13953 first is  
 13954 Thal'gyur-from  
 13955 body's vital-point is channel is  
 13956 abode and arrangement move and  
 13957 wheel's support and body's life  
 13958 name and distinction cause and condition  
 13959 do-by-means-of action and characteristic and  
 13960 affliction action and wisdom action  
 13961 action-to depend-during appear  
 13962 disease and element's distinction and  
 13963 disturb-as abiding's end-by-means-of distinguish  
 13964 insert-by-means-of obstruct and press-by-means-of bind  
 13965 press-by-means-of vital-point-to extract-by-means-of clear  
 13966 extract-by-means-of cross and draw-by-means-of know  
 13967 extend-by-means-of empty-to force-by-means-of seize  
 13968 thus channel vital-point-by-means-of-also  
 13969 buddha abode is indicate is  
 13970 said-by-means-of  
 13971 this's meaning show-to eight are  
 13972 channel's name and  
 13973 purify-do and  
 13974 indicate and  
 13975 generate manner and  
 13976 accomplish cause-do and  
 13977 essence and  
 13978 dharmata and  
 13979 how train-by-means-of instruction is  
 13980 first is  
 13981 general body one not-complete-if not-complete

13982 complete from-up-to channel complete-during  
 13983 channel-to wind and wisdom etc. complete-during  
 13984 that's vital-point-by-means-of liberation-by-means-of  
 13985 channel recognition is is  
 13986 that-to general channel thousand seventy-two body abiding-from  
 13987 distinction-as generate-do if sixty-four  
 13988 mindfulness-in sixteen-as eighty  
 13989 taste all-in  
 13990 thirty-two as hundred and twelve  
 13991 peak-in  
 13992 three-hundred and sixty as  
 13993 wheel four combine-by-means-of four-hundred seventy-two-as abiding is  
 distinction-as gather is  
 13994 wheel four's middle-in channel three life-pillar like straight and crooked  
 not-being-from arise-by-means-of that-by-means-of  
 13995 outside body speech mind three's support cause-do  
 13996 inside body speech mind-by-means-of connect  
 13997 secret body three's arise-basis cause-do is  
 13998 channel three is  
 13999 Roma  
 14000 Kyangma  
 14001 Kun'darma as  
 14002 those three's inside-in A-OM A-H HUM three abide-during  
 14003 that purity by body speech mind three in ripen basis do  
 14004 impurity by body speech mind three ripen basis do  
 14005 impurity by body speech mind three in ripen basis do  
 14006 perverted by poison three arise door open do  
 14007 that also roma called is  
 14008 press by food excellent equal taste enjoy do  
 14009 nature in established corpse taste equal purpose able-not  
 14010 this man right woman left in exist  
 14011 tantra some from reverse also visible purpose other only  
 14012 rkyangma is  
 14013 extract by dharma concept-free experience arise purpose rkyangma to  
 14014 nature in established other with not-connected self-alone dwell  
 14015 this man left woman right in exist  
 14016 kundarma is  
 14017 man and woman both center in dwell

14018 press by pristine-awareness clear experience arise  
 14019 nature in established body speech mind three sustain action do  
 14020 channel three those channel all basis not-being by ma called  
 14021 roma man right in come is  
 14022 bodhicitta produce do is  
 14023 woman left in arise is  
 14024 bodhicitta swallow desire in satisfy not  
 14025 rkyangma man left in come is  
 14026 blood throw power hold is  
 14027 nose from blood drip action by pristine-awareness time hold do  
 14028 woman right in come is  
 14029 that from race five channel divided man to not-exist disease and race  
 difference sign arise  
 14030 that also color dark and body short tooth good and cheek round deer-possess  
 channel chief  
 14031 channel that example deer enaya belly like channel-base thick desire superior  
 great and  
 14032 tip subtle by bodhicitta actual emit able-not  
 14033 this to thigle point path do channel move instruction chief  
 14034 also flesh complexion white hair long and yellow body small and hidden  
 14035 eye round and limb fine naga-nose race is  
 14036 channel elephant nose like channel-nose upward navel from exist by  
 14037 bodhicitta actual descend able-not  
 14038 desire somewhat small is  
 14039 channel spread from arose  
 14040 this to channel straight instruction chief  
 14041 also color black and limb coarse face rough and appearance ugly is  
 14042 lotus-possess is  
 14043 channel lotus mouth open like exist by  
 14044 channel mouth round by bodhicitta actual not-descend  
 14045 that long by bliss great  
 14046 this to channel mouth open chief  
 14047 also color blue-green  
 14048 tooth line tight  
 14049 eye and eyebrow long  
 14050 hair yellow and some thin  
 14051 limb fine and hidden behavior slow is lined is  
 14052 channel line drawn like joy-joy in exist beginning bliss taste great

14053 channel branches many by bodhicitta actual not-arise  
 14054 channel branch many by whatever touch produce emit do  
 14055 this to channel gather instruction chief  
 14056 also color yellow  
 14057 body small  
 14058 tooth thin  
 14059 brow-marks clear  
 14060 limb short  
 14061 finger wide is conch-possess is  
 14062 channel conch right in curl like  
 14063 bodhicitta actual not-descend  
 14064 channel curl by desire taste not-obtain  
 14065 this to channel split instruction chief  
 14066 thus woman to race five channel come five-poison superior coarse from arose  
 14067 that from change-deception different thirty-two arose by  
 14068 disease difference different thirty-two exist race channel from arose  
 14069 that also channel pristine-awareness race different hundred and channel one  
 from  
 14070 woman womb-eating worm disease even race five exist is  
 14071 race five meet from arose  
 14072 that not menstruation even disease race different ten  
 14073 everywhere enter individual disease five  
 14074 hold vessel disease five  
 14075 dwell seed disease seven  
 14076 combined thirty-two man to not-exist superior exist  
 14077 that also situation man than child vessel superior and  
 14078 seed not-drip and  
 14079 worm many etcetera action-by arose  
 14080 disease common vessel from enter many  
 14081 man to that not-existent few explained  
 14082 rig-can-of rtas and  
 14083 vessel and  
 14084 enter child body-by produce from arose  
 14085 kun-'dar-ma two both-of center in unchangeable dwelling is  
 14086 unfabricated meaning-of ground great-completion all to show  
 14087 two superior-of rtas three-of purifier is  
 14088 ro-ma point-to skilled body-of action all pure does  
 14089 rkyang-ma-by speech and

14090 kun-'dar-ma-by mind-by done action pure does  
 14091 three rtsa those-of indication is  
 14092 ro-ma-by bliss conceptless-as indicate that-itself-to dependent-arising-of  
 wheel turn-by mindfulness exhaust corpse form equal become ro-ma called  
 14093 rkyang-ma-by  
 14094 clear taste one indicate thig-le single meaning in dwell rkyang-ma called  
 14095 kun-'dar-ma union non-dual-as indicate method bliss and wisdom emptiness  
 union and  
 14096 relative subject and ultimate subject not-being two union enter-by-means-of  
 14097 non-dual extreme from free pure view called  
 14098 that-also right-by method indicate left-by wisdom indicate  
 14099 middle-by non-dual indicate  
 14100 four rtsa those-of produce manner is  
 14101 ro-ma-by body produce that beginning body formed four-elements action  
 from  
 14102 father cause from arose earth water two ripen enter action-of wheel from  
 body-of ground taken  
 14103 mother condition from fire wind ripen face action-of wheel from body-of  
 pure-dross divided-by-means-of  
 14104 body produce wheel four-of navel from body formed support semen and  
 blood drop each dwell  
 14105 thus wheel four cause-condition eight in dwell  
 14106 consciousness eight-of gather gather and  
 14107 increase place prepare does  
 14108 relative-also mind-of ripen face born those-of vertebra twenty-first on exists  
 14109 woman-of thirteenth on exists rtsa padma petal tip on exists  
 14110 that-of branch breast tip from gather  
 14111 those-of branch sixteen center gather in exists  
 14112 man-of ribs between in exists  
 14113 those-by body form and dwell and disintegrate action near do  
 14114 rkyang-ma-by  
 14115 speech produce  
 14116 that-to crooked not straight speech pleasant symbol clear  
 14117 branch fine exists speech hoarse and short or  
 14118 symbol not-clear dig-pa like come  
 14119 nature-as branch and crooked not is  
 14120 rtsa that ten-as gone speech throat throat-to gone abandon come  
 14121 rtsa that-itself-to upper-lower thick-fine cavity exists speech-to tip many and



14122 interrupted come  
 14123 rtسا that-to ribs exists speech tremble and quiver come  
 14124 rtسا straight-through exists speech resounding other to chew come  
 14125 yogi-by rtسا instruction-by those transform and  
 14126 split and  
 14127 press-by correct exists  
 14128 ro-ma-of rtسا draw body ten-as come etcetera above equal  
 14129 straight dwell body-of marks complete form and youth endowed is  
 14130 rtسا good body-to come quality endowed  
 14131 kun-'dar-ma-by mind produce that rtسا that-to crooked many always mind  
 agitated one-to not-arrive  
 14132 that-to branch exists mind sharp forget frequent  
 14133 thick-fine exists awareness change many and one-to not-dwell  
 14134 action many-to engage ground seize one not  
 14135 rtسا that straight-through exists whatever-think virtue become wisdom  
 endowed mind clear  
 14136 rtسا that-to thick-fine not straight mind stable change not  
 14137 right-in exists concept many  
 14138 left in exist always doubt and uncertainty in dwell  
 14139 tip that change always suffering many and mind unhappy  
 14140 channel that slip always mind light virtue in engage  
 14141 channel that mouth open always effort great and engage complete  
 14142 that body by channel produce  
 14143 channel speech produce  
 14144 speech mind produce  
 14145 mind reality produce  
 14146 reality yogi produce produce called  
 14147 five channel those action what do is  
 14148 roma pure-ma lamp radiance show do  
 14149 dross urine drip action do  
 14150 rkyangma pure-ma upward throw lamp self-appearance show do  
 14151 experience increase do  
 14152 that dross downward split urine feces discard do  
 14153 kundarma pure-ma upward throw  
 14154 ultimate bodhicitta mind actual show  
 14155 dross downward drip  
 14156 relative bodhicitta thigle descend do  
 14157 that man actual descend by

14158 bliss encounter touch destroy called  
 14159 experience thigle fall before bliss destroy do  
 14160 woman race five covered dwell touch increase called again bliss expand  
 satisfy not-know  
 14161 woman menstruation descend is  
 14162 channel nose change from arose  
 14163 blood actual descend  
 14164 that element point time not menstruation descend disease disturbed is  
 14165 month one time two and three etc descend child vessel change is  
 14166 month upper always descend child male develop  
 14167 lower always descend child female develop  
 14168 interrupted and great-small do child not-come  
 14169 blood request and color yellow child few  
 14170 color black and feces child child many develop odorless and not-felt descend  
 male female separately come  
 14171 six channel those essence is  
 14172 roma essence bliss is method superior with endowed grasp object reality pure  
 essence liberate do  
 14173 rkyangma essence is  
 14174 emptiness is  
 14175 wisdom pure by grasp mind thought reality liberate do  
 14176 kundarma essence bliss-emptiness two not unity non-duality grasp-grasp free  
 pristine-awareness spontaneously show do  
 14177 seven channel those reality is  
 14178 roma food take and food pure-dross wash action reality  
 14179 that artery wide person belly big  
 14180 fine belly small  
 14181 crooked always vomit and food not-take  
 14182 sudden disease various many  
 14183 rkyangma  
 14184 body heat rise-fall do  
 14185 channel this fine body nature heat great  
 14186 wide few always cold  
 14187 crooked and change etc former like  
 14188 kundarma  
 14189 body thirst difference and not-thirst reality show do  
 14190 this fine always not-thirst  
 14191 wide thirst great

14192 crooked certainty-not action various show  
 14193 sudden split-split change body speech mind self-power not-exist disease  
 various arise  
 14194 that roma point skilled food attachment cut meditation food become  
 14195 rkyangma clothing attachment cut warmth endowed  
 14196 middle thirst attachment cut dream cease  
 14197 light-meaning purpose engage  
 14198 this three point great  
 14199 eight channel those how apply instruction is  
 14200 body roma apply body form sambhogakaya  
 14201 dwell nirmanakaya  
 14202 disintegrate dharmakaya liberate body three mandala  
 14203 rkyangma speech dwell meditation  
 14204 speech express concentration  
 14205 speech cease those reality appear  
 14206 sound arrangement secret-mantra's self-sound  
 14207 all-vibrate-by-means-of mind's movement memory thought pure's reality-to  
 connect-from thought before-after self-ceased self-dissolved self-arising's  
 primordial-wisdom and connect-from object condition reality-to liberate  
 14208 memory thought self-exhausted reality's intention-to arise  
 14209 thus said  
 14210 body three-body mandala body  
 14211 as said mantra-of word  
 14212 as thought meditation itself  
 14213 mu-tig 'phreng tantra-from said like  
 14214 that also channel's ripen essence trace-from channel self's characteristic  
 definite-to arrive  
 14215 place ground seek-from channel-from arisen's reality identity grasp  
 14216 channel's leap time know-from death-transition and birth-place identity grasp  
 14217 channel's nature dissolve-from mind samadhi's wheel and not-separate  
 14218 channel accumulate's heat measure hold-from always food-of yoga-to  
 become  
 14219 channel move's calculation follow-from clothing-of yoga-to become  
 14220 channel propel's essential-point follow-from habitual-tendency stream cease's  
 because channel's essential-point very profound  
 14221 second wheel four's distinction-to two  
 14222 wheel four's tenet and\*  
 14223 individual's enumeration explained

14224 first is  
 14225 being one-of body-to wheel-to depend and\*  
 14226 wheel not-to depend's dharma many-from established also\*  
 14227 outer existence's attachment-pattern wind-to depend-from water  
 14228 water-from earth from etcetera depend like  
 14229 wind mind clear gather water-by-means-of one-to gather from inner body-to  
 form and\*  
 14230 wheel first water's function-from established from  
 14231 blood and water-yellow and saliva tears etcetera's ripen essence-from arisen  
 14232 body's increase decrease blood-by-means-of function  
 14233 element hot's time-in blood dry from body's sickness-to become  
 14234 blood increase-from sickness dispel  
 14235 cold time blood freeze from sickness-to become  
 14236 warm-from sickness liberate  
 14237 thus water-to earth depend from  
 14238 wheel second earth's function chief is  
 14239 earth-by-means-of body's flesh and\*  
 14240 raw-flesh and  
 14241 flesh various heart-from expand and support  
 14242 these cut and  
 14243 pressed and  
 14244 pounded and  
 14245 pierced life-of time make  
 14246 bloodletting burning dependent-arising disease-from free  
 14247 thus earth from tree etcetera produce fire cause egg mouth power-  
 14248 wheel three fire action chief  
 14249 this-by body-of heat sense color produce-by-means-of  
 14250 heat great heat element become-by-means-of  
 14251 body-of sickness and death condition does  
 14252 heat small cold disease condition does sickness and death condition does  
 element equal-by-means-of chos-nyid-of dependent-arising done liberate  
 14253 that-also fire from heat move wind-by move great blazing equal  
 14254 wheel four wind action action does  
 14255 breath outer inner move and  
 14256 upward move downward remove action does  
 14257 action wind wheel root does  
 14258 latent-hatred and animosity action-by body-of element individual action  
 disturbed sickness death condition does

14259 element point place dependent-arising liberate  
 14260 that-also water depend flesh form body flesh expand did  
 14261 emptiness sky nature like depend water form blood expand did  
 14262 earth depend fire ripen body heat pure expand did  
 14263 fire depend wind form breath color radiance power expand did  
 14264 that-also produce-by male female two-to transform does  
 14265 mindfulness life long-short transform does  
 14266 taste enjoyments great-small transform does  
 14267 tip sense pure impure being kind-hate transform did  
 14268 produce-by body big limb coarse power great throw  
 14269 that-of gather form small power weak does  
 14270 gather form big power weak limb fine  
 14271 gather rise form small power endowed do  
 14272 mindfulness throw mind clear sense clear thought coarse not do  
 14273 gather thought great forget confused do  
 14274 gather sense clear mind clear forget confused do  
 14275 throw fly thought great meditation quick arise do  
 14276 taste throw pure speech pleasant word clear sound skilled do  
 14277 gather speech unpleasant  
 14278 increase impure speech pleasant eloquence great speech power not do  
 14279 tip throw pure mind pure intention accomplish do  
 14280 increase impure mind good accomplish virtue not-increase  
 14281 gather mind desire not-accomplish mindfulness thought reverse do  
 14282 those pure mind desire not-accomplish virtue increase do  
 14283 that throw-gather determination  
 14284 that wheel four determination cause is  
 14285 one two power path end result not-ripen three also not-ripen opposite  
 determination four determined  
 14286 apply applier order compatible determination four determined  
 14287 outer element four  
 14288 inner pristine-awareness four  
 14289 secret lamp four  
 14290 supreme body four determination wheel four determined  
 14291 correct body speech mind mind four  
 14292 purify power four  
 14293 purify result four determination that basis wheel four determination  
 14294 two wheel four individual terms explain four  
 14295 navel emanation wheel

14296	heart dharma wheel
14297	throat enjoyment wheel
14298	crown great-bliss wheel
14299	first four
14300	terms general show
14301	limb individual explain
14302	point difference show
14303	repair method definite explained
14304	first is
14305	root channel petal six sixty-four-from split-of petal countless-to
14306	particularly inner channel definite is
14307	elements and
14308	mind and
14309	ignorance and
14310	intellect and
14311	leisure all-gathered-of distinction-by-means-of
14312	surrounding-small-of petal each-from thirty-eight eight-times transform-and
14313	divided-if two-thousand four-hundred-and thirty-two exist
14314	that also root and branch-of regard-to made-from
14315	channel abiding wheel from
14316	emanation wheel petal sixty-four
14317	elements etc. sequence-by-means-of distinction-to
14318	earth-of channel various five-by-means-of
14319	body-of basis hold-doing make
14320	water-of channel various five-by-means-of
14321	body-of essence gather-doing make
14322	fire-of essence gather-doing make
14323	wind-of channel various five-by-means-of
14324	wind-of essence gather-doing make
14325	mind-of channel various five-by-means-of
14326	breath-of essence gather-doing make
14327	ignorance channel various five-by-means-of
14328	individual body constituents connect-doing show
14329	space mind-of channel various two
14330	breath and awareness-of essence gather
14331	leisure all-gathered channel-plural six
14332	object and ignorance gather-of
14333	channel-of form these are

14334	fifteen upward-to go
14335	fifteen downward-to go
14336	eight direct transform definite
14337	said
14338	second outer channel-of branch explained is
14339	that itself from
14340	emanation wheel these from
14341	various outward transform doing-by-means-of
14342	channel-of form these are
14343	that-of right left petal from
14344	garland like-of channel great
14345	color possessing variously transform
14346	knee-of hollow-in
14347	black light-possessing each
14348	these two-to ten ten
14349	that-of petal from
14350	gold-of color like-of channel
14351	calf-of center-in each
14352	these two-to five five
14353	that-from wheel-of petal-to
14354	variously transform-of channel great
14355	mist like-of channel two
14356	hip-of inside-to transform definite
14357	these two-to also five five
14358	wheel bliss-of petal-to
14359	extremely subtle-of channel great
14360	ankle-of channel two each
14361	these two-to four four
14362	said
14363	thus outer channel inner-in action and wisdom etc.-of movement is
14364	that from
14365	channel form those
14366	wheel body in dwell
14367	emanation nature wheel
14368	channel great sixty-four channel
14369	channel branches mind-not-fathom
14370	channel form those
14371	gather channel ten dwell

14372	disturb grasp action do
14373	those in inside
14374	gather pure-ma each each
14375	time time arise disturb do
14376	time time latent
14377	time time self-place dwell
14378	pristine-awareness channel form eight
14379	awareness part grasp only dwell
14380	remain action affliction channel
14381	fifty dwell from
14382	action channel ten is
14383	remain affliction channel change
14384	affliction channel forty from
14385	ignorance channel ten is
14386	mind channel that-much
14387	intellect channel ten is
14388	three-poison that-much
14389	ignorance channel ten
14390	three together-born is
14391	three cause-effect ignorance
14392	remain imputed is
14393	mind channel form ten
14394	three object grasp
14395	four object gather mind is
14396	remain concept mind show
14397	intellect channel form ten
14398	two everywhere search do
14399	two settle intellect
14400	three definitely place is
14401	remain intellect consciousness
14402	three-poison channel form ten
14403	three produce desire channel
14404	three attachment-free confusion channel
14405	four ripen hatred channel
14406	navel emanation wheel
14407	dwell channel those
14408	gather channel those
14409	two phlegm channel is



14410	two wind channel is
14411	two bile yellow-water channel
14412	remain gather channel is
14413	pristine-awareness self-clear
14414	that navel channel is
14415	thus three point difference show is
14416	dum-dum-khrigs rtسا text from
14417	elaborate rtسا those from
14418	emanation rtسا petal sixty eight
14419	rtسا form those from
14420	grasp suitable rtسا five exists
14421	not-press defect change five exists
14422	press defect change hundred
14423	rise rtسا twelve exists
14424	bloodletting death rtسا seven exists
14425	not-bloodletting defect rtسا seven exists
14426	burn suitable five exists
14427	burn defect change hundred
14428	stir suitable four is
14429	stir defect change that-much
14430	remain to benefit harm not
14431	that action other result
14432	thus
14433	that-also sixty eight explain sixty four rtسا root ro rkyang kun-'dar-ma three light rtسا ka-ti gold rtسا great combined
14434	root-of roma rkyangma kun'darma three light rtسا ka-ti gold-of rtسا great combined
14435	nature sixty four is
14436	some root three count that is
14437	light rtسا four and combined also maintain
14438	four disease cure method determination is
14439	dum-dum-khrigs point text from
14440	bi-ma from spoken
14441	navel emanation wheel point-to
14442	knee below from
14443	finger four calf right yi-ge su head exists
14444	medicine language liver rtسا black called
14445	this speech stop rib pain deep bloodletting element balance support is

14446 that-of left yi-ge sU head exists  
 14447 medicine language liver face small called  
 14448 this vertebra draw inside arise time bloodletting free  
 14449 that-from finger four face right She head exists  
 14450 medicine language kidney rtSa black called  
 14451 this contract foot right spread pain bloodletting  
 14452 left ShA+e rtSa end exists  
 14453 medicine language bile yellow rtSa black called  
 14454 body bile yellow disease arise bloodletting benefit  
 14455 that-from calf middle right k+She end exists  
 14456 medicine-speech-in by-means-of shin-continuation long called-is  
 14457 kidney-center pressed-if extract by-means-of benefit-is  
 14458 left-in Sha located by-means-of  
 14459 medicine-speech-in by-means-of shin-continuation short called-is  
 14460 this extract by-means-of bent disease-to benefit-is  
 14461 hip-right-in Sha's tail located-is  
 14462 this extract by-means-of ox-ailment's disease-to benefit-is  
 14463 left-in kSha located medicine-speech-in by-means-of womb-in zig-zag  
 called-is  
 14464 this extract by-means-of deaf disease-to benefit is  
 14465 ankle's outer-ankle right-in kha's tail exists  
 14466 medicine-speech-in by-means-of shin-continuation left  
 14467 this extract by-means-of kidney disease-to benefit-is  
 14468 left-in letter khaM located  
 14469 medicine-speech-in by-means-of kidney-artery curved called-is  
 14470 this extract by-means-of waist crooked and hip-pain-to benefit-is  
 14471 this plural disease that from-arisen time when yogi-by-means-of self-to this  
 like do not-is  
 14472 letter this plural which-of interior arisen time speech-in recite by-means-of  
 14473 five-five breath with-harmful place-from expel by-means-of liberate  
 14474 ti Ti two shoulder-top right and left  
 14475 la lA by-means-of thigh-joint right and left  
 14476 sa sA two kidney-joint right and left  
 14477 sha Sha black-space-in located is  
 14478 mi mI two knee's right and left  
 14479 this same burn by-means-of constipation and cramps cure  
 14480 nya i two shoulder-top right left  
 14481 this same burn by-means-of kidney disease-to benefit

14482 mi letter hU short-channel-in located  
 14483 this same burn by-means-of rigidity disease-to benefit  
 14484 yogi by-means-of that like not-do  
 14485 breath with outside-from inside-to draw  
 14486 ra rA two kidney right left-in  
 14487 right-to contract and left-to release should-do  
 14488 nga pa two navel's front back-in  
 14489 thumb-finger press by-means-of wind stop by-means-of does  
 14490 raM and ha navel-joint below and above  
 14491 u and e two feces-urine two's door  
 14492 letter kSha hip's passage-in located  
 14493 this plural thumb by-means-of press having  
 14494 slowly breath by-means-of upward draw having-also  
 14495 inside-to letter many scatter meditate  
 14496 navel clean letter by-means-of filled when  
 14497 absorb and letter this plural mind by-means-of recite  
 14498 that like habituated yogi by-means-of  
 14499 food and clothing's perception  
 14500 years two by-means-of end certain  
 14501 ra and hU thigh inside right left-in  
 14502 burn-artery this two thumb by-means-of press if  
 14503 mind escape become not-is  
 14504  
 14505 Ta and la vajra above below-in  
 14506 this two insert-if drop's cause movement cut  
 14507 letter sha vajra's tip-in  
 14508 this two press by-means-of desire abandon by-means-of does  
 14509 yogi body-in congestion by-means-of seized when  
 14510 this all recite and well insert by-means-of  
 14511 gather disease that root from uproot  
 14512 T+ya T+ya two origin below right and left  
 14513 Ta TA two hip-joint right left-in  
 14514 To TA+o two buttock right left-in  
 14515 dza dzA two origin below right left-in  
 14516 Ta TA two kidney-joint right left-in  
 14517 this all inside-to insert not-having  
 14518 well recite and common-to expel by-means-of  
 14519 elements plural equalize by-means-of does

14520	waist below even how also
14521	letter this plural recite having expel by-means-of
14522	elements disease plural self-place-to cease certain
14523	right and left letter self's vital-point
14524	hot and cold color white and red
14525	letter plural's color this plural
14526	that not root-letter this plural benefit harm not-do said
14527	two heart dharma wheel-to also four-from

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14528	first numbers common show
14529	root mud eight-from divided thirty-two-from branch leaf numberless exist
14530	channel-located wheel-from
14531	dharma wheel's channels from past thirty-two-from
14532	karma and wisdom located channel
14533	this plural know should
14534	heart dharma wheel-from
14535	channel great leaf thirty-two
14536	channel small thousand and nine-hundred located
14537	that form that plural from
14538	gather channel four is
14539	end twenty eight become
14540	gather channel four is
14541	that-from twenty eight divided
14542	awareness channel fourteen
14543	body channel five is
14544	light and wisdom channel four is
14545	that channel great location manner-to
14546	wheel stage three having by-means-of
14547	wheel first above like
14548	stage two here explain
14549	wisdom channel twenty five
14550	gather channel five is
14551	mind channel form two
14552	stage three explain
14553	drop channel form five

14554	wisdom channel form eight
14555	ignorance channel two is
14556	gather channel fifteen is
14557	light-ray channel five is
14558	elements channel also that only
14559	two empty channel is
14560	wheel first explain
14561	awareness channel five is
14562	body channel form five
14563	each each-to two two
14564	gather channel form ten
14565	phlegm channel three is
14566	wind channel two is
14567	bile channel also form two
14568	remainder gather are
14569	light and wisdom channel four
14570	actual thing as called
14571	stage two this like
14572	wisdom channel twenty five
14573	dharmaspace wisdom five is
14574	mirror also that with same
14575	five equality wisdom is
14576	likewise discernment five
14577	action accomplish channel five
14578	gather channel form five
14579	elements fire five located
14580	mind channel form two-from
14581	wind and consciousness always-located
14582	stage three explain
14583	drop channel form five
14584	conventional drop two is
14585	awareness drop two is
14586	wisdom drop one is
14587	wisdom channel form eight
14588	two discern wisdom
14589	two gather by-means-of does
14590	liberate wisdom two is
14591	remainder maintain wisdom

14592	ignorance channel form two
14593	self-place only-to press
14594	gather channel fifteen
14595	four phlegm mind channel
14596	five delusion bile channel
14597	four hatred wind channel
14598	two desire gather channel
14599	light-ray channel form five
14600	base light-ray channel is
14601	path light-ray one is
14602	remainder eye light-ray
14603	citta jewel palace-from
14604	wheel stage three having
14605	channel leaf ninety six
14606	channel form that plural-to
14607	some water-yellow essence
14608	some blood essence
14609	some wind and earth plural and
14610	elements five essence
14611	each each-to also essence plural
14612	order by-means-of located
14613	wind and drop's location is
14614	each each-to one one
14615	that plural wind-to radiate and
14616	form located only
14617	said
14618	that plural's action and classification is
14619	also that-from
14620	dharma wheel's leaf-to
14621	five above-to go by-means-of does
14622	essence's shine and wisdom send
14623	five left-to go is
14624	wisdom cause and sense-power hold
14625	five space and center-in located
14626	secret continuity and holding place
14627	five direction and center-in located
14628	arise send and set gather
14629	that like channel form is

14630	two-in exist secret channel is
14631	upward send and downward remove
14632	above below two-to know should
14633	move by-means-of does sixteen
14634	ten karma wind is
14635	day one twenty thousand
14636	form wander by-means-of does
14637	remainder six-hundred wisdom wind
14638	moment each parts-in
14639	movement thirty two
14640	person day each each-to
14641	moment ten-thousand and four-thousand
14642	wind also that much only is
14643	that remainder sixteen is
14644	coiled and latency and
14645	inside clear and inside move
14646	each each-to located
14647	that half self-place is
14648	located string stretched like
14649	own-continuity bodhicitta channel
14650	from-action and free
14651	this located channel's fortress
14652	body's support also does
14653	consciousness essence that plural all
14654	color light and a ka ra
14655	drop body and holding sign
14656	said
14657	two inside-from divided outer channel's branch-leaf is
14658	that same-from
14659	dharma wheel's location manner is
14660	that location-to become is
14661	flower like channel one
14662	collarbone right left above-in located
14663	that-from very subtle channel
14664	form five five-to divided
14665	that side's leaf-from
14666	stake like channel one located
14667	that-from outer measure divided when

14668	blood by-means-of intoxicated channel one
14669	that side's leaf center-from
14670	pearl red like
14671	channel form three three
14672	arm channel inside's location
14673	two-to three three divided-from
14674	one-to form four located
14675	that side's leaf-to
14676	sandalwood fire-streak like
14677	channel form each each
14678	arm's corner-to arise
14679	that two-to two two
14680	that leaf's side plural-from
14681	dust-mote like channel one
14682	arm elbow thick-thin space
14683	form located move
14684	that two-to three three
14685	that back's leaf-from
14686	spear-tip like channel one
14687	arm back-in located
14688	that direction's leaf-to
14689	very subtle channel six
14690	thumb-finger and shoulder-top and
14691	palm corner-in located
14692	that remainder leaf-from
14693	club like channel one
14694	finger ten's center-in located
14695	one-to three-to located
14696	channel form that plural
14697	karma and wisdom three-portion
14698	said
14699	three vital-point specific explain is
14700	also that same-from
14701	dharma wheel thirty two
14702	channel form that plural and
14703	wind form that plural-to
14704	form think wish even also
14705	suitable-to-squeeze channel five-to



14706	suitable-to-hold wind five exist
14707	suitable-to-insert channel five-to
14708	suitable-to-reverse wind five exist
14709	suitable-to-circle channel two-to
14710	suitable-to-hold wind two and
14711	draw drop two exist
14712	suitable-to-insert not six exist
14713	not-inserted disturbed four inside-in
14714	insert by-means-of located four is
14715	remainder plural-to harm not
14716	jump channel twenty
14717	suitable-for-opening seven is
14718	not-jump remainder
14719	suitable-to-burn seven is
14720	not-suitable that does
14721	channel form that plural-to
14722	wind power and elements resonance
14723	drop support located
14724	drop form that plural also
14725	move and not-move form is
14726	channel characteristic that is
14727	consciousness support one one
14728	hold object also that much exist
14729	said
14730	four remedy method certain is
14731	vital-letter-from
14732	person's body's location-from
14733	heart-from divided channel great is
14734	outside plural-in this like appear
14735	hand's wrist right's hollow
14736	letter ka's entry located
14737	medicine-speech 'ba' bsam grub head is
14738	this extract fever's disease-to benefit
14739	left's hollow-in kha exists
14740	this name bha la ti ta ka
14741	this extract bile disease-to benefit
14742	phlegm disease also remove by-means-of does
14743	that outside right-in

14744 ga located this extract-if  
 14745 liver disease-to benefit is  
 14746 this name ru thung right called  
 14747 left-in gha located  
 14748 this name ru thung left called  
 14749 this extract stomach disease-to benefit  
 14750 arm inside-in  
 14751 na located elbow's queen is  
 14752 this extract bile disease-to benefit  
 14753 that right corner channel located this name liver-artery copper called  
 14754 this bloodletting liver disease all-to benefit  
 14755 that-of ru-thung inside-in  
 14756 tsha-nas rtza small kha-kha called  
 14757 this bloodletting phlegm-disease-to benefit  
 14758 arm elbow bile-corner dza located  
 14759 this name upper-rtza right called  
 14760 this bloodletting lung-of disease-to benefit  
 14761 left-in-also dza located upper-rtza left  
 14762 this manner phlegm yellow-to benefit  
 14763 elbow's back-center straight-in  
 14764 ta located back-rtza success-head called  
 14765 this bloodletting torso-upper disease-to benefit  
 14766 hand-of thumb-ring-finger two-of between  
 14767 tson gang measure-possessive measure-bu-in  
 14768 tTa located heart-rtza white called  
 14769 this bloodletting kidney liver heart-disease benefit  
 14770 back-center straight-in tha located  
 14771 this name back-rtza great is  
 14772 this bloodletting torso-back disease-to benefit  
 14773 ring-finger outside-corner dha located  
 14774 this name liver-rtza 'khron-bu called  
 14775 this bloodletting hand disease-to benefit  
 14776 thumb back-in straight-in  
 14777 dha located bile-rtza gha-nde called  
 14778 this bloodletting head-of disease-to benefit  
 14779 index-finger back-in na located  
 14780 this name stomach-of branch called  
 14781 bloodletting-by poison-of disease-to benefit

14782	middle-finger back-in ta located
14783	gall-bladder-of branch called
14784	this bloodletting spleen-of disease-to benefit
14785	spleen-in back-in letter tsa
14786	kidney-rtsa crooked called-by
14787	this manner kidney-of disease-to benefit
14788	ring-finger back-in da letter exist
14789	male-rtsa crooked called-by
14790	this bloodletting stomach-of disease-to benefit
14791	palm-center-in dha letter
14792	liver-possessive rtso black called-by
14793	this bloodletting stomach-liver disease-to benefit
14794	index-finger face-in na letter
14795	heart-rtso 'khor-ma called-by
14796	this bloodletting consciousness not-happy and
14797	heart-wind rise tired-to benefit
14798	yogi-by recite and extract
14799	pha is breast-of top-in located
14800	pha is likewise left-in
14801	ba is armpit right-in
14802	likewise bha is left-in
14803	ma is chest-of lhen-na-to
14804	la is stomach-of top is
14805	ya is back-center vertebra-from
14806	this all direction-in where-in burn
14807	that-by that-of disease-to benefit
14808	yogi-by press-by accomplish
14809	this-by vital-point-of letter condensed
14810	remainder-to benefit harm not
14811	press and agitate and pull is
14812	yogi-by know should
14813	said
14814	third throat enjoyment-of wheel-to-also four-from

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14815	first enumeration general-from show is
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14816	rtsa-i petal sixteen
14817	that-from inside and outside diverged-possessive petal-smalllet numberless-from
14818	inside rtسا coarse three-hundred sixty wheel seven-of center-in located is
14819	rtسا located wheel-from
14820	throat enjoyment wheel-to
14821	rtسا great three-hundred sixty located
14822	wheel stage seven possessing
14823	first-of stage-of petal is
14824	form ten is
14825	remainder all-also that-with resemble
14826	all-of end twenty
14827	rtسا is form this are
14828	action and affliction latency and
14829	primordial-wisdom move-of vital-point gather-possessive
14830	path is this are
14831	primordial-wisdom move sixteen-as
14832	awareness body also that much
14833	sherab thig-le sixteen is
14834	element also sixteen is
14835	empty clear-of thig-le-of
14836	rtسا is form eight is
14837	gather-possessive rtسا is fourteen
14838	remainder-of action is path is
14839	awareness body-of wheel is
14840	form sixteen possessing
14841	seven is awareness entity is
14842	remainder is body is
14843	first root awareness-of body
14844	second vast body is
14845	third daduka-to move
14846	fourth not-change vajra body
14847	fifth bodhisattva-of body
14848	sixth nature is
14849	seventh seeing self-liberated is
14850	eighth true bliss-of body
14851	remainder one-in move
14852	awareness-to two-two

14853	prajna-of thig-le sixteen is
14854	eight is thig-le empty-from move
14855	four is basis-path thig-le
14856	remainder sherab move-of path
14857	element-of petal sixteen is
14858	four-from wind-of essence
14859	four-from ya-of essence heat
14860	three-from earth-of essence yellow
14861	three-from water-of essence blood
14871	four is hatred wind-of rtsa
14872	two desire earth-of channel
14873	fourteen affliction path is-by-means-of
14874	four ignorance entity
14875	five conceptual mind is
14876	five poison three path-as explained
14877	those abodes each-at
14878	action and wind each
14879	channel those-of transfer enter and action
14880	also that from
14881	throat enjoyment wheel-of channel
14882	four above-to going
14883	empty-of potency purify does
14884	two all pervading
14885	awareness-of self-potency purify does
14886	two below-to going
14887	elements-of essence impurity stir does
14888	four right-to going
14889	wisdom potency purify does
14890	four left-to going
14891	action-of power produce does
14892	those all-of characteristic
14893	direction-of portion each-at
14894	moving-of wind two two
14895	remainder moving-of essence
14896	one-at both move
14897	those all-by-means-of knowing portion
14898	dissolve reverse abide
14899	action and result complete

14900	knowing-of essence each-at
14901	moving-of potency six six
14902	dissolve-of door two two
14903	enter-of ground also three three
14904	subtle coarse direction-at abides
14905	move empty end reaches
14906	grasping-of essence five-of portion
14907	knowing-by-means-of grasped not
14908	form-at two two pair unite
14909	gathered-by-means-of bindu empty
14910	separate-by-means-of earth-at liberated
14911	shown-of goddess not moving
14912	hand-at wind-of banner waves
14913	force holding goddess clear grasping
14914	hand-at wind-of vase holds
14915	arise does abide
14916	goddess great not moving
14917	hand-at wind-of noose throws
14918	clear maker goddess protecting
14919	hand-at wind-of box holds
14920	radiate throw does
14921	goddess great lifting
14922	hand-at wind-of boat rides
14923	wind-of goddess those
14924	elaborate elaborate-of action do
14925	gather grasp radiate
14926	thus
14927	goddess five is
14928	wisdom-space-to coiled wind five pure
14929	two outer channel's mud specific explain is
14930	also that-from
14931	throat wheel's channels plural is
14932	this like all-to know should
14933	wheel that's front back-in
14934	fire-streak like channel one
14935	right-to form coil is
14936	silk-tassel wind by-means-of moved like
14937	channel great one one

14938	tip-small right and left-to located
14939	wisdom light and blood essence
14940	left-in hollow like
14941	tip-small left called
14942	gather defilement move channel
14943	wheel's side right left-in
14944	pea-seed like channel one
14945	shoulder's head right left
14946	wheel that's spoke four-in
14947	conch-shell like channel exists
14948	collarbone mirror right left
14949	that-in channel two two
14950	wheel's remainder leaf-to
14951	water drop like
14952	channel one form located
14953	shoulder's byin gzhug center
14954	right left two-in one one
14955	that's above leaf-from
14956	stake like channel two
14957	shoulder's self center's
14958	right left two-in located
14959	that's remainder leaf-from
14960	sun-ray like channel one
14961	shoulder's corner-to located
14962	that two-to also two two
14963	that plural enjoyment wheel's
14964	channel form is famous
14965	said
14966	three vital-point specific explain-to also
14967	that same-from
14968	sa bha ta wheel
14969	leaf sixteen with
14970	channel form that plural-in
14971	move wind and drop support
14972	consciousness pair located
14973	suitable-to-insert channel four-in
14974	suitable-to-circle wind four exist
14975	located by-means-of held drop four

14976	not-inserted falling channel four-in
14977	consciousness wind four exist
14978	gather drop four located
14979	equal channel four-to
14980	back-forth not wind four exist
14981	secret drop four located
14982	remainder harm-to harm not
14983	jump channel eleven
14984	empty-in capable eight is no
14985	if-burn defect becomes remainder
14986	abiding remainder those from
14987	if-burn defect becomes two exist
14988	that is abiding essential-point is no
14989	thus
14990	fourth nadi-abiding here disease arisen if cure capable method is
14991	essential-point-letter from
14992	throat right in upward flows
14993	e abode that name tip-small right
14994	this bloodletting neck-paralysis for benefits
14995	left in o abode tip-small left
14996	this bloodletting upper restrained and
14997	head-broken internal-disease all for benefits
14998	shoulder right in e abode is
14999	this name mind-nadi crooked called
15000	this bloodletting by-means-of lung hot for benefits
15001	left in letter a abode is
15002	this name general-nadi firm called
15003	this bloodletting disease all for benefits
15004	shoulder sun-center right in
15005	a abode poison-nadi crooked called
15006	this bloodletting poison of disease for benefits
15007	left a toad-nadi great called
15008	this bloodletting insanity-bog faint for benefits
15009	shoulder-corner right in letter I
15010	this name toad-nadi black called
15011	bloodletting by-means-of waist-disease all for benefits
15012	left in likewise DI abode is
15013	gold-nadi short called



15014 this bloodletting nadi of disease all removes  
 15015 A+o is clavicle mirror-center  
 15016 lung-nadi great called  
 15017 this burning head whirling for benefits  
 15018 shoulder sheep-penetrate center in A+o  
 15019 gshen-thread right called  
 15020 this burning shoulder arisen removes  
 15021 left i gshen-thread left is  
 15022 this burning abdomen bloated for benefits  
 15023 rI is throat-below hollow in abides  
 15024 II is fingertip right in  
 15025 left in li is tiger-center e  
 15026 those four front-center A+ai is no  
 15027 these all press and agitate not  
 15028 yoga body of elements disturbed if  
 15029 letter these abiding of  
 15030 direction and forehead-front from then  
 15031 breath with-means-of recitation by-means-of accomplish  
 15032 remainder to benefits harm not  
 15033 this know elements disturbed not possible  
 15034 thus  
 15035 fourth great-bliss chakra sequence individually explained to four from

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15036 first enumeration generally shown is  
 15037 nadi-petals thirty-two from branched three-hundred sixty  
 15038 petal-smalllets two-thousand nadi-nine division with is  
 15039 nadi-abiding precious chakra from  
 15040 crown bliss chakra to  
 15041 extremely great nadi-s is  
 15042 three-hundred sixty complete are  
 15043 nadi-smalllets two-thousand nadi-nine abides  
 15044 those all of meaning explained  
 15045 gather nadi is twenty-four  
 15046 variously beautiful and gathering  
 15047 wisdom variously spread of

15048 nadi is fifty complete  
 15049 body to thirty-eight is  
 15050 awareness to is twenty  
 15051 drop thirty-two is no  
 15052 elements to is fifty  
 15053 discriminating-wisdom twenty-eight is  
 15054 bodhicitta nadi is ten is no  
 15055 non-awareness also ten is no  
 15056 mind is variety twelve is  
 15057 remainder defilement nadi is no  
 15058 gather nadi is twenty-four  
 15059 six is non-awareness gather nadi  
 15060 six is attachment phlegm nadi  
 15061 six is delusion bile nadi  
 15062 six is wind nadi is no  
 15063 wisdom nadi is fifty is  
 15064 dharma-sphere wisdom ten is no  
 15065 mirror wisdom ten is no  
 15066 equality wisdom that much  
 15067 discriminating also ten explained  
 15068 accomplishing wisdom that is  
 15069 body of thirty-eight is  
 15070 nadi is two-two as is  
 15071 two is nadi body is no  
 15072 two is sphere body as explained  
 15073 two is vast body is no  
 15074 two is pure body is no  
 15075 likewise two is reverse abides  
 15076 two in not-change vajra body  
 15077 two is nature is no  
 15078 likewise two is vision abides  
 15079 two is end not-different body  
 15080 attachment-not pure is two in  
 15081 two is one drop come  
 15082 likewise remainder to also  
 15083 two-two as know should  
 15084 awareness nadi is twenty to  
 15085 two in lion like abides

15086	likewise two is elephant like
15087	two is great-garuda like is
15088	two is rainbow like abides
15089	two is burning fire like
15090	remainder to one-one
15091	drop nadi is thirty is
15092	ten in base-path drop abides
15093	ten in empty drop is
15094	ten is cause drop
15095	elements nadi is fifty in
15096	ten in wind of hold-means breath
15097	ten in fire of hold-means warmth
15098	ten in water of gather-means blood
15099	ten-in earth produce meat
15100	ten-in space send mind
15101	wisdom channel twenty eight
15102	nine-in discern prajna
15103	nine-in gather essence
15104	five-in liberate wisdom
15105	five-in move does
15106	mind channel ten plural-in
15107	one one plural located
15108	one-in two-to located
15109	ignorance channel form ten
15110	two-in root ignorance located
15111	two-in confusion ignorance located
15112	two-in four-confusion ignorance located
15113	two-in grasp thought located
15114	remainder plural-in one one
15115	mind form twelve
15116	mind each channel two two
15117	defilement channel twenty eight
15118	ten-in hatred located
15119	five-in same desire located
15120	five-in delusion form located
15121	four-in jealousy same located
15122	four-in pride located
15123	that like channel and wind plural

15124	order located arise
15125	said
15126	that plural's classification and action explain-if
15127	that same-from
15128	crown great-bliss wheel-to
15129	awareness and wisdom wind and karma
15130	gather and blood and consciousness
15131	place seven-to one one
15132	channel fifty fifty
15133	channel form that plural
15134	fifty above-to go is
15135	consciousness essence gather by-means-of does
15136	fifty left-to go is
15137	mind essence gather by-means-of does
15138	fifty spoke-in located is
15139	object essence hold by-means-of does
15140	fifty center-in located is
15141	each each consciousness portion hold
15142	fifty all pervade is
15143	breath and essence mind horse
15144	body and sense-power with ten
15145	door-to not-release twenty
15146	breath horse-thirty
15147	disturbed and karma wind horse
15148	karma element disturbed
15149	channel form four exist
15150	upward vomit and downward cleanse
15151	between disturb by-means-of does
15152	not-restrained channel great four
15153	blood and water-yellow essence-from
15154	body and limb sick become having
15155	heart also tremble and hand tremble
15156	tears drip and head spin
15157	limb plural-also shiver arise
15158	that by-means-of body essence shed by-means-of does
15159	base-in located six is
15160	place and empty and element and
15161	karma individual by-means-of does

15162 drop gather and essence send  
 15163 forty spider's string like  
 15164 compress same-to located  
 15165 same channel form plural  
 15166 cause thousand move dissolve great  
 15167 body heat and karma whatever all  
 15168 this complete one-to result  
 15169 various gather and move  
 15170 consciousness essence one one-from  
 15171 wisdom wind two two  
 15172 move wind seventy two  
 15173 breath twenty-thousand one-thousand-from  
 15174 channel hundred-thousand four plural and  
 15175 seven-thousand plural move by-means-of does  
 15176 crown bliss-wheel channel that plural  
 15177 coiled time and disturbed time  
 15178 located time and move time  
 15179 empty and enter  
 15180 gather by-means-of dispersed state-to dissolve  
 15181 said  
 15182 two that-from divided outer channel's leaf and limb is  
 15183 also that same-from  
 15184 bliss wheel's channels plural-in  
 15185 outside limbs this plural  
 15186 wheel's stage with  
 15187 outside stage right direction-in  
 15188 conch-white coiled color like  
 15189 crown Brahma aperture-to  
 15190 lotus like channel great and  
 15191 cattle-horn horn like channel  
 15192 that two-from branch is  
 15193 form six-to divided  
 15194 wheel that's left direction-from  
 15195 form move by-means-of does  
 15196 lotus like right left-to  
 15197 channel form two exist  
 15198 that-from form spread  
 15199 ear's above-from finger four-from

15200	right left two-in four four
15201	wheel's outer stage front-from
15202	wish-fulfilling-tree form like
15203	root trunk with channel
15204	head-top crown-to near
15205	buffalo tongue like one
15206	that-from channel forty
15207	that below wheel's rim-from
15208	form divided channel great is
15209	neck's protrusion right left-to
15210	bee tail form like
15211	channel trunk two located
15212	gather channel ten ten
15213	wheel that-from left direction-in
15214	outer-wrap like channel great is
15215	joined direction near
15216	located channel one one
15217	that two-to ten ten
15218	wheel stage three-from
15219	form spread channel great is
15220	ant's wheel like
15221	action channel three exist
15222	forehead-in mandala-in
15223	center-in gold needle like
15224	form subtle channel located
15225	that-to branch ten exist
15226	wheel that's right left-from
15227	hold cause with
15228	channel form two arise
15229	eye see white black space
15230	right left two-in one one
15231	right-in form located is
15232	lotus beautiful like and
15233	silk-white thread like two
15234	form arise located
15235	that two-to also five five
15236	left's form located is
15237	vajra like channel great and

15238	hook like two located
15239	that two-to also five five
15240	wheel that's center-from
15241	forehead's right left two-to
15242	pearl like channel two exist
15243	that two-to also five five
15244	wheel form four-from
15245	finger like channels plural
15246	eye socket's right left-in
15247	fish like channel one
15248	color red light-ray blaze
15249	that two-to also ten ten
15250	wheel that's front back-from
15251	moon like channel one
15252	tip-top two-to form emerge
15253	light-ray white stainless
15254	that two-to also ten ten
15255	that-from wheel's space-from
15256	sun like channel great is
15257	form coiled one one
15258	nose's right left eye socket
15259	form located one one
15260	that two-to five five
15261	wheel stage five-from
15262	illusion like channel great is
15263	form coiled trunk one
15264	mouth trunk two with joined
15265	one lotus like
15266	tongue's above-in form located
15267	that-to also two two
15268	conch-shell color and coral color
15269	form two located
15270	that plural li ten ten
15271	that channel's empty-moon is
15272	leaf with three with
15273	color black hook's form
15274	form three coiled
15275	that plural-to also ten ten

15276	channel form that plural
15277	elements method and vital-point cause
15278	accomplish by-means-of know should
15279	wind and drop gather vital-point and
15280	consciousness horse and essence is
15281	form five five-to know should
15282	wind and bile phlegm and
15283	gather and form four
15284	desire class and delusion and
15285	anger from become
15286	that plural's characteristic is
15287	one one-to also three three
15288	object and odor place plural and
15289	enter by-means-of does plural is
15290	wind-to form two is
15291	wisdom wind and karma wind
15292	hot and cold
15293	wisdom wind four is
15294	family and wisdom color and
15295	drop actual wind is
15296	drop-to also two is
15297	karma cause and wisdom
15298	karma-to form two is
15299	grasp cause and produce cause
15300	wisdom-to two is
15301	wind resonance and light cause
15302	gather plural two is
15303	hot and cold two is
15304	consciousness horse also that with same
15305	gather mind and wisdom
15306	essence also form two
15307	blood and water-yellow meat plural and
15308	light and wind color
15309	that like all-to know should
15310	said
15311	three vital-point specific show also
15312	that same-from
15313	crown bliss wheel-to



15314	remainder pervade leaf plural
15315	all-to appearance is
15316	channel form that plural-to
15317	located wind and drop and
15318	consciousness horse this like exist
15319	suitable-to-insert channel four-to
15320	suitable-to-open channel four exist
15321	appearance drop four located
15322	suitable-to-insert wind door-from
15323	enter channel fifty
15324	obtain result that same
15325	very stable channel five-from
15326	consciousness essence one one
15327	that insert heat instruction complete
15328	located channel thirty two
15329	clear wind thirty two
15330	portion and portion appearance-from
15331	this plural complete
15332	insert-if reverse become
15333	channel fifty this plural-from
15334	dull wind one one
15335	enter wind that plural-from
15336	remainder plural base-in located
15337	channel form that plural-to
15338	jump channel thirty two
15339	wind resonance also that only
15340	channel and wind portion and
15341	confused wind also that only
15342	located wind seven times two
15343	body-in located complete
15344	bliss channel that plural-from
15345	appearance and not-appearance
15346	confusion support also that only
15347	open-in fault become twenty eight
15348	not-open fault become nineteen
15349	burn-if fault become seven exist
15350	not-burn fault become twenty
15351	said

15352 four channel wheel this-in gather disease how remedy instruction is  
 15353 vital letter-from  
 15354 crown-of-head peak-of ni upright na  
 15355 letter a ni located pa ste  
 15356 man-speak sound-of fear-by-means-of hope-continuity yin  
 15357 'di bloodletting heart-by-means-of fever disease benefit  
 15358 'di nas right-by-means-of finger-span from  
 15359 letter kA ni located pa ste  
 15360 'di name side right pa called  
 15361 'di bloodletting flank right na benefit  
 15362 that left finger-span kI letter ste  
 15363 'di name side left pa called  
 15364 'di bloodletting flank left na benefit  
 15365 then finger-four shangshu steng\*  
 15366 ki located eyelid large called  
 15367 'di bloodletting eyebrow swelling la benefit  
 15368 that right finger-span bcal ba na  
 15369 ku located dung-rtsa 'khor ma called  
 15370 'di bloodletting ldan right disease la benefit  
 15371 that below finger-span klu letter ste  
 15372 dung-rtsa 'greng du called ba  
 15373 'di bloodletting ldan left disease la benefit  
 15374 then finger-span front-face na  
 15375 kyeH+ya located eyelid small called  
 15376 'di bloodletting eye disease la benefit  
 15377 that right finger-span na  
 15378 kyeH+ya located gall-vein yellow called  
 15379 'di bloodletting dang ga fading la benefit  
 15380 that left from finger-span na  
 15381 ke located gall-possessive dong bu called  
 15382 'di bloodletting kha kha disease la benefit  
 15383 then forehead center na ni  
 15384 kA+ai located gall-vein yellow spear yin  
 15385 'di bloodletting chang disease la benefit  
 15386 that right eye corner from upward  
 15387 designated kA+o located eye-vein 'greng\*  
 15388 'di bloodletting ling thog disease la benefit  
 15389 left corner na ko letter located

15390 eye-vein 'phar ma called ba  
 15391 'di bloodletting tshad pa disease la benefit  
 15392 that from upward finger-span right  
 15393 kA located eye-vein 'phred nyal called  
 15394 left series kaM located mi bloodletting ro  
 15395 then far bcal tip 'dang right  
 15396 tha located bloodletting-by-means-of brain-disease benefit  
 15397 tip 'dang left na letter thA  
 15398 bloodletting-by-means-of eye ni sheep la benefit  
 15399 eye corner na thi located te  
 15400 'di name eye-vein ldum bu yin  
 15401 'di bloodletting eye-vein-possessive disease la benefit  
 15402 left corner na letter thI  
 15403 'di name eye-vein gang po called  
 15404 'di bloodletting eye ni sharp make  
 15405 tongue top right-direction ya-kan direction  
 15406 white vein-large two na ni  
 15407 thu dang thU two wrap-possessive manner  
 15408 'di name tongue-vein black called  
 15409 'di bloodletting tongue corner escape la benefit  
 15410 yogin by-means-of recite zhing bzlas  
 15411 'di-by-means-of ni element disturbed pa clear  
 15412 ces so  
 15413 three-ordinal practice do tshul la  
 15414 general dang particular two from

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15415 first la point-four from sitting-manner-possessive point ni  
 15416 three-bodies-by-means-of sitting-manner la located-by-means-of  
 dharma-nature-possessive truth understand nas samsara-possessive dharma  
 from liberate ba'o  
 15417 detailed future explain do  
 15418 vein-possessive point ni  
 15419 twist dang press dang shake la etc. visible pass-as  
 15420 gate-possessive location ni looking-manner three ste  
 15421 delusion-appearance light clear-to transform ba'o

15422	sleep dang dream expand ni sleep-manner-possessive point ces-pas accomplish ste
15423	lion like sleep-by-means-of sleep light clear-to appear-possessive base make
15424	elephant like sleep-by-means-of dream-possessive root empty-possessive path clear
15425	that also delusion-possessive sleep-manner abandon-by-means-of light clear equal-possessive meaning arise'o
15426	desire-possessive sleep-manner abandon-by-means-of desire clear-possessive base obtain
15427	hatred-possessive sleep-manner abandon-by-means-of dharma-nature equal-possessive equipoise'o
15428	that-also sequence like face-cover dang*
15429	flat-on-back dang*
15430	right-upper-to place abandon-possessive'o
15431	thus general-possessive meaning show nas
15432	now particular-to practice actual ni
15433	preliminary dang main-part two from
15434	preliminary ni
15435	day three-four about-to body loose make'o
15436	then day three-four-to body la butter various-possessive rub-massage do zhing sun la roast
15437	foot sole la chang good smear nas fierce rub
15438	then day-three-to limb straight-cut la flat-on-back la gather sleep ro
15439	that-by-means-of vein all rise nas come ste
15440	'phar ba dang*
15441	rgal bar 'gyur ro
15442	born-possessive right 'phar fierce pa la
15443	sandalwood dang acacia-possessive thang-chu smear la curved smooth-by- means-of outside warm'o
15444	thus do ba point great'o
15445	second main-part ni
15446	wind la agree-possessive food dang chang good rely la
15447	men by-means-of flank left lower-to insert nas sleep la
15448	women by-means-of right lower-to insert nas sleep-by-means-of vein each-possessive work 'gyur make-possessive point'o
15449	that-by-means-of vein 'phar zhing rise nas come ste
15450	whatever blaze support zhing fierce pa mams la ru-rta-possessive fire-vein soft do'o
15451	hand-possessive ring-finger-by-means-of

15452 right-possessive 'phar-vein whatever fierce pa all press te  
 15453 first little soft pa from more-fierce more-fierce press time  
 15454 wind inside-to introject la res outside-to fierce phul  
 15455 res inside-to inhale fierce do'o  
 15456 thus do-by-means-of consciousness nyogs-by-means-of go time rise la throat  
 right-to turn la  
 15457 larynx shoulder right upper-to place ste  
 15458 hand right-by-means-of throat-possessive outside from  
 15459 vein 'phar weak upward move ba one yod de  
 15460 that la first bean seven-possessive weight about press no  
 15461 then gradually more-fierce fourteen dang\*  
 15462 twenty-one-possessive weight-by-means-of press-by-means-of  
 15463 first ban-bun 'gyur te  
 15464 karma dang defilements-possessive vein abandon make-possessive  
 experience'o  
 15465 then dawn-clear appearance dag come ba ni wisdom-possessive vision  
 own-nature-possessive object lo  
 15466 then khral-khrol appearance ni  
 15467 wisdom complete-clear-possessive path manifest 'gyur-possessive  
 experience'o  
 15468 thus 'gyur time dus skabs su guru la request make dang path appropriate do'o  
 15469 thus ma do na wind life vein lose nas consciousness 'ur ba dag come  
 possible'o  
 15470 then session-to divide la long-time do-by-means-of  
 15471 light clear great-possessive experience trace place dang with appear ro  
 15472 thus constant do-by-means-of body numb dang touch feel-lose 'gyur ba ni  
 vein-possessive object empty la from arise-by-means-of  
 15473 butter black dang bdellium mix-possessive rub-massage do'o  
 15474 mind-possessive thought various all cease nas light clear great-possessive  
 experience la located ba ni  
 15475 wisdom great-possessive thig-le point reach la from arise ste  
 15476 'di-possessive time mind arise-ba four-possessive net-to enter bya zhing\*  
 15477 wind inside-to draw ni secret-instruction go  
 15478 'di la bliss arise ba dang\*  
 15479 arise ba dang\*  
 15480 stable ba dang\*  
 15481 special-by-means-of wisdom path-to arise pa la etc. arise ba ni  
 15482 effort-possessive stage from arise-possessive'o

15483	women rnams la left from do'o
15484	that also vein-possessive object la rely nas practice do ba ni
15485	press dang*
15486	press-down dang*
15487	pull dang*
15488	squeeze dang*
15489	bind dang*
15490	drain dang*
15491	hide ba rnams su know bya ste
15492	that la hide ba ni ro-ma-possessive point
15493	bind ba ni rkyang-ma-possessive point
15494	kun-'dar ma drain-possessive point
15495	vein-small rnams la press ba body-possessive point make ba dang*
15496	press-down ba speech-possessive point make ba dang*
15497	pull ba mind-possessive point make ba dang*
15498	squeeze ba appearance-possessive point make ba yin no
15499	'dir also body-possessive point-by-means-of vein-possessive object seek ba dang*
15500	wind-possessive point-by-means-of vein-possessive path clear ba dang*
15501	vein-possessive move-amount-by-means-of birth-death-possessive source examine ba dang*
15502	vein-possessive essence-by-means-of dharma-nature arise-possessive time hold ba rnams su know bya'o
15503	vein-possessive increase ni
15504	man body la element-possessive disease not-exist pa na age prime la bab pa one la
15505	day-night about-one la
15506	vein-possessive move-amount six-thousand four-thousand dang eight-hundred move la
15507	that also 'phar ba fierce weak-possessive power la disease dang spirits examine
15508	vein-possessive number from life-possessive time examine
15509	vein-possessive change-make-possessive increase-decrease from disease dang suffering-possessive difference examine
15510	vein-possessive coarse-fine-possessive difference from karma dang defilements-possessive time examine
15511	vein-possessive slow dang fast from wisdom arise-possessive time recognize
15512	vein each-possessive area-possessive sleeping from body speech mind-possessive action examine-possessive'o

15513	that dag also body dang*
15514	time dang*
15515	place three-to ma connect na certainty la not-reach so
15516	number many ba dang*
15517	few ba dang*
15518	increase-decrease-by-means-of wind bile phlegm-possessive disease recognize ba dang*
15519	night-day certain-possessive life dang*
15520	merit dang*
15521	enjoyment dang*
15522	power dang*
15523	decline etc. examine-by-means-of
15524	element calculation-possessive dependent-origination la skill make'o
15525	that also wheel four time-possessive difference dang connect la
15526	spring-time producing
15527	summer mindfulness
15528	autumn taste rnam
15529	winter peak-possessive wheel body dang*
15530	speech dang*
15531	mind dang sems tha-not-different train ngo*
15532	produce-possessive-to body-possessive illusion
15533	mindfulness speech
15534	taste rnam-to mind
15535	peak-to mind-possessive illusion la connect ro
15536	produce-possessive first-possessive wheel-possessive navel-to letter a la rely nas predispositions various empty-possessive state dharma-nature-to connect
15537	mindfulness-to letter aM la rely nas dharma-nature-possessive state dang connect
15538	taste rnam-to hU~M la rely nas dream dharma-nature-possessive state dang connect
15539	peak-possessive navel la ha la rely nas samadhi dharma-nature-possessive state dang connect ro
15540	thus train-stage four-possessive first-to thought various hide-possessive time la skill-by-means-of move wind dang mix
15541	second-to delusion mindfulness-none-to hide
15542	third-to predispositions former-later rnam self-pure-to hide
15543	fourth-to bliss hold-none self-release-to hide-by-means-of beings six-possessive karma dang predispositions continuity cease-possessive'o

15544 meaning second rely-possessive wind-possessive special classify ni  
 15545 consequence from  
 15546 vein la rely-possessive wind dag ni  
 15547 twenty-thousand dang ni thousand one  
 15548 six-eight dag-to move ba ni  
 15549 move great-possessive wind-to 'dod  
 15550 that-possessive action las manner two  
 15551 upward-to move dang downward-to send  
 15552 between na skilled-by-means-of point actual seek  
 15553 vein from certainty-to move ba ni  
 15554 hundred-thousand one dang ten-thousand two  
 15555 thousand six dang hundred six  
 15556 vein from certainty-to arise ba ste  
 15557 move small-possessive wind-to 'dod  
 15558 disease dang spirits dang life-possessive time  
 15559 skilled-by-means-of know bya that also\*  
 15560 that-possessive point-by-means-of connect method 'bad  
 15561 great la ni time calculate ste  
 15562 supreme dang common attainment examine  
 15563 each-possessive work-possessive difference-by-means-of  
 15564 karma dang wisdom two-par dang\*  
 15565 defilements rnam dang thought-none from  
 15566 each-possessive number dang amount hold ste  
 15567 meditator-by-means-of ni various connect  
 15568 that-by-means-of ni each-possessive wind amount grasp  
 15569 ces say-by-means-of  
 15570 that-possessive meaning certainty la establish pa la three ste  
 15571 move certainty-possessive location general-to show pa  
 15572 transfer certainty-possessive location particular-to explain pa  
 15573 wisdom dang karma wind certainty-by-means-of conclude-possessive'o  
 15574 first ni  
 15575 general body la vein located  
 15576 vein la wind located-by-means-of  
 15577 wind la move great small two  
 15578 outside dang inside move ba yin no  
 15579 that la move great-possessive wind ni man prime la bab pa disease not-exist  
 pa one la



15580	day-night about-one la wind twenty-thousand one-thousand hundred outside inside-to move bar certainty
15581	special mouth nose ma-except vein-possessive inside na thought dang wisdom-possessive support-to move small-possessive wind 'phar vein from move ba gather-by-means-of
15582	hundred-thousand twenty-thousand dang six-thousand six-hundred inside-to move-possessive'o
15583	'di dag-possessive time nose right from move ba male-wind*
15584	left from move ba female-wind*
15585	part equal-to move ba neuter-possessive wind-to 'gyur ro
15586	that-also element five-possessive wind mind certainty-by-means-of time four-possessive transfer time la connect te
15587	man-by-means-of female-wind dang*
15588	woman-by-means-of male-wind dang*
15589	both-by-means-of neuter-possessive wind la chief train na wisdom-possessive wind develop easy yin no
15590	that also upward-move
15591	downward-send
15592	equal-stay three-possessive point from
15593	upper-wind press-down ba dang*
15594	lower-wind gather ba dang*
15595	middle-wind pull ba three-possessive point do zhing*
15596	arrow like shoot ba dang*
15597	hook like draw ba dang*
15598	vase having-to pull ba dang*
15599	crocodile bind-to bind ba dang*
15600	mountain like press-down ba dang*
15601	bellows mouth like gather ba dang*
15602	vein location-to arrange ba dang*
15603	self location-to drain ba dang*
15604	sky like dharma-nature-to la bzla-possessive point dang*
15605	nine-by-means-of practice bya'o
15606	second-by-means-of transfer certainty-possessive point particular-to explain pa ni
15607	time four-possessive sequence like connect na
15608	winter-possessive month three la ice-floe like-possessive wind arise-possessive point-by-means-of
15609	that actual fire-wind-to go na life-possessive time make

15610	spring-possessive time na seed like-possessive wind arise-possessive point-by-means-of that actual water-possessive wind-to 'gyur na life-possessive time make
15611	summer-possessive time na spark like-possessive wind arise-possessive work-possessive point-by-means-of
15612	that actual earth-wind-to 'gyur na life-possessive time make
15613	autumn-possessive time na flower like-possessive wind-possessive work-possessive point-by-means-of wind-possessive wind-to 'gyur na life-possessive time make-possessive'o
15614	that dag-possessive sequence ni
15615	day-time fire-wind-to located-by-means-of
15616	that water-wind-to 'gyur na body la disease-to 'gyur
15617	night-time water-wind-to located-by-means-of
15618	that earth-wind-to 'gyur na disease make
15619	inside-time earth yin-by-means-of
15620	that wind-possessive wind-to 'gyur na disease make
15621	dusk-time wind yin-by-means-of that fire-wind-to 'gyur na disease-to 'gro-possessive'o
15622	that also fire-wind-to located 'gyur-by-means-of bile-possessive disease 'gro la
15623	water from phlegm dang*
15624	wind from wind-disease dang*
15625	earth from ldan pa dang gather make-possessive'o
15626	ldan pa ni
15627	disease two gather la
15628	'du ba ni

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15629	third la etc. gather-possessive'o
15630	that also water-possessive wind-by-means-of water-yellow-possessive impure dang purify make do
15631	water-possessive earth-by-means-of blood dang flesh-possessive pure dang impure make
15632	water-possessive fire-by-means-of water-block-possessive work gather dang separate make
15633	water-possessive water-by-means-of saliva dang eye-water-possessive move dang not-move make'o

15634 earth-possessive earth-by-means-of flesh produce la  
 15635 that-by-means-of fat dang\*  
 15636 bone dang\*  
 15637 marrow dang\*  
 15638 bodhicitta sequence five-to produce'o  
 15639 earth-possessive water-by-means-of thigh-le-possessive work do  
 15640 mercury-possessive piece like 'gyur-by-means-of son mi-come la  
 15641 rta-rnga-possessive knot like-by-means-of daughter dang\*  
 15642 eye-corner small like from son-to ripen-possessive work do'o  
 15643 earth-possessive fire-by-means-of heat produce la  
 15644 that-by-means-of vessel dang\*  
 15645 object dang\*  
 15646 'phar shib make-by-means-of  
 15647 birth aging disease death four-possessive work make do  
 15648 earth-possessive wind-by-means-of strength dang complexion dang\*  
 15649 trembling-movement and  
 15650 paralysis etcetera doing is  
 15651 fire nadi wind by-means-of vaporized made by-means-of that  
 ripening-essence scent-water variety become  
 15652 scent-water thickening and  
 15653 coagulating and  
 15654 scattering and  
 15655 drawing four from  
 15656 male to sense-organ rising capacity not and  
 15657 always numb and  
 15658 time not-at seed flows and  
 15659 object and not-contact if rise and contact if not-rise and  
 15660 contact if rising makes and  
 15661 female to menstruation not-flow by-means-of disease becomes and  
 15662 time not-at flows and  
 15663 month one in times-some flows makes  
 15664 also month waxing second and third on menstruation stain-not flows if boy-to  
 develops and  
 15665 month center fifteen etcetera on flows if girl-to develops and  
 15666 waning always flows if boy and girl mixed ripening makes  
 15667 menstruation prolonged blood much twenty-two on or five on always flows if  
 child any also not-arise  
 15668 earth wind by-means-of sense-organ and sense-basis produces

15669 that by-means-of action and thought many produces  
 15670 wind fire by-means-of consciousness power light and heavy and spreading  
 and humming and full and empty produces  
 15671 wind wind by-means-of breath outside-inside moving and  
 15672 female to child attains time liver-disease and  
 15673 male to chang-disease makes  
 15674 wind water by-means-of thought ceasing non-thought makes  
 15675 earth wind by-means-of limb extending-contracting etcetera makes  
 15676 fire wind by-means-of defilement power variously makes  
 15677 wind wind and fire mixed by-means-of  
 15678 discriminating-wisdom power various and  
 15679 example distinguishing wonder and  
 15680 dharma word-meaning to skilled and  
 15681 female to praising skilled and  
 15682 body speech transformation skilled  
 15683 that also elements four birth sequence is  
 15684 summer autumn spring winter four action changes by-means-of  
 15685 elements sequence shifts and  
 15686 disease and  
 15687 hot and  
 15688 death and  
 15689 body speech mind of action differences show makes  
 15690 that also elements sequence deterioration and  
 15691 reverse and  
 15692 effort and  
 15693 change by-means-of  
 15694 going time deterioration and  
 15695 reverse and  
 15696 effort and  
 15697 change are no  
 15698 that also past time long if change by-means-of remove and abiding  
 by-means-of change as certain  
 15699 future time long if shift by-means-of remove and shift by-means-of abiding  
 itself as certain  
 15700 present short if sending action and counting change by-means-of know  
 should  
 15701 inner shift certain measure to

15702 that also person youth arrived one day one wind count twenty-one-thousand  
 six-hundred moves by-means-of  
 15703 that also water-clock and finger-count with-means-of combined if  
 15704 day one on watch eight  
 15705 watch thirty-two  
 15706 finger sixty-four  
 15707 shift sixteen is  
 15708 shift one-one to wind thousand and three-hundred and fifty  
 15709 finger one-one to three-hundred and thirty half and eight-eight moves  
 15710 watch one-one to two-thousand seven-hundred moves  
 15711 thus day one on elements action twelve by-means-of twelve times twelve  
 become  
 15712 that by-means-of wind twelve develop and decrease as shows  
 15713 those of develop decrease is sun Meru south go and  
 15714 south go day-night long short arisen essential-point  
 15715 commentary white-lotus from  
 15716 south go time add subtract should  
 15717 thus also arise  
 15718 sun south go month one-one to water-clock two-two by-means-of sun long  
 and  
 15719 night short and  
 15720 south go time those two reversed by-means-of day short night long  
 15721 thus wind moving six-hundred and seventy-five develop decrease make is  
 15722 water-clock one-one control counted  
 15723 that also year one on month twelve  
 15724 day three-hundred and sixty  
 15725 meal seven-hundred and twenty count by-means-of  
 15726 day one on time twelve as counted thousand and nine-hundred thirty half and  
 two on thought sudden moves  
 15727 thousand nine-hundred twenty-eight on wisdom pure measure moving wind  
 held  
 15728 thus day five  
 15729 night five  
 15730 inside outside two is twelve portion count by-means-of  
 15731 that also day-night equal time at count is  
 15732 autumn spring equal-time two from certain take should  
 15733 month itself also day develop decrease count is  
 15734 month female and male difference is

15735 month female six on day twenty-nine from not  
 15736 male six on thirty complete is  
 15737 year one on day six by-means-of not-complete by-means-of  
 15738 thus month control strong if  
 15739 autumn spring two middle on day-night equal is remainder half and three  
 excess by-means-of know  
 15740 discipline from also sojong capable and not-capable count is  
 15741 thus wind count certain grasp is outer year and month with-means-of  
 combined  
 15742 day time by-means-of divide by-means-of know  
 15743 that field summer autumn spring winter four on month twelve as dawn  
 by-means-of that wheel-of-illusion not-reverse if appearances all definite  
 arrive  
 15744 that also consequence from  
 15745 time is ten groups three to also  
 15746 month is one is no  
 15747 thus twelve complete from  
 15748 year is one as held  
 15749 inside and night seven-hundred and  
 15750 twenty is complete on  
 15751 day is three-hundred sixty as held  
 15752 those complete by-means-of year one is  
 15753 day is male female action by-means-of divide  
 15754 month autumn spring summer and winter  
 15755 one-one to three-three by-means-of  
 15756 enter and elements actions make  
 15757 mouse ox and tiger and  
 15758 hare dragon snake and also  
 15759 horse sheep monkey and  
 15760 bird dog pig twelve by-means-of  
 15761 elements counts extend  
 15762 thus  
 15763 third wisdom and action wind certain by-means-of conclusion gather to three  
 is  
 15764 suit general-to establish  
 15765 action las each explain  
 15766 change amount certainty la establish-possessive'o  
 15767 first la suit actual dang\*

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15769	first ni
15770	body la vein located
15771	that la wind located
15772	wind la wisdom dang karma wind two-to move-possessive'o
15773	wisdom-possessive wind-by-means-of nirvana ripen make la
15774	karma wind-by-means-of samsara ripen make-possessive'o
15775	objection abandon la
15776	objection establish ba dang*
15777	answer give ba two from

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15778	first ni
15779	that also vein from move ba only-to one from
15780	karma dang wisdom two each 'gyur ba what yin
15781	or move ba not-same ba two-to appropriate la
15782	one yin na two-to mi-suit la
15783	move ba only-to ni one-by-means-of
15784	samsara-nirvana any one from mi-appropriate so ces na
15785	answer ni move ba only-to one also vein ma-twist-possessive 'gyus-possessive from wisdom-possessive wind-to go-by-means-of action las bliss power*
15786	empty dang*
15787	clear-to empty-by-means-of wisdom-possessive wind ces bya'o
15788	vein-possessive location 'gyur twist-possessive from karma-possessive wind-to go-by-means-of action las thought various dang non-virtuous- possessive connection various dang*
15789	unclear dang*
15790	dull dang*
15791	agitated dang*
15792	torpid dang*
15793	coiled la etc. wind defect bad arise-possessive'o
15794	example na bhaṭa-ra'i son one actually anger-by-means-of tiger-to 'gyur la
15795	ma anger-by-means-of man-to come ba like

15796	awareness-possessive resonance dang body-possessive vein from move-possessive wind only-to one also
15797	vein twist ma-twist from
15798	consciousness work-to suitable ba wisdom dang*
15799	ma suitable ba from karma defilements-to 'gyur-possessive arise-by-means-of defect not-exist do
15800	second action las each explain la two te
15801	wisdom dang*
15802	karma wind-possessive action las so
15803	first wisdom-possessive wind-possessive action las wisdom four te
15804	wind that located-possessive part from basis-stay-possessive wisdom-possessive work do la
15805	that do-by-means-of whatever appear also actual-state-possessive top from
15806	other-to 'gyur mi possible do
15807	that appearance-possessive part from characteristic hold-possessive wisdom-to make la
15808	that do-by-means-of each-possessive family dang body dang wisdom dang light dang color-to clear ba from pass mi possible
15809	thus clear also that la attachment not-exist-by-means-of wisdom ces bya'o
15810	that arise-possessive part from knowable gather-possessive wisdom make la
15811	that do-by-means-of self other-possessive benefit obstacle not-exist make do
15812	that do also do ba dang do-pa self-continuum-to mi ma yin no
15813	move-possessive part from consciousness-by-means-of gather-possessive wisdom make la
15814	that do-by-means-of worldly dang transcended-possessive knowledge-possessive difference various arise ste
15815	that arise also self dang self-possessive hold-pa ni ma yin no
15816	thus four-to certainty ni cause-possessive time yin la
15817	path time ultimate-possessive element four-to make la
15818	result-possessive time body four-possessive essence-to ripen-possessive'o
15819	thus basis path result three la refer nas twelve-to arise ba ni buddha-possessive activity twelve-to come-possessive cause certain make-possessive'o
15820	second karma-possessive wind-possessive do-possessive work four ni
15821	right from move-by-means-of male
15822	left from move-by-means-of female
15823	outside come-by-means-of appearance various-to enter inside-to fill-by- means-of thought-groups various-to spread make-possessive'o



15824	right left-possessive time certainty from male dang female-to ripen pa ni father dang mother-possessive power make-possessive'o
15825	nature-to right from move-by-means-of transfer-possessive work dang*
15826	karma-possessive end near make la
15827	left-from move-of time-in grasp-of action-as do
15828	outside go ba dang inside-to fill ba ni go-come-possessive power make-possessive ste
15829	outside go-by-means-of happy-possessive work make
15830	inside-to come-by-means-of not-happy make do
15831	that two also wheel-possessive spread-gather-possessive point from day-night-to arise-possessive'o
15832	that-also outside go-possessive part from day-possessive appearance arise*
15833	inside-to fill-possessive part from night-possessive appearance-to arise-possessive'o
15834	thus two-by-means-of do-possessive work four two-two-to count-by- means-of eight-to 'gyur ro
15835	that dag also part-by-means-of count na twenty four-to located so
15836	karma wind-possessive difference from twelve ni 'gyus-possessive action las twelve te
15837	body increase-decrease-possessive work do
15838	that-by-means-of outside year twelve
15839	inside month twelve
15840	secret time twelve-to arise-possessive'o
15841	then samsara-possessive work various karma-possessive wind-by-means-of do
15842	third change amount ni
15843	thus body-to ripen nas age prime la bab pa one la day-night about-one la element four each-possessive wind-possessive change amount ni
15844	earth-possessive wind la thousand five dang four-hundred
15845	water dang*
15846	fire dang*
15847	wind-possessive wind mams la-also five-thousand four-hundred four-hundred ste gather-by-means-of
15848	twenty-thousand one-thousand six-hundred ni prime la bab pa one-possessive change amount certainty-possessive'o
15849	youth la teeth two-by-means-of ma-complete ba ni element ma-develop- by-means-of so
15850	wind-possessive element predisposition sleep-possessive life-possessive time calculate na

15851 wind-possessive transfer long na life end bring  
 15852 short na mi bring-possessive'o  
 15853 fierce na merit dang enjoyment dang ldan la  
 15854 attachment na disease certainly la suffering lo  
 15855 slow na samsara-to disease few\*  
 15856 slow na body la weapon 'du zhing virtuous-possessive mind mi arise  
 15857 press na constant not-virtuous dang harm decrease la located  
 15858 agitated na mind-agitated dang beings mi kind so  
 15859 also aged rnam la fifty eight-by-means-of ma-complete ba ni  
 15860 element-possessive rank damage-by-means-of lan te  
 15861 'di ni very agitated na life-possessive time quick do  
 15862 dull na suffering dang sorrow dang lamentation-to engage  
 15863 swirl na mind actual-state-to mi reach shing non-virtuous-to engage  
 15864 slow na life end extend dang constant bliss  
 15865 'khyig na constant enemy dang dispute-possessive cause ma arise\*  
 15866 'khyog na constant action-to happy dang life short\*  
 15867 'gyur na enjoyment great dang disease certainly  
 15868 rgal na body speech-possessive work mi accomplish  
 15869 increase na pacify-increase-possessive work quick-to accomplish  
 15870 summary na body la enemy spread dang constant suffering  
 15871 pause na good-bad show-possessive'o  
 15872 prime la bab pa from three-hundred ma-complete na year one la  
 life-possessive time make  
 15873 fifty not-complete-if year two  
 15874 thirty-two not-complete-if year three  
 15875 twenty-one not-complete-if year four  
 15876 eighth-part not-complete-if month seven  
 15877 sixth-part not-complete-if month five  
 15878 fourth-part not-complete-if month one tenth-part not-complete-if day  
 twenty-nine  
 15879 twenty not-complete-if eighteen  
 15880 thirty not-complete-if ten  
 15881 forty not-complete-if seven  
 15882 sixty not-complete-if day five is  
 15883 thus wind-of calculation conjunction-to  
 15884 worldly and  
 15885 transcended two from  
 15886 worldly-of life and merit and

15887 pleasure-pain etc.  
 15888 transcended-to  
 15889 change-measure and transference-time two from  
 15890 change-measure is  
 15891 day-of part-to twelve-to transform-and night-of part-to sixteen-to transform  
 15892 day elements-of action individual-by-means-of pleasure-pain and virtuous  
 non-virtuous-of thought-group many-of horse-on move  
 15893 night also that with similar from  
 15894 wisdom-of wind increase-possessing make-doing  
 15895 transference-time explained finished  
 15896 meaning third abiding drop-of thoroughly distinction is  
 15897 result-transmission from  
 15898 drop-of nature show desire-by-means-of  
 15899 ultimate and conventional from  
 15900 first conventional drop-to  
 15901 rely-from buddha desire-of  
 15902 consort characteristic complete is  
 15903 god and demigod brahma and  
 15904 if caste low heretic or  
 15905 characteristic complete see-if  
 15906 attract-of conjunction definite begin-from  
 15907 rely-should that and channel-plural and  
 15908 object-of body complete do  
 15909 that-from conventional drop itself  
 15910 send-down-and hold and reverse and  
 15911 channel-to insert-and wind-to mix  
 15912 emptiness rely-should mind follows cut  
 15913 body and mind itself understand reverse do  
 15914 ultimate drop rely-doing-by-means-of  
 15915 dharma-body empty-of objects-plural obtain  
 15916 drop empty-of lamp itself  
 15917 insert-and awareness-of power-plural purify  
 15918 day-night without habituation train-if  
 15919 this itself effort-free manifest appear  
 15920 that-by-means-of completion-of measure is  
 15921 said  
 15922 secret-mantra-of near-path is nadi-bindu-wind three essential-points  
 rely-upon is and

15923 this-to effort-possessing elaboration-having-of system and\*  
 15924 effort-without elaboration and free-from-of system two are  
 15925 elaboration-artificial-plural by-means-of nadi-wind coarse by-means-of effort  
 path-as make from  
 15926 temporarily relative-of bindu yoga-as make by-means-of\*  
 15927 knowledge-woman seek and\*  
 15928 draw and\*  
 15929 serve and\*  
 15930 nadi seek and\*  
 15931 hold and\*  
 15932 apply do and\*  
 15933 main-part bindu drop and\*  
 15934 hold and\*  
 15935 reverse and\*  
 15936 potential bestow and\*  
 15937 wind and mix and\*  
 15938 reality-as meditate and\*  
 15939 afterward experience-examine and\*  
 15940 body-mind reverse-of experience-train etc. are above empowerment third-of  
 occasion-to detailed elaborate finished and  
 15941 that-also karma-wind-of time-in bindu hold and\*  
 15942 wisdom-of time-in bindu reverse-and potential bestow is essential-point  
 correct is  
 15943 elaboration not-possessing-of yogi-by  
 15944 clear-light-of bindu directly path-as make by-means-of  
 15945 sitting-posture and gazing-posture determine by-means-of  
 15946 action first-of time-in bindu empty-of lamp insert-and meditate by-means-of  
 15947 clear-light-of appearance day-night mixed-in engage  
 15948 that-also relative-of bindu ro-ma-in dwell and  
 15949 that path-as make union father-mother-of method is and\*  
 15950 left-in essence-of bindu pure-subtle-of tone-in light-of self-tone-as dwell just  
 is  
 15951 mouth-pair-of bliss-of essence empty-to transform-of meaning is  
 15952 center-in dharmakaya-of bindu elaboration-free clear-light pure self-arising  
 wisdom-of lamp blaze-of basis-in dwell  
 15953 this self extensive below explain  
 15954 that-also pearl-garland from  
 15955 nadi-plural from bindu is

15956 subtle and tremble-of self-nature-possessing  
 15957 light-ray self by-means-of beautify is  
 15958 that-also part are three is  
 15959 right and left and center  
 15960 right relative bindu is  
 15961 great-bliss-of essence-possessing  
 15962 bliss gather-of source is  
 15963 buddha all-of great-secret is  
 15964 method by-means-of indicate-of essence is  
 15965 ultimate dharmakaya-of essence-possessing  
 15966 empty-luminous bindu single is  
 15967 center-in dwell-and essence clear  
 15968 emanation-withdrawal speech-thought object from-beyond  
 15969 gradually thought from free  
 15970 existence-nonexistence limit two from-beyond  
 15971 eternal-nihilism extreme-in dwell not  
 15972 thought not-having spontaneous accomplish  
 15973 expression not-having-and nature-from empty\*  
 15974 ultimate thing-of bindu  
 15975 left-in essence bindu dwell  
 15976 bliss union two spread-and  
 15977 firmly dwell not-is  
 15978 mouth-pair self by-means-of bliss obtain  
 15979 great-mudra self-of cause  
 15980 great-bliss wisdom great-of path  
 15981 secret-mantra all-lord mandala is  
 15982 samsara save-of method great  
 15983 secret-of wisdom-tone blaze-of light  
 15984 that is great-bliss essence  
 15985 thus  
 15986 thus effort-possessing coarse purify and\*  
 15987 effort-without self-place aspect two both vehicle this-in said and  
 15988 especially intelligence excellent-plural-to  
 15989 body-speech-of essential-points press by-means-of mind spontaneously free  
 from  
 15990 wisdom actually appear by-means-of three-kayas path-as make bindu  
 supreme-of essential-points said by-means-of vehicle all by-means-of  
 transcend-of essential-point is

15991 vehicle-of supreme precious treasure from  
 15992 essential-points determine particular-to explain is sequence chapter twelve is  
 15993 thus habitual-tendencies-of body complete manner-in division and  
 together-with show having  
 15994 now wisdom-of support lamp four-of division parts and together-with explain  
 to two are  
 15995 lamp four-of essence brief show and\*  
 15996 nature extensively explain  
 15997 first is  
 15998 body first form-of time-in water on rely upon previously form-of producer-of  
 nadi-of knot-of inside-to lamp-of eye and\*  
 15999 element-of eye two previously form having  
 16000 element-of eye-from element-four-of body accomplish manner before  
 explained  
 16001 lamp-of eye-from primordial-wisdom-of appearance light and thig-le and  
 body etc.-of nature ultimate sorrow-from liberated-possessive basis-to eye  
 two-of a'-bras-of center-to rtasa-root men-of horn resemble rtasa-root subtle-at  
 tip wide two attached  
 16002 far-lasso water-of lamp called  
 16003 that-to depend-from thig-le empty-of lamp and  
 16004 sherab self-arisen-of lamp and  
 16005 space pure-of lamp and four-as become  
 16006 pearl-garland from  
 16007 move-of path is illuminate make door  
 16008 that right two left two center  
 16009 lamp blaze-of manner-in located  
 16010 thig-le empty-of lamp and  
 16011 pure space-of lamp and  
 16012 sherab self-arisen and  
 16013 far-lasso water-of lamp is  
 16014 seeing object-to appearance  
 16015 said and  
 16016 self-arisen from  
 16017 lamp four-of this like  
 16018 thig-le empty-of lamp and  
 16019 awareness space-of lamp and  
 16020 sherab self-arisen lamp and  
 16021 far-lasso water-of lamp

16022 sentient-being all-to located  
 16023 said  
 16024 that also ultimate-of element-four pure-by lamp four-to ripen

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16025 karma-wind pure-and wisdom-of wind-of part from  
 16026 distance-snare  
 16027 part  
 16028 wisdom-of wind by-means-of elements distance-snare  
 16029 virtue  
 16030 etc. four arise from  
 16031 of support small-in mountains and houses etc. great-plural appear is  
 16032 wind-of part-of subtle detailed from arise is  
 16033 that-to distance-snare actual is  
 16034 light-root pure wisdom-of appearance hold-and  
 16035 that-of support-of delusion-appearance-of appearance see by-means-of  
 16036 support and supported is  
 16037 part two-as wisdom and possess-plural by-means-of examine when realize  
 should  
 16038 that-also lamp four are  
 16039 samsara-of delusion-appearance delusion-mind and different  
 16040 transcended-of part hold-of cause is  
 16041 essential-point this important great  
 16042 hereafter this two-of difference know-plural appear possible-if I-of  
 essential-point is understand should  
 16043 bindu empty-of lamp is  
 16044 bindu round light five-of rim-possessing is karma-wind pure-of part from  
 arise is  
 16045 that-from wisdom self-arising-of lamp and\*  
 16046 space completely-pure-of lamp two arise-and  
 16047 wisdom-to essence and\*  
 16048 potential and\*  
 16049 tone three from  
 16050 essence is  
 16051 distance-snare gaze-posture-of essential-points from bindu empty-of lamp-to  
 apply time-in inner-of awareness pure self-clearly experience that is  
 16052 potential from outward-clear object knowledge-of wisdom sharp quick

16053 words-meaning expanse arise-plural are  
 16054 tone is vajra-chain-of appearance gold-of cord hang like  
 16055 these not-distinguish if  
 16056 sometimes knowledge-to wisdom self-arising-of lamp-as label  
 16057 sometimes inner-of tone-to label  
 16058 sometimes chain-to label by-means-of confused merely  
 16059 space-of lamp-to outer inner two from  
 16060 outer sky pure-of center-in light-tone blue-green somewhat first appear is  
 16061 inner that-from expand like arise-and  
 16062 light five-of radiance color five-as clear is  
 16063 that-also\*  
 16064 space is outer and inner-to is  
 16065 outer is cloud free sky-in hold  
 16066 inner space lamp pure-to  
 16067 thus said  
 16068 this-to-also some outer sky cloud-not mere that-to identify very not-proper-  
 and  
 16069 sky that person and connection not-established-and  
 16070 lamp person existence-nonexistence-of follow do-of cause is  
 16071 here inner-of sky-of tone blue that outward arise-to outer-of space call  
 16072 that-by sky open arise-basis-of ground mere from space actual not is  
 16073 actual is dark-blue is-and  
 16074 space inner-of inner space is  
 16075 thus-then space that-from appearance that arise-as appear by-means-of this  
 two-to outer space inner space call separately say-and rainbow-light-of load  
 house-in not-clear clear understand transfer just understand should  
 16076 inner near-as make outer far-as make like not is-but  
 16077 that-from that arise-as appear-of outer inner-as know  
 16078 light five-as clear also mind self essence-from clear-light-of self-tone arise is  
 16079 that self-to thing-of stain and intellectual wisdom-of stain and\*  
 16080 bad-concept mind-of stain by-means-of completely pure  
 16081 lamp is  
 16082 appearance that see time  
 16083 karma and habitual-tendencies-of darkness clear-of part from say  
 16084 that-to lamp four-of first chakra four-from essence gather is  
 16085 producer first wind by-means-of up from up-to mother's womb-in propel  
 by-means-of distance call-and distance far-from mother's womb-in  
 cause-condition-of and mother's center enter show-and



16086 mindfulness wind-mind cause-condition and together-with four one-as  
 gather-and  
 16087 bind by-means-of snare call  
 16088 taste-plural-in taste six-of bliss increase-and essence-of eye expand  
 by-means-of water-of call  
 16089 tip-to sense-five-of action-of distinction and wisdom five-of distinction-to  
 directly realize-and reality sense-of object-to directly arise by-means-of  
 samsara-of darkness clear-of cause lamp call  
 16090 bindu empty-of lamp from  
 16091 relative cause-of bindu and compare if  
 16092 bindu is posture by-means-of essence lower  
 16093 le is speech-of HUM etc. by-means-of secret hold-and wisdom identify  
 16094 empty is bindu reverse-and potential bestow and wind and mix by-means-of  
 bliss empty-as meditate mind-of action is  
 16095 lamp is that-of meaning by-means-of darkness clear  
 16096 ultimate wisdom-of bindu and compare if bindu is gaze-posture-of  
 gaze-posture awareness self-of essence not-change three are  
 16097 le is  
 16098 appearance light-of rim round-as arise is  
 16099 empty is  
 16100 appearance that thing and characteristic not-established by-means-of  
 four-elements-of harm not  
 16101 self-appearance is by-means-of show-also other by-means-of not-see\*  
 16102 clear-light is by-means-of elaboration-of extreme and free-and ignorance-of  
 darkness clear  
 16103 lamp is  
 16104 samsara-of darkness clear  
 16105 knowledge self self-arising-of lamp from  
 16106 essence realize time-and compare if  
 16107 wind dwell nadi-of essential-point main by-means-of knowledge call  
 16108 wind-of propel-withdrawal number-of essential-point main by-means-of  
 excellent call  
 16109 reality from arise-and reality-in dwell by-means-of  
 16110 sense excellent moment three-in free-of occasion arise by-means-of  
 self-arising call  
 16111 wind exhaust-and space-in free by-means-of lamp call  
 16112 appearance clear-light and compare if  
 16113 inner wisdom by-means-of self-tone self-aware sense-of object-to arise  
 by-means-of knowledge call is

16114 arise-appearance chain bindu bindu-particle and together-with that  
 delusion-appearance all exhaust-of sense-field-to most-transcend excellent  
 call  
 16115 this-of inside-to exhaust letters and\*  
 16116 hand-symbols and\*  
 16117 form etc. appear-and  
 16118 earth etc. ten exhaust time actually appear-and  
 16119 delusion and together sense-to appear able not by-means-of exhaust-of  
 wisdom call said is  
 16120 appearance that and that-of time-of reasoning basis appear wisdom and  
 together-with other from not-arise self from arise by-means-of self call  
 16121 arise is that and connection establish is  
 16122 awareness from self-appearance arise cause is  
 16123 lamp is  
 16124 mind mental-events-of darkness mind-from that word say is  
 16125 space completely-pure-of lamp is directly essential-point see from arise is  
 16126 that-also light five-of arise-basis is by-means-of space call  
 16127 appearance light-to arise time elements impurity together-with pure  
 by-means-of completely-pure call  
 16128 that self see by-means-of impurity-together light body-to transform-and  
 samsara-of darkness clear by-means-of lamp call  
 16129 sequence experience-apply and compare if  
 16130 before body speech mind three basis purify by-means-of space call  
 16131 first body-of essential-point not-press if wisdom power-under not-gather  
 16132 speech-of essential-point not-press if inexpressible-of meaning not-obtain  
 16133 mind-of essential-point not-press if movement self-continuum not-cut-and  
 16134 press if that-plural accomplish is  
 16135 directly self-seen-of path main great by-means-of completely call  
 16136 door-of essential-point by-means-of space see-and delusion-appearance cease  
 cause pure call  
 16137 that-also arise-produce door-of essential-point by-means-of reality-of space  
 see-and certainty-to arrive  
 16138 appearance object-of essential-point by-means-of whatever-appear reality  
 from grasp-place not  
 16139 vital-point bestow wind-of essential-point by-means-of conceptual-thought  
 different cease  
 16140 arise-produce clear-light-of essential-point by-means-of subtle-coarse-of  
 elements reverse

16141 reality directly-of appearance see-of essential-point by-means-of intellectual  
 words by-means-of reality-of meaning meet-of view-meditation-  
 conduct-result-of sequence cut  
 16142 experience progress increase-of appearance see by-means-of  
 delusion-appearance not-pure-of material-awareness self-cease  
 16143 awareness measure arrive-of appearance see by-means-of form-body two-to  
 enjoy  
 16144 reality exhaust-of appearance see by-means-of three-kayas self-continuum-of  
 bind from free  
 16145 thus result path-as make by-means-of cause-result from-the-start  
 effort-accomplish-to make vehicle all from transcend is  
 16146 lamp is wall lamp like-and experience-in take-of essential-point-of branch-to  
 final support-of instructions four-as show is  
 16147 that-also not-change three-on basis having by-means-of conceptual-thought-  
 of increase exhaust-and reality and self-of appearance from go-place not  
 16148 dwell three all measure hold by-means-of body speech mind three realms  
 three-to not-return understand  
 16149 obtain three-of vital-point hit by-means-of cause-condition wind-mind  
 four-of connection cord cut-and hereafter that four together meet not-possible  
 16150 confidence four free measure grasp by-means-of samsara-nirvana-to  
 hope-doubt not-and certainty object reality-of space-to gone is  
 16151 thus lamp four not-if samsara-nirvana-of connection not-cut-and  
 16152 body speech mind mind four always samsara wander from lamp four exist  
 understand decide experience-in take by-means-of liberation-of  
 enlightenment obtain is  
 16153 that-also lamp four exist by-means-of  
 16154 basis ripen do empowerment four by-means-of self-continuum purify from  
 16155 path appearance four measure-to arrive-andresult four-kayas space-in  
 dissolve that-of essential-points from arise is  
 16156 that-also precious-jar-of meaning heart precious heart-of jar-in self-arising-of  
 lamp sky like dwell  
 16157 middle mouth-of connection-cord-of sky like lamp four by-means-of interval  
 join by-means-of  
 16158 outer sky great like primordially-pure space-of free-place-to mother son  
 unite-and  
 16159 measure-to arrive-or bardo self-clear-of reality arise time impurity-together  
 body-of jar break by-means-of  
 16160 spontaneously-accomplish precious secret cavity-in penetrate is lamp four-of  
 reality experience-in take from arise is  
 16161 here-also summarize by-means-of lamp four-of enumeration explain if

16162 lamp four that ultimate-of element-to gather from  
 16163 distance-snare-to ripen is  
 16164 form-of aspect distance far-from see by-means-of distance call  
 16165 that self element wind from arise by-means-of movement hinder not make  
 16166 distance far-of form hold by-means-of snare call  
 16167 color and shape etc.-to engage element water-of part-to water call  
 16168 sense and family and enjoy etc.-of object-to expand by-means-of fire and  
 similar cause lamp call  
 16169 bindu is  
 16170 basis-dwell-of wisdom is  
 16171 that self directly appear-also primordially-pure-of wisdom-as dwell  
 by-means-of nature spontaneously-accomplish elaboration-free direction-side  
 from-beyond-and  
 16172 all-pervading-of wisdom-as dwell by-means-of not-change-of basis  
 16173 empty is  
 16174 characteristic hold-of wisdom-as appear by-means-of thing self-continuum-in  
 hold-of dharma-also empty-and  
 16175 emptiness clear-light-of arise-basis mirror like-of wisdom-as clear-and  
 16176 direction and side and center and limit not-observable by-means-of empty  
 by-means-of diminish self-of wisdom-as dwell-and  
 16177 emptiness direction-side not-possess-of nature-in intellect thought different  
 all cease from individually-discriminate-of wisdom-as not-cease\*  
 16178 empty effort from-beyond by-means-of action accomplish-of wisdom-as  
 free-and  
 16179 emptiness one-of mandala-from not-move by-means-of dharma-of space-of  
 wisdom gather by-means-of  
 16180 elaboration and free-of wisdom call  
 16181 lamp is  
 16182 knowledge by-means-of gather-of wisdom is  
 16183 that-also abandon not-possess-of reality-to extreme-limit and free-of  
 worldly-of knowledge by-means-of gather-of wisdom and\*  
 16184 basis-on anything abandon not-need from-the-start correct-of reality-to  
 establish not-possess by-means-of transcend by-means-of gather-of  
 knowledge-of wisdom and\*  
 16185 not-fabricate free-of root see by-means-of knowable by-means-of gather-of  
 wisdom and\*  
 16186 clear-light sense-of directly see view by-means-of gather-of wisdom and\*  
 16187 object and aspect how and how-many see omniscience by-means-of gather-of  
 wisdom-plural are

16188 wisdom self-arising-of lamp-of knowledge is  
 16189 movement and\*  
 16190 mindfulness and\*  
 16191 thought and\*  
 16192 contemplation-plural are  
 16193 movement from wind and mind-of movement two from  
 16194 wind is previously show finished  
 16195 mind-of movement is six are  
 16196 all seek-of mind-of movement by-means-of  
 16197 karma and afflictions different-of cause and\*  
 16198 conditions and\*  
 16199 action and result-plural-to arise is  
 16200 certainty-to bring-of mind-of movement by-means-of  
 16201 outer inner all-to move by-means-of I and\*  
 16202 self and\*  
 16203 other and\*  
 16204 both and\*  
 16205 both not arise  
 16206 definite place-of mind-of movement by-means-of  
 16207 one and two etc.-to mind-and move by-means-of  
 16208 self and\*  
 16209 other and\*  
 16210 appear-empty and\*  
 16211 individual distinction not-mix all-to engage-and hold  
 16212 mind-of discrimination-of awareness-of movement by-means-of object  
 not-same different-to knowledge one-by appear manner various think do and  
 doubt etc. do  
 16213 afflictions-possess-of mind-of movement by-means-of  
 16214 desire and\*  
 16215 dullness and\*  
 16216 hatred and\*  
 16217 attachment and\*  
 16218 clinging and\*  
 16219 not-know etc.-of cause and\*  
 16220 conditions and\*  
 16221 essence and\*  
 16222 particular-to arise is  
 16223 movement do hold-of mind-of movement by-means-of

16224	past and*
16225	future and*
16226	present thing and*
16227	follow move by-means-of samsara-of karma and*
16228	maturation various etc.-
16229	mindfulness and*
16230	latent-tendencies various-of cause-conditions and action many from thus label
16231	some mind call one say by-means-of enough
16232	division many by-means-of not-proper think if
16233	mental-events call one-as gather by-means-of enough
16234	fifty-one-to division not-proper equal
16235	then division-gather how-much-also parts-on depend upon contradiction not
16236	space completely-pure-of lamp is
16237	light and form-of arise-produce gather is
16238	that-also color five gather pervading dark-blue change not vajra fence by-means-of all-around surround by-means-of vajra chain-to grasp-place not
16239	that-of inside-to light-of form light-ray emanate appear by-means-of
16240	reality-of bardo this-in cut-and actually perfect buddha
16241	light-of appearance upward-stand and side-arise and rim-to appear by-means-of delusion-appearance self-cease-and wisdom-as clear is
16242	that-plural from light-of layer piece and*
16243	layer and*
16244	partial break-to appear-and space outer inner mix by-means-of wisdom-to interval not
16245	that-from eye-webs and*
16246	eye-many and*
16247	eye-many lines and*
16248	net and*
16249	net half and*
16250	flower and*
16251	lotus thousand-possess and*
16252	house-fire and*
16253	thatch-under-of tent house like arise by-means-of reality-of appearance path-as make
16254	that-also lamp four by-means-of path-of appearance four-of sign measure determine

16255	distance-snare by-means-of reality directly-of appearance see by-means-of philosophical-position self-asserter-to hold from intelligence reverse
16256	by-means-of bindus-empty experience-top-increase-to seeing-by-means-of bliss own-continuum-in holding-of appearance from mind-turns
16257	by-means-of sphere completely-pure-by-means-of awareness measure-reached-to seeing-by-means-of impure delusion-of appearance from mind-turns
16258	wisdom self-arising-by-means-of exhausted-of appearance seeing-by-means-of body and wisdom-as attachment from mind-turns of
16259	meaning second lamp four each-of essence detailed-to explain-to four are
16260	far-casting-water-of lamp
16261	bindu empty-of lamp
16262	sphere completely-pure-of lamp
16263	wisdom self-arising-of lamp of
16264	first also
16265	essence
16266	definition
16267	classification
16268	characteristic
16269	that-of abode
16270	what-by-means-of arises manner
16271	arises door-of appearance
16272	simile
16273	measure definite and nine from

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16274	first water-of lamp-of essence is
16275	samsara-nirvana two both-of part holding-by-means-of pure-appearance and deluded-appearance see agent-to arisen-of power-support clarity and that-to rely-on-of light-essence clarity is
16276	gold-of flower beautiful jewel-of lamp blazing-of tantra from
16277	far-casting water-of lamp of
16278	essence-by-means-of appearance two both gather
16279	see agent hold part not-ceased because
16280	two both-of part hold view-by-means-of because
16281	samsara-nirvana agreement-of view of
16282	thus

16283 second definition is  
 16284 light-luminous clarity-of form-reflection and deluded-appearance earth  
 stone-of appearance far distant-at abiding hold and  
 16285 samsara-of deluded-appearance deluded-thought with-means-of together  
 far-to cast-by-means-of far because-of  
 16286 not-realize if nirvana far-to cast-by-means-of also far thus  
 16287 self-appearance see time impure bind by-means-of snare to  
 16288 not-realize if deluded-appearance-to attachment by-means-of self-awareness  
 bind by-means-of also snare thus  
 16289 rope with-means-of similar  
 16290 rope also examine if hair single one one bind-of benefit do cannot-like to  
 16291 not-examine if collection bind agent-to established-like  
 16292 deluded-appearance and deluded-hold two examine if ground-emptiness  
 essence-by-means-of empty although  
 16293 not-examined if mind and appearance-object confusion self-awareness  
 binding-agent like appear  
 16294 bound appear time-from bound not-exist and  
 16295 liberated appear time-from binding-agent self-characterized not-exist-  
 by-means-of liberation not-exist that  
 16296 magical-illusion from  
 16297 anyone-by-means-of also not-bound bound not-exist that  
 16298 bind-agent object exist not exist  
 16299 bound not-exist completely untie not-exist  
 16300 primordial spontaneously-complete buddha-dharma  
 16301 teach purpose-by-means-of emanate various make  
 16302 thus speak like  
 16303 furthermore self-appearance vast into not-enter binding-by-means-of also  
 noose  
 16304 appearance to attachment not-exist inward samadhi bliss-by-means-of  
 moisten make-by-means-of water called  
 16305 water-of essence gather to rely-by-means-of also water called  
 16306 form-appearance power-consciousness to clear and  
 16307 light-appearance increase upward arise-by-means-of lamp called  
 16308 space-awareness-of appearance produce-of base not is-by-means-of mother  
 called  
 16309 essence-of power form-possess view-of support base make-by-means-of also  
 mother called  
 16310 thus also burning-lamp from  
 16311 definitive word this like-this



16312 distance far continuum hold-by-means-of  
 16313 form-as appear hold and  
 16314 color etc gather and  
 16315 awareness body also distance far from  
 16316 see agent hold make and  
 16317 samsara thought side from  
 16318 distance outward throw-by-means-of distance called  
 16319 likewise not-realize side from also  
 16320 nirvana throw-by-means-of distance is  
 16321 likewise samsara-of appearance aspect from  
 16322 form and desire-object five  
 16323 this-by-means-of bind-by-means-of noose is  
 16324 power-of appearance to appearance-of  
 16325 memory thought self-as this-by-means-of hold-by-means-of  
 16326 noose called distance from hold  
 16327 likewise sky cloud free to  
 16328 awareness selfless body-as appear  
 16329 appearance vast into not-enter  
 16330 this-by-means-of hold-by-means-of noose called  
 16331 water appearance those to  
 16332 attachment self-place return and  
 16333 all to attachment-of mind not-exist  
 16334 appearance self-place set-by-means-of  
 16335 self-grasp free-by-means-of water called  
 16336 lamp self-of appearance all  
 16337 above from above increase-by-means-of  
 16338 awareness pristine-awareness clear-by-means-of lamp  
 16339 element coarse-of appearance all  
 16340 self-know experience cease not-exist and  
 16341 power-of self-door clear-by-means-of lamp  
 16342 awareness outer-of space set-by-means-of  
 16343 inner space self-place pure and  
 16344 appearance  
 16345 experience-of appearance this-by-means-of produce-by-means-of  
 16346 space-race mix-by-means-of mother also is  
 16347 power all-of essence also  
 16348 arise make door eye is-by-means-of  
 16349 all-of base hold mother called

16350 thus  
 16351 three divide if three  
 16352 element gather-of distant-noose water-lamp wind-of essence from root  
 ram-horn like  
 16353 pristine-awareness gather-of distant-noose water-lamp light-root essence  
 pristine-awareness-of color hold  
 16354 deluded-appearance not-hold  
 16355 power gather-of distant-noose water-lamp power five-of essence eye-of  
 a-berry center in power-support essence form see make produce  
 deluded-appearance see pristine-awareness appearance not-see  
 16356 that-also water-lamp actual pristine-awareness gather that is  
 16357 other two that-of support make-of aspect from designate only is  
 16358 lamp actual nirvana-of appearance hold  
 16359 samsara and substance contradict-of reason  
 16360 this know important  
 16361 furthermore that from  
 16362 divide aspect three is  
 16363 element-of essence self-gather-of  
 16364 distant-noose water-of lamp and  
 16365 pristine-awareness gather-of distant-noose and  
 16366 power gather-of distant-noose  
 16367 thus  
 16368 four characteristics to  
 16369 general characteristics form-appearance hold capable produce-by-means-of  
 object-appearance  
 16370 self characteristics to three  
 16371 element gather-of distant-noose-of characteristics appearance gather hold  
 expand aspect abide  
 16372 pristine-awareness gather-of characteristics light-clarity-of self-appearance  
 clear hold  
 16373 power gather-of characteristics appearance and appearance-object and  
 self-know eye-of consciousness hold  
 16374 that to appearance  
 16375 first object-as appear mountain etc place set  
 16376 appearance-object  
 16377 object self-characterized rock etc like  
 16378 appearance consciousness thought-free and sign name-of aspect is  
 16379 appearance-object object self-characterized inert abide etc  
 16380 furthermore that from

16381 this-of characteristics this like-this  
 16382 arise make cease not-exist-by-means-of  
 16383 power-of essence eye-of door-to  
 16384 produce-by-means-of lotus eye-as abide  
 16385 self characteristics power hold  
 16386 element from throw and  
 16387 gather and hold and expand appear  
 16388 pristine-awareness from view and  
 16389 abide and above hold  
 16390 power-by-means-of object and object-possess and  
 16391 object not-exist self hold  
 16392 thus  
 16393 that to object appear capable-of forms  
 16394 object-possess power-consciousness  
 16395 object not-exist  
 16396 not-exist clear-appearance double-moon-of aspect etc  
 16397 five location  
 16398 eye-of a-berry  
 16399 first body form time navel-of channel-knot triangle-of inside lamp-eye and  
 element-eye two form from  
 16400 eye-of power-support power and  
 16401 light-root essence arise  
 16402 navel from heart  
 16403 heart from spine branch from  
 16404 ear two-of inside surface skull membrane from eye-by-means-of a-berry two  
 to pierce  
 16405 channel blood and water-yellow not-exist ram-horn like two inside light-of  
 filament fill-by-means-of door water-lamp to pierce  
 16406 that-also channel two-of inside-of light-root two distant-noose water-lamp  
 actual abide  
 16407 that from  
 16408 this-of location eye is  
 16409 see make cease not-exist-of  
 16410 object hold make-of  
 16411 brain conch-hall white from  
 16412 right to coil three exist-of  
 16413 channel ram-horn shape  
 16414 power-of essence all gather-from

16415 power-of object-to arise make-of  
 16416 channel-of inside this abide  
 16417 thus  
 16418 channel that also pulsation-of branch in upward root one to  
 16419 move inside skull cavity enter-from branch three-of right left two eye two to  
 pierce  
 16420 middle brahma-aperture to pierce-of inside from  
 16421 awareness thought-free-of body vajra necklace and light-round-of dot stack  
 five nine arise  
 16422 lamp four-of part exist-of  
 16423 that-also channel nose water-lamp-of part  
 16424 dot  
 16425 emptiness-lamp-of part  
 16426 light five  
 16427 space-of part  
 16428 consciousness not-realize  
 16429 wisdom lamp-of part  
 16430 pearl garland from  
 16431 awareness thought-free necklace  
 16432 great-bliss brahma-of door from appear  
 16433 thus  
 16434 six produce manner  
 16435 navel from produce  
 16436 burning-lamp from  
 16437 first self body produce-of mother womb enter time  
 16438 body all-of essence-as  
 16439 navel-of channel-knot great from  
 16440 center-of triangle itself also  
 16441 father mother-of cause condition essence from  
 16442 eye-of fruit itself form  
 16443 that also father mother-of portion two from  
 16444 white black mix itself  
 16445 thus  
 16446 seven door  
 16447 eye-of a-berry essence-of center straight  
 16448 that from  
 16449 arise-of door eye two self  
 16450 power object-to arise make-of

16451 channel from this all appear arise  
 16452 thus  
 16453 eight example  
 16454 object-appearance hold hook like  
 16455 that from  
 16456 example hold make hook-by-means-of  
 16457 whatever appear nose from hold like  
 16458 samsara and nirvana-of  
 16459 nose two this-by-means-of hold make  
 16460 thus  
 16461 nine measure to three from  
 16462 element gather-of distant-noose-of measure object-appearance expand and  
 gather complete  
 16463 pristine-awareness-of measure necklace see  
 16464 essence gather-of measure form-appearance particular distinguish  
 16465 that from  
 16466 lamp appearance make purpose-of  
 16467 object form-appearance awareness also  
 16468 necklace appearance measure is  
 16469 thus  
 16470 second dot emptiness lamp to also  
 16471 essence  
 16472 definitive word  
 16473 divide  
 16474 characteristics  
 16475 location  
 16476 door  
 16477 nature  
 16478 object-appearance  
 16479 measure  
 16480 lamp actual  
 16481 that experience make method  
 16482 example and twelve from

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16483 first essence

16484 dot light five-of rim round surround-by-means-of self-clear color essence  
 16485 burning-lamp from  
 16486 bindu empty-of lamp is  
 16487 phenomena all-of mind-trust place  
 16488 this self who-by-means-of knows that  
 16489 bindu-of body-to enjoy that  
 16490 familiarization all-of activity field obtain  
 16491 that therefore this-of essence is  
 16492 singular part subtle elaboration and free  
 16493 empty-of extreme free self-luminous great  
 16494 nature self-abide equality  
 16495 non-conceptual elaboration free round-in abide  
 16496 not-imparted self-power ground complete because  
 16497 red self-luminous primordial resounds  
 16498 stain that by-means-of ka-pure by-means-of  
 16499 self bind afflictions all and free  
 16500 self-by-means-of self-luminous essence-by-means-of empty  
 16501 this is that-of essence desire  
 16502 thus  
 16503 second definition is  
 16504 self-abide light round that not-change by-means-of bindu  
 16505 object-to pervade wide by-means-of le  
 16506 thing identify-as non-exist by-means-of empty  
 16507 empty-of self-light five blaze by-means-of lamp is  
 16508 that itself from  
 16509 bindu is not-change straight to  
 16510 primordial fabrication itself and free  
 16511 le is wide great to  
 16512 appearance all self-place complete  
 16513 empty thing-of hold is  
 16514 object-to attachment-of mind all cease  
 16515 nature empty great by-means-of  
 16516 clear self-attachment mind not-appear  
 16517 lamp-by-means-of light five appear-to  
 16518 make and self-face clear awareness with  
 16519 these definite-of definition are  
 16520 thus and  
 16521 pearl garland from

16522 example-as peacock-of thing like  
 16523 bindu is change exist not-exist  
 16524 le is pervade and object-to appear  
 16525 empty-by-means-of thing mark-as not  
 16526 lamp darkness appear-to become  
 16527 thus  
 16528 third classify if five from  
 16529 abide ground-of bindu  
 16530 heart wisdom-of hero-bullet-in samsara-nirvana all-of dividing-line or  
 16531 source or  
 16532 exhaustion-at abide thus  
 16533 body abide channel-of bindu  
 16534 distinction great-of channel like self-luminous by-means-of bliss-pain  
 self-liberated primordial-liberated-to abide thus  
 16535 relative cause-of bindu  
 16536 roma etc.-in body-of constituents mere hold agent-to abide thus  
 16537 ultimate elaboration non-exist-of bindu  
 16538 awareness ka from pure-by-means-of space-awareness cease-of intention in  
 abide  
 16539 self-arisen fruit-of dot  
 16540 power-of manifest in appear-by-means-of day night light-clarity into mix  
 16541 buddha-of intention vast completely-liberate great in engage  
 16542 burning-lamp from  
 16543 divide itself aspect five  
 16544 base abide self-awareness dot-by-means-of  
 16545 appearance-exist samsara-nirvana one gather  
 16546 body abide channel-of dot-by-means-of  
 16547 bliss and suffering one gather  
 16548 conventional cause-of dot-by-means-of  
 16549 aggregate consciousness produce-of cause condition  
 16550 aggregate element etc one gather  
 16551 ultimate elaboration-free dot-by-means-of  
 16552 space and awareness one gather  
 16553 self-arisen fruit-of dot-by-means-of  
 16554 buddha all-of intention  
 16555 effort accomplishment free-of space into gather  
 16556 this all that-of divide-by-means-of  
 16557 unchangeable dot emptiness from

16558 appearance aspect-of object to aspect five  
 16559 one gather-of location in clear  
 16560 thus  
 16561 four characteristics  
 16562 moon and free emptiness power-of object-to arise if not-meditate river  
 flow-of meditation in abide  
 16563 that from  
 16564 self characteristics essence-by-means-of empty  
 16565 whatever to manifest attachment cease  
 16566 self called not-change thought-free pure  
 16567 not-meditate and gap not-exist-of  
 16568 dot moon and free itself  
 16569 self-abide great-of intention in  
 16570 division action rock middle flow abide  
 16571 characteristics emptiness clear-by-means-of pervade  
 16572 thus  
 16573 five location  
 16574 special great-of channel four  
 16575 ka-ti gold-of channel great in  
 16576 base-of dot good self-arisen in abide  
 16577 white-silk filament like in  
 16578 path-of dot good lamp to enter fine in coil if  
 16579 good peak-of dot self-arise in clear  
 16580 crystal cavity in good ornament possess-of dot light-clarity appear  
 16581 furthermore that from  
 16582 sentient-being all-of body-of center  
 16583 citta jewel palace from  
 16584 channel thousand number many although  
 16585 special great-of channel four from  
 16586 ka-ti gold channel great and  
 16587 white-silk filament like and  
 16588 fine coil and crystal cavity  
 16589 this four-of inside in special  
 16590 abide and wind-of horse ride  
 16591 arise and enter and self-arise and  
 16592 appearance-of self-nature-as  
 16593 primordial elaboration not-exist although  
 16594 base-of dot good and



16595 path-of dot likewise good  
 16596 good-of peak and  
 16597 good-of ornament possess also  
 16598 channel-of inside in abide  
 16599 thus  
 16600 six door  
 16601 eye-of clarity center-from generally lamp four all appear and  
 16602 particularly bindu empty lamp self-light with appear and  
 16603 that itself from  
 16604 condition-by-means-of not-obsured sentient-being eye  
 16605 cakshu called-of door from  
 16606 sun-of mandala like also  
 16607 self-of light and ray itself-to  
 16608 self-parts all-to completely appear  
 16609 thus  
 16610 generally eye right-from far-casting and wisdom two  
 16611 left-from bindu and sphere two  
 16612 brahma-aperture-in awareness-of body lamp blazing-of manner-in abide and  
 16613 pearl garland from  
 16614 beings-of path is  
 16615 see agent door  
 16616 that itself right two left two center  
 16617 lamp blazing-of manner-in abide  
 16618 thus  
 16619 seven nature is  
 16620 first ka-pure-of nature from light-luminous spontaneous bindu empty  
 water-moon like arise is  
 16621 empowerment completely distinguish-from  
 16622 ignorance darkness dispel bindu empty  
 16623 sense power-of object-to appearance wonderful great  
 16624 thus and lamp blazing from  
 16625 empty from self-return-of  
 16626 experience agent clear-of appearance-in  
 16627 primordial resound five with together also  
 16628 nature flow-by-means-of abide from  
 16629 clear agent all-of essence-to also  
 16630 thing from reverse-to enter  
 16631 empty not-is and

16632 self-luminous know-of first-in  
 16633 primordial self-of characteristic-to  
 16634 first ka-pure great from  
 16635 nature itself is this like  
 16636 who-by-means-of also not-made self-luminous  
 16637 primordial itself from nature is  
 16638 thus  
 16639 first from abide manner-to  
 16640 ground ka-pure-of time-at lamp four spontaneous-of part-to inner luminous  
 subtle-at exist and  
 16641 ground appearance-to arise time  
 16642 sphere light ray five-of appearance-to arise  
 16643 bindu each self-light house-in body-of part-to arise  
 16644 far-casting self-luminous light ray-of connecting-cord-to arise  
 16645 wisdom awareness-to arise by-means-of liberation-delusion two-of awareness  
 non-awareness mere-to abide of  
 16646 body-to abide time  
 16647 heart inside from eye-to light-root path make appearance to  
 16648 dot this heart in light five-of palace round rim five-as abide-of self-essence  
 distant-noose in lamp clear-of  
 16649 between-essence sky to light five-of round gather move tremble small little  
 appear  
 16650 lamp itself outward appear time that from expand-of self-essence  
 immeasurable arise  
 16651 that-also heart center inside-of dot from include-from  
 16652 lamp actual lamp clear  
 16653 gather in not-abide door abide  
 16654 bird flock like nature clear  
 16655 thus-of meaning  
 16656 hundred object where to appear if  
 16657 between-space pure to self-essence light and possess appear  
 16658 that from  
 16659 between-space itself emptiness to  
 16660 appearance self-face not-cease-by-means-of  
 16661 self-arisen dot great in abide  
 16662 unexpressable self-abide essence-as also  
 16663 primordial sky element into appear  
 16664 thus

16665 nine measure  
 16666 lamp actual between-space time space-awareness day night not-exist  
 appear-by-means-of samsara nirvana into liberate-of measure  
 16667 that from  
 16668 dot emanate and gather not-exist  
 16669 between-space itself-in who hold  
 16670 that-of measure-to that become  
 16671 effort-free liberation-of sign-as appear  
 16672 effort-possess to effort measure  
 16673 thus  
 16674 ten lamp actual face grasp  
 16675 light five-of rim round surround-by-means-of dot race six each-of appearance  
 possess  
 16676 god-to self hand-span white big  
 16677 titan-to self hand green  
 16678 human-to self thumb-span red clear  
 16679 animal-to view capable not-exist nature-as blue exist  
 16680 hungry-ghost-to also outward not-exist yellow  
 16681 hell-to outward not-appear although nature-as color five exist  
 16682 bad-destiny virtue portion small-by-means-of outward not-appear  
 16683 inside-in also portion small only self-complete in exist  
 16684 result-come from  
 16685 buddha sentient-being all to  
 16686 different-not nature not-exist-by-means-of pervade  
 16687 that and buddha completely pure complete  
 16688 stain-free dust and free abide  
 16689 sentient-being race six appearance aspect from  
 16690 each continuum in abide  
 16691 gods self-clear complete  
 16692 titans-to fine and flicker  
 16693 humans self-luminous round itself  
 16694 animals all-to inner-to luminous  
 16695 pretas all-to subtle from  
 16696 hells self-appearance complete of  
 16697 thus and  
 16698 lamp blazing from  
 16699 light five gather-of bindu is  
 16700 gods all-to self-high extent

16701 round self-luminous great-at exist  
 16702 demigods self-of hand extent of  
 16703 humans self-of thumb extent-to  
 16704 round leak not-exist-at exist  
 16705 animals-to outer not-appear  
 16706 pretas self-face subtle-at exist  
 16707 hells all-to self-luminous mere  
 16708 gods-to white part great-ly appear  
 16709 demigods likewise green great  
 16710 humans-to red-luminous self-attachment free  
 16711 animals sun-to blue part great  
 16712 pretas yellow likewise of  
 16713 hells all-to color five  
 16714 self-luminous awareness-of part abide  
 16715 lamp actual is likewise of  
 16716 thus  
 16717 eleven that practice-to take method is aperture not-exist-of place-to thumb  
 finger-by-means-of slowly press-by-means-of lamp and light and bindu many  
 appear and  
 16718 effort release and appearance gap-of extent-to look and  
 16719 also that like practice-by-means-of night light-luminous-to appear and  
 16720 appearance darkness mix is samsara nirvana-to liberated of  
 16721 that also color red not-exist-at five-possess-to self-luminous is effort  
 non-exist-of take manner of  
 16722 effort with take if tip small outer two slowly press and eye before like  
 cover-by-means-of light ray spread is  
 16723 that itself from  
 16724 self-of thumb and finger-by-means-of  
 16725 cakshu cavity and side press-by-means-of  
 16726 first appear and mind-trust-by-means-of  
 16727 familiar become-of essential point-by-means-of  
 16728 red-of part not-exist five-possess-to  
 16729 become and sky-to appearance-of person  
 16730 this-by-means-of awareness-of self-power obtain  
 16731 that is effort non-exist self-liberated of  
 16732 effort possessor that also this like  
 16733 self-of nape outer power  
 16734 vibrate and leap fierce to

16735	finger and finger-by-means-of again press-by-means-of
16736	eye-of posture skilled-by-means-of do
16737	light is arrow extent until clear
16738	that-to seize-of time all hold
16739	that-of method-of instruction-to
16740	these all that-of that-to become
16741	thus
16742	tip small-of inner-to channel two element clarity descend-of channel blood clarity mix is
16743	press time life channel-to bindu fall by-means-of faint-to make and
16744	outer channel two wind and light ray mix move by-means-of press time awareness clear-to light five arise of
16745	twelve simile is
16746	self-resound round peacock-of tail like-to
16747	clarity part and that-of resound part appear vulture-of eye like and
16748	luminous and bindu particle other also appearance fish-of eye like-to
16749	sparkle radiance and light ray cat-of eye like is
16750	that itself from
16751	example-as peacock-of tail and similar
16752	likewise vulture-of eye or
16753	or likewise fish-of eye
16754	likewise animal thief-of eye
16755	these like-by-means-of abide of
16756	thus
16757	third sphere completely-pure-of lamp-to also
16758	essence
16759	definition
16760	classification
16761	nature
16762	characteristic
16763	familiarization manner
16764	measure
16765	abode
16766	door
16767	actual
16768	simile and eleven from

16769 first essence is  
 16770 blue from  
 16771 five-possess-to spread and light five-of rim round inner-in petal with-means-  
 of together under-barrel house like appearance is  
 16772 awareness snake noose ray shoot-of fence-to arise of  
 16773 this bindu-of light house is-by-means-of move slight part small of  
 16774 lamp blazing from  
 16775 completely and sphere-of lamp-by-means-of  
 16776 awareness of essence gather  
 16777 snake noose-of fence-to appear  
 16778 this-to who familiar meaning that itself  
 16779 blue not-change self-luminous  
 16780 rim-of fence-to abide  
 16781 self-luminous outer-of object-to appear  
 16782 essence itself is not-fabricated of  
 16783 thus  
 16784 that-also sky-to focus time first treasury-brow-of straight-drawn-of sky blue  
 pervade great-of light-to arise and  
 16785 that-of inner-from color five arise  
 16786 that also eye corner two-from rainbow error like arise and  
 16787 pearl garland from  
 16788 example-as sky-of rainbow like  
 16789 pure afflictions stain exhausted  
 16790 sphere is vast and expanse not-cut  
 16791 reality object-to completely-pure by-means-of  
 16792 two both-of object-from arise-to make  
 16793 pervade great blue change not-exist  
 16794 appearance pure-of condition meet is  
 16795 color five with-means-of together become  
 16796 thus  
 16797 second definition is  
 16798 Rig-pa-by-means-of self-object and appearance-by-means-of display-ground-  
 doing-by-means-of dbyings  
 16799 Object-as appearance-to defilement not-exist-by-means-of completely-pure  
 16800 Chain-circle go-space grasp-from appearance-rig clarify-by-means-of  
 doing-by-means-of lamp-te

16801	Former from
16802	Dbyings-by-means-of rig-pa-by-means-of self-object do
16803	Vajra itself chain-circle
16804	This itself inside-to enter-by-means-of do
16805	Self-by-means-of essence thought-not-as
16806	Inside-by-means-of dbyings-by-means-of go-space-also
16807	Not-grasp not-abide manner-by-means-of indeed
16808	Separation not-exist-as continuous-as appear
16809	Aspect object-as appear-to
16810	Pure defilement-by-means-of number limit exhausted
16811	Lamp-by-means-of vajra chain-circle
16812	Space itself-to stare-release indeed
16813	Nature not-exist-as appear-by-means-of do
16814	By-means-of that meaning grasp-by-means-of
16815	Nature itself-by-means-of definitive-term-as
16816	From-beginning gather-separate not-exist-as abide
16817	Thus
16818	Three-by-means-of divide if three from
16819	Ground-at abide-by-means-of dbyings completely-pure-by-means-of lamp tsitta inside-at pristine-awareness and light-by-means-of body spontaneous-presence inside clear-as abide-by-means-of
16820	Path-at appear-by-means-of dbyings completely-pure-by-means-of lamp rim five-by-means-of enclosure surround center-at lotus petal possess-by- means-of bindu essence gather-by-means-of
16821	Fruit object-at appear-by-means-of dbyings completely-pure-by-means-of lamp-by-means-of chain-circle bound-as grasp-by-means-of light five-by- means-of web and web half and
16822	Projection-below design-to etcetera
16823	Also lamp blazing from
16824	Divide aspect three exist-te
16825	Ground-at abide-by-means-of pure dbyings-by-means-of
16826	Rig-pa-by-means-of pristine-awareness body-as grasp
16827	Path-at appear-by-means-of dbyings-by-means-of indeed
16828	Rig-pa-by-means-of bindu essence gather
16829	Object-at appear-by-means-of dbyings-by-means-of indeed
16830	Chain-circle that bound-as grasp
16831	This all that-by-means-of divide-by-means-of
16832	Thus

16833 Four nature indeed  
 16834 Self-face primordially-pure-as abide-by-means-of dbyings enclosure-as  
 rig-pa insert time naked-straight equal-by-means-of intention self-ease  
 great-by-means-of meditation state-by-means-of set-down  
 16835 Spontaneous-presence primordial-resonance-by-means-of appearance from  
 space-to projection-below wall house etcetera-by-means-of appearance  
 many-as appear-by-means-of indeed  
 16836 intention ka-pure and spontaneous-accomplish two not-exist this-of nature  
 16837 that from  
 16838 nature appearance not-cease-by-means-of  
 16839 mind actual memory all cease  
 16840 appearance self-pure space into  
 16841 thought not-exist-of awareness-to also  
 16842 not-move equality know-by-means-of  
 16843 all cease-of space into also  
 16844 primordial thought cease  
 16845 nature completely pure space in abide  
 16846 express and appearance word two not-exist-by-means-of  
 16847 outer and inner not-exist space into also  
 16848 self-ease great-of state in abide  
 16849 thus  
 16850 five characteristics  
 16851 outer light-of space empty clear open and  
 16852 self-awareness-of space ka-pure open in primordial abide  
 16853 that from  
 16854 outer inner not-exist open through-by-means-of  
 16855 not-obscure stain not-exist  
 16856 primordial ka-pure great-in also  
 16857 completely pure-by-means-of space-of  
 16858 characteristics-as primordial abide  
 16859 this not-exist awareness-of object not-exist-by-means-of  
 16860 appearance cease not-exist-of  
 16861 aspect sound-of lamp  
 16862 thus  
 16863 six habituate manner  
 16864 samsara-nirvana distinction cut-from body speech natural place put  
 16865 manifest face-introduce space-of fence-in awareness ten abide day night  
 not-exist experience make-by-means-of



16866 first light mirror like from  
 16867 that from piece and  
 16868 object area like and  
 16869 sky fill from  
 16870 whatever appear space-of appearance arise-from body-of between see  
 cease-of appearance to reach this-of habituate manner  
 16871 that from  
 16872 samsara-nirvana distinction cut-from  
 16873 body speech natural place put  
 16874 that from space-awareness appearance examine  
 16875 this to habituate-of measure find-from  
 16876 outer itself-of appearance  
 16877 above from above increase-by-means-of  
 16878 gradually self-habitate great obtain  
 16879 this to stable-of measure find-from  
 16880 dharma all cease become  
 16881 that itself habituate make-of  
 16882 branch-to I explain  
 16883 thus and  
 16884 self-arise from  
 16885 see and habituate-of pristine-awareness  
 16886 what to hold-of mind not-exist-of  
 16887 see-of measure this-by-means-of grasp  
 16888 sky completely pure to  
 16889 eye-of power not-cease-by-means-of  
 16890 below sky center-to thusness  
 16891 space-of lamp pure that  
 16892 know-awareness king-by-means-of see that  
 16893 that to habituate become  
 16894 self-of view see is  
 16895 that to very habituate precious  
 16896 thus  
 16897 seven measure  
 16898 experience make-by-means-of nose tip from eyebrow center-of upward  
 space-to blue from expand-of light shimmer lower contour spike appear from  
 16899 mirror like and

16900 piece and  
 16901 view extent pervade-of inside in body arise this-of measure  
 16902 secret conduct seed-of tantra from  
 16903 space and awareness-of view manner  
 16904 obstruct make free-of sky view  
 16905 space-of inside in necklace  
 16906 completely set and separate not do  
 16907 thus who-by-means-of see-of person  
 16908 first samantabhadra and  
 16909 fortune itself equal  
 16910 that from dot see is  
 16911 there focus appearance above to go-by-means-of  
 16912 self-face see-from thus  
 16913 upward space from finger four from  
 16914 free person fortune-good place  
 16915 samsara into enter how possible  
 16916 area cut completely whatever appear  
 16917 emanation-of quality this-by-means-of accomplish  
 16918 see-of object extent whatever appear  
 16919 sphere to likewise  
 16920 outward appearance cease whatever is  
 16921 moment sixteen to  
 16922 this also thus become  
 16923 not-ripen etc dot and  
 16924 likewise body to reach-of between  
 16925 six and ten and five three to  
 16926 doubt not enjoyment-body  
 16927 inner body cease place reach time  
 16928 finger etc likewise appear  
 16929 here focus element self-arrest  
 16930 arise and enter-of difference-by-means-of  
 16931 dharma all cease-of self-place-to  
 16932 what also hold not-exist  
 16933 abide is emanation-body  
 16934 this enter momentum-by-means-of power  
 16935 birth-of self-power who obtain  
 16936 that also that to focus-from  
 16937 again time thus do time

16938 appearance-of self-sound rustle  
 16939 manifest return delusion appear  
 16940 this-by-means-of sentient-being purpose all do  
 16941 awareness equal one-of reason  
 16942 thousand three sentient-being-of  
 16943 transfer great this-by-means-of accomplish  
 16944 likewise gradual and sudden-of  
 16945 body this-by-means-of accomplish is  
 16946 that all body cease measure from free  
 16947 this all fruit certain-of  
 16948 ground supreme mandala great accomplish  
 16949 thus and  
 16950 burning-lamp from  
 16951 blue not-change appearance from  
 16952 throat door clear-of light five-to also  
 16953 this itself very clear become and  
 16954 self-of front-of upward space-to  
 16955 finger four or hand-span from  
 16956 rise body and free  
 16957 that-of measure-to that become  
 16958 thus and  
 16959 self-arise from  
 16960 that from appearance arise and  
 16961 self-of wisdom great-by-means-of  
 16962 examine if pristine-awareness appearance to  
 16963 body and pristine-awareness direction not-exist arise  
 16964 that also arise manner this like  
 16965 first mirror mandala like  
 16966 that from appearance piece arise  
 16967 that from object area like arise  
 16968 that from sky fill arise  
 16969 whatever appear light-of mandala-to  
 16970 arise-from form-body see time  
 16971 body-of mandala all  
 16972 self from arise and self from emanate  
 16973 sky fill-of appearance  
 16974 see-of nature not-cease-of  
 16975 pristine-awareness sky-to gone-of sign

16976	nature itself-of appearance to
16977	essence itself-of body arise
16978	arise that itself self is
16979	buddha intention valid dharma
16980	true meaning-to thus gone
16981	that habituate-of measure-to explain
16982	thus
16983	eight location
16984	base-of space citta
16985	path-of space briguta
16986	fruit self-arise-of space-of location sky cloud free
16987	burning-lamp from
16988	eye arise-of condition not-exist to
16989	abide-by-means-of self-of awareness itself
16990	necklace appear
16991	cloud-free sky-to hold make
16992	self-know inside clear time
16993	citta-of center in abide is
16994	outward emanate cloud-free sky
16995	eye-of consciousness pure to
16996	clear make blaze-of light-ray five
16997	not-change pervade manner-as also
16998	blue-of self-essence great in abide
16999	thus
17000	nine door
17001	eye from arise
17002	that from
17003	this-of arise door eye from also
17004	change-free pervade manner appear
17005	this-of appearance self-pure-by-means-of
17006	space and awareness-of union
17007	primordial abide and relax
17008	self-arise self-of engage object
17009	appearance eye and self connect-by-means-of
17010	that itself condition-free sky-to arise
17011	thus arise door not-cease-of
17012	thus
17013	ten space-of lamp actual

17014 eye-of corner two from arise blue pervade great-of light end not-exist  
 17015 inside awareness light that-of house in abide  
 17016 outward necklace dot emptiness and possess that-of fence in abide  
 17017 light five-of appearance and rim-of fence two space actual is  
 17018 that also thing coarse not-exist-by-means-of grasp object-to not-establish  
 17019 cut extreme cut is-by-means-of self-clear rainbow like  
 17020 element harm-by-means-of not-break-by-means-of compounded samsara not  
 is  
 17021 key possess-by-means-of see-from habituate if already-buddha  
 17022 again buddha become  
 17023 that from  
 17024 thus key three instruction and  
 17025 who to meet-of person  
 17026 space-to habituate and manifest  
 17027 existence-of upward space in  
 17028 this itself two enter corner from  
 17029 method and wisdom nature from  
 17030 two coil and one also  
 17031 finger one-by-means-of ignorance  
 17032 day time arise-of condition possess-by-means-of  
 17033 appearance become and night also  
 17034 blue self-face itself and join  
 17035 space-of nature light-of house  
 17036 change-free primordial-essence great-in  
 17037 buddha sentient-being all to  
 17038 anyone-by-means-of make not-exist  
 17039 primordial two-not equal abide  
 17040 this pervade great fine from  
 17041 self-of consciousness aspect arise-from  
 17042 manifest itself very secret  
 17043 secret great this to  
 17044 whoever engage wish that-by-means-of  
 17045 already-buddha to again buddha  
 17046 thus  
 17047 eleven this-of example  
 17048 letter na-ro like wing two gather-by-means-of na-ro one accomplish like  
 17049 outer space blue and that from arise-of appearance two gather-by-means-of  
 space-of lamp called one gather designate

17050 Na-ro-of-form-like blue-green khyab-chen also first eyebrow-space-at appear  
 time somewhat-black-of-form straight-slightly crooked-and with-to  
 17051 that itself-to focus time later rainbow-color-five-as appearance-dimension  
 light-is  
 17052 that itself-from  
 17053 example-as letter Na-ro-like  
 17054 two-by grasp-and collected-by one  
 17055 black transformed-can-suit be-is  
 17056 that-to familiarization-of confidence attain-from  
 17057 appearance-dimension rainbow-color as-exactly  
 17058 color-not-mixed completely perfect  
 17059 that-from again indeed familiarization-power-by  
 17060 that-of signs-and possessed-to  
 17061 appearance-dimension dharmadhatu-also that-exactly-be  
 17062 thus-is  
 17063 fourth wisdom self-arisen-of lamp-to-also\*  
 17064 nature  
 17065 definitive-meaning  
 17066 divisions  
 17067 characteristics  
 17068 door  
 17069 abode  
 17070 measure  
 17071 examples-and eight-from

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17072 first nature-is  
 17073 lamp-all-by knowledge-intention dharmata empty-luminous self-abiding  
 knowledge-of dynamic-and with-is  
 17074 method ground-hook  
 17075 bindu  
 17076 three-dimensions unmoving-by placing-from  
 17077 within self-awareness crystal-clear split-by self-abiding-of intention  
 expanse-full-of knowledge-interval-and with-is  
 17078 lamp blazing-from  
 17079 wisdom self-arisen lamp-is  
 17080 thus lamp-all-of

17081 knowledge-intention-as abiding-by-is  
 17082 all-of part-at this-exactly-by  
 17083 discriminating wisdom exactly-by  
 17084 discriminating-not-exist mode-as abiding  
 17085 part subtle produce-of nature-as  
 17086 primordially-from abiding-is  
 17087 thus-is  
 17088 second definitive-meaning-is  
 17089 within self-abiding effortless-of intention knowledge time outer-appearance  
 self-appearance completely-obvious-as know-and  
 17090 dharma-all-of universal empty-and selfless-as know-and  
 17091 self-of primordial-wisdom-of measures know-by knowledge say  
 17092 excellent-is all-by difficult-to-realize intention not-sought self-from found-by  
 extremely-superior summit-become say  
 17093 primordially self-at exist-of jewel found-by self say  
 17094 self-arisen ceaseless-as appear-by appear say  
 17095 dharma-all clear-as know-by lamp say  
 17096 self-appearance self-face-at awareness-by pervade-and knowledge-by not say  
 17097 again that-exactly-from  
 17098 knowledge-by entity-and entity-not-exist-of  
 17099 appearance all-to completely enter-from  
 17100 universal-of meaning-all knowledge-and\*  
 17101 not-sought left-of confidence attain-and  
 17102 self-of primordial-wisdom measures know  
 17103 nature pure-of dharmakaya-is  
 17104 three-not-found self-awareness-by  
 17105 all-from surpass excellent clearly-appear\*  
 17106 other-by examine-of basis not-exist-by  
 17107 self-arisen primordially pure-of object  
 17108 other-of object-not self say  
 17109 made-by this-meaning find not-exist  
 17110 whom-to hope not-exist-of cause  
 17111 primordially self-appearance arise say  
 17112 lamp-by dharmata all  
 17113 two-as not-exist appearance make  
 17114 by self-face pervade-by-is  
 17115 thus say-and\*  
 17116 pearl-garland-from

17117	example-as fire-lamp-like
17118	knowledge-by dharma-all simultaneously realize
17119	excellent-is all-of summit become
17120	self-is other-depend dharma-and free
17121	arise-by not-blocked open-as appear*
17122	thus taught
17123	third divide-if five-from
17124	basis-abide self-arisen-of wisdom-is
17125	within-abide awareness-of knowledge-aspect-is arise-basis-and support-as abiding-is
17126	appearance raw-hold-of wisdom-is
17127	dimension-awareness two-not-exist pair-join-of self-time self-clear stainless pure-by intention dharmata-to bring make
17128	memory cease-not-exist-of wisdom-is
17129	arise mark-not-exist-as repeatedly arise-yet*
17130	liberate self-face dharmata one-as gather
17131	individual examine-of wisdom-is
17132	dharma-and dharma-subject self-and universal-of form-and*
17133	characteristics etcetera as-appear not-mixed-as know
17134	enter-make three-of wisdom-is
17135	nature-of bardo-this-in hearing-by determine
17136	contemplation-by ascertain make
17137	meditation-by taste experience-from samsara-from definitely liberate-is
17138	word-meaning realize make
17139	again that-exactly-from
17140	divisions forms five-is
17141	basis-abide self-arisen wisdom-by
17142	body etcetera dharma-of support-all make
17143	appearance raw-hold knowledge-interval-by
17144	dimension-and awareness-of longing-ground hold
17145	memory cease-not-exist wisdom-by
17146	knowledge single-pointed objects-all gather
17147	individual examine-of wisdom-by
17148	universal-and self-of characteristics discriminate
17149	enter-make three wisdom-by
17150	nature bardo-in determine
17151	thus-is
17152	fourth characteristics-is



17153 object-appearance-by included-of dharma-and\*  
 17154 object-possessor awareness-by included-of dharma-all nature not-exist-as  
 know is this-of characteristics is  
 17155 that-exactly-from  
 17156 appear-and not-appear dharma-all  
 17157 nature not-exist who-by know  
 17158 this-is that-of characteristics-is  
 17159 thus say-and\*  
 17160 condensed-in  
 17161 dharma-all nature not-exist completely become  
 17162 this-is wisdom paramita supreme say  
 17163 thus taught exactly  
 17164 fifth arise-make-of door-is  
 17165 sense-powers five-is sense-knowledge-by object perceive is wisdom-is  
 that-of door is-of cause  
 17166 especially nose-from memory wisdom-of horse fire-wind move-by  
 that-exactly-is  
 17167 fire-wind wisdom-of expression fire-spark-like night yawning arise time  
 arise-by know  
 17168 again that-exactly-from  
 17169 arise-make door-is sense-powers five  
 17170 especially nose-from arise make  
 17171 that sign night-of time-exactly-at  
 17172 breath-and yawn intense-and\*  
 17173 very breath intense body-at time  
 17174 red-and shine-of light-rays  
 17175 fire-spark like-as spread-by  
 17176 that-of measure-and signs that-by  
 17177 arise make-of door identify  
 17178 thus-is  
 17179 sixth abode-is  
 17180 citta-at special great-of channels four-at awareness-of primordial-expression  
 wind-by grasp-from out not-project within-in self-abide unclear merely-from  
 17181 karma-wind-by out dynamic move-from object aware-as arise  
 17182 that-also name-basis gathered-of primordial-expression-at abiding-is  
 17183 elements  
 17184 consciousness  
 17185 primordial-wisdom awareness four-of primordial-expression-as abiding-is

17186 that-exactly-from  
 17187 produce make-of channels four-from  
 17188 quiver-and move-and twitch-and\*  
 17189 fire-spark rise-of characteristic-as  
 17190 five  
 17191 wisdom  
 17192 from  
 17193 from  
 17194 -of wind-and with  
 17195 knowledge-by clear-clear aware-aware  
 17196 wisdom-all-of nature-as  
 17197 taste-channel left-channel all-shake  
 17198 crystal-duct hollow empty-of within\*  
 17199 clear wisdom great-as abide  
 17200 name-four gathered-of primordial-expression-as  
 17201 all discriminate-of nature-as  
 17202 primordially body-of part-at abiding  
 17203 occasion-at wind-by self-grasp-by  
 17204 knowledge memory-not-exist torpor-as-yet\*  
 17205 wisdom dynamic-all expand-restrain-by  
 17206 clear-of part-not-exist torpor-as become  
 17207 self-of wisdom dynamic move time  
 17208 before not-heard-of dharma-all-even\*  
 17209 mind-to memory-and clear-as appear  
 17210 clear-and not-clear dynamic-all-is  
 17211 wind-of movement-only-from arise\*  
 17212 body-center channels within abiding-is  
 17213 thus-is  
 17214 seventh measure-is  
 17215 basis-abide-of wisdom-of measure intention equal-of heat measure-at  
 abiding-is  
 17216 appearance raw-hold-of wisdom-of measure  
 17217 dimension-awareness mixed-and knowledge-and self-power obtain  
 17218 memory cease-not-exist-of wisdom-of measure  
 17219 arise-liberate mark-not-exist-by gather-dissipate cease-and self-ease  
 effortless-of intention-at abiding-by condition-by awareness not-steal  
 17220 individual examine-of wisdom-of measure  
 17221 two-with-of dharma-all individual split-by determine arrive

17222	enter-make three-of wisdom-of measure
17223	word-meaning realize-from meaning self-face-at abiding-is
17224	that word-as again lamp blazing-from
17225	basis-abide wisdom self-arisen measure
17226	dharma-all equal-of experience arise-from
17227	knowledge stable-of confidence attain-is
17228	that-exactly change not-exist-as
17229	continuously continuum-at abiding-by-is
17230	this-by basis-abide wisdom grasp
17231	this-of body-also light-and*
17232	knowledge-all-is clear
17233	appearance raw-hold wisdom measure
17234	rest experience-of signs
17235	body-center color-five-of light
17236	effort not-exist-from out arise-from
17237	this-at knowledge self-place grasp
17238	body-also earth-to touch not-exist
17239	this-by knowledge-anywhere placed-of
17240	solid all-even dissolve can
17241	self-dynamic train-of measure-is
17242	memory cease-not-exist wisdom measure
17243	knowledge other-to enter not-exist
17244	single alone stay happy-and*
17245	solitary-of ground continuously-and*
17246	human-and accompany mind-not-desire-as
17247	knowledge-by single-pointed change not-exist
17248	other-by spoken-of speech-to-even*
17249	dual grasp-only-and free
17250	view not-change confidence-exactly-as
17251	sky pure-to go think
17252	mind that anywhere place there cease
17253	other all-by condition-by-even*
17254	this-to transform how can
17255	carelessness-not knowledge spacious-bliss
17256	this-at born-of person that-is
17257	memory cease-not-exist wisdom grasp
17258	individual examine-of wisdom measure
17259	kunzhi-and dharmakaya-also*

17260 thus split sign thus-like  
 17261 body-to attachment-of mind free-from  
 17262 awareness anywhere place place-at abiding-and  
 17263 body-is solid like-as become  
 17264 mind-and primordial-wisdom split-by  
 17265 move-make all-of door-even cease  
 17266 elements clear-impure who-by split  
 17267 coarse-of appearance self-obstruct-and  
 17268 child's-necklace-to happiness engage  
 17269 thus samsara-nirvana who-by split  
 17270 delusion-of mind-all arise not-possible  
 17271 if arise-also benefit-harm free  
 17272 that etcetera-of self-knowledge-by  
 17273 samsara-nirvana determine arrive is  
 17274 individual examine-of wisdom is  
 17275 enter-make three wisdom measure  
 17276 dharma-all word-one say-by  
 17277 that-of text knowledge is  
 17278 hearing-of wisdom measure-to arrive  
 17279 knowledge-by which-to contemplated-of  
 17280 meaning-that continuum-to bliss arise-from  
 17281 contemplation-by again thus train  
 17282 what-arise condition-by not-harm-as  
 17283 delusion-thought attachment self-cease  
 17284 this-by meditation-of knowledge obtain  
 17285 thus-is  
 17286 eighth example-is  
 17287 what-to look-of object aware-and realize-and  
 17288 afflictions all burn-from tinder-to fire kindle like-is  
 17289 lamp blazing-from  
 17290 example-as tinder moisture-not-to  
 17291 fire-spark subtle itself meet-even\*  
 17292 tinder all kindle fire burn-like  
 17293 wisdom-by habitual-tendencies burn  
 17294 this-all wisdom lamp  
 17295 thus say-and\*  
 17296 condensed-in  
 17297 wisdom-by dharma-of nature completely know-from

17298 three-dimensions mother-not-exist-from completely transcend become  
 17299 thus taught exactly  
 17300 vehicle-of supreme jewel-treasury-from  
 17301 lamp four enumeration show step thirteen  
 17302 thus basis body that dharma assembly another explain from  
 17303 now that depend know nature establish three  
 17304 all-basis dharmakaya distinction  
 17305 mind pristine-awareness distinction  
 17306 distinguished dharma another explain  
 17307 first two  
 17308 briefly show and  
 17309 extensively explain  
 17310 first  
 17311 sentient-beings basis buddhas basis regard awareness essence manner  
 primordial-purity defilement not-exist and  
 17312 defilement-possess ignorance thought-assembly possess coated  
 deluded-appearance deluded-grasp all basis become aspect from  
 17313 all-basis dharmakaya aspect two know do  
 17314 spontaneous-change from  
 17315 all-basis dharmakaya essence  
 17316 thus  
 17317 that all-basis ignorance distinguish done mind mental-factors all first basis  
 17318 middle abode  
 17319 last home  
 17320 habit vessel become pond similar  
 17321 dharmakaya  
 17322 ignorance reverse distinguish done  
 17323 mind mental-factors object exceed  
 17324 karma habit all completely-pure  
 17325 all-basis  
 17326 projection space spread many appear basis become  
 17327 object various snad appear and  
 17328 subject ignorance six realms three essence appear that body and  
 17329 pleasure-pain and  
 17330 mind delusion portion many grasp  
 17331 dharmakaya  
 17332 that all not-exist  
 17333 mind etc together not-abide

17334	self-arisen from
17335	all-basis thought grasp
17336	various delusion awareness deceived
17337	all-basis ignorance entity
17338	all-basis called that do
17339	thus and
17340	also
17341	sentient-beings basis buddhas basis
17342	distinction one separate certain
17343	thus and
17344	pearl string from
17345	all-basis accumulation purpose
17346	dharmakaya outflow exhausted
17347	empty clear clear pervade
17348	thought not-coated recollect waking
17349	elaboration free
17350	space like pervade empty
17351	self-pure indicate all free
17352	cause condition all-basis
17353	habit etc purpose pond similar
17354	dharmakaya habit free
17355	mind mind etc gather from
17356	body-possess all-basis many appear
17357	dharmakaya mind etc free
17358	many form-appearance body not-exist
17359	thus
17360	that all-basis

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17361	mind-of abode-is
17362	dharmakaya-is primordial-wisdom-of abode-is
17363	kunzang klong-dru-of tantra-from
17364	hey mind-hero great
17365	mind-of abode-is
17366	kunzhi is
17367	that what-of cause-for ask-if

17368 kunzhi-is thought-of object all gather-and\*  
 17369 mind-as know-of cause  
 17370 primordial-wisdom-of abode-is dharma-of body is  
 17371 that what-of cause-for ask-if  
 17372 dharma-of body-is memory-thought all not-possess-and\*  
 17373 object different-as grasp-of knowledge not-exist-of cause  
 17374 thus-is  
 17375 that-at manifest-of pride-possess some-is  
 17376 kunzhi dharmakaya-as think  
 17377 this-to common-of treatise-from-even\*  
 17378 kunzhi pure impure all-of support-as think-and  
 17379 dharmakaya pure-of within-from-even stain-not-exist-of thusness-as  
 think-and\*  
 17380 mantra some-from-even\*  
 17381 kunzhi abode transformed-and pure-of dharma-of dimension-of  
 primordial-wisdom-and essence-of body-as think  
 17382 kunzhi all-of basis is  
 17383 nirvana-of basis-mother-also is  
 17384 thus say-and\*  
 17385 kunzhi abode transformed is  
 17386 dharma-of dimension-of primordial-wisdom essence-of body-of say-by  
 different within-from-even substance contradictory-as say  
 17387 this-to harm exist  
 17388 if kunzhi dharmakaya-is dharmakaya stain-possess result-and\*  
 17389 kunzhi container-contained-of delusion produce dharmakaya delusion  
 produce result  
 17390 think-if  
 17391 buddha-from again sentient-being-as delusion result etcetera-of reasoning-by  
 harm-and\*  
 17392 unsurpassable scripture-by-even harm-not  
 17393 kunzang mind-of mirror-from  
 17394 kunzhi dharmakaya-as think me-from deviate is  
 17395 thus say-and\*  
 17396 awareness self-arisen-from  
 17397 some kunzhi dharmakaya-as think  
 17398 that-to reply teach-of cause  
 17399 kunzhi-of characteristics thus-like is  
 17400 that-from that-by reply spoke

17401 all complete-cause kunzhi is  
 17402 that-from ask-of word-by reverse  
 17403 buddha become exist reason  
 17404 all-basis various appear purpose  
 17405 that all complete purpose  
 17406 buddha sentient-beings reason  
 17407 why all complete purpose  
 17408 occasion-possess become  
 17409 why various appear purpose  
 17410 occasionally buddha exist become  
 17411 occasionally sentient-beings exist become  
 17412 why definite-establish purpose  
 17413 then asked reverse say  
 17414 then all-basis not-exist what  
 17415 then asked answer give  
 17416 all-basis thought grasp  
 17417 various delusion awareness deceived  
 17418 all-basis ignorance entity  
 17419 thus  
 17420 that all-basis dharmakaya distinguish precious  
 17421 expanse-six from  
 17422 that all-basis dharmakaya not-distinguish if form one different grasp  
 awareness similar  
 17423 meaning individually appear not-able thus  
 17424 these two example  
 17425 ocean boat aspect similar  
 17426 dharmakaya primordial-purity awareness defilement exist not-experienced  
 expanse ocean clear similar  
 17427 where not-established where appear potential not-ceased  
 17428 first field nature completely-pure and  
 17429 condition adventitious defilement free expanse stability gain pure  
 two-possess aspect  
 17430 all-basis ocean top boat not-enter like  
 17431 first expanse delude time basis ignorance all basis and  
 17432 pervader and  
 17433 essence abide boat like  
 17434 mind mental-factors karma habit delusion person many fill  
 17435 self-arisen from



17436 all-basis dharmakaya example  
 17437 ocean boat manner path arise  
 17438 sleep fall wake manner  
 17439 faculties distinction exist purpose thus  
 17440 that awareness defilement not-exist dharmakaya essence time all  
 reverse-object not-thing final liberation-basis exist  
 17441 all-basis sleep deluded-appearance dream all appear basis become wake  
 distinction great  
 17442 that sleep dream reverse need although  
 17443 self-of awareness reverse not-need-by  
 17444 dharmakaya basis examine make is  
 17445 that-of state familiarization make become-and\*  
 17446 result liberation-place-at identify\*  
 17447 kunzhi-and that-to support-of dharma-all purify stain-as know make  
 17448 second expand explain-to two-is  
 17449 kunzhi-and\*  
 17450 dharmakaya expand explain  
 17451 first is  
 17452 thalgyur-from  
 17453 kunzhi-and dharmakaya-of essential-point  
 17454 that-at kunzhi first explain  
 17455 dharma-and dharma-not all-of basis  
 17456 nature word-meaning divide-and with  
 17457 nature habitual-tendencies all-of container  
 17458 division body-and connection-and\*  
 17459 various-and original-basis  
 17460 definitive-meaning all-is gather-at  
 17461 basis-is complete-and etcetera  
 17462 thus taught-by  
 17463 kunzhi-of nature  
 17464 definitive-meaning  
 17465 division  
 17466 sound enter-of cause-and five-from  
 17467 first nature-is  
 17468 compounded virtuous-forms-and samsara-of dharma-all complete  
 habitual-tendencies-and with-of container become  
 17469 definitive-meaning-is  
 17470 all-many-at

17471 basis gathered many-of time ground-or support-basis-as abiding  
 17472 divide-if  
 17473 original-meaning-of kunzhi  
 17474 connection meaning-of kunzhi  
 17475 habitual-tendencies body-of kunzhi  
 17476 habitual-tendencies various-of kunzhi-and four  
 17477 first is  
 17478 samsara-of dharma-all-of dimension first-of basis  
 17479 investigate-do first-of movement awareness-at depend-of ignorance co-exist-  
 as exist-of reverse-from speak  
 17480 second is  
 17481 consciousness that-exactly-at self ignorance-if samsara-to connect  
 17482 realize-if nirvana-to connection-of part-from speak  
 17483 third is  
 17484 root-of consciousness that-exactly-at  
 17485 body-of habitual-tendencies exist-by  
 17486 flesh  
 17487 blood  
 17488 light  
 17489 mind-body appear-of part-from speak  
 17490 fourth is  
 17491 consciousness that-exactly-at impure-of karma-and habitual-tendencies-of  
 source all-of basis make-of part-from speak  
 17492 thus name-four speak-yet\*  
 17493 meaning consciousness one-of part-at reverse four-as distinction exist-at label  
 is  
 17494 thus first-of movement part-from grasp-from now-of until knowledge all-of  
 support kunzhi-and that-to support eight-as abiding-also part individual  
 divide-if root samsara-of door-open appear-of basis original-meaning-and  
 samsara-nirvana-to connection-by connection meaning-and body-as  
 appear-by body-and mind-of habitual-tendencies support-by kunzhi basis  
 place-at that time consciousness-of form-as exist outer-inner-to not-cess-by  
 kunzhi consciousness-as label  
 17495 that-from sense-knowledge five-at self-self-of consciousness thought-not-  
 exist object-five grasp-of part-from door-five-of consciousness-as label  
 17496 that time thought-investigate mouth inward look-of realize-by first that-at  
 meet-by mind-knowledge investigate-by distinction individual grasp-as  
 meaning-exactly-as think  
 17497 mind one-at reverse different-as know make

17498	function is
17499	original-delusion basis make
17500	connection-by body-mind connect-from bliss-suffering-of connection make
17501	body-by body-and that-of gathered many-of condition make
17502	habitual-tendencies-of karma-and afflictions-of accumulate-make-and cause condition make
17503	sound enter-of cause-is
17504	habitual-tendencies before-after-of connecting-and*
17505	karma-of result-five outer-of connection-and*
17506	cause-effect-of fit-together-and*
17507	universal connection-of bind make-by
17508	kunzhi say-of sound enter
17509	second dharmakaya expand explain is
17510	thalgyur-from
17511	dharma-of body-is elaboration-free
17512	self-as grasp-of sign not-exist
17513	nature empty-luminous differ-not-at
17514	division dharma-and sambhogakaya nirmanakaya*
17515	three-by divided-by distinction enter
17516	definitive-meaning dharma-is correct path
17517	body-is that-from accomplish
17518	thus taught-by
17519	dharmakaya-of nature
17520	definitive-meaning
17521	division
17522	function
17523	sound enter-of cause-and five-from

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17524	first nature-is
17525	first-of original-purity great within-luminous nature effortless-of arise-basis subtle-of primordial-wisdom-as abiding-and*
17526	delusion-time that-of expression-at place-by mind entity elaboration-free singular-as realize-from experience taste-and with
17527	that-exactly-from
17528	abide mode natural-state forms two

17529	first-of basis-at abiding-and*
17530	delusion-of object-at abiding
17531	first-of nature nature-and*
17532	compassion forms three-as abiding
17533	that-also nature body-as abiding-by
17534	dharma-and enjoyment emanation-of rain
17535	not-divide divide not-exist-of mode
17536	down-from accomplish only-from-even*
17537	body-color etcetera mind-object not-exist
17538	nature arise-make light-of mode
17539	white red yellow-and green blue is
17540	sign mark-possess not-as
17541	mark-not-exist knowledge-by down-from accomplish
17542	compassion arise various-from
17543	this-like one-as certain-not-exist-by
17544	various appear-cause basis say
17545	delusion-of object-at self-place-and*
17546	rest self-liberate expand place
17547	thus say-and*
17548	self-arisen-from
17549	dharmakaya primordial-wisdom great-of scripture*
17550	characteristics forms three-and with
17551	nature nature compassion three
17552	dharma-of body-of characteristics is
17553	thus-is
17554	that now where exist ask
17555	heart-center glorious jewel precious secret-of treasury-in exist
17556	that-exactly-from
17557	dharma-of body-of palace change-not-exist this
17558	self-self citta-of center-in clear-as abiding
17559	empty primordial-wisdom essence
17560	clear light-of essence
17561	self-arisen awareness-of essence
17562	essence three-with dharma-of body
17563	primordial-wisdom meaning realize path-ground traverse not-exist
17564	expression-of limit-free dharmakaya great this
17565	all-to abiding-and all-by realize not-exist
17566	mind-not-exist consciousness-not-exist ignorance delusion not-exist

17567 thus-is  
 17568 this-at sometimes basis-abide-of primordial-wisdom-as label  
 17569 sometimes dharmakaya-as label  
 17570 sometimes liberation-basis-as label all  
 17571 nature one-at reverse-of part-from speak-and  
 17572 body-and primordial-wisdom gather-separate not-exist-of intention is know  
 make  
 17573 second definitive-meaning-is  
 17574 profound-and vast-of dharma-of essence gather-by dharmakaya say  
 17575 third divide-if  
 17576 basis original-purity great-of meaning nature completely-pure-and\*  
 17577 that body-in exist-and\*  
 17578 adventitious stain-free-of dharmakaya supreme-and three-to depend  
 17579 body three-and that-from divided-by nine become  
 17580 self-arisen-from  
 17581 body-to inconceivable-yet gather-if three-as gather  
 17582 what ask  
 17583 dharmakaya sign-of object-from transcended-and\*  
 17584 sambhogakaya grasp-of object-from transcended-and\*  
 17585 nirmanakaya attachment-of object-from transcended  
 17586 that-also dharmakaya-to three-is  
 17587 dharmakaya-of dharmakaya-and\*  
 17588 dharmakaya-of sambhogakaya-and\*  
 17589 dharmakaya-of emanation-of body  
 17590 that-also dharmakaya-of dharmakaya-is awareness  
 17591 dharma-is object-as appear  
 17592 body-is awareness-of nature not-cease  
 17593 dharmakaya-of sambhogakaya-is  
 17594 light five  
 17595 dharmakaya-of emanation-body-is  
 17596 eye-of sense-power-to see not-cease  
 17597 dharmakaya-of object-is  
 17598 sky completely-pure  
 17599 dharmakaya-of abode citta  
 17600 dharmakaya-of path  
 17601 jewel crystal-of duct-with is  
 17602 sambhogakaya-to also three-is  
 17603 sambhogakaya-of dharmakaya-and\*

17604 sambhogakaya-of sambhogakaya-and\*  
 17605 sambhogakaya-of emanation-body  
 17606 that-also sambhogakaya-of dharmakaya-is  
 17607 primordial-wisdom five-of appearance not-cease-as lucidly abiding is  
 17608 sambhogakaya-of sambhogakaya-is  
 17609 bindu forms five-of path-and with  
 17610 sambhogakaya-of emanation-body-is  
 17611 door-five-of knowledge-object-to arise-of awareness  
 17612 sambhogakaya-of abode-is  
 17613 avadhuti  
 17614 sambhogakaya-of path-is tip-small right  
 17615 emanation-body-to three-is  
 17616 emanation-body-of dharmakaya-and\*  
 17617 emanation-body-of sambhogakaya-and\*  
 17618 emanation-body-of emanation-body  
 17619 that-also thus-is  
 17620 emanation-body-of dharmakaya-is  
 17621 lamp two  
 17622 emanation-body-of sambhogakaya-is  
 17623 light five see  
 17624 emanation-body-of emanation-body-is  
 17625 afflictions five arise-of individual self-of awareness  
 17626 emanation-body-of abode  
 17627 brain  
 17628 emanation-body-of path eye  
 17629 emanation-body-of object delusion-as appear is say  
 17630 that-also dharmakaya mind-and afflictions-as not-exist-and  
 17631 that-of division body three-of sambhogakaya-of emanation-body-and\*  
 17632 emanation-body-of emanation-body two door-five-of knowledge-and  
 afflictions-as speak contradictory think-if  
 17633 not-contradict  
 17634 consciousness-and afflictions-of self-time-at awareness-of self-expression  
 exist-by that-to speak  
 17635 consciousness-and afflictions entity emanation-body not  
 17636 fourth function-is  
 17637 nature original-purity-of dharmakaya-by liberation-basis make  
 17638 path time naturally-clear by-means-of dharmakaya liberation-doing  
 by-means-of action doing on

17639 three-kayas that-by-means-of purifying and pure-basis action do  
 17640 five word-entering cause-reason is  
 17641 from-beginning dust and separate and stain that-pure and  
 17642 circumstance self in exist though face not-know by-means-of secret dharma  
 as exist and  
 17643 final-meaning aim seeking fruit-as exist dharma by-means-of dharmakaya  
 word express just  
 17644 meaning second mind and jnana difference on two  
 17645 essence briefly-shown and  
 17646 each own-nature extensively-explained  
 17647 first is  
 17648 pearl garland from  
 17649 mind and jnana distinction is  
 17650 scholars by-means-of know should  
 17651 thus arise by-means-of  
 17652 mind is  
 17653 root non-awareness and equal-possessing stain possessing dharma samsara  
 self-same jnana sun obscuring by-means-of cloud like  
 17654 jnana is  
 17655 dharmakaya and equal-possessing stain not-possess and mind  
 recollection-thought together not-abide sun like  
 17656 that same from  
 17657 mind is latencies all basis  
 17658 embodied beings stain is  
 17659 grasp object on hold mind  
 17660 that reason samsara dharma-nature  
 17661 thus and  
 17662 again  
 17663 jnana recollection-basis itself and separate  
 17664 thus  
 17665 six-expanse from also  
 17666 mind and jnana self essence not-distinguish if  
 17667 sun cloud-masses by-means-of obscured and like outer appearance meaning  
 do not-possible thus  
 17668 that-also mind is  
 17669 karma and afflictions and latencies all basis and source and accumulate-do  
 and all-from arise and

17670 non-awareness house in always abide by-means-of jnana sun and oppose and  
 obscure  
 17671 self-arisen from  
 17672 mind is latencies all gather  
 17673 mind is afflictions all accumulate  
 17674 mind is latencies all basis is  
 17675 latencies that also cut difficult by-means-of  
 17676 self appearance obscure do  
 17677 ignorance equal abide  
 17678 thus and  
 17679 pearl string from  
 17680 mind gather-assembly arise purpose  
 17681 defilement also coat  
 17682 all-basis gather mind etc  
 17683 defilement number become  
 17684 thus  
 17685 that awareness obstruct mind exist possess sentient-beings called  
 17686 mind karma accumulate delusion delusion one one samsara do  
 17687 mind awareness liberate  
 17688 pure exhausted purify buddha called  
 17689 awareness defilement free purpose  
 17690 that free-object defilement assembly true  
 17691 mind only  
 17692 that from  
 17693 mind free buddha  
 17694 body-possess all defilement exhausted  
 17695 migrate beings mind migrate  
 17696 that not migrate able not-exist  
 17697 that purpose migrate delusion-wheel like  
 17698 thus  
 17699 mind object appear this this called symbol name universal grasp object mind  
 17700 that distinction investigate analyze grasp subject mind two gather  
 17701 grasp object grasp mind  
 17702 thus explain  
 17703 these need common text from  
 17704 mind cease body directly do  
 17705 thus and  
 17706 word-clear



17707 mind mental-factors enter continuous break  
 17708 jewel-heap from  
 17709 mind intellect consciousness free  
 17710 concentration abode not-abandon  
 17711 this tathagata heart secret thought not-fathomable called  
 17712 pristine-awareness  
 17713 space like elaboration cease buddha dharma measureless basis source wheel  
 pristine-awareness ocean assembly together dharmakaya home always abide  
 affliction habit thicket all burn fire like abide  
 17714 pearl garland from  
 17715 conceptions all burned by-means-of  
 17716 jnana itself fire like consume  
 17717 space itself and equal is  
 17718 empty-luminous awareness-possess itself is  
 17719 thus  
 17720 here not-know some  
 17721 mind not-possess if inanimate or darkness like become thus also learning  
 small is  
 17722 mind not-possess though jnana exist by-means-of awareness cease not  
 by-means-of reason  
 17723 that-also non-awareness delusion mind cease by-means-of  
 17724 jnana clear sun arise  
 17725 night dawn by-means-of day rise like  
 17726 some is  
 17727 non-awareness awareness pervader is by-means-of  
 17728 mind cease time awareness cease think also very mistake great is  
 17729 awareness by-means-of non-awareness outward pervade though  
 17730 non-awareness inward not-pervade buddha jnana like  
 17731 mind on non-awareness by-means-of pervade by-means-of  
 17732 mind pervader as suitable  
 17733 awareness on not-pervade by-means-of  
 17734 non-awareness awareness expanse from cease or continuum break think  
 17735 therefore mind cease time basis non-awareness part possessing cease though  
 17736 awareness not-cessate cease basis awareness is by-means-of reason  
 17737 awareness-also not-possess if what top on cease think suitable  
 17738 here non-awareness mind part possessing cease by-means-of awareness jnana  
 expand and two-knowledges on enjoy is  
 17739 pearl garland from

17740 mind is movement all separate by-means-of  
 17741 inanimate like not is  
 17742 know and awareness on clear do appear  
 17743 thus spoken is  
 17744 there mind and jnana each-other is  
 17745 common body from also  
 17746 mind and mind-itself nature by-means-of pure two distinguish  
 17747 that on mind is all-conception samsara dharma  
 17748 mind-itself is elaboration and free nirvana dharma  
 17749 arya prajnaparamita eight-thousand from also  
 17750 mind on mind not-exist  
 17751 mind nature luminosity is thus spoken  
 17752 mind on thus is basis gather essence nature show by-means-of  
 17753 Sems elaboration-possess thought defilement-by-means-of dharma emanate  
 gather and one-pointed higher-realms enter like indeed nature not-exist  
 17754 Sems-by-means-of nature  
 17755 Sems-by-means-of natural-state  
 17756 Sems itself called name-by-means-of enumeration that itself-by-means-of  
 character luminous pristine-awareness-as abide thus arise  
 17757 Sems and sems-itself distinguish-as not-know-by-means-of fool-by-means-of  
 also pitaka know-as arrogant indeed display arrogance-possess-as only  
 17758 Thus sems and pristine-awareness well separate-from common  
 object-possess-by-means-of vehicle-to sems-to ground path fruit-as do  
 although  
 17759 That all meaning directly not-arrive-by-means-of  
 17760 Vehicle this-to pristine-awareness-to buddha-by-means-of ground path  
 fruit-as enumerate-by-means-of  
 17761 Quickly samsara from liberate  
 17762 Other samsara-by-means-of root-to enlightenment hope-by-means-of long  
 even that obtain difficult  
 17763 Ground open-manner err purpose  
 17764 Kuntu-zangpo heart-by-means-of mirror from  
 17765 Sems from buddha desire-from I-from err indeed  
 17766 Thus say  
 17767 Err manner indeed  
 17768 Reason and scripture two-by-means-of contradict indeed  
 17769 Thus sems from buddha and path and  
 17770 Ground three open if

17771	Open-ground sems that itself grasp-grasp and possess-by-means-of purpose you-by-means-of ground path fruit all grasp-grasp and possess-as result
17772	Desire-from buddha not-accomplish and accomplish although reverse result
17773	Grasp-grasp from not-liberated-by-means-of purpose
17774	Also sems habit and karma various gather like
17775	Ground path fruit also that-to result
17776	Desire if delusion-as result-by-means-of flaw exist indeed
17777	Opponent-by-means-of this thus
17778	Sems not-exist if that-by-means-of also buddha not-reason
17779	Buddha that bya-sems-by-means-of distinction-by-means-of done-as you also desire-by-means-of purpose
17780	Answer say
17781	Sems not-exist and exist-by-means-of buddha become not-thing
17782	Chos-sku-by-means-of pristine-awareness exist not-exist-by-means-of thus arise
17783	Sems-by-means-of delusion wake-by-means-of buddha distinction-by- means-of done true although still ground spontaneous-presence-by-means-of buddha-by-means-of not-certain-by-means-of true actual also not-thing
17784	rigpa on basis-do path-do fruit-do if
17785	Buddha from-mind arisen not is
17786	here scripture-by-means-of also harm
17787	common scripture*
17788	Madhyamakavatara from also*
17789	mind ceased that body-by-means-of direct made
17790	says and*
17791	uncommon scripture*
17792	Vajra-tip from also*
17793	consciousness element five pure are wisdom five nature is says etc. state-change explained
17794	mind entity from Buddha if-achieved
17795	to-be-purified and state-change meaning not-have
17796	unsurpassed scripture*
17797	Rigpa-self-shine tantra chapter eighty-six by-means-of opponent all refuting chapter from
17798	some genitive desire is
17799	mind on result seeking think
17800	that on return this like
17801	mind genitive entity how-much exist

17802 asked answer extensively given is  
 17803 mind on entity not-have by-means-of  
 17804 then mind genitive characteristic what  
 17805 asked answer extensively give is  
 17806 mind on entity not-have by-means-of  
 17807 dharma-nature grasping-holder where exist  
 17808 example like sky genitive characteristic as  
 17809 grasping and holding not-have by-means-of  
 17810 that on return word spoke  
 17811 mind on grasping-holder exist or not-exist  
 17812 asked answer extensively give is  
 17813 mind on grasping and holding exist although\*  
 17814 dharma-nature grasping-holder not-have by-means-of  
 17815 that on return also spoke  
 17816 who genitive assertion fall will-become  
 17817 mind and dharma-nature one by-means-of  
 17818 mind on grasping-holder arise if  
 17819 Buddha effort-by-means-of find not will-become  
 17820 mind on grasping-holder exist by-means-of  
 17821 asked answer reverse say is  
 17822 if mind not-exist Buddha-ness  
 17823 your find or what by-means-of  
 17824 that on asked answer extensively given  
 17825 mind on result not-seek  
 17826 mind from various arise by-means-of  
 17827 sentient-being latencies gather is  
 17828 grasping object on move by-means-of  
 17829 mind is samsara root is  
 17830 mind is to-be-abandoned stage is  
 17831 what by-means-of mind-as exist by-means-of  
 17832 mind is confusion root is  
 17833 all that from separate is  
 17834 similar-basis from miss by-means-of  
 17835 mind is defiled-as demonstrated  
 17836 what by-means-of thought exist by-means-of  
 17837 mind is action feather like is  
 17838 what by-means-of mind not-have by-means-of  
 17839 then reverse word spoke

17840 then how mind itself desire  
 17841 then kindness answer extensively granted  
 17842 mind on result not-desire  
 17843 rigpa wisdom exist by-means-of  
 17844 then rigpa this itself on  
 17845 characteristic form how-many and possess  
 17846 then asked answer this like do  
 17847 rigpa wisdom characteristic is  
 17848 empty and clear and pervade is  
 17849 says  
 17850 awareness to ground-do path-do result-do if  
 17851 awareness that itself thing mark become not question say  
 17852 not-become  
 17853 empty and clear and grasp-attachment any also not-possess reason  
 17854 again that same from  
 17855 know awareness clear itself exist  
 17856 why clear exist become if  
 17857 mark-possess become not  
 17858 why clear by-means-of beautiful reason  
 17859 that on ask-answer this like do  
 17860 mark-possess become not  
 17861 that on attachment not-possess reason  
 17862 that also this like know should  
 17863 example sun mandala like  
 17864 clear though direction into not-fall  
 17865 why desire not-possess reason  
 17866 thus  
 17867 second each own-nature extensively-explain on two  
 17868 mind and jnana own-nature extensively-explain  
 17869 first is  
 17870 consequence from  
 17871 mind and jnana essential-point is  
 17872 mind thus called delusion-conception on  
 17873 essence enter and pervade  
 17874 recollection-thought various by-means-of basis not  
 17875 distinction pure and impure  
 17876 definition thought by-means-of recollection-object produce  
 17877 what on mind and what by-means-of mind

17878 | what mind and what reason mind  
 17879 | thus spoken by-means-of  
 17880 | this on essence  
 17881 | definition  
 17882 | distinction  
 17883 | each meaning and four from

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17884 | first essence is  
 17885 | object subject grasper-holder arise knowledge what non-awareness pervader  
       exist  
 17886 | definition is  
 17887 | grasper-holder arise by-means-of object and subject mind by-means-of mind  
       thus called  
 17888 | above two mind also samadhi one-pointed on attach grasper-holder  
 17889 | desire in all-conception coarse  
 17890 | distinction if  
 17891 | pure and impure two  
 17892 | pure on mind-itself pure and  
 17893 | mind pure two from  
 17894 | mind-itself pure is  
 17895 | mind mental-factors and thing mark grasp by-means-of empty dharma-nature  
       thusness self-awareness  
 17896 | rahu grasp object on praise from  
 17897 | speak-think express-void prajnaparamita  
 17898 | not-arise not-cessate space essence  
 17899 | self jnana object-field  
 17900 | three-times buddha mother to homage  
 17901 | thus arise like  
 17902 | mind pure is  
 17903 | path time mind conception by-means-of not-corrupt liberation cause suitable  
       samadhi arise and  
 17904 | realization-possess compassion mind-generate etc liberation cause suitable  
 17905 | precious-garland from  
 17906 | emptiness compassion essence-possess  
 17907 | enlightenment accomplish some on  
 17908 | thus and

17909 not-attachment not-hatred delusion not-exist  
 17910 that produce karma virtuous  
 17911 thus like  
 17912 these all also self-arisen ultimate meaning general grasp by-means-of directly  
 object not-possible by-means-of  
 17913 samsara aspect belonging mind gather  
 17914 uttaratantra from  
 17915 self-arisen ultimate that  
 17916 faith itself realization object on  
 17917 sun mandala clear-light though  
 17918 eye not-possess by-means-of see not-exist  
 17919 thus spoken like  
 17920 impure mind distinction if two  
 17921 briefly-shown and  
 17922 extensively-explained  
 17923 first is expanse on impure not-exist though  
 17924 that from move time basis-appearance from cut not-possible what also arise  
 17925 non-awareness play from mind  
 17926 mind ornament from intellect  
 17927 intellect from affliction arise  
 17928 that also play is capacity or power or ray like that from arise tone just  
 17929 seed from sprout and  
 17930 face form from that reflection mirror in arise like  
 17931 ornament is that from ripen arise grain portion just seed flower and mark like  
 17932 that like also self-arisen from  
 17933 completely pure primordial-pure appearance on non-awareness not-exist  
 17934 mind not-exist  
 17935 intellect not-exist though  
 17936 spontaneous-accomplishment power from  
 17937 non-awareness arise  
 17938 non-awareness play from mind arise  
 17939 mind ornament from intellect arise  
 17940 intellect object from five-poisons arise  
 17941 five-poisons from afflictions sixteen arise  
 17942 sixteen from twenty-five arise  
 17943 that from fifty-one arise  
 17944 that from thousand eight ten four arise thus  
 17945 second extensively-explained on three

17946 root ignorance genitive division  
 17947 that from arisen mind genitive division  
 17948 that from arisen affliction genitive division extensively explained  
 17949 first is again that itself from  
 17950 ignorance this like  
 17951 root mind genitive ignorance and\*  
 17952 confusion object genitive ignorance and\*  
 17953 confusion-basis basis genitive ignorance and\*  
 17954 grasping thought genitive ignorance and\*  
 17955 artificial path genitive ignorance and\*  
 17956 not-knowing delusion genitive ignorance and\*  
 17957 thus ignorance form six-as arisen and self genitive appear not-see go says  
 17958 that also sequence like  
 17959 first rigpa self face not-know by-means-of self on other-as confused delusion  
 and\*  
 17960 appear object genitive essence nature not-have-as not-know genitive delusion  
 and\*  
 17961 condition from confusion scarecrow man-as confused like delusion and  
 17962 rigpa essence on self not-have although form on self-as delusion self genitive  
 house says like delusion and\*  
 17963 path like artificial and\*  
 17964 antidote poison-as become and free not give genitive delusion and\*  
 17965 nature-by-means-of light-clear genitive meaning not-know by-means-of  
 always samsara in delusion  
 17966 second that from arisen genitive mind genitive division is  
 17967 self-shine from  
 17968 mind genitive division this like  
 17969 mind genitive division this like  
 17970 various gather water-like mind and\*  
 17971 clean-unclean not-have pig-like mind and\*  
 17972 brave timid great tiger-like mind and\*  
 17973 light feather-like mind and\*  
 17974 move wind-like mind and\*  
 17975 greatly intoxicated mud-puddle-like mind and\*  
 17976 spread fire-spark-like mind and\*  
 17977 desire bird-like mind and\*  
 17978 expand branch-like mind and\*  
 17979 stop difficult garuda-like mind and\*



17980 planet-tether not-have madman-like mind and eleven are says  
 17981 those also sequence like object and latencies various gathered by-means-of  
 water and\*  
 17982 accept-reject on deluded by-means-of pig and\*  
 17983 anger and pride coarse by-means-of tiger and\*  
 17984 object many on enter from focus one on not-decide superimposition and  
 17985 move on obstacle not-exist wind and  
 17986 object desire by-means-of intoxicate mire and  
 17987 one from many conceptions spread fire and  
 17988 object accept desire bird and  
 17989 knowledge power expand by-means-of meaning examine branch and  
 17990 object by-means-of awareness grasp that power into gone actor and  
 17991 not-diverge object knowledge direction not-give waver mad like mind  
 17992 these all also object and condition by-means-of virtuous non-virtuous  
 unspecified mind three gather  
 17993 mind from intellect arise  
 17994 all search intellect etc six  
 17995 third that from arise affliction distinction on three  
 17996 six root afflictions  
 17997 sixteen proximate afflictions  
 17998 subtle-arise clear limitless afflictions  
 17999 first is sun-moon union from  
 18000 afflictions is six  
 18001 non-awareness thus called basis delusion-conception part grasp  
 18002 delusion is wisdom part from delusion  
 18003 anger is produce sequence from delusion  
 18004 pride is view part from delusion  
 18005 desire is appearance part from delusion  
 18006 jealousy is not-realize part from delusion thus  
 18007 that-also sequence like object subject delusion-conception part delusion and  
 18008 wisdom awareness from reverse just not-know and  
 18009 object on hate part-possess and  
 18010 I-am pride and  
 18011 object desire and  
 18012 meaning not-realize by-means-of other on anger  
 18013 second sixteen proximate afflictions is  
 18014 self-arisen from  
 18015 sixteen what say

18016	non-awareness and
18017	mind and
18018	intellect and
18019	grasp and
18020	conception and
18021	not-know and
18022	not-see and
18023	not-realize and
18024	not-understand and
18025	self that impure and
18026	I-as grasp and
18027	other on jealousy do and
18028	desire and
18029	attachment and
18030	pride and
18031	spread and sixteen thus
18032	these all also sequence like
18033	that alone not-know delusion by-means-of all affliction make and
18034	object on mind grasp and
18035	subject on grasp intellect and
18036	both on self-as grasp and
18037	all conception and
18038	meaning non-awareness and
18039	nature aim not-see and
18040	word meaning not-realize and
18041	general-specific not-understand and
18042	delusion know after promise meaning before wrong form and
18043	object I-as grasp and
18044	other excellence on not-happy and
18045	object take and
18046	object on special desire and
18047	slightly puff pride and
18048	object on spread anger
18049	third subtle-arise clear limitless afflictions on three
18050	twenty-five
18051	fifty-one
18052	thousand eight ten four
18053	first is root non-awareness pervader exist by-means-of separately not-counted

18054	pervaded five-poisons on five distinguish by-means-of twenty-five
18055	self-arisen from
18056	delusion on five
18057	very-dull delusion and
18058	not-know delusion and
18059	not-see delusion and
18060	very-dark delusion and
18061	very-intoxicate delusion and five
18062	desire also five
18063	face desire and
18064	very-torment desire and
18065	life not-care desire and
18066	anger possessing desire and
18067	space move desire and five
18068	anger also five
18069	desire much anger and
18070	rage possessing anger and
18071	very-coarse anger and
18072	delusion possessing anger and
18073	time thunder-rain like anger five
18074	pride also five
18075	suppress lion like pride and
18076	above not-exist space like pride and
18077	brave brave great tiger like pride and
18078	I-am think vulture like pride and
18079	unequal equal elephant like pride and five
18080	jealousy also five
18081	subtle jealousy and
18082	I from arise jealousy and
18083	very-harsh jealousy and
18084	coarse jealousy and
18085	view jealousy and five
18086	that is afflictions twenty-five thus
18087	second fifty-one is that like twenty-five on object grasp afflictions twenty-five
18088	subject grasp afflictions twenty-five fifty
18089	root non-awareness and root one arise
18090	third thousand eight ten four is

18091 desire from become twenty-one thousand  
 18092 anger from become twenty-one thousand  
 18093 delusion from become twenty-one thousand  
 18094 part equal from become twenty-one thousand  
 18095 sum thousand eight and four  
 18096 afflictions eighty-four thousand also clear limitless distinguish if measure  
 not-exist mind not-comprehend  
 18097 that-also arise from  
 18098 that from mind not-comprehend speech not-utter  
 18099 count not-possible arise thus  
 18100 these all also mind and  
 18101 intellect and  
 18102 recollection and  
 18103 latency and  
 18104 doubt by-means-of produce and all-from arise and affliction influence  
 by-means-of imprint by-means-of samsara affliction do action-possess  
 18105 sun-moon union from  
 18106 these etc afflictions is thought all follow hold mind and  
 18107 recollection all follow hold intellect and  
 18108 interval connect latency and  
 18109 doubt all basis become conception and  
 18110 object and thing grasp part etc measure not-exist thus  
 18111 that like karma and afflictions all three-realm mind mental-factors on depend  
 by-means-of  
 18112 that also consciousness group eight  
 18113 basis-all consciousness object not-think appear cause become consciousness  
 conception-not-exist clear and  
 18114 that from spread door five knowledge from  
 18115 eye consciousness form grasp conception-not-exist  
 18116 ear consciousness sound grasp conception-not-exist  
 18117 nose consciousness smell grasp conception-not-exist  
 18118 tongue consciousness taste grasp realize-not-exist  
 18119 body consciousness touch grasp conception-not-exist  
 18120 that from grasp-holder intellect-consciousness two  
 18121 object first general grasp intellect-consciousness and  
 18122 after particular grasp affliction-intellect  
 18123 grasped and grasper  
 18124 intellect-consciousness this two on

18125 virtuous non-virtuous unspecified three exist and  
 18126 conception-possess conception-not-exist each suitable exist  
 18127 door five and basis-all consciousness conception-not-exist is  
 18128 thus three-realm mind and mental-factors fifty-one all abandon object  
 superimposition only is  
 18129 two-truths from  
 18130 mind and mental-factors three-realm  
 18131 superimposition form-possess conception is  
 18132 thus  
 18133 these abandon object is  
 18134 non-awareness nature is reason  
 18135 here mind path make buddha desire great-text madhyamaka etc tradition  
 by-means-of also  
 18136 mind and mind-itself two distinguish by-means-of mind group eight or seven  
 or six nature abandon object gather by-means-of  
 18137 mind-itself nature by-means-of pure accept object realize by-means-of path  
 cultivate on enter do  
 18138 this also that and part similar  
 18139 awareness and awareness from arise mind-itself and  
 18140 self characteristic grasp mind thus explain  
 18141 six-expanse from  
 18142 hey mind-hero great  
 18143 awareness and awareness from arise mind-itself is stain and conception all  
 from beyond  
 18144 brief nirvana cause and fruit all  
 18145 awareness self-appearance see beings object-field  
 18146 self characteristic grasp mind is thus superimpose appearance all and  
 18147 exist appearance and  
 18148 not-exist appearance all and  
 18149 appearance and  
 18150 renown and  
 18151 view and  
 18152 meditation and  
 18153 conduct appearance all and  
 18154 grasp and  
 18155 conception and  
 18156 afflictions  
 18157 thought object appear all is

18158 brief samsara dharma all is self characteristic grasp mind  
 18159 beings six-classes self-same appearance all thus spoken is  
 18160 then this two same question  
 18161 difference great  
 18162 common vehicle view-meditation-conduct what do also mind from transcend  
 not-possible and  
 18163 here mind not-mixed awareness direct by-means-of more-superior etc many  
 18164 fourth each meaning on mind basis and  
 18165 abode and  
 18166 path and  
 18167 door and  
 18168 essence and  
 18169 power and  
 18170 action and  
 18171 fruit eight from  
 18172 basis is form aggregate upper-torso chest is  
 18173 abode is heart from lung connect interval in navel aorta tube just from wind  
 horse on awareness tone ride abide  
 18174 wind is horse blind leg-possess like  
 18175 awareness tone is not-spread person eye-possess like  
 18176 that two one together not-mix if not-move nine-move conception not-arise  
 18177 tone awareness self-as abide by-means-of  
 18178 object appear also that on not-think knowledge clear-dawn half arise  
 by-means-of  
 18179 wind essential-point by-means-of  
 18180 wind and awareness distinguish continuum mark that is  
 18181 that two mix by-means-of conception not-clear nine-clear arise  
 18182 move part wind is  
 18183 awareness part awareness tone is  
 18184 that-also heart inside awareness thing water like  
 18185 that from power tone navel channel enter by-means-of wind mix mind that  
 water bubble like  
 18186 mind that awareness channel-path tone is  
 18187 that-also mind is awareness exist not-exist follow do  
 18188 awareness is mind exist not-exist follow go-return not-do by-means-of  
 18189 essence on mind power-in awareness not-become and  
 18190 power is awareness power-in mind become is  
 18191 awareness move if mind conception not-possible

18192 water not-move if wave arise not-possible like  
 18193 self-arisen from  
 18194 mind and awareness example is water and bubble manner  
 18195 mind power-in not-become thus  
 18196 path is life-channel from move  
 18197 that from mind horse life-wind move reason  
 18198 door is  
 18199 mouth nose two wind that from exit door is reason  
 18200 essence is samsara nature grasp-holder  
 18201 power is object on grasp and I self cling  
 18202 action is samsara pleasure-pain various do  
 18203 fruit is samsara and lower-realm end not-exist  
 18204 that word also self-arisen from  
 18205 impure nature is  
 18206 beings all self-continuum on  
 18207 impure three-layer abide  
 18208 that also nature this like  
 18209 heart and lung interval in  
 18210 layer three abide  
 18211 that from navel from move  
 18212 life navel from path arise  
 18213 door is mouth and nose from arise  
 18214 that from thousand eight-ten  
 18215 that etc afflictions  
 18216 various many arise  
 18217 thus and  
 18218 vajrasattva heart mirror tantra from  
 18219 beings life by-means-of gather beings all on afflictions non-awareness thus  
 called much abide  
 18220 that also basis form aggregate on depend heart and lung interval in abide  
 18221 that also non-awareness alone not-exist  
 18222 mind thus called latencies all gather by-means-of ornament abide  
 18223 that on intellect thus called object on thought together abide  
 18224 those three one gather from non-awareness thus samsara in  
 18225 that from five-poisons anger-hatred and six arise  
 18226 that from afflictions thousand eight arise  
 18227 those path what from arise say  
 18228 lung and heart connect interval in life-channel red thus called

18229 navel tube just inside upward move  
 18230 that also spine wing on upward move  
 18231 that also tip small left and connect  
 18232 those breath horse on ride move  
 18233 that also mouth and nose from move  
 18234 that from action and affliction various arisen go says  
 18235 heart and lung interval channel is  
 18236 lung from wind genitive horse-channel there enter and  
 18237 heart from rigpa-resonance channel there enter two meet is  
 18238 wind and rigpa-resonance mix from  
 18239 latencies genitive gather agent mind  
 18240 object on think mind rigpa on depend genitive ignorance empty essence one  
 on return different three-tiered wind genitive horse on dwell by-means-of  
 18241 grasping-holder affliction genitive conceptual-thought samsara called become  
 18242 this realize if adventitious is by-means-of destroy easy and  
 18243 not-realize if beginning-not-have from habituated great separate difficult is  
 18244 adventitious is as  
 18245 Hevajra from  
 18246 sentient-beings are Buddha-ness  
 18247 but adventitious obscurations-by-means-of obscured  
 18248 that remove if Buddha-ness  
 18249 says and\*  
 18250 Vibhanga from  
 18251 mind genitive nature light-clear  
 18252 defilements are adventitious  
 18253 says  
 18254 conceptual-thought ignorance is by-means-of accumulate long and samsara  
 cause is as  
 18255 Manjushri praise from  
 18256 conceptual-thought ignorance great is  
 18257 samsara ocean into fall cause is  
 18258 conceptual-thought that and free by-means-of  
 18259 you always nirvana  
 18260 says  
 18261 meaning



18262 second wisdom genitive nature extensively explained is  
 18263 Tselgyur from  
 18264 wisdom thought not is  
 18265 essence self-clear essence genitive meaning  
 18266 division are three-as think  
 18267 definition since-dwell dwell genitive meaning  
 18268 thus know by-means-of wisdom is  
 18269 says by-means-of  
 18270 this on essence  
 18271 definition  
 18272 division  
 18273 individual meaning and four from

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18274 first wisdom genitive essence is individual self genitive rigpa since-dwell  
 knowing-as dwell  
 18275 that itself from  
 18276 wisdom called dwell from  
 18277 that-by-means-of characteristic realize by-means-of  
 18278 samsara-nirvana two on not-dwell  
 18279 says  
 18280 definition is since-dwell dwell genitive meaning realize and know  
 18281 self-shine from  
 18282 since-dwell nature spontaneously-accomplished  
 18283 then realize direct became  
 18284 wisdom definition thus is  
 18285 says  
 18286 divide if basis-dwell genitive wisdom  
 18287 characteristic-holding-by-means-of exalted-wisdom  
 18288 object-to pervading-by-means-of exalted-wisdom and three-are  
 18289 mu-tig-phreng-ba from  
 18290 exalted-wisdom itself this-like-is  
 18291 basis-abiding pure-by-means-of exalted-wisdom and\*  
 18292 characteristic-hold and object-pervade  
 18293 thus  
 18294 first basis-abiding-of exalted-wisdom-to three-from

18295 essence ka-dag-of exalted-wisdom existence-non-existence-of extreme-from  
 transcended sky-like-is  
 18296 thal-'gyur from  
 18297 essence ka-dag exalted-wisdom-to  
 18298 non-awareness called existence-name non-existence  
 18299 one and two-of number non-existence  
 18300 conceptualized-by existence-non-existence establishment non-existence  
 18301 where-to non-divided-of dharma-nature-from  
 18302 exalted-wisdom merely-even establishment non-existence  
 18303 word non-existence expression-to establishment non-existence  
 18304 extreme-to non-abide self-aware pure  
 18305 expression-hold name-of extreme exhausted  
 18306 cause non-existence condition-of number non-existence-to  
 18307 two-appearance object and subject non-existence  
 18308 characteristic where-even divided non-existence  
 18309 object-condition coarse self-exhausted  
 18310 primordially non-existence-by pure-by-means-of pure  
 18311 confusion-cognition ceased-by anything-to non-engage  
 18312 non-born by-means-of cessation empty-are\*  
 18313 thus  
 18314 own-nature spontaneously-accomplished-by-means-of exalted-wisdom  
 primordially qualities complete-by-means-of potency and  
 manifestation-ground establish desire-arising-of jewel like appearance-while  
 abiding-of essence entity and characteristics by-means-of empty are  
 18315 again that from  
 18316 own-nature spontaneously-accomplished exalted-wisdom called  
 18317 non-born non-cease anything-to non-think  
 18318 object pure definite non-existence reason-by  
 18319 potency and quality cease non-existence-by  
 18320 play merely appearance-from  
 18321 various complete-of ground-mother  
 18322 non-existence reason-by appearance-to appearance reason-by empty\*  
 18323 appearance-empty engage-of limb possessing  
 18324 buddha sentient-being pure object  
 18325 this-like ground called evident abide  
 18326 own-nature merely abide-from  
 18327 essence-of part-from conceptualized-by empty\*  
 18328 limb emanate reason-by knowledge complete

18329 self-abide spontaneous-by-means-of accomplish reason  
 18330 this-to abandon-accept two non-existence  
 18331 thus  
 18332 mind-compassion all-pervading-by-means-of exalted-wisdom self-face-to  
 non-exist manifest-ground-to pervade-of root do are  
 18333 again that from  
 18334 mind-compassion all-pervading exalted-wisdom-from  
 18335 non-exhaust manifold manifest-of gate  
 18336 exhaust like-appear essence complete  
 18337 dharma-body empty-of own-nature-from  
 18338 exalted-wisdom knowledge complete-of part  
 18339 force-by-means-of sentient-beings-to manifest  
 18340 this non-existence samsara-nirvana host severed-by  
 18341 knowledge-by know and clear are  
 18342 self-aware clear-of self-nature-from  
 18343 own-nature force-by-means-of mind-compassion itself  
 18344 non-cease cessation non-existence  
 18345 arising pure-of part-from  
 18346 action-to non-exist and one complete-of  
 18347 sun-from light like  
 18348 self-possess obstruction non-existence  
 18349 thus  
 18350 second characteristic-hold-by-means-of exalted-wisdom root five and divide  
 twenty-five-of essence are  
 18351 root five self-arise-from  
 18352 dharma-dimension exalted-wisdom concept non-existence and\*  
 18353 mirror exalted-wisdom cease non-existence clear  
 18354 equality exalted-wisdom non-mixed complete  
 18355 discriminate exalted-wisdom before-like realize  
 18356 action-accomplish exalted-wisdom dharmas complete  
 18357 thus aspect five-as regard  
 18358 thus  
 18359 those-of meaning apply elaborate explain  
 18360 thal-'gyur from  
 18361 that-from characteristic-hold-by-means-of  
 18362 enjoyment-body-of exalted-wisdom explain  
 18363 mirror exalted-wisdom reflection-from  
 18364 shape and color appearance-aspect complete

18365 white stain pure reason light  
 18366 self-possess appearance samsara-nirvana connect  
 18367 dharmas all-of form appearance-by  
 18368 self-aware exalted-wisdom called  
 18369 clear and empty-to empty-by-means-of liberate  
 18370 liberation-hold extreme-of thought exhaust  
 18371 place non-existence liberation-ground complete  
 18372 equality called  
 18373 equal cause two-from equal condition three  
 18374 equal-of time and measure-by  
 18375 this-to two non-existence class and free  
 18376 non-divide non-distinguish self-abide two  
 18377 equality called dharma-nature-to  
 18378 pain-of elaboration free  
 18379 itself called modification and effort accomplish non-existence  
 18380 own-nature abide essence-by-means-of empty\*  
 18381 mind itself thought all exhaust  
 18382 exalted-wisdom called abide-from  
 18383 that-of characteristic realize-by  
 18384 samsara-nirvana two-to non-abide  
 18385 discriminate sense-faculty-of type  
 18386 what-to what appear that-of dharma  
 18387 sequence each clear  
 18388 conceptualized-by self-appearance pure-from  
 18389 awareness object-to become itself  
 18390 each called distinction-to  
 18391 antidote method-to arise are  
 18392 realize called characteristic see\*  
 18393 self-appearance increase and possessing  
 18394 exalted-wisdom first arise-to  
 18395 know-by affliction fault pure  
 18396 action accomplish called  
 18397 effort and struggle self-cease-from  
 18398 dharmas all self-place self-liberate  
 18399 self-liberation complete-of ground-appearance-from  
 18400 part subtle dust-free stainless obtain  
 18401 thought-investigation object-from transcended are  
 18402 what-of non-divided-of dharma-nature

18403 own-nature complete-by-means-of appearance-limit exhaust  
 18404 simultaneous realize  
 18405 accomplish-by desire free-to  
 18406 return and revert non-existence  
 18407 primordial abide-of meaning itself-to  
 18408 know-by manifest become-from  
 18409 dharmas exhaust-of ground reach  
 18410 dharma-of dimension vast-to  
 18411 extreme and middle-to non-observe-by  
 18412 liberation-ground-of dharma-nature pure  
 18413 dharma action do-to  
 18414 transcended and worldly action non-existence  
 18415 own-nature clear and pure  
 18416 dimension-by-means-of opportunity open-from  
 18417 self-arise great-of abide  
 18418 primordial complete-of self-nature-to  
 18419 beginning-from modification non-existence  
 18420 know-by samsara-nirvana two-from liberate  
 18421 self-appearance complete-of intention  
 18422 thus  
 18423 that also mind-compassion-of part-to know-by-means-of gather-by-means-of  
 exalted-wisdom and\*  
 18424 know-by-means-of gather-by-means-of exalted-wisdom two-as-even abide  
 18425 know-by gather-by-means-of buddha-to body and exalted-wisdom-of  
 intention self-clear manifest-become abide and  
 18426 sentient-to can subtle essence-to abide  
 18427 that from  
 18428 know-by gather-by-means-of exalted-wisdom  
 18429 buddha sentient-being all-to  
 18430 distinguish non-existence own-nature non-existence-by-means-of pervade  
 18431 that and buddha completely-pure complete  
 18432 stainless dust and free abide  
 18433 sentient-being type six appearance-aspect-from  
 18434 each-of continuum-to abide are  
 18435 thus  
 18436 know-by-means-of gather-by-means-of exalted-wisdom-to two-from  
 18437 how-much know-by-means-of aspect-to what appear all each non-mixed-by  
 knowledge and

18438 how-are know-by-means-of abiding-mode elaboration-free sky like  
 knowledge are  
 18439 again thal-'gyur from  
 18440 know-by-means-of gather-by-means-of exalted-wisdom  
 18441 aspect two-as know  
 18442 that-to know-by-means-of how-much explain  
 18443 this-by-means-of disciple-of thought knowledge  
 18444 other-benefit heart-to understand-by-means-of  
 18445 dharmas own-nature know  
 18446 how called abiding-mode-to  
 18447 how-much-by-means-of non-remainder complete-by  
 18448 primordial sentient-being all benefit-to  
 18449 know-by-means-of realm three cavity-from extract  
 18450 emanation body-of knowledge-of part  
 18451 self-appearance face-to complete  
 18452 how knowledge-of exalted-wisdom explain  
 18453 appearance-possess expression-ground free-to  
 18454 self-appearance pure-of reflection clear  
 18455 entity abiding-mode knowledge-to  
 18456 self-benefit realize-by-means-of confusion-continuum exhaust  
 18457 how called abiding-mode-to  
 18458 view wander non-existence-by conduct  
 18459 knowledge cease non-existence reason-by complete  
 18460 primordial path-to become-to  
 18461 know measure-to reach  
 18462 non-modify self-liberation great-of  
 18463 ground-from move non-existence  
 18464 thus  
 18465 exalted-wisdom twenty-five divide  
 18466 vajra-mind heart-of mirror from  
 18467 kye-ho secret lord listen  
 18468 exalted-wisdom aspect five-to  
 18469 five five twenty five-as know  
 18470 that-of division this-like are  
 18471 dimension-of exalted-wisdom and\*  
 18472 dharma-of dimension-of exalted-wisdom and\*  
 18473 dimension completely-pure-by-means-of exalted-wisdom and\*  
 18474 dimension great-of exalted-wisdom and\*

18475 dimension all two-as non-existence-by-means-of exalted-wisdom and five  
 18476 mirror like exalted-wisdom and\*  
 18477 mirror great-of exalted-wisdom and\*  
 18478 concept non-existence clear-by-means-of exalted-wisdom and\*  
 18479 concept non-existence pure-by-means-of exalted-wisdom and\*  
 18480 clear-to hold non-existence-by-means-of exalted-wisdom and five  
 18481 equality-of exalted-wisdom and\*  
 18482 equality-to cease-by-means-of exalted-wisdom and\*  
 18483 non-move equality-of exalted-wisdom and\*  
 18484 non-cease equality-of exalted-wisdom and\*  
 18485 what-to-even non-abide equality-of exalted-wisdom and five  
 18486 discriminate exalted-wisdom and\*  
 18487 meaning all thoroughly distinguish-by-means-of exalted-wisdom and\*  
 18488 thought moment-to arise-by-means-of exalted-wisdom and\*  
 18489 sound all completely remove-by-means-of exalted-wisdom and\*  
 18490 sound and word-to non-abide-by understand-by-means-of exalted-wisdom  
 and five  
 18491 action accomplish-of exalted-wisdom and\*  
 18492 action all do-by-means-of exalted-wisdom and\*  
 18493 action-to non-abide-by-means-of exalted-wisdom and\*  
 18494 action free-by-means-of exalted-wisdom and\*  
 18495 superimpose all sever-by-means-of exalted-wisdom and five thus  
 18496 those-of meaning explain  
 18497 awareness self-arise-of continuum from  
 18498 completely-pure dharma-nature vast-of expanse  
 18499 completely-pure dimension-as explain  
 18500 concept non-existence thought all abandon  
 18501 dimension great clear-by-means-of exalted-wisdom is  
 18502 outer-inner empty awareness non-existence  
 18503 dimension great clear-by-means-of exalted-wisdom is  
 18504 outer-appearance empty two non-existence  
 18505 dimension-of exalted-wisdom great-as regard  
 18506 outer-inner secret words all complete  
 18507 dharma-of dimension-of exalted-wisdom is  
 18508 two non-existence meaning-possess vajra meaning  
 18509 two non-existence dimension-of essence-as regard  
 18510 cease non-existence clear pure great-of meaning  
 18511 mirror like exalted-wisdom

18512 pure clear pure essence-to  
 18513 pure appearance time one complete  
 18514 mirror exalted-wisdom great is  
 18515 conceptual thought non-existence mind non-existence-to  
 18516 attachment-of hold non-enter-by  
 18517 concept non-existence clear-by-means-of exalted-wisdom is  
 18518 light-appearance non-break clear-to  
 18519 mind-of thought non-waver-by  
 18520 concept non-existence pure-by-means-of exalted-wisdom is  
 18521 clear clear-agent dharma and free  
 18522 that-to thought non-waver-if  
 18523 clear hold non-existence exalted-wisdom is  
 18524 dharma-nature equal and non-mixed  
 18525 equality-of exalted-wisdom is  
 18526 non-cease each-of characteristic hold  
 18527 equality non-cease exalted-wisdom is  
 18528 non-move body-of scope  
 18529 scope-cut extreme-fall non-existence  
 18530 non-move equality exalted-wisdom is  
 18531 non-cease clear pure great-to  
 18532 mind-by-means-of non-think clear  
 18533 equality non-cease exalted-wisdom is  
 18534 what-to-even non-abide exalted-wisdom all-of peak  
 18535 sign entity self-place liberate  
 18536 what-to non-abide equality exalted-wisdom is  
 18537 mind-to appear doubt essence-to liberate  
 18538 discriminate exalted-wisdom great is  
 18539 manifold one-to gather are  
 18540 that-to divide-from meaning all arise\*  
 18541 meaning all distinguish-by-means-of exalted-wisdom is  
 18542 thought-of meaning-from non-transcend  
 18543 moment three-to liberate-do  
 18544 moment arise-by-means-of exalted-wisdom is  
 18545 sound word awareness-of essence-to transcended  
 18546 convention one-to complete reason  
 18547 sound all remove-by-means-of exalted-wisdom is  
 18548 sound word all nature-to complete  
 18549 awareness-of expanse word all transcended



18550 word-to non-abide exalted-wisdom is  
 18551 self-aware hold-by-means-of dharma-from liberate  
 18552 convention label-by-means-of name abandon  
 18553 action accomplish-of exalted-wisdom is  
 18554 mind-of light-ray direction ten-to pervade  
 18555 emanation-by-means-of being-of benefit do reason  
 18556 action do-by-means-of exalted-wisdom is  
 18557 exalted-wisdom move non-existence nature-to action release\*  
 18558 entity sign-of dharma-from transcended  
 18559 action non-abide exalted-wisdom is  
 18560 awareness concept non-existence clear-to  
 18561 know nature-by-means-of leisurely  
 18562 action release-by-means-of exalted-wisdom is  
 18563 outer-inner secret dharmas all  
 18564 awareness-of expanse-to all gather-by-means-of  
 18565 superimpose sever-by-means-of exalted-wisdom is  
 18566 thus exalted-wisdom meaning apply  
 18567 who nirvana desire-by  
 18568 this-to abide-if two non-existence obtain  
 18569 body three ground-from return non-exist  
 18570 exalted-wisdom example sign that-like  
 18571 thus said  
 18572 third object-to pervade-by-means-of exalted-wisdom inner-of self-resonance  
 light five and that-from color five-of appearance outer-to manifest  
 exalted-wisdom four apply-by-means-of appearance are  
 18573 vajra-mind heart-of mirror from  
 18574 exalted-wisdom-from light-ray arise  
 18575 sun like light and\*  
 18576 firefly like light and\*  
 18577 butter-lamp like light and\*  
 18578 appearance light and possessing appear said and\*  
 18579 thal-'gyur from  
 18580 concept-free dharma-nature self-resonance-from  
 18581 object non-existence exalted-wisdom appearance arise\*  
 18582 that-from yogin exalted-wisdom complete  
 18583 correct gather-by-means-of limb-to  
 18584 exalted-wisdom essential-point eye-from arise\*  
 18585 eye-of gaze manner know-by

18586	dharmā dimension and together conduct
18587	realm three exhaust-to reason
18588	eye-of socket-from arise-of root
18589	upward reverse-by-means-of exalted-wisdom descend
18590	essential-point-from arise-by-means-of exalted-wisdom what
18591	sequence-possess dharmā-nature like
18592	thought all-from definite liberate-by
18593	dimension-from arise-by-means-of exalted-wisdom
18594	eye-of essential-point upper and lower
18595	skilled-by-means-of effort nose-channel arise*
18596	all-gather exalted-wisdom appearance
18597	again eye-of exalted-wisdom-from
18598	color five-by thoroughly divided-by
18599	mandala complete-of form similar
18600	this-from arise-by-means-of experience what
18601	what-by-means-of express able non-existence-by
18602	e-ma wonderful great itself
18603	quality complete-of appearance
18604	pervade-great part-subtle wisdom from
18605	direct and path-to
18606	thus
18607	that-by-means-of indicate-from object-appearance-to appearance-immediate- from self-liberate appearance-by-means-of exalted-wisdom and*
18608	empty-of exalted-wisdom and*
18609	object-of exalted-wisdom and three-from

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18610	first thal-'gyur from
18611	other also appearance-by-means-of exalted-wisdom explain
18612	earth water fire wind space-from
18613	exalted-wisdom appearance wonderful-by
18614	bhagavan lord touch non-existence
18615	thus
18616	emptiness that from
18617	conceptualized-by non-find exalted-wisdom
18618	realm three skin-flesh sever-from

18619 gate five-of attachment-object continuum severed  
 18620 moon and jewel lapis-lazuli light  
 18621 what-by-means-of extract desire-by  
 18622 hold-arise body-of appearance hold\*  
 18623 again great completion-of  
 18624 essential-point know-from exalted-wisdom  
 18625 action-free sky like  
 18626 all thought transfer and free  
 18627 wonderful marvelous exalted-wisdom  
 18628 before non-existence after non-existence originally non-existence  
 18629 now thought object-from transcended  
 18630 extreme-free empty-of own-nature  
 18631 word transcend thought-free essence-by-means-of empty\*  
 18632 own-nature what-to non-divide-by  
 18633 mind-compassion action non-appear  
 18634 exalted-wisdom appearance three-from  
 18635 mind arise wisdom confusion-rain hold\*  
 18636 this-to aspect observe extreme non-existence  
 18637 non-existence mother marvelous play-from  
 18638 buddha all-by-means-of fruit obtain  
 18639 outer and inner all dharma-of dimension  
 18640 this-to what-even non-appear  
 18641 thus  
 18642 third object-of exalted-wisdom form etc object five self-liberation-to  
 gone-from  
 18643 four-visions genitive dharma-nature upward-progress-as obtain  
 18644 again that itself from  
 18645 further object genitive wisdom explain  
 18646 form and sound genitive distinction from  
 18647 train-by-experience experience also five-as become  
 18648 know genitive experience finish vision is  
 18649 increase show moon waxing-like  
 18650 vision each on experience each  
 18651 further object genitive wisdom explain  
 18652 warmth and measure and sign from is  
 18653 two-truths union thought-end finish  
 18654 action not-have by-means-of characteristic empty\*  
 18655 designated-basis ceased by-means-of end not-dwell

18656 flow finish by-means-of stone with not  
 18657 memory source ceased essence clear  
 18658 clear-know object genitive end not-think  
 18659 sound-free correct word not-have by-means-of  
 18660 dependent-basis all finished  
 18661 says  
 18662 meaning fourth individual meaning on two  
 18663 briefly-demonstrated and\*  
 18664 extensively explained  
 18665 first is basis blissfully-gone heart essence nature spontaneously-accomplished  
 genitive Buddha natural-state meaning genitive wisdom great that-by-  
 means-of sentient-beings all on add-subtract and great-small and good-bad  
 not-have-as pervade  
 18666 common scripture Tathagata-heart Sutra from also\*  
 18667 sentient-beings all genitive body inside on Tathagata-heart first how-like  
 dwell says and\*  
 18668 Uttaratanttra from  
 18669 perfect-Buddha body is radiate by-means-of and\*  
 18670 suchness not-different by-means-of and\*  
 18671 lineage exist by-means-of body-possess all  
 18672 always Buddha-heart-possess  
 18673 says  
 18674 uncommon scripture Two-Examinations from also\*  
 18675 sentient-beings are Buddha-ness  
 18676 but adventitious obscurations-by-means-of obscured  
 18677 says and\*  
 18678 Doha from also\*  
 18679 scholar all treatise explain by-means-of  
 18680 action on Buddha exist not realized  
 18681 says  
 18682 unsurpassed scripture is  
 18683 Vajrasattva heart mirror tantra secret from  
 18684 world genitive realm genitive sentient-beings all on  
 18685 Tathagata-heart sesame-seed oil-by-means-of pervaded like dwell says  
 18686 thus dwell if actual visible-as see suitable think if  
 18687 body-of appearance light and possessing stone possessing-by-means-of  
 obscured-by view-of object-to non-existence  
 18688 however now example sun like body-of cloud-mist-in abide

18689 meaning-essence inner-to face-introduce  
 18690 sign thig-le empty-of lamp show-by faith  
 18691 speech-to word-by-means-of obscured  
 18692 mind-to thought-by-means-of obscured-from non-see are and  
 18693 person effort possessing-by-means-of appearance four measure-to cultivate-if  
 now like exist and  
 18694 intermediate state-to self-appearance pure how exist like briefly manifest  
 18695 now garuda-egg wide-covered like habitual-tendencies-by-means-of  
 widely-obscured are  
 18696 lion-potency great-completion-of continuum from  
 18697 sentient-being all-of own-body-to  
 18698 exalted-wisdom pure-of appearance abide  
 18699 vast wide-appearance able non-exist  
 18700 example womb and egg-of shell  
 18701 manifest non-arise obscured become even\*  
 18702 self-potency complete-from arise like  
 18703 thought body this abandon immediate  
 18704 self-appearance object and contact become  
 18705 primordially abide-of self-aware itself  
 18706 essence concept non-existence see become  
 18707 exalted-wisdom pure-of appearance and\*  
 18708 buddha truth see become  
 18709 exalted-wisdom self-appearance essence  
 18710 mind-of thought non-existence are  
 18711 past object and future object  
 18712 appearance straight cut  
 18713 exalted-wisdom great-of self-appearance that  
 18714 direct object-to non-exist though\*  
 18715 self-arise lamp show exist  
 18716 lamp itself-of exalted-wisdom  
 18717 appearance and non-appearance extreme-from transcended  
 18718 thus  
 18719 that also exalted-wisdom great that heart middle light-root pure-of  
 celestial-palace-in essence body-as abide-by-means-of light five-of  
 example-sign complete  
 18720 own-nature light-as abide-by-means-of exalted-wisdom five-of appearance  
 measure non-existence  
 18721 mind-compassion awareness-as abide-by-means-of knowledge inner-in clear

18722 that-of resonance conch-house-in emanate-by-means-of wrathful mandala  
 completely-complete great abide and  
 18723 light and\*  
 18724 ray and\*  
 18725 thig-le and\*  
 18726 thig-subtle-to appearance-of resonance heart-of light-root-from divide-by-  
 means-of root great like own-nature-by-means-of abide and  
 18727 eye on four-lamps manner-as dwell  
 18728 that-also citta on body  
 18729 four-channels on thigle  
 18730 skull-cavity on light-ray  
 18731 eye is Bhuguta on vajra-knot genitive vision-as dwell is  
 18732 Sengge-tsal-dzog from  
 18733 e-ma-ho rigpa wisdom itself  
 18734 Buddha sentient-being all on  
 18735 change not-have manner-as dwell  
 18736 that also natural-state this like  
 18737 citta jewel immeasurable and\*  
 18738 jewel channel genitive immeasurable and\*  
 18739 pure skull-cavity immeasurable and\*  
 18740 Bhuguta genitive immeasurable and\*  
 18741 immeasurable great those in  
 18742 rigpa essence display like appear\*  
 18743 that also explain this like  
 18744 some in body-as dwell  
 18745 some are thigle is  
 18746 one in light-ray manner-as dwell  
 18747 one from knot arise\*  
 18748 that-by-means-of dwell genitive sutra itself demonstrated  
 18749 Buddha since-dwell dwell genitive meaning  
 18750 sentient-being all on dwell that  
 18751 victorious by-means-of extensively explained  
 18752 says  
 18753 that-also body and knot and\*  
 18754 expanse and wisdom genitive meaning is  
 18755 that itself from  
 18756 rigpa and ignorance vision is  
 18757 action agent two genitive end from beyond

18758 vast is and body like radiate  
 18759 clear is and light like arise\*  
 18760 empty is and ray like radiate  
 18761 Buddha-ness and sentient-being two  
 18762 rigpa individual not is  
 18763 vision individual-as demonstrated  
 18764 body genitive characteristic this like  
 18765 change not-have and clear and\*  
 18766 empty and thought-free  
 18767 rigpa genitive characteristic this like  
 18768 subtle is and radiate and\*  
 18769 knot and move  
 18770 expanse genitive characteristic this like  
 18771 vast and spontaneously-dense empty limitless  
 18772 clear and warm and cool and\*  
 18773 light-heavy move genitive self-nature hold  
 18774 pervade and rim fence  
 18775 wisdom characteristic this like  
 18776 arise and enter and self-clear and\*  
 18777 since and know and realize  
 18778 clear and shine and vast is  
 18779 appear and dark and open and\*  
 18780 empty and clear genitive wisdom supreme  
 18781 secret-mantra characteristic pure-as regard  
 18782 thus  
 18783 that also heart-in body  
 18784 conch-mouth-in exalted-wisdom  
 18785 b+h+ri-gu-ta-in awareness  
 18786 root four-like dimension-appearance-of light and thig-le manifest are  
 18787 root four self-arise-from  
 18788 white-soft empty-of root pure and\*  
 18789 jewel emanate-of root all and\*  
 18790 completely liberate-do root great and\*  
 18791 crystal white move-by-means-of root all from  
 18792 consciousness wind-to ride-from  
 18793 b+h+ri-gu-ta-of gate great-from  
 18794 path arise empty-of nature-to dissolve  
 18795 dissolve-do non-existence clear luminous

18796 cluster five-possess exalted-wisdom complete  
 18797 thus  
 18798 that-like exalted-wisdom self-abide heart-of root great-in resonance clear  
 self-light exalted-wisdom-of self-resonance-to abide also\*  
 18799 root four-in exalted-wisdom five-of self-resonance-to rely-from eye-of  
 inner-of lamp four-from how-are exalted-wisdom thig-le empty-of lamp and  
 dimension completely-pure-of lamp-to ripen and  
 18800 how-much exalted-wisdom far-water-of lamp and wisdom self-arise-of  
 lamp-to ripen are thal-'gyur from  
 18801 body-of time this-like are  
 18802 element gather-by-means-of aggregate-of  
 18803 tsitta jewel celestial-palace-in  
 18804 essence ka-from pure-of part  
 18805 empty-clear gather-by-means-of body-of resonance  
 18806 face hand complete vase-body manner  
 18807 spontaneously-accomplished light-of sphere-as abide  
 18808 mind-compassion color each clear  
 18809 ro-ma rkyang-ma kun-'dar-ma  
 18810 ka-ti crystal-of tube possessing  
 18811 mirror equality discriminate  
 18812 action-accomplish dharma-dimension exalted-wisdom  
 18813 thig-le move and non-move  
 18814 self-potency complete-of support-to abide  
 18815 pure gather-by-means-of eye two-from  
 18816 method and wisdom distinction-from  
 18817 how knowledge-of thig-le and\*  
 18818 pure dimension-of lamp-to ripen  
 18819 how-much far-water and\*  
 18820 wisdom lamp-to ripen-by  
 18821 being all-of action and  
 18822 sense-faculty-of distinction how-like  
 18823 that-to train-by know become  
 18824 thus  
 18825 second elaborate explain two  
 18826 know-by-means-of essential-point general show and\*  
 18827 take-by-means-of essential-point distinction explain  
 18828 first-to eight-from  
 18829 support form-of aggregate upper-torso is



18830	abide heart jewel corner eight-of middle light-root-of pure-to light five-of middle peaceful body mustard-seed-like awareness abide
18831	path root four-from arise
18832	gate eye two
18833	resonance lamp two peacock essence and na-ro like
18834	object sky cloud and free-to dharma-nature empty thought-object and free
18835	time this itself or intermediate-state-of appearance manifest time
18836	go-place spontaneous-of manifest-gate eight awareness know dimension-to liberate non-know dimension samsara-to wander-by-means-of path mouth separate like
18837	liberation-place ka-dag-of appearance
18838	that word-by-means-of self-arise from
18839	kye friend all listen
18840	dharma all-of thusness example-by-means-of indicate
18841	that-to perfectly-complete buddha-of intention
18842	support form-of aggregate-to rely
18843	example egg-in sleep like
18844	abide heart-in abide example vase body like
18845	path root four-from arise example mu-tig-of string wound like
18846	coil conch-house white-of inner-in coil example vase inner-of lamp place like
18847	gate eye-from arise example constellation-of sun-ray like
18848	thig-le empty-of lamp example peacock feather like
18849	dimension awareness-of lamp example letter na-ro like
18850	object sky empty
18851	time intermediate-state-of appearance example mirror-of mandala like
18852	go-place jewel body example snow-mountain-of path like
18853	liberation-place ka-dag-of appearance example vase body like said and*
18854	vajra-mind heart-of mirror from
18855	a-ho expanse great all listen
18856	world-of realm-of sentient-being all-to
18857	thus-come heart essence sesame-seed oil-by-means-of pervade like abide
18858	that also support form-of aggregate-to rely
18859	abide heart-of mandala-in samantabhadra ga'u mouth-join-of intention called example ox-of ga'u mouth-join like abide-of inner-in light color five-of mandala-in peaceful body mustard-seed-like light house-of manner abide
18860	that awareness-of abide
18861	example vase body like

18862 that-from arise-by-means-of exalted-wisdom abide head conch-house-in  
 abide  
 18863 that also wrathful body mustard-seed-like eye span length-to abide  
 18864 that also light-ray-of manner abide  
 18865 that-from arise-by-means-of light mirror-of mandala like clear and pure or  
 example fish-of eye like light-ray-as abide  
 18866 that and awareness-of connection heart-of tip-from upward root white-silk  
 thread-like backbone wing-in upward exist that-from path arise-from head-of  
 inner-to enter  
 18867 root that also tip small right left-from emerge-from head-to connect  
 18868 that also ear-of wing right left-from emerge-from eye and connect  
 18869 that-from eye sky-to reverse root coil look-at-if exalted-wisdom-of  
 light-appearance sky fill become said  
 18870 that-also heart-of middle-of light-root ka-ti gold-of root great-from divide-by-  
 means-of upward tip white-silk thread heart tip-from backbone pass-from  
 ear-from branch three-of two eye-of gate-to enter  
 18871 middle brahma-hole-to enter  
 18872 subtle-to coil wheel four-of middle each-to heart-from connect  
 18873 crystal-channel possessing life-possess tsa-in clear light-of wind five-of  
 resonance and together abide  
 18874 second exalted-wisdom-of take-by-means-of essential-point distinction  
 explain-to three abide support root purify manifest-of gate lamp hold  
 18875 appearance-of resonance light clear show  
 18876 first body-to exalted-wisdom abide-by-means-of essential-point two-by-  
 means-of path-to enter  
 18877 that-also general essential-point wind-mind gather-to release and lamp ar-to  
 place-by-means-of dimension awareness-of increase-exhaust do thal-'gyur  
 from  
 18878 self-aware exalted-wisdom body-to abide  
 18879 sesame-seed-from oil like  
 18880 body-of radiance and splendor this  
 18881 exalted-wisdom permeate-by-means-of pervade do  
 18882 body and support-by-means-of body all and\*  
 18883 exalted-wisdom light-radiance color sign  
 18884 action and enter and body all-by-means-of  
 18885 resonance and possessing pervade  
 18886 wisdom itself and lamp-of action  
 18887 ultimate relative sign distinguish  
 18888 ripen-do thig-le each-of essential-point

18889 change-do thought coarse hold  
 18890 exalted-wisdom appearance four two part  
 18891 action arise enter-of distinction-from  
 18892 tsitta jewel celestial-palace-to  
 18893 jewel gather corner eight gate  
 18894 exalted-wisdom five and body five  
 18895 wind and know-by-means-of potency also five\*  
 18896 all five five-of own-nature  
 18897 body-of essential-point resonance-by-means-of  
 18898 exalted-wisdom posture pure-by-means-of  
 18899 thig-le coil and stir-by-means-of accomplish  
 18900 light spread and gather  
 18901 connection possess gather-by-means-of wind-of essential-point  
 18902 enter-of action extreme-by-means-of divide  
 18903 that-of move-do action wind exhaust  
 18904 confusion-of rhythm and apply  
 18905 awareness-of essential-point release and\*  
 18906 coil and space-to place  
 18907 dimension-of essential-point gather and\*  
 18908 draw and element-of spread vast apply  
 18909 appearance-of essential-point increase and exhaust  
 18910 manifold self-place liberate  
 18911 thus  
 18912 distinction-of essential-point wheel four and principal three-of essential-point  
 coil-by-means-of wind-mind exalted-wisdom-of net-to enter that from  
 18913 awareness exalted-wisdom path itself  
 18914 self-of root-of wheel-to  
 18915 body-speech self-complete abide-from  
 18916 ro-ma rkyang-ma kun-'dar-ma  
 18917 ma three pure-by-means-of body hold  
 18918 middle-by-means-of wheel four support do  
 18919 these right left middle abide-by  
 18920 conventional ultimate distinction-by  
 18921 body and limb produce and\*  
 18922 lamp itself also ripen do  
 18923 ro-ma-by-means-of taste all wheel-to  
 18924 wind-by-means-of impel and thig-le propel  
 18925 taste root-to rely-by

18926	bliss-by-means-of body-mind expand do
18927	ma-by-means-of pure gather and*
18928	upper-lower abide-of ground-mother do
18929	this-to coil and press essential-point
18930	this-of limb six-to
18931	cut and burn-if exalted-wisdom cease
18932	Heat obtain desire-if rub essential
18933	Wind and bindu draw should
18934	Central-channel-by-means-of generated wheel at
18935	Wind-by-means-of project gather bindu enter
18936	Central-channel named dual lack-by-means-of
18937	Single unique intention show do
18938	Channel-by-means-of impurity remove do and
18939	Essence's clarity increase do
18940	This at open-space rub essential
18941	This at branches unmanifest-by-means-of
18942	Eyebrow four at bindu place
18943	Food over control obtain desire-by-means-of
18944	Wind gather and water not expel
18945	Pledge-by-means-of root-channel examine
18946	All-tremor-channel-by-means-of mindfulness and
18947	Pinnacle's wheel gather-by-means-of ripen
18948	Action-wind reverse and wisdom hold
18949	All emanation-body's qualities give
18950	Tremor-by-means-of enjoyment-body's qualities
18951	Channel-by-means-of dharma-body manifest show
18952	This of limbs twelve at
18953	Open-space twist essential is
18954	Life increase-if ointment apply
18955	Bindu body and mind-by-means-of do
18956	Wisdom path this from
18957	Bindu body and become
18958	Wind going coming action all do
18959	Mind's master mind-by-means-of hold
18960	Path-by-means-of hold and draw
18961	Thus said
18962	Second arising-door lamp hold at door and lamp two from

18963	Door's essential heart from head to connection channel defect-virtue senses clarity make at branches five exist eye at horn-bow similar channel's center from light channel from wisdom manifest emerge-by-means-of unmoved space view gaze is correct essential thus-result from
18964	Wisdom arising-door itself is
18965	Body channels essence all gather
18966	Eye named door from emerge
18967	Two of aspect hold appearance show
18968	Generated-channel from connection emerge
18969	Pinnacle from one become
18970	Senses object at arise make
18971	One at branches five exist
18972	Each sense's door at appear
18973	Special defect-virtue clarity distinguish
18974	Horn-bow similar coil from
18975	A-fruit named white black half
18976	Know and forms hold and
18977	Knowledge's own-activity perfect show
18978	This at wisdom manifest emerge
18979	Direct and self-essential-by-means-of
18980	Reality pure self-appearance object
18981	Conception having cease abide
18982	Thus said
18983	Lamp's essential gaze-style and sight-style press bury and extract and draw and sun-moon's support from train is and that from
18984	Ultimate reality from arise
18985	Lamp aspect four named
18986	Ripen and enter pervade empty-by-means-of
18987	Reality object-appearance gather
18988	Far-snare from form gather
18989	Wind-by-means-of cut and project do
18990	Come and go increase decrease-by-means-of
18991	Wisdom pure gather do
18992	Bindu empty-by-means-of action all do
18993	Past path snout hold from
18994	Past path snout hold from
18995	Wind-by-means-of radiance and clarity generate
18996	Transform and wisdom appearance show

18997	Wisdom self-arisen lamp-by-means-of
18998	Dharmas all equal taste one
18999	Gather self-appearance hold do
19000	This-by-means-of tendencies connection-continuum cut
19001	Space-by-means-of essence gather and
19002	Awareness bodies hold and
19003	Essential-three channels ripen-by-means-of
19004	Samsara day abandon do
19005	Thus eye from lamp arise-by-means-of
19006	Buddha intention's essential gather
19007	Self-appearance objects hold
19008	Lamp's essential I explained
19009	God-son fortunate you listen
19010	Object and awareness wind by-means-of
19011	Reality path hold for
19012	Wisdom perfect-by-means-of reality pure
19013	This also lamp's essential is
19014	Far-snare move without essential
19015	This time gaze-style three and apply
19016	Wisdom lamp train essential
19017	Ritual three-by-means-of increase and
19018	Practice essential-by-means-of scope generate
19019	Bindu lamp bury essential
19020	Channel and thumb-finger unseparated-by-means-of
19021	Wisdom increase up grow
19022	Space's essential draw is
19023	Sun's train-method yogin-by-means-of
19024	Well apply draw do
19025	Moon also train should
19026	Thus continuum by-means-of who do
19027	Deluded appearance continuum cut
19028	Pure wisdom five of light
19029	Earth stone mountain cliff empty from
19030	Limit break or realm limit
19031	Draw skilled-by-means-of appear become
19032	This time method-by-means-of adjust essential
19033	Perfect-by-means-of reality obtain
19034	Thus habituation-by-means-of reality force

19035	Body arise self-place perfect
19036	Thus body arise continuum cut-by-means-of
19037	Contaminated aggregates unmanifest
19038	This manifestly awaken
19039	Thus said
19040	Third appearance's tone light-luminous show at five body
19041	Wisdom
19042	Light
19043	Bindu
19044	Awareness nature extensively explained
19045	First at two brief-show and extensively explain
19046	First is thus-result from
19047	Mind's within body abide
19048	Tone's body aspect five-by-means-of
19049	Each family's characteristic hold
19050	Light's body six-by-means-of also
19051	Nature appearance's reality gather
19052	Pure body three-by-means-of
19053	Nirvana indicate hold
19054	Aspect's body eight-by-means-of also
19055	Ground-path perfect action do
19056	Thus said
19057	Mind at essence body arise-place exist that tone family five's body unmixed standard reach time at appearance
19058	Body from light radiate-by-means-of channels within bindu light-tone and out spread and appearance's body minute aspect six appear
19059	Abide-place's wisdom three liberate ground's body inner space exhaust standard hold
19060	Aspect's body eight final spontaneous ground at body three nine division from
19061	Dharma-body's dharma-body space pure all's arise-place is place make separate uncounted eight
19062	Second body extensively explain at two common distinction and
19063	Special distinction extensively explain
19064	First at two
19065	Awareness object-appearance's body and
19066	Essence gather body sun-moon mouth-union from
19067	Body two awareness object-appearance's body and

19068	Essence gather body
19069	First senses at appear and refute-establish without distinction senses and
19070	Aggregates and
19071	Object and subject pure body and three
19072	That from
19073	Awareness object at appear body senses pure body great and
19074	Aggregates pure body great and
19075	Elements sense-fields object subject afflictions pure body great
19076	Thus said
19077	Second essence gather body habituation force become those at appear
19078	Distinction path complete without-mistake self characteristic hold body and
19079	Light and body characteristic color undivided thus-just-as-is body two from first is
19080	Essence nature compassion three-by-means-of path characteristic hold-by-means-of fruit standard reach do-by-means-of play great body and
19081	Crown-crest great body and
19082	Family trace hold body named sun-moon mouth-union from
19083	Self characteristic hold body this-like
19084	Aspect without-divide play great body and
19085	Supreme crown-crest great body and
19086	Family trace hold body
19087	Second thus-just-as-is body ground and path and fruit three
19088	Ground self-arisen wisdom from abide body and
19089	Path light tone space body thus-prior from out appearance merely from unchangeable body and
19090	Fruit body three spontaneous space exhaust ground reach body three and that from
19091	Thus-just-as-is body this-like
19092	Thus-abide first body and
19093	Thus-prior unchangeable body and
19094	Fruit self-perfect body
19095	Fruit self-perfect body three
19096	Dharma-body elaboration without great and
19097	Enjoyment-body complete hold without great and
19098	Emanation-body self without great
19099	Thus said
19100	Second special distinction extensively explain at two essence brief-show and
19101	Aspect extensively explain



19102 First self-arise from  
 19103 That body what question root awareness body and  
 19104 Vast reality's body and  
 19105 Spread space's body and  
 19106 Unchangeable essence's body and  
 19107 True bliss body and  
 19108 Wrong mind's body and  
 19109 View self-liberate body and  
 19110 One bindu's body and  
 19111 Uninterrupted space body and  
 19112 utmost-non-different-from the-other-one by-means-of body and  
 19113 attachment non-existent self-liberated by-means-of body thus is-said  
 19114 second is  
 19115 body thirteen these-of characteristics what is-explained also from-that-itself  
 19116 that-also thus is  
 19117 root awareness body vajra chain-link by-means-of body is own eye  
 by-means-of sense-power non-ceased in clear  
 19118 that root awareness body by-means-of is-called  
 19119 vast dharmata by-means-of body first ground ka-dag great from-that thought  
 non-existent  
 19120 non-awareness non-existent  
 19121 mind non-existent  
 19122 intellect non-existent  
 19123 grasping non-existent  
 19124 that-also thus is  
 19125 boundary non-broken by-means-of primordial-wisdom  
 19126 spontaneously by-means-of accomplished buddha  
 19127 elaboration from-separated by-means-of dharmata  
 19128 extreme from-separated by-means-of awareness  
 19129 purity great by-means-of appearance  
 19130 direction falling non-existent by-means-of view in abides  
 19131 that-also vast  
 19132 clear  
 19133 non-changing  
 19134 primordial-wisdom non-ceasing  
 19135 bindu various into spread  
 19136 non-changing by-means-of dharmata  
 19137 outside boundary non-veiled

19138	inside primordial-wisdom by-means-of light five non-ceased clear
19139	body and primordial-wisdom by-means-of nature as abides
19140	that vast dharmata by-means-of body by-means-of is-called
19141	expansive space by-means-of body space completely pure by-means-of lamp
	is
19142	space that-also boundary non-broken
19143	direction into non-fallen
19144	diminishment non-existent
19145	increase non-existent
19146	emptiness non-existent
19147	fullness non-existent
19148	clear quality with-possessed
19149	body many appearing place
19150	vast all by-means-of lord itself
19151	extremely great by-means-of above non-existent
19152	view seeing by-means-of buddha
19153	certainty obtaining place by-means-of is-called
19154	that expansive space by-means-of body by-means-of is-called
19155	non-changing vajra by-means-of body buddha non-existent by-means-of
	result
19156	sentient-being non-existent by-means-of samsara
19157	life cut by-means-of buddha
19158	action non-existent by-means-of arising
19159	seen non-experienced by-means-of object
19160	known non-experienced by-means-of speech
19161	taken non-experienced by-means-of body
19162	life cut by-means-of virtue
19163	accomplished non-existent by-means-of deity
19164	non-counted by-means-of essence
19165	non-meditated by-means-of meditation
19166	non-drawn by-means-of mandala
19167	Accumulate without collection
19168	That unchangeable vajra-body
19169	Unchangeable essence's body tenets unchange
19170	Reasoning definite without
19171	Characteristic two without
19172	View direction see
19173	Meditation see

19174	Conduct action without
19175	Fruit obtain without
19176	Pledge keep without
19177	Play cease without
19178	Essence good thus
19179	Nature all-pervade
19180	Compassion space-pervade
19181	That unchangeable essence's body
19182	Pure bliss body clear space-pervade
19183	Empty all-pervade
19184	Wisdom eye-pervade
19185	Awareness body-pervade
19186	Lamp object-pervade
19187	Dharma-body ground-pervade
19188	Enjoyment-body self-pervade
19189	Emanation-body all-pervade
19190	Light five abide-pervade
19191	That pure bliss body
19192	Wrong mind's body various arise
19193	Various gather
19194	All of path
19195	All of abode
19196	All of ground
19197	Samsara self-ka-ma
19198	That wrong mind's body
19199	View self-liberate body unchange moving
19200	Move and unchange
19201	Breath without body
19202	Mind without sentient-being
19203	Breath without movement
19204	Come-go without buddha
19205	Time all's wisdom
19206	Always dwell reality
19207	Hold without self-liberate
19208	Conception without body five
19209	View uncease wisdom
19210	Self-place liberate reality
19211	That view self-liberate body

19212	One bindu's body
19213	Arise all-pervade wisdom
19214	Arise all-appearance wisdom
19215	Arise all-arise wisdom
19216	Arise all-clear wisdom
19217	Arise depth-clear wisdom
19218	Arise space-clear wisdom
19219	Arise self-arisen wisdom
19220	That one bindu's body
19221	Uninterrupted space body appearance and wisdom uninterrupted
19222	Space and space uninterrupted
19223	Sentient-being and buddha uninterrupted
19224	Arise and light-appearance uninterrupted
19225	View and self-body uninterrupted
19226	Empty and reality uninterrupted
19227	Spontaneous and pure-from-birth uninterrupted
19228	Field and spontaneous uninterrupted
19229	Clump and deluded-appearance uninterrupted
19230	Mind and wisdom uninterrupted
19231	Intellect and wisdom uninterrupted
19232	Non-awareness and awareness uninterrupted
19233	Non-awareness and awareness uninterrupted
19234	Empty and clear uninterrupted
19235	That uninterrupted space body named
19236	Direction un-fallen sun-moon's body hold without self-liberate conception without self-buddha
19237	Move without self-pure
19238	Clear without shine
19239	Meditation without reality
19240	Grasp without vast
19241	Buddha without sentient-being
19242	That direction un-fallen sun-moon's body
19243	Tha-mi-one other body lamp space-pervade
19244	Wisdom space-pervade
19245	Wisdom object-pervade
19246	Method-by-means-of path-pervade
19247	Senses mind-pervade
19248	That tha-mi-one lamp body

19249	Attachment-without self-liberate body
19250	Appearance at not-attach
19251	Empty at not-cling
19252	Without not-establish
19253	Existent not-abandon
19254	Without at strive-desire not do
19255	Existent at manifestly not-attach
19256	Done not-establish
19257	Arisen not-cease
19258	Arisen at defect not-view
19259	Unarisen at virtue not-think
19260	Afflictions not-abandon
19261	Buddha not-establish
19262	Meditation not-meditate
19263	View not-view
19264	Deluded-appearance not-cease
19265	Pure-appearance not-seek
19266	Mind at buddha not-hope
19267	Awareness sentient-being not-fear
19268	Ground-all dharma-body not-hope
19269	Lamp form-body not-fear
19270	Path train without
19271	Fruit obtain without
19272	Ground good-bad without
19273	Realize and not-realize two without
19274	That attachment-without self-liberate body said
19275	These extensively explain clear infinite elaboration sufficiency
19276	Second wisdom nature extensively explain at two abide-place's wisdom and
19277	Characteristic hold wisdom
19278	First essence nature compassion three from
19279	Essence body appear
19280	Nature light appear
19281	Compassion action's activity appear
19282	That word also sun-moon mouth-union from
19283	Abide-place's wisdom three essence pure-from-birth wisdom and
19284	Nature spontaneous wisdom and
19285	Compassion self-appearance wisdom
19286	Thus said

19287	Second characteristic hold wisdom five
19288	Body at space exist that capacity from arise self-arise from
19289	Body unchange from wisdom cease without arise
19290	That also this-like
19291	Body at space exist for
19292	Dharma-space wisdom and
19293	Space at clear-aspect exist for
19294	Mirror-like wisdom become
19295	Clear two without exist for
19296	Equality wisdom arise
19297	Two without view exist for
19298	Discriminate wisdom arise
19299	View standard exist for
19300	Accomplish-action wisdom arise
19301	Thus said
19302	Third light wisdom's own-tone is

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19303	Inner clear subtle depth-clear color beyond and
19304	Outer clear coarse color hold light two from
19305	First pure-from-birth space spontaneous own-tone crystal within-light like exist manifestly color clear without light five
19306	Ground self-arisen awareness space within abide sun-moon mouth-union from
19307	Not-abide wisdom ground pure color beyond light stain without white self-place pure appearance where also not-divide
19308	Not-seek place yellow self-place pure object various not-appear
19309	Attachment without red self-place pure knowledge this knowledge-object not-appear
19310	Effort without green self-place pure do doer all beyond
19311	Unchange vast blue self-place pure knowledge what essence also establish without abide
19312	Now path-appearance and
19313	Bardo self-appearance all's life this from light five out arise
19314	Now or bardo or ground-appearance's set time this five's space self-dissolve
19315	Brief inner body and wisdom abide pure

19316	Out appearance body and wisdom appearance arise-place and exhaust-ground two both are
19317	Second color hold light five
19318	Self-arise from
19319	Wisdom from light arise
19320	Wisdom unchange for blue arise
19321	Wisdom pure for white arise
19322	Wisdom from quality arise for yellow arise
19323	Wisdom control complete for red arise
19324	Wisdom activity complete for green arise
19325	Sentient-being all at also thus abide
19326	Prior from
19327	Self-appearance clear color hold light five
19328	White and
19329	Yellow and
19330	Red and
19331	Green and
19332	Blue
19333	Thus said
19334	Fourth bindu at three
19335	Sun-moon mouth-union from
19336	Bindu three
19337	Ground hold bindu and
19338	Appearance path's bindu and
19339	Fruit self-ripen bindu
19340	Thus said
19341	First heart within light five spontaneous bindu light-channel essence within abide
19342	Light five's rim appear-by-means-of nature light's bindu named
19343	That pure-from-birth awareness ornamentate-by-means-of all-good bindu named
19344	That from
19345	Ground hold bindu two
19346	Nature light's bindu and all-good bindu
19347	Thus said
19348	This itself secret-gather unbreakable bindu say
19349	Great-bliss unchange bindu named
19350	Always heart at abide

19351 Bindu one at change without  
 19352 That meditate do person at  
 19353 Definite wisdom arise become  
 19354 Appearance path's bindu two  
 19355 Conventional cause's bindu and  
 19356 Abide ultimate's bindu  
 19357 Thus said  
 19358 First prior also extensively show  
 19359 Slightly explain  
 19360 That from  
 19361 Conventional cause's bindu embodied all's channel within abide  
 19362 Father's cause and mother's condition appear  
 19363 That also elements essence gather mother bindu red become  
 19364 Bodhicitta all's sediment gather from father's bindu white become  
 19365 Therefore elements gather from form ripen  
 19366 Bodhicitta gather from mindfulness-thought and feeling and awareness gather  
 19367 That also miraculously-born and  
 19368 Egg-born and  
 19369 Warmth-moisture-born at also elements gather seed and  
 19370 Bodhicitta gather seed two self-constituent gather from birth take  
 19371 Thus embodied all at body gather do bindu white-red two self-constituent  
 abide  
 19372 That male at elements seed elements own-scope self-absorb manifestly  
 not-appear  
 19373 Female at bodhicitta seed ground unchange manifestly not-emerge  
 19374 Therefore bun-without at bliss meditate suitable  
 19375 Bindu and wind meditate even unliberated for  
 19376 Thus seed two-by-means-of aggregates support do  
 19377 Persons life's conditioning also this two-by-means-of do  
 19378 Elements self-self awareness enemy-by-means-of temporarily condition  
 19379 Elements state-by-means-of strength exhaust at  
 19380 This two abide from transfer do is  
 19381 Thus said  
 19382 That male at bindu and  
 19383 Elements seed two separate for  
 19384 Seed first channel-view's support  
 19385 Manifestly not-appear and  
 19386 Female at elements essence pure lower-tip



19387	Secret-place space-protector wheel's within a's form abide manifestly not-appear
19388	Bindu manifestly flow support also
19389	This two action do
19390	Bindu's seed is and elements essence gather seed named
19391	This two's difference distinguish essential
19392	Second abide ultimate's bindu heart within light-channel light five and that out arise snow
19393	Sun-moon mouth-union from
19394	Abide ultimate's bindu two
19395	Self-abide cause's bindu breath male habituation from arise
19396	Self-abide cause's bindu
19397	Embodied all's heart within light essence gather bindu
19398	Color five pellet gather like or
19399	Fish-eye like or
19400	Flock within sleep eye like or
19401	Sky-goer mind move eye like
19402	Sometimes channels within within move and abide
19403	Male habituation from arise

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19404	First light curtain appear and
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19405	Second light ray-thread abide and
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19406	Third at bindu's rim arise
19407	Thus said
19408	That heart within bindu that color five clear color five pellet like
19409	Size fish-eye like
19410	Light standard flock within sleep eye like
19411	Clear standard sky-goer mind move eye like

19412	Sometimes wisdom wind move-by-means-of channels ro central all-tremor
	crystal blue within from move and abide
19413	Habituation from arise bindu experience take-by-means-of
19414	Wisdom manifest's appearance and
19415	Wisdom direction slightly pure appearance arise
19416	Characteristic hold wisdom's direction one pure from
19417	Senses' sphere at first light curtain appear and
19418	boat-broken and
19419	flitting-and-darting and
19420	dizziness-as appear-ones also arise

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19421	second light-of ray-thread-as appear-ones and
19422	those-from subtle-ones and
19423	moving-ones and
19424	wriggling-ones and
19425	flickering-ones and
19426	blazing-as also appear
19427	third thig-le-of rim-as arise
19428	those-from upright-standing and
19429	spokes-east-as et-cetera also arise
19430	third result self-ripening-of thig-le-to three-are
19431	sun-moon mouth-meeting from
19432	result self-ripening-of thig-le three-are
19433	lights all ripening-of thig-le and
19434	pristine-cognition ripening-of thig-le and
19435	awareness ripening-of thig-le as said
19436	that from
19437	lights all ripening-of thig-le upright-standing remain
19438	extremely clear and not-mixed rainbow-as
19439	this-to accustomed-to then appear-ones also see
19440	thus spoken-by

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19441 first thig-le upright-standing-as arise when pristine-cognition self-of essence  
 pure-of appear-ones are  
 19442 this-of time jaw-below-of tent-house-like and  
 19443 pristine-cognition palace-as appear-ones are  
 19444 former-than extremely clear to  
 19445 thig-le and outer-of lights all-to mixed-as example mid-space-of rainbow  
 ground-as appear-ones are  
 19446 then this self again and again accustomed-to from  
 19447 experience higher-and-higher increasing-of appear-ones rising-of time is-by  
 19448 those-from eye variegated-lines and  
 19449 eye webs and  
 19450 net and  
 19451 net half-of appear-ones also see  
 19452 second pristine-cognition ripening-of thig-le are  
 19453 also that from  
 19454 pristine-cognition ripening-of thig-le spokes-on remain  
 19455 color and clear sun-of mandala-like  
 19456 this-to accustomed-to-by also self-appear see  
 19457 thus-by  
 19458 this pristine-cognition self-of essence naked-through seen-of appear-ones are  
 19459 pristine-cognition ripening-of thig-le spokes or horizontal-on appear-by  
 19460 color five-as clear-by rays emanate-by-means-of sun-with similar  
 19461 this-to also again-and-again accustomed-to from pristine-cognition all-of  
 sphere-of appear-ones spear-tip-of form-like and  
 19462 trident-tip three and  
 19463 tip five and  
 19464 weapons various-of form-like and  
 19465 stupas stacked and  
 19466 stupa great and  
 19467 lotus and  
 19468 flowers various and lotus thousand-possessing-of appear-ones see-by  
 19469 experience increasing-of appear-ones measure-to reach near are  
 19470 third awareness ripening-of thig-le are  
 19471 that from  
 19472 awareness ripening-of thig-le rim together-with  
 19473 self-clear round this-to what accustomed-to  
 19474 great purity-of appear-ones see become  
 19475 those-all-by-means-of thig-le outer shape round

19476 this-to accustomed-to then yogin result obtain  
 19477 thus-by  
 19478 characteristic-holding-of awareness ripening-of thig-le shape round-of  
 center-in  
 19479 great purity-of appear-ones partial-body and  
 19480 self-alone and  
 19481 father-mother and  
 19482 families five and  
 19483 groups and  
 19484 groups great all see become-by  
 19485 those-by experience exhaustion-to near  
 19486 thig-le general-of shape round are accustomed-to-by-means-of reality  
 exhaustion-to practice  
 19487 characteristic-holding-of pristine-cognition-of inner sphere-to families five  
 existing  
 19488 here body ripening-by-means-of awareness body-to ripening-of time called  
 19489 wisdom body-to ripening called  
 19490 thig-le these channels-of inner radiance outer appear-ones are  
 19491 families collected-if inner sphere essence body-of thig-le  
 19492 nature light-of thig-le  
 19493 compassion ray-of thig-le are entering-of thig-le three and  
 19494 sphere-appear-of thig-le-of part  
 19495 weapons and  
 19496 lotus and  
 19497 stupa and  
 19498 net lines and  
 19499 pristine-cognition palace-to birth-of thig-le five and  
 19500 partial-body and  
 19501 self-alone and  
 19502 pairs and  
 19503 families five-of mandala together-with and  
 19504 each each five five are groups and  
 19505 mandala completely complete groups great-of appear-ones and six are  
 arrangement-of thig-le six called  
 19506 Thal-'gyur from  
 19507 channels-of inner-in thig-le are  
 19508 entering-of thig-le three-by-means-of  
 19509 samsara-nirvana connection-of seed cast

19510 birth-of thig-le five-by-means-of also  
 19511 yogin experience-of mandala establish  
 19512 arrangement-of thig-le six-by-means-of  
 19513 reality many taste one gather  
 19514 that and that-to depend-by-means-of  
 19515 dharmas all equal-of self-nature are  
 19516 thus  
 19517 thig-le-of locations are  
 19518 Rang-shar from  
 19519 e-ma Buddha thig-le  
 19520 brief and extensive as spoken  
 19521 sentient-beings all-of heart-in  
 19522 pure body-of thig-le remain  
 19523 sentient-beings all-of central-channel-in  
 19524 emptiness signs-of thig-le remain  
 19525 sentient-beings all-of crystal-in  
 19526 empty-clear blazing-of thig-le remain  
 19527 sentient-beings all-of white-silk-in  
 19528 path-of thig-le good remain  
 19529 sentient-beings all-of hollow-path-in  
 19530 light-clear non-dual thig-le remain  
 19531 sentient-beings all-of vertebrae-in  
 19532 gathering-separation without-of thig-le remain  
 19533 sentient-beings all-of conch-chamber-in  
 19534 pristine-cognition radiance-of thig-le remain  
 19535 sentient-beings all-of eye-in also  
 19536 pure light-of thig-le remain  
 19537 sentient-beings all-of object itself-in  
 19538 various arising-of thig-le remain  
 19539 thus sentient-beings all-to  
 19540 without-difference manner-by-means-of remain-by are  
 19541 thus  
 19542 that-also heart inner-of light radiance inner-of channels and  
 19543 outer-of space-to appear-ones all detailed-by analyzed-if thus existing  
 19544 fifth awareness-of nature extensive explained-to two-are  
 19545 connection-establishing and  
 19546 awareness self extensive explained  
 19547 first sphere-to awareness existing-by

19548 that-of radiance vajra-intertwined and  
 19549 qualities body and  
 19550 body-of play from pristine-cognition and  
 19551 pristine-cognition-of ornament from light and  
 19552 light-of tip from ray as arisen-by  
 19553 Rang-shar from  
 19554 that also true aware vajra-intertwined-to existing  
 19555 thing-to awareness thus not-existing although  
 19556 power-as appear-ones-to thus arisen  
 19557 that-of qualities from body arisen  
 19558 body-of play from pristine-cognition arisen  
 19559 pristine-cognition-of ornament from light arisen  
 19560 light-of tip from ray arisen thus said  
 19561 second-to two-are  
 19562 Sun-Moon Mouth-Joining from  
 19563 awareness two-are  
 19564 basis-holding-of awareness and  
 19565 characteristic-holding-of awareness as said  
 19566 first basis-holding-of awareness are  
 19567 thing self-arisen-of pristine-cognition are-as  
 19568 radiance vajra-intertwined-of appear-ones from fifteen-as distinguished all  
 19569 second characteristic-holding-of awareness are  
 19570 pristine-cognition five-of self-nature bodies three-of nature sphere-of  
 established-of Buddha  
 19571 samsara-nirvana all add-subtract without pervading that are  
 19572 that-also that from  
 19573 basis-holding-of awareness-holder vajra-intertwined-as appear-ones-of  
 awareness great are  
 19574 Distant-Water Lamp from awareness naked self-emerged  
 19575 this yogins all-of experience-established-of pristine-cognition appear-ones  
 are  
 19576 characteristic-holding-of awareness sentient-beings all-to self-pervading-as  
 remain-by said  
 19577 intertwined-of appear-ones from distinguished-of awareness are  
 19578 Rang-shar from  
 19579 that also thus are  
 19580 suppressed-not-being lion-like-of awareness and  
 19581 distinctive elephant-like-of awareness and

19582 garuda-like-of awareness and  
 19583 unmixed completely complete rainbow-like-of awareness and  
 19584 all burning fire-like-of awareness and  
 19585 vast opportunity opening space-like-of awareness and  
 19586 moving wind-like-of awareness and  
 19587 doubt without entering-thicket-like-of awareness and  
 19588 deep ocean-like-of awareness and  
 19589 grasping-to not-existing moon-in-water-like-of awareness and  
 19590 everywhere endless mid-space-like-of awareness and  
 19591 stain without crystal-like-of awareness and  
 19592 defilement without lotus-like-of awareness and  
 19593 interruption without river-course-like-of awareness and  
 19594 ceasing without bubble-like-of awareness and form fifteen-are  
 19595 that awareness-of number shown  
 19596 that also true aware vajra-intertwined-to existing thus said  
 19597 those all direct sense-power-of object-to essential-point press-by-means-of  
 19598 time yogin one-to reverse-by distinguished-if complete-as existing-by  
 19599 awareness empty clear expanse one in light clear to view nature that to  
 19600 thing and characteristic as grasping by-means-of thought by-means-of  
 19601 overpowered lion pride like awareness is  
 19602 dharmata from non-moving and intellect by-means-of power great by-means-  
 19603 of elephant like awareness  
 19604 awareness self-resound dharmata by-means-of space in hovering garuda like  
 19605 awareness  
 19606 light appearance and awareness-resound separate clear half rainbow like  
 19607 awareness  
 19608 affliction all burn by-means-of fire like  
 19609 what to-also non-thinking nature vast space like  
 19610 awareness clear from sudden wisdom sudden sudden arise wind like  
 19611 self-appearance in confidence peahen like  
 19612 nature clear spontaneous gather abide quality great by-means-of ocean  
 19613 churning like awareness  
 19614 self-appearance by-means-of light clear grasp non-existent water-moon like  
 19615 awareness  
 19616 experience and nature clear pervading space like  
 19617 awareness clear in dullness excitement etc. stain non-existent crystal like  
 19618 appearance in view although attachment grasping by-means-of non-touched  
 19619 lotus like

19612	inside awareness nature clear and outside appearance light clear continuum cease non-existent river like
19613	awareness nature from experience realization and wisdom bubble like burst bubble like awareness
19614	aspect fifteen arise
19615	these-also lamp four essence in gather from appearance four action complete arise
19616	thal-gyur from
19617	door from how arise is
19618	entering wind by-means-of urged by-means-of
19619	lamp four from action four arise
19620	pervading wind by-means-of moved by-means-of
19621	awareness itself from chain-link
19622	ripening wind by-means-of gathered by-means-of
19623	five five pair from body appear
19624	eye from wind two grasp and hold
19625	right by-means-of grasp by-means-of appearance spread
19626	left hold color complete
19627	ear pervading and entering wind from
19628	right pervading by-means-of sound quality show
19629	left entering wind by-means-of action
19630	what and what aspects hold do
19631	crown pervading complete wind
19632	subtle and moved non-existent from
19633	awareness body also hold
19634	object to appearance characteristic is
19635	space blue-green ridge non-existent to
19636	light and color shape itself and
19637	primordial-wisdom five self-appearance show
19638	pure space by-means-of lamp to
19639	bindu body and illusion appearance pure
19640	nature self and essence self
19641	two-without from separation-without appear
19642	this time exhaustion-of characteristic are
19643	deed-free space as-like
19644	that-to what-by seeing are
19645	accustomed-to and essential-point-by seeing are
19646	accustomed-to before go-by



19647	begin-by body speech essential-point press-by
19648	self-appear pure-of form see-by
19649	confusion all subside
19650	thus
19651	thus experience-as take-of essential-point-of path lamp four-as gather-by
19652	before also extensive shown although
19653	here occasion summarizing-by extremely clear distinguished-if
19654	characteristic
19655	object basis
19656	distinctive and four-from

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19657	first characteristic-to two-from
19658	general-of characteristic pristine-cognition-of self-appear show light-clear mother-son connect-by-means-of samsara-nirvana two-of boundary open-by
19659	Thal-'gyur from
19660	lamp-of characteristic thus are
19661	general appear-ones show and
19662	pristine-cognition mother-son-as connect do
19663	samsara-nirvana two-of boundary join
19664	self-radiance clear-by-means-of light-body-to
19665	concept-free pristine-cognition gather do
19666	concept-possessing object-of appear-ones-to
19667	non-concept pristine-cognition basis not-hold
19668	thus
19669	particular-of characteristic-to four-of first Distant-Water are elements four-of essence gather what thing object form two-of part hold-by-means-of appear-ones increasing-of door become-by
19670	Thal-'gyur from
19671	Distant-Water lamp-of characteristic are
19672	pervade-by-means-of enter-to enter-by-means-of pervade
19673	elements four self maker-as remain
19674	hold enter increase and do
19675	thus
19676	wisdom self-arisen-of characteristic outer-of radiance from inner arise mind-of realization-by-means-of reality pure-of intention-to remain-by- means-of samsara-nirvana-to transcend-by

19677 that from  
 19678 wisdom pure-of characteristic are  
 19679 clear word enter basis gather  
 19680 afflictions karma and latencies burn  
 19681 ripening-doer samsara-nirvana life cut  
 19682 thus  
 19683 that-also basis-appear sense-power-to arise that state-as body and  
 pristine-cognition  
 19684 final ka-dag space to apply result ripen is  
 19685 wisdom lamp great is  
 19686 ground itself result ripen cause wisdom  
 19687 nature itself by-means-of dharma-body that  
 19688 know as body ripen by-means-of  
 19689 primordial-wisdom dharma body ripen  
 19690 that by-means-of primordial-wisdom continuum non-broken  
 19691 body and primordial-wisdom spontaneously accomplished clear  
 19692 thus lamp blazing from spoken as-is  
 19693 bindu lamp characteristic is  
 19694 round compact red clear eye in appear by-means-of primordial-wisdom  
 arising support do  
 19695 previous from  
 19696 bindu empty characteristic is  
 19697 round and nature all clear  
 19698 red clear color clear light  
 19699 elaboration with possessed spread do  
 19700 thus  
 19701 space lamp characteristic blue-green pervading great light from spread aspect  
 five eye corner two from self-clear arise by-means-of body arising ground do  
 19702 thal-gyur from  
 19703 space itself pure characteristic is  
 19704 blue-green self-complete two by-means-of portion  
 19705 method and wisdom complete by-means-of  
 19706 corner two portion from body two hold  
 19707 extremely appear spread do  
 19708 these all also self-know complete  
 19709 pervading-lord being form show  
 19710 chain-link rope from pull  
 19711 mandala complete form similar

19712 primordial-wisdom all ground luster show  
 19713 light depth luster shine also show  
 19714 body and bindu gather place  
 19715 thus primordial-wisdom complete body  
 19716 this who see buddha  
 19717 body three exhaustion ground nature liberated  
 19718 grasp hold precipice from cross after  
 19719 samsara-nirvana limit rope cut  
 19720 thus  
 19721 lamp outer these two secret great vajra fortress body and primordial-wisdom  
 source is  
 19722 jewel spread great tantra from  
 19723 bindu empty lamp and  
 19724 self-arisen space lamp two  
 19725 empty and non-empty extreme from transcend  
 19726 effort non-existent manifest abide  
 19727 appearance complete therefore self-abide  
 19728 dharmata non-separate space from transcend  
 19729 awareness primordial-wisdom body possess  
 19730 self-appearance light mandala vast in  
 19731 grasp attachment free self-appearance object  
 19732 dharma thought complete abandon by-means-of  
 19733 fortress in vajra palace build by-means-of  
 19734 what by-means-of non-destroyed vajra great  
 19735 vajra palace in birth destruction non-existent  
 19736 empty thing object from separate  
 19737 direction non-existent completely pure by-means-of  
 19738 ultimate conventional two in non-existent  
 19739 meaning self awareness to  
 19740 sign manifest body with-possessed  
 19741 clear sharp spontaneous thick light ray blaze  
 19742 thus  
 19743 second object to two from  
 19744 general-of object outer space cloud-free  
 19745 inner reality self-essence  
 19746 between increase appear light-clear  
 19747 Thal-'gyur from  
 19748 this object essential-point thus are

19749 cloud-free outer object empty-to  
 19750 yogin space-of bird-path remain  
 19751 this-with not-free reality  
 19752 general individual-of characteristic are  
 19753 object different one complete essential-point  
 19754 pristine-cognition gather-by-means-of mind continuum cease  
 19755 elements gather-by-means-of body complete  
 19756 distinctive great-of appear-ones from  
 19757 ripening entering moving-of object-as remain  
 19758 concept extreme exhaust-by-means-of samsara-from liberate  
 19759 thus  
 19760 second particular-of object-to four-from  
 19761 Distant-Water-of object light-appear-of empty-form are intertwined held and  
 gate not-move-by-means-of awareness emanate gather without establish  
 essential-point  
 19762 that from  
 19763 Distant-Water object form-as et-cetera  
 19764 gather and hold-to project do  
 19765 essential-point-by-means-of bind and place and  
 19766 thing transform and root cut  
 19767 draw and form-to train should  
 19768 thus  
 19769 that-also light-clear and lamp-as et-cetera important all-of essential-point  
 eye-to gather-by  
 19770 gate not-move and gaze fixing essential  
 19771 Norbu Phra-khod from  
 19772 spiritual-son awareness-of that-ness eye-of thusness resting-view know-if  
 dharmas all-of general and know become said-and  
 19773 Yul Bar-ma from  
 19774 eye-of thusness know-if dharmas all-of brief and extensive know become  
 thus  
 19775 why  
 19776 that-from vajra-intertwined body and pristine-cognition-of radiance  
 together-with confusion-appear light-clear-to transform-by  
 19777 reality exhaustion-from original sphere-to join-of reason  
 19778 Lamp Blazing from  
 19779 kye-ma spiritual-daughter self-of eye-of that-ness essence vajra-body  
 intertwined-as shown are

19780 eye-of thusness bodies three-to separation-without-of meaning awareness  
 self-clear-of intention not-modified pristine-cognition wise-ones look-at  
 should  
 19781 Distant-Water lamp-to true Buddha awareness intertwined-of body clear  
 19782 that also sphere and awareness gather-separation without remain-by  
 19783 meaning-by-means-of not-obscured self-appear-by  
 19784 eye-of that-ness-of nature that to grasp should  
 19785 that-of time awareness-of appear-ones-of essence together-with that  
 awareness resting-view-as recall should  
 19786 awareness that aware-of manner-of thing self-from not-moved-by  
 19787 also that-to eye-of corner-by-means-of look-at should  
 19788 then self-of sphere-of appear-ones body together-with clear thus said  
 19789 second wisdom lamp-of object word meaning are realization-of  
 confidence-by-means-of cut should  
 19790 Thal-'gyur from  
 19791 wisdom object word and meaning  
 19792 word meaning connected-as desired-by  
 19793 point-by-means-of know and express-by-means-of  
 19794 point example and symbol point and  
 19795 word-by-means-of point final express  
 19796 express-by-means-of know conventional and  
 19797 face-to-face show and guide and  
 19798 signs distinguish and  
 19799 thus  
 19800 third thig-le-of lamp-of object are  
 19801 appear-ones-of increase measure are  
 19802 light five-of rim-of fence at  
 19803 partial-body-as et-cetera six and  
 19804 body and light and ray three and  
 19805 sphere-of body and  
 19806 awareness-of body two and  
 19807 ultimate-of elements pure and arise-basis pristine-cognition-of nature  
 collected-by-means-of six-are  
 19808 Thal-'gyur from  
 19809 thig-le-of object color are  
 19810 five and six and three two six  
 19811 clear and warm and cool and  
 19812 light and moving-of self-nature hold

19813 ultimate reality elements  
 19814 thus  
 19815 also Space Vast-Clear from light five-of source and  
 19816 fire hot without pristine-cognition six-of nature and  
 19817 water wet without pure  
 19818 radiance  
 19819 bliss three and  
 19820 earth solid without sphere pristine-cognition two and  
 19821 wind move without awareness radiance moving body five  
 spontaneously-complete and six-as also explained  
 19822 fourth sphere-of lamp-of object light five-of self-radiance are  
 19823 that from  
 19824 sphere-of object empty and  
 19825 clear and obscuration-free radiance complete  
 19826 pervading and vast one gather  
 19827 mist dust cleared-of space-to  
 19828 even-complete reality pure  
 19829 clear and pristine-cognition five-of radiance  
 19830 light-clear pure-of body self  
 19831 thus  
 19832 third basis-to two-from  
 19833 lamp general support samsara space liberated support do  
 19834 thal-gyur from  
 19835 primordial-wisdom pure lamp support  
 19836 general support and supported by-means-of  
 19837 samsara-nirvana seed spread do  
 19838 thus  
 19839 second individual support four from  
 19840 far-reaching lasso support pure impure two appearance impure pure liberated  
 body and primordial-wisdom supported is  
 19841 that-itself from  
 19842 far-reaching lasso support appearance from  
 19843 pure and impure distinction by-means-of  
 19844 action and gather pure and  
 19845 body and primordial-wisdom itself supported  
 19846 thus  
 19847 wisdom support word meaning supported is  
 19848 also thal-gyur from

19849 wisdom self-arisen support place is  
 19850 word and is non-is think and  
 19851 established extreme and view meditation and  
 19852 dharmata to supported  
 19853 thus  
 19854 bindu outside inside appearance know two supported  
 19855 that-itself from  
 19856 bindu empty support place is  
 19857 consciousness itself and space and  
 19858 channel and wind and bindu and  
 19859 primordial-wisdom pure supported  
 19860 thus  
 19861 space outside inside dharma light and body supported  
 19862 previous from  
 19863 completely pure space support place is  
 19864 eyebrow-center itself and space and  
 19865 light and bindu pure and also  
 19866 various body supported  
 19867 thus  
 19868 fourth support and object difference is  
 19869 this-way lamp etc. possessed dharma quality supported and supported  
 established  
 19870 that-way that appearance arise place object is difference exist and  
 19871 support place supported dharma supported manner three gather support is and  
 19872 object object appear  
 19873 gather three gathered object dharma  
 19874 especially eye far-reaching lasso lamp dharmata direct appearance habit  
 by-means-of samsara destroy  
 19875 that-also thought investigation exhaustion wisdom lamp by-means-of  
 understanding produce  
 19876 bindu empty lamp flower see by-means-of appearance spread  
 19877 space lamp light clear arise by-means-of illusion appearance empty  
 19878 dharmata exhaustion from ka-dag go  
 19879 thal-gyur from  
 19880 that-also support object difference is  
 19881 three action gather difference show  
 19882 far-reaching lasso itself supported by-means-of  
 19883 fault non-existent action activity all abandon by-means-of

19884	dharmata mother engage
19885	action and habitual-pattern pure do by-means-of
19886	dharmata direct appearance to
19887	supported by-means-of samsara hollow-out
19888	nirvana border touch able
19889	thought investigation exhaustion mind itself by-means-of
19890	samsara far throw by-means-of
19891	primordial-wisdom pure body see after
19892	samsara-nirvana two gathering place destroy
19893	who flower beautiful see
19894	this dharmata direct go
19895	awareness rope to place after
19896	dharmas exhaustion ground convey
19897	space habit become who by-means-of
19898	illusion appearance empty make after
19899	dharmata pure object see by-means-of
19900	attachment object source from release
19901	thus
19902	thus lamp four meaning see habit from
19903	body and primordial-wisdom appearance space fill appear
19904	that-also distance inside luster
19905	root inside abide manner ascertain if
19906	jewel spread from
19907	e-ma awareness nature is
19908	self heart center in abide
19909	father mother two portion hold
19910	method and wisdom manner abide
19911	father portion hold method body
19912	mother portion hold wisdom body
19913	light and light-ray manner abide
19914	space and awareness by-means-of well-adorned
19915	spontaneous complete bindu great abide
19916	thus and
19917	bindu abide manner show this thus is
19918	channels inside in bindu body like abide
19919	great size space extreme equal
19920	small size horse ear ten cut like
19921	clear size sun moon mandala like



19922 that-also clear sharp splendor possessed  
 19923 go and come and abide  
 19924 action non-existent go-come possessed  
 19925 complete ground in self-complete  
 19926 thus and  
 19927 also  
 19928 self self-as anger-hero remain  
 19929 father and mother-as clearly appear  
 19930 wrathful and wrathful-female-of manner hold-and  
 19931 pristine-cognition five five pure together-with possess  
 19932 body-of pristine-cognition each each-to  
 19933 head-of pristine-cognition five five  
 19934 thus  
 19935 thus remain-by meaning experience-as what-by take  
 19936 view meditation practice result four-by take  
 19937 that-also view meditation practice result-of meaning also primordially self-to  
 existing experience-as take  
 19938 not-existing take cannot-of reason  
 19939 existing Norbu Phra-khod from  
 19940 view-of thing changeless body-as-like remain  
 19941 meditation-of thing concept-free light-clear remain  
 19942 practice-of thing empty-clear difference-without remain  
 19943 result-of thing basis complete original-purity remain  
 19944 self-clear awareness light-clear even-of state  
 19945 grasping-attachment free-of great-complete secret-mantra great  
 19946 that state original-basis-of remain-manner  
 19947 thus  
 19948 that-also view-of essence cease-without naked-through  
 19949 meditation-of essence concept-free even-remain  
 19950 practice-of essence spontaneously-arisen power-liberated  
 19951 result-of essence sphere awareness self-clear  
 19952 that from  
 19953 view cease-without naked-through-to  
 19954 meditation concept-free even-as remain  
 19955 practice cease-without play-as arise  
 19956 result sphere and awareness possess  
 19957 thus

19958	view-of mother-basis awareness self-arisen-of pristine-cognition heart-in remain-as
19959	meditation-of state-essence light-clear pristine-cognition-of thig-le channels four emanate-and
19960	practice self-power-of awareness radiance conch-chamber-in clear-as
19961	result self-appear-of pristine-cognition eye-in appear-by
19962	that from
19963	secret-mantra-of all-ga remain-manner are
19964	jewel corner eight measure-complete and
19965	movement-doer channel-of measure-complete and
19966	conch-chamber vase-of measure-complete and
19967	look-doer eye-of measure-complete
19968	measure-complete great that four-in
19969	secret-mantra all-of secret great remain
19970	thus
19971	these-to yogin four accustomed-to manner and
19972	those four-of error-place cut manner
19973	gate-to appear-manner
19974	time measure definite-of instruction and four-from

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19975	first are
19976	intertwined-to eye-by-means-of not-move look-by-means-of view
19977	that-of state-to not-distracted-by meditate-by-means-of meditation
19978	intertwined-of appear-ones-to practice-by-means-of practice
19979	sphere awareness stable result
19980	Norbu Phra-khod from
19981	remain-manner great that to
19982	view-of meaning intertwined
19983	dharma appear-ones numberless although
19984	reality meaning-to one-from not
19985	e-ma view continuum-of yogin-by
19986	that-of meaning-to changeless look
19987	that also intertwined-of body
19988	directly appear-and grasp difficult
19989	awareness-of essence that to

19990	cease-without naked-through remain-of example
19991	example ocean clear-from
19992	planets and stars arise as
19993	latent time not-at
19994	various naked-through great-as remain
19995	view continuum-of yogin-by
19996	that-of meaning-to not-distracted-if
19997	latent and not-latent without
19998	day appear and night subside
19999	two-as appear existing not
20000	practice continuum-of yogin-by
20001	intertwined-of essence and
20002	times four self-as not-free-if
20003	practice continuum-of yogin are
20004	self-aware meditate-of continuum without although
20005	meditation continuum-of yogin arise
20006	time and not-time all-to
20007	intertwined and not-free-if
20008	meditation continuum-of yogin are
20009	thus
20010	second error-place face grasp are
20011	also that from
20012	e-ma ho
20013	view continuum-of yogin-to
20014	error-place form three exist
20015	emptiness-to looked-at when
20016	formless sense-fields four-as error
20017	thing self-as looked-at-by
20018	form-realms locations seventeen and
20019	inert self-as error become
20020	intertwined-of appear-ones-to
20021	permanent self-as thoroughly looked-at-if
20022	attachment great-by-means-of bound become-by
20023	six-realms locations-to error become
20024	practice continuum-of yogin-to
20025	error-place form three exist
20026	thus appear-ones all-to
20027	crazy-one as-like practice done-if

20028	demi-god-to error become
20029	meaningless word-mute practice done-if
20030	self-view-to error become
20031	collections six object-appear all-to
20032	child as-like practice done-if
20033	undefined location-to error
20034	meditation continuum-of yogin-to
20035	error-place form three exist
20036	equanimity selfless meditate done-if
20037	center-from darkness-appear self-as error
20038	concentration letter meditate done-if
20039	attachment-by-means-of samsara-of location-to error
20040	non-concept empty meditate done-if
20041	extreme limitless self-as error
20042	error-of cause thought although
20043	error-place great that-from not
20044	intertwined-to error-place not
20045	path-of continuum-to error appear
20046	meaning-to error-place one also not
20047	cause and result-as designated also
20048	error-place cut reason spoken
20049	thus
20050	that also awareness direct-of appear-ones not-seen-of yogin mind path do-of view meditation practice result and see although power dull-by-means-of extreme grasp-as held all-to error-place exist-as
20051	that cut also
20052	awareness self-clear radiance together-with sense-power-of gate-to look-at-as established-by
20053	existing-not-existing-of intellect discrimination concept-of extreme free-from
20054	self-essence
20055	self-dawn view-of intention inner-to definite cut error-place cut are
20056	Thal-'gyur from
20057	view-of essence seen-to
20058	intellect discrimination word-by-means-of moved not
20059	thus

20060 self-dawn self-appear-of state-from thig-le meditate although sudden  
 grasping-holding-to not-gone-by-means-of vast open-attachment-as expand  
 produce essence complete not-distracted depth clear-of pristine-cognition  
 face grasp vast meditate error-place not  
 20061 that from  
 20062 not-error remain-of meditation are  
 20063 sense-power-of gate all clear-to  
 20064 mind-of concept-as not-moved  
 20065 know self-to discrimination-of mind  
 20066 outward lost not self  
 20067 type clear not and  
 20068 separated cut empty-to not-gone and  
 20069 bliss continuity without and  
 20070 equanimity dull-to not-gone and  
 20071 mindful aware clear rest and  
 20072 purification reverse not-gone and  
 20073 grasping part inner-to move easy and  
 20074 manner clear-of grasping part and  
 20075 color letter transform doer all  
 20076 those direction-to not-fallen-if  
 20077 not-error remain-of meditation  
 20078 thus  
 20079 that-of state-to concept-as moved  
 20080 sense-power-of appear-object two-appear-of part what arise all practice-by-  
 means-of liberate do from  
 20081 that-of error-place cut are  
 20082 spontaneously-arisen-as arise-by-means-of spontaneously-arisen-as liberate  
 20083 between there accept-reject-of attachment not-enter  
 20084 face-to-face show-of benefit not-meditate  
 20085 what-appear-of time when appear-there place-by-means-of aware-there  
 liberate-by  
 20086 suddenly dawn type without vast universally bubble-bubble dawn-by-  
 means-of two-possessing-of dharmas-to grasping part not-enter  
 20087 Seng-ge Tsal-rdzogs from  
 20088 Great-Complete cease-without practice self  
 20089 done-by-means-of arise become not  
 20090 attachment-without self-liberated three-to meet  
 20091 thus

20092 result self-complete pristine-cognition obtain great are  
 20093 primordially not-establish-by  
 20094 self-abiding-by-means-of awareness this very as-fruit knowing-by-means-of  
 decided one-by-means-of ground seized-as made-by-means-of  
 straying-ground cut-off  
 20095 that very from  
 20096 great-perfection familiarity indeed-exist itself  
 20097 familiarized-by-means-of arisen not is  
 20098 change-free thought-free four to arrived  
 20099 great-perfection meaning itself realize difficult as  
 20100 point-out-by-means-of words by-means-of not find  
 20101 instructions secret-essence two to arrived  
 20102 great-perfection awareness thought-free itself  
 20103 familiarized-by-means-of realize-by-means-of not change  
 20104 sent-place great one to arrived  
 20105 great-perfection self-arisen primordial-wisdom itself  
 20106 accomplished-by-means-of accomplish-by-means-of not change  
 20107 certain essence two to arrived  
 20108 great-perfection result single-pointed itself  
 20109 produced-by-means-of complete-by-means-of not change  
 20110 attachment-free instructions three to arrived  
 20111 thus  
 20112 third awareness doorway-to appearance manner is  
 20113 awareness and\*  
 20114 appearance two from  
 20115 awareness is self-resonance-to looked or self-arisen-to recognize time  
 doorway-to appearance called  
 20116 that-of time-at potency ground above-to dissolved-by-means-of clarity-to  
 effusion gather not-exist spread-out wide relaxed settled blazing-clear  
 abiding  
 20117 jewel subtle-array from  
 20118 doorway-from path-to arisen-from  
 20119 sky-equal empty-of mode-in dissolved  
 20120 meaning-of primordial-wisdom generally appear though\*  
 20121 mode-in complete and mode-from arisen\*  
 20122 thus  
 20123 appearance doorway-from emerged-from light and body and sphere etcetera  
 is

20124 that very from  
 20125 then doorway-to emerged-of time  
 20126 space-of self-nature wisdom body  
 20127 awareness-of self-nature means-by-means-of body  
 20128 gather separate not-exist manifest-appearance  
 20129 not-burst cease-not-exist essence great  
 20130 powerful body like not-abide  
 20131 entity completely-pure primordial-wisdom vast itself  
 20132 emptiness great-of nature object-to play  
 20133 clear unobstructed body entity-by-means-of empty\*  
 20134 empty-of time-at self-nature not-certain  
 20135 body and primordial-wisdom mandala thought not-exist  
 20136 means and wisdom meaning-to change not-exist  
 20137 empty-of lamp action-effort two and free  
 20138 compassion arisen-of lamp sun-ray like  
 20139 lamp-of light-ray depth to arrived not-exist  
 20140 secret light is mind-supreme inside-in clear  
 20141 self-nature meaning is sky-of expanse-in clear  
 20142 mandala self-complete light is that like  
 20143 thus  
 20144 fourth time and measure certain-by-means-of teach-to  
 20145 ground space awareness-of distinction show and\*  
 20146 measure actual show two from

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20147 first-to three is  
 20148 ground path result  
 20149 first ground-of space awareness is heart inside-at light five-of mass is  
 space-to  
 20150 infant-cord-of resonance light channel-in abiding is awareness is  
 20151 lion potency complete from  
 20152 ground-to abiding-of space awareness and\*  
 20153 path-to appearance-of space awareness and\*  
 20154 end-to convey-of space awareness go  
 20155 ground-of space awareness various two is  
 20156 space is space-of lamp-to

20157 awareness infant-cord-as clear  
 20158 thus  
 20159 path-of space is light five-of fortress-to  
 20160 channel-in naḍī inside-to body-of appearance arisen is  
 20161 that very from  
 20162 path-to appearance-of space awareness is  
 20163 space is light-of surrounding-to  
 20164 awareness body five-of appearance-as explained  
 20165 thus  
 20166 result-of space is original-purity-of self-appearance sky cloud-free like-to  
 20167 awareness that-of space-as inside dissolve appear ground only-as  
 20168 abiding is  
 20169 that very from  
 20170 end-to convey-of space awareness is  
 20171 space is self-nature appearance-to  
 20172 awareness body and entity-as shown  
 20173 therefore space and awareness-as explained  
 20174 thus  
 20175 space awareness-of essential-point this distinguish very important is  
 20176 second measure actual is  
 20177 again that very from  
 20178 primordial-wisdom certain-of secret meaning is  
 20179 appearance piece piece-of time  
 20180 skilled-by-means-of thoroughly investigate must  
 20181 very subtle and move-of time  
 20182 familiarity-by-means-of thoroughly abide must  
 20183 flicker and subtle and move-of time  
 20184 see-by-means-of thoroughly grasp must  
 20185 round and subtle and swirl-of time  
 20186 skilled-by-means-of distraction-free absorption firm  
 20187 flash and flame and body appear time  
 20188 familiarity-by-means-of appearance not-exist grasp\*  
 20189 true all-to appear-of time  
 20190 skilled-by-means-of appearance gather-as explained  
 20191 attachment and fixation not-exist-of time  
 20192 skilled-by-means-of grasp method know must  
 20193 secret mantra familiarity-of characteristic is  
 20194 then primordial-wisdom stirred-of time



20195 elements various five dissolve become  
 20196 primordial-wisdom attach not-exist that  
 20197 appearance-of object-to arrived-of time  
 20198 appearance delusion-free see become-from  
 20199 familiarity-of truth see time  
 20200 light-appearance union like-as explained  
 20201 thus  
 20202 that-also path-appearance-of appearance those inside space-to dissolve time  
 20203 also-from warm-from cool-from so-forth for ultimate-by-means-of elements  
 five also expanse-into pervading  
 20204 elements not-to sunk  
 20205 pristine-cognition expanse-into pervading  
 20206 wisdom space-into pervading pristine-cognition expanse-into moving-called-  
 that intention's time-and date definite  
 20207 those-by-means-of pristine-cognition nature extensive explained  
 20208 general meaning third distinguished-by-means-of phenomena other  
 distinguish to two  
 20209 example definite-by-means-of individually dividing-and  
 20210 meaning definite-by-means-of particularly dividing  
 20211 first of comparison-basis's pair-groups fifteen from

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20212 first basis rig-pa one at  
 20213 realized buddha basis original-position-in self-liberated-by-means-of head  
 like  
 20214 not-realized sentient-being delusion-by-means-of horn like  
 20215 self-arisen from  
 20216 sons-of-noble-family example's presentation this-like  
 20217 buddha-and sentient-being-by-means-of example of head-and horn's manner  
 20218 one-from many-into arisen said  
 20219 second expanse one at rig-time self-place-in liberated-by-means-of water-on  
 drawing like basis original-position-in liberated  
 20220 non-recognition-by-means-of water fire-like delusion condition-by-means-of  
 source does  
 20221 also that-itself from  
 20222 rig-pa-and non-recognition-by-means-of example of water-and drawing's  
 manner condition-to depend said

20223	third nature's expanse one-from not-transcended also
20224	rig-pa water-like's potency-from mind water bubble-and froth arisen time
20225	mind-from rig-pa not-arisen-by-means-of power-under not-become
20226	that from
20227	mind-and rig-pa-by-means-of example of water-and bubble's manner
20228	mind-by-means-of power-under not-become said
20229	fourth rig-pa one at
20230	wisdom self-potency not-mistaken grasping-holding-from liberated gold-like
20231	mind potency mistaken grasping-holding-into arisen-by-means-of
20232	counterfeit like comparison-basis rig-only object-measuring appearing
20233	that from
20234	wisdom-and mind-by-means-of example of gold-and counterfeit-by-means-of
	manner color not-different said
20235	fifth expanse one at universal-ground boat-like
20236	dharmakaya ocean-like's state-in floating
20237	body empty-of obscuration-part or path or potency-by-means-of manner
	arisen
20238	that very from
20239	ground-of-all and body empty-of example is ocean and boat-of manner is
	path arisen thus
20240	sixth delusion liberation two ground awareness-of mode-in one though*
20241	person one sleep gone and awake like is
20242	that from
20243	delusion and liberation-of example sleep fallen and awake-of manner is
20244	senses-of distinction exist-of cause thus
20245	seventh delusion-appearance and ground appearance two awareness-of
	mode-in appearance equal from
20246	self-resonance day like and*
20247	inverted-resonance night like clear not-clear-of distinction exist is
20248	that very from
20249	delusion-of appearance and intermediate-state-of example is darkness and
	appearance-of manner is pure and not-pure-of distinction exist-of cause thus
20250	eighth realize not-realize two awareness-to one though delusion-of fixation
	grasp purify not-purify-of distinction exist is cow-of touch self-nature
	condition and not-meet not-realize like-to
20251	sun-of condition and meet time purify realize-of example is
20252	self-arisen from
20253	realize and not-realize-of example is cow and touch-of manner is

20254 appearance overwhelm-by-means-of abide and not-abide-of distinction  
exist-of cause thus

20255 ninth wisdom and habitual-tendencies two awareness-of potency-as equal  
though abandon antidote-by-means-of distinction exist is

20256 that very from

20257 wisdom and habitual-tendencies-of example is tinder and fire-of manner is  
afflictions burn-of cause thus

20258 tenth awareness primordial-wisdom-by-means-of appearance-to enter-of  
example meaning is awareness not-like-to

20259 primordial-wisdom like ground dissolve-to liberate is

20260 that from

20261 awareness primordial-wisdom-by-means-of appearance-to enter-of example  
is mother-of lap-to child enter like

20262 trust-of cause thus

20263 eleventh awareness resonance-as one though ground and that-from arisen  
only-of reversal from primordial-wisdom and light-as distinguished is

20264 that from

20265 primordial-wisdom and light-of example is gold and yellow like

20266 name and color not-separate-of cause thus

20267 twelfth awareness one-to strike-to instructions beer and\*

20268 strike drink like is

20269 that from

20270 instructions and strike-of example is beer and enjoy like

20271 know-to enter-of cause thus

20272 thirteenth outward-clear-of primordial-wisdom inside light-to dissolved-of  
manner crystal light inside-to gathered or rainbow space-as dissolved like  
mark not-exist

20273 that very from

20274 primordial-wisdom light-to dissolved-of example is sky and rainbow like

20275 thing not-exist-of cause thus

20276 fourteenth space ocean-of mode-in primordial-wisdom water-stream dissolve  
time self-face different not-exist-of manner is

20277 that from

20278 primordial-wisdom space dissolve-of example is ocean-to water-stream  
gather like

20279 two-as not-exist-of cause thus

20280 fifteenth space-to dissolve-from not-return is

20281 that from

20282 awareness outward not-return-of example is great-measure-of arrow like

20283 | obstacle not-exist-of cause thus  
 20284 | second meaning certain particular-as distinguish-to similar ground sixteen  
 from

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20285 | first mind thought-free and awareness thought-free two not-think-as equal  
 though\*  
 20286 | awareness unobstructed-to  
 20287 | mind settled abide and coiled-of distinction exist  
 20288 | second awareness depth clear object-to not-arisen and\*  
 20289 | mind self-abide settled two self-abide-as equal though\*  
 20290 | awareness clarity-to object not-exist  
 20291 | mind object-possessor grasp-by-means-of bound-of distinction exist  
 20292 | third awareness self-abide-by-means-of contemplation and\*  
 20293 | channel wind rest-of meditation two mind peak one-as abide-as equal  
 though\*  
 20294 | self-descend-of contemplation moisture and exist time always exist-to  
 20295 | channel wind-of meditation dull excitement portion great effort-by-means-of  
 condition mouth-in exist-of distinction exist  
 20296 | fourth awareness self-arisen object-to appearance and\*  
 20297 | thought and distracted two object-to effuse equal equal equal though\*  
 20298 | awareness sudden arisen-from grasp-free-to liberate  
 20299 | thought grasp hold-to fixation-by-means-of object outward draw-of  
 distinction exist  
 20300 | fifth nature-of intermediate-state and\*  
 20301 | yidam deity-of illusion-body two deity body appear only-as equal though\*  
 20302 | appearance vast small and self-appearance-as know time liberate not-liberate-  
 of distinction exist is  
 20303 | nature intermediate-state awareness resonance appearance-to  
 20304 | deity-of illusion-body thought familiarity trace-by-means-of done-of cause  
 20305 | sixth self-nature emanation-body-of field-appearance and\*  
 20306 | mother traversed buddha-from pure field-to deed show two  
 20307 | enjoyment-body-of appearance-part pure field together-as equal equal equal  
 though\*  
 20308 | self-nature emanation self-appearance spontaneous-from doorway-from  
 arisen is

20309 mother traversed-of field delusion-appearance stiff similar-to appear-of  
 distinction exist is  
 20310 actually self-appearance and other-appearance-of distinction exist  
 20311 seventh end ultimate-of liberation-place original-purity and\*  
 20312 certain-not-exist ground-of spontaneous two awareness-of quality entity  
 self-nature compassion etcetera equal though\*  
 20313 stain pure not-pure and delusion-ground do not-do-of distinction exist  
 20314 self-of section-by-means-of distinction this know important as  
 20315 result ground peak-to liberate say-from coarse-as not-speak  
 20316 eighth below-of intellect-by-means-of view meditation and\*  
 20317 awareness direct-by-means-of view meditation two name-as equal though\*  
 20318 senses and awareness-to appear not-appear-of distinction great  
 20319 ninth awareness-of body and\*  
 20320 thought-of deity body two deity see only-as equal though\*  
 20321 vast small and permanent not-permanent and thought familiarity trace-by-  
 means-of do need not-need-of distinction exist  
 20322 tenth awareness-of appearance object self-arisen and\*  
 20323 delusion-appearance various-as arisen two not-pure-of thing this appear  
 only-as equal though\*  
 20324 yogi-to water moon and dream like mode-by-means-of truth-free-as  
 arisen-by-means-of not-bind  
 20325 ordinary ones bind-of distinction exist  
 20326 eleventh light clear primordial-resonance-of sphere and\*  
 20327 wind mind held-of rainbow light-of sphere two empty form arisen only-as  
 equal though\*  
 20328 self-nature completely-pure-of sphere space awareness-of appearance is  
 clarity and\*  
 20329 first above development-to mandala-by-means-of interval-to appearing-and  
 20330 wind holding to not-depend-and  
 20331 afflictions-and thought self-ceasing-and  
 20332 clear at self-abiding-by-means-of meditation-by-means-of adorned  
 20333 channel-wind-by-means-of signs ten pure-by-means-of wind-by-means-of  
 effort's follow doing development-decrease many-and not-stable-and  
 20334 not-clear-and  
 20335 part's decrease-and  
 20336 thought-and afflictions coarse later clear arising-and  
 20337 abiding part's moisture small so-forth  
 20338 distinction very great  
 20339 these path-result-and

20340 six-yogas-and  
 20341 Guhyasamaja-by-means-of subtle so-forth meditation time appearing  
 although  
 20342 Heart-Essence-by-means-of direct-and two gold-and counterfeit-by-means-of  
 distinction exists  
 20343 twelfth liberation-place's expanse pure-and  
 20344 practice time-by-means-of outer inner-by-means-of expanse pure two rig-pa  
 gap without-and  
 20345 objects appearing pure only-like similar although  
 20346 liberation-place wind-mind pure-by-means-of samsara-nirvana pure-in  
 abiding  
 20347 now wind-mind not-pure-by-means-of condition power occasionally-and  
 20348 not-clear-to stain with-possessing distinction exists  
 20349 thirteenth rig-pa inner clear naked at dissolve time various appearing-and  
 rig-pa not-ceasing appearing-and  
 20350 mind-arising various thought groups-into spreading two appearing mind  
 appearing similar  
 20351 rig-pa condition power-under not-go  
 20352 state clear-and not-separate  
 20353 spontaneous arising-and liberating time simultaneous without-border abiding  
 20354 arising feeling thought objects-to distracted ordinary self-only distinction  
 exists  
 20355 fourteenth wisdom potency-in perfected-and  
 20356 conceptual-thought objects-to spreading two outward appearing similar  
 although  
 20357 wisdom clearly directly straight dissolving-from outward-returning  
 circling-not  
 20358 thought outward objects-grasp  
 20359 return inward one-into one continuing grasping-holding self-only gone  
 distinction exists  
 20360 fifteenth mantra's peak this-at directly shown ultimate not-born so-forth-and  
 20361 below-to intended-ground each-to depend-from birth-free cessation-free  
 etcetera-of words those  
 20362 empty clear elaboration-free self-arisen-of primordial-wisdom-as explain  
 manner equal equal equal though\*  
 20363 here direct essential-point-to placed-by-means-of meaning inside-from  
 arise-by-means-of intellect thought-to not-depend thought cease-of cause  
 20364 below-to ultimate truth-as that is thinking thought-by-means-of intellect do  
 darkness-stone throw-of distinction exist-as

20365 emptiness meditation darkness-stone and free-from light clear essence five  
 possess-as shown is  
 20366 sixteenth object and body and awareness three essential-point-to  
 gathered-from awareness direct-as measure and\*  
 20367 secret-section-in example meaning sign three-by-means-of awareness  
 measure two equal equal equal though\*  
 20368 this eye-possessor-by-means-of conch measure like  
 20369 secret-section blind explained enjoy-possessor-by-means-of conch-of color  
 explain like-of distinction exist  
 20370 that word-also samantabhadra space six from  
 20371 stain not-exist-of self-mind and\*  
 20372 thought not-exist-of self-awareness two  
 20373 equal equal error error  
 20374 not-veiled depth clear appearance and\*  
 20375 beings-of thought-continuum fixation two  
 20376 equal equal error error  
 20377 not-sought placed-of meditation and\*  
 20378 channel wind mind-of rest two  
 20379 equal equal error error  
 20380 memory-free awareness object-appearance and\*  
 20381 memory thought beings six delusion two  
 20382 equal equal error error  
 20383 nature day pure-of intermediate-state and\*  
 20384 yidam deity-of illusion-body two  
 20385 equal equal error error  
 20386 self-nature emanation-body-of field and\*  
 20387 vehicle-by counted-of buddha two  
 20388 equal equal error error  
 20389 body three result-of end ultimate and\*  
 20390 various not-certain spontaneous two  
 20391 equal equal error error  
 20392 vehicle various-of intellect and\*  
 20393 awareness direct view two  
 20394 view-of direction-from equal two-by-means-of  
 20395 equal equal error error  
 20396 effort-free awareness body object-appearance and\*  
 20397 sign meditated-of reflection two  
 20398 equal equal error error

20399 awareness-of activity play and\*  
 20400 beings six delusion-of appearance two  
 20401 equal equal error error  
 20402 self-nature completely-pure sphere and\*  
 20403 wind held sign possess-of sphere two  
 20404 equal equal error error  
 20405 body empty completely-pure object space and\*  
 20406 sorrow passed-of city two  
 20407 equal equal error error  
 20408 self-awareness thought free and\*  
 20409 mind-of arise feeling various two  
 20410 equal equal error error  
 20411 wisdom self-potency complete and\*  
 20412 mind-of memory outward lost two  
 20413 equal equal error error  
 20414 secret great certain-of truth-word and\*  
 20415 indirect intention essence-of crucial-word two  
 20416 equal equal error error  
 20417 certain essence three instructions and\*  
 20418 point-out example-by-means-of deceive two  
 20419 equal equal error error  
 20420 thus spoke  
 20421 place this is self-nature great-completion secret heart-essence-of  
 essential-point great important is-as  
 20422 well inside understand make and continuity-to practice do  
 20423 directions ten-to all-to proclaim and explain-of place not is  
 20424 vehicle supreme jewel-of treasury from  
 20425 depend know-of place various arrange is section fourteen  
 20426

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1 @#  
 2 theg mchog mdzod kyi glegs bam phyi ma'o  
 3  
 4 @#  
 5 that-like alaya-ground and dharma-body etc.grammar-marker">-genitive  
 distinction having-shown



6 now dependent-arisinggrammar-marker">-genitive  
 nature explain for twofold  
 7 commongrammar-marker">-genitive  
 distinction and\*  
 8 individualgrammar-marker">-genitive  
 nature extensivegrammar-marker">-genitive explain  
 9 first is  
 10 outer-arising and inner-arising type twofold  
 11 self-arisen from  
 12 arising type two-as shown  
 13 outer-arising and inner-arising\*  
 14 thus  
 15 outer-arising earth water etc. these inner-arisinggrammar-marker">-genitive  
 basis-at exist because basis and dependent-connected because arising  
 two-as definite-to  
 16 these two-on not-depend being and buddha any nothing-exist because  
 17 being all five-arising confusedgrammar-marker">-genitive  
 expanse-in move-and\*  
 18 arising great self-nature-as possess  
 19 buddha all meaning puregrammar-marker">-genitive  
 five-arising earth solidity nothing etc. fivegrammar-marker">-genitive  
 expanse-in dwell-and\*  
 20 arising great fivegrammar-marker">-genitive  
 stain very cease-to move  
 21 that-also arising great luminosity-wisdom color five-as possess is-and  
 22 arising small earth water fire wind space five  
 23 puregrammar-marker">-genitive  
 five-arising is  
 24 clear  
 25 warm  
 26 bright  
 27 cool  
 28 spacious  
 29 moving self-nature-as hold  
 30 confused-arising five-from luminosity-five expanse-to arrive inner-expanse-  
 to meet and\*  
 31 spontaneous-presencegrammar-marker">-genitive  
 appearancegrammar-marker">-genitive arising great pure like

32 arising small-at-also arising-form and\*  
 33 arising actual two-from  
 34 arising-form now outer-at appear earth water fire wind space five  
 35 arising actual bodygrammar-marker">-genitive  
 quality thin etc. five inner-arisinggrammar-marker">-genitive  
 basis-become five  
 36 inner-arising is  
 37 realm puregrammar-marker">-genitive  
 basis dharma-arising five individual is  
 38 therefore samsara-nirvana all five-arisinggrammar-marker">-genitive  
 expanse-from not-move-and\*  
 39 five-arising nothing-existgrammar-marker">-genitive  
 before samsara-nirvana arise nothing-exist  
 40 self-arisen from  
 41 kye-ho secret lord listen  
 42 five-arisinggrammar-marker">-genitive  
 characteristic is  
 43 i show you-by understand-do  
 44 arising great bhagavan  
 45 being all-to nature exist  
 46 realm three being all  
 47 five-arisinggrammar-marker">-genitive  
 expanse-in move  
 48 five-arising nothing-existgrammar-marker">-genitive  
 before-time  
 49 buddha being name even nothing-exist  
 50 five-arising itself mother-expanse  
 51 five-arising-from not-established  
 52 birth-going being one even nothing-exist  
 53 that-in exist beinggrammar-marker">-genitive  
 54 five-arising type two-as shown  
 55 thus  
 56 second individualgrammar-marker">-genitive  
 nature extensive explain twofold  
 57 outer-arising extensive explain and\*  
 58 inner-arising extensive explain  
 59 first to  
 60 essence

61 definitive-terminology  
 62 purpose  
 63 characteristic  
 64 function-sequence  
 65 dharma-nature  
 66 meaning-application  
 67 liberation-manner  
 68 division  
 69 completeness-manner and ten-from  
 70 first essence is  
 71 outer-arising form-as appearance inner-arising actualitygrammar-marker">-  
 genitive  
 play is therefore  
 72 innergrammar-marker">-genitive  
 category-within gather therefore five-arising  
 73 self-arisen from  
 74 outer-arising this-like  
 75 earth and water and fire and  
 76 likewise wind and space\*  
 77 thus stated  
 78 outer-arising form-five sentient-beinggrammar-marker">-genitive  
 support-containergrammar-marker">-genitive appearance become  
 79 inner-arising actuality-five mind and awarenessgrammar-marker">-genitive  
 support become  
 80 thal-gyur from  
 81 arisinggrammar-marker">-genitive  
 assertion this-like  
 82 general-common karmagrammar-marker">-genitive  
 particularity-from  
 83 sentient-being karmagrammar-marker">-genitive  
 support individual-by  
 84 outer-arising-upon rely  
 85 karma and sustenance and faculty and\*  
 86 entourage and birth complete assert  
 87 thus  
 88 second definitive-terminology  
 89 self-arisen from

90 arisinggrammar-marker">-genitive  
 definitive-terminology this-like  
 91 fabrication-by not-arisen spontaneously-accomplished  
 92 produce action-by arising is  
 93 migrating-being all pervade-by great-arising is  
 94 simultaneous birth-by great-arising is  
 95 self-in exist-by great-arising is  
 96 change not-exist-by great-arising is  
 97 harmonious appear-by great-arising is  
 98 great-arisinggrammar-marker">-genitive  
 definitive-terminology thus  
 99 thus  
 100 third purpose  
 101 thal-gyur from  
 102 arisinggrammar-marker">-genitive  
 purpose inquiry this-like  
 103 water clear-essence gather and\*  
 104 impurity separate action  
 105 individual body-within act therefore  
 106 purpose hot and cold know  
 107 earth foundation hold and\*  
 108 establish coherent action do  
 109 ripening-by root etcetera produce  
 110 purpose relative thig-le know  
 111 fire arising increase and\*  
 112 ripening clarity action do  
 113 blazing spreading-by eye etcetera produce  
 114 purpose warmth know make  
 115 wind scatter lift and\*  
 116 move quiver action do  
 117 move tremble-by body hold  
 118 purpose mindgrammar-marker">-genitive  
 abode know  
 119 four-arising self great-mandala  
 120 body etcetera accomplish cause make  
 121 middle abide hold action  
 122 end destroy action all do  
 123 great-arising cause one-by

124 various doer master appear\*  
 125 thus intention self and other  
 126 action complete meaning skilled  
 127 thus  
 128 fourth characteristic five-from  
 129 earth-characteristic solidity  
 130 watergrammar-marker">-genitive  
 characteristic moisture  
 131 firegrammar-marker">-genitive  
 characteristic warmth  
 132 windgrammar-marker">-genitive  
 characteristic movement  
 133 spacegrammar-marker">-genitive  
 characteristic open spacious  
 134 fifth function-sequence is  
 135 thal-gyur from  
 136 inner-arising karmagrammar-marker">-genitive  
 sequence is  
 137 earth bodygrammar-marker">-genitive  
 basis make  
 138 produce-by fleshgrammar-marker">-genitive  
 ripening assert  
 139 water body-all gather  
 140 produce-by blood-to ripening assert  
 141 fire body-all ripening make  
 142 produce-by warmth-to ripening assert  
 143 wind body-all lift to  
 144 produce-by breath-to ripening make  
 145 thus  
 146 sixth dharma-nature is  
 147 generally empty though here selfgrammar-marker">-genitive  
 characteristic-hold dharma-nature authority-under made dharma-nature  
 148 self-arisen from  
 149 five-arising dharma-nature is  
 150 arisinggrammar-marker">-genitive  
 cause earth  
 151 arisinggrammar-marker">-genitive  
 wisdom fire

152 arisinggrammar-marker">-genitive  
 emanation wind  
 153 arisinggrammar-marker">-genitive  
 master water  
 154 arisinggrammar-marker">-genitive  
 dharma-nature space  
 155 thus  
 156 seventh meaning-application twofold  
 157 five-arising essencegrammar-marker">-genitive  
 meaning-application  
 158 that-very from  
 159 arisinggrammar-marker">-genitive  
 meaning-application this-like  
 160 dharma-body primordially-pure nature-in  
 161 essence change not-exist-by arising earth also  
 162 awareness-wisdom meaning engage-by arising fire also  
 163 awareness-wisdom not-move expanse-to gone-by arising wind also  
 164 awareness-wisdom three-cavity one gather-by arising water also  
 165 wisdom empty-luminous nondual manner-in dissolve-by arising space  
 166 thus  
 167 five-arising individualgrammar-marker">-genitive  
 meaning inner awareness-with connect meaning-application  
 168 nor-bu-phra-bkod from  
 169 outer-five-arising common self-continuum dharma  
 170 outer-appear arising all self-awareness itself connect-by common dharma  
 171 that-also division thus  
 172 earthgrammar-marker">-genitive  
 characteristic solid make also\*  
 173 awareness-wisdom birth-cease from free connect  
 174 windgrammar-marker">-genitive  
 characteristic lift make also\*  
 175 awareness-wisdom obstruction without connect  
 176 firegrammar-marker">-genitive  
 characteristic burn make also\*  
 177 awareness-wisdom affliction power under gone also connect  
 178 watergrammar-marker">-genitive  
 characteristic moisten make also\*  
 179 awareness-wisdom object all-to engage connect

180 spacegrammar-marker">-genitive  
 characteristic spacious also\*  
 181 awareness-characteristic break not cut connect should-do thus stated  
 182 eighth five-arising liberation-manner is  
 183 mu-tig-phreng-ba from  
 184 space itself pervade empty-by  
 185 space itself entity-as liberate  
 186 wind grasp object without appear-by  
 187 entity gather action-as liberate  
 188 fire ripen make consume-by  
 189 move clear impure separate-by liberate  
 190 earth produce make lift when  
 191 entity without limitless empty-as liberate  
 192 water gather make moisten-by  
 193 burn make ripen action-as liberate  
 194 thus  
 195 element division analyze  
 196 five-arising each-one vast earth earth etc. five set five  
 197 enumeration portion twenty-five  
 198 again that-very from  
 199 spacegrammar-marker">-genitive  
 wind entity-to  
 200 spacegrammar-marker">-genitive  
 fire gather make  
 201 spacegrammar-marker">-genitive  
 water burn make  
 202 spacegrammar-marker">-genitive  
 earth opportunity open  
 203 spacegrammar-marker">-genitive  
 space appear  
 204 windgrammar-marker">-genitive  
 wind stability-to  
 205 windgrammar-marker">-genitive  
 space sound-potential great  
 206 windgrammar-marker">-genitive  
 water speed quickness great  
 207 windgrammar-marker">-genitive  
 fire project gather great

208 windgrammar-marker">-genitive  
 earth form-image clear  
 209 watergrammar-marker">-genitive  
 water sound-echo  
 210 watergrammar-marker">-genitive  
 space obstruction without  
 211 watergrammar-marker">-genitive  
 wind attachment without flow  
 212 watergrammar-marker">-genitive  
 fire gather make  
 213 watergrammar-marker">-genitive  
 earth pervade make  
 214 firegrammar-marker">-genitive  
 earth produce make  
 215 firegrammar-marker">-genitive  
 space entity burn  
 216 firegrammar-marker">-genitive  
 wind blaze make  
 217 firegrammar-marker">-genitive  
 water destroy make  
 218 firegrammar-marker">-genitive  
 earth hold  
 219 earthgrammar-marker">-genitive  
 earth being all pervade  
 220 earthgrammar-marker">-genitive  
 space vehicle great  
 221 earthgrammar-marker">-genitive  
 wind snow empty make  
 222 earthgrammar-marker">-genitive  
 water entity produce  
 223 earthgrammar-marker">-genitive  
 fire dry  
 224 thus  
 225 these distinction-in train-by quality special one-one accomplish that  
 commentary-in explain  
 226 sound thal-gyur from also arisinggrammar-marker">-genitive  
 sound-meaning train-by common attainment obtain stated  
 227 that sound-meaning particularity-by  
 228 general form definite show



229 form train-by body exhaust become  
 230 sound-by language know become  
 231 smell-by essence take accomplish  
 232 taste-by entity nectar become  
 233 thus stated and\*  
 234 secret conduct seed tantra from  
 235 earth water fire wind arising four  
 236 sound-meaning train become-by  
 237 six-race self-sound  
 238 clairvoyance arise this accomplish  
 239 thus  
 240 these outer-arising being allgrammar-marker">-genitive  
 support and abode  
 241 tenth that-and-other samsara-nirvana dharma yogi body-mind-in  
 completeness manner show three  
 242 partial-similar completeness manner general show  
 243 body-mind completeness manner particular explain  
 244 great-symbol definite play understand make  
 245 first  
 246 migrator body-mind gather dharma this-in all primordial part-complete  
 self-arise  
 247 method-wisdom portion father and mother  
 248 dharma-body awakening portion project karma-wind  
 249 five-family sound-potential portion five-arising seed  
 250 path-two-accumulation method-wisdom union portion meditative-equipose  
 essence-two  
 251 base-expanse-in abide portion womb-in abide  
 252 seven-element pure path-seven complete portion day seven-set seven  
 body-form manner  
 253 ten-ground complete portion womb-abide month ten  
 254 path-complete-from three-body buddha portion  
 255 birth emanation-body  
 256 body abide object engage enjoyment-body  
 257 death dharma-body empty portion arise-by  
 258 migrator primordial base-path-result traverse liberate manner  
 259 mu-tig-phreng-ba from  
 260 bhagavan spoke  
 261 effort-by liberate not

262 primordial-from liberate abide  
 263 method-wisdom union from  
 264 father-mother cause itself  
 265 project wind move portion  
 266 awakening self-awareness bliss great  
 267 five-arise cause-from seed  
 268 empty field-from appear arise  
 269 twogrammar-marker">-genitive  
 bliss equipoise  
 270 method-from arise wisdom  
 271 womb belly-in enter  
 272 self-awareness base-from appear arise  
 273 seven-set seven realize measure  
 274 month ten ground traverse  
 275 birth itself body arise  
 276 body produce base-appear field  
 277 body abide base  
 278 age confusion confusion awake  
 279 sickness itself realize confidence\*  
 280 death-by dharma-nature empty liberate  
 281 thus appear being all  
 282 effort-free primordial liberate  
 283 thus\*  
 284 particular delusion reverse manner connect  
 285 birth awareness expanse-from move portion  
 286 body base  
 287 outer-appear portion base-appear spontaneous-accomplish  
 288 sickness face-meet realize  
 289 age truth-cling confusion awake  
 290 death self-face know time inner-dimension primordial-pure ground-to  
 final-arrive portion show  
 291 these primordial arise-by instruction point-out and\*  
 292 empowerment and\*  
 293 meditate-by liberate suitable  
 294 partial-similar primordial complete if instruction-by liberate not-able  
 295 partial-similar exist that clear show-by buddha dharma call  
 296 base-path primordial measure-in exist  
 297 buddha speak-by symbol-meaning show become-also essence this-in arrive

298 second body-mind completeness manner particular explain three  
 299 body  
 300 mind  
 301 awareness completeness manner  
 302 first  
 303 body four-arise gather aggregate this-in outer container-world portion and\*  
 304 inner essence-migrant portion all complete  
 305 mu-tig-phreng-ba from  
 306 earth and water and fire and wind\*  
 307 space and sun moon and\*  
 308 born male female by form\*  
 309 planet star cloud and\*  
 310 tree mountain rock and\*  
 311 root trunk branch and\*  
 312 leaf flower fruit and\*  
 313 smell taste sound touch  
 314 music and canopy and\*  
 315 banner and upper-canopy and\*  
 316 those surround appear dharma  
 317 yogi self body-in complete\*  
 318 thus\*  
 319 those portion extensive explain  
 320 earth portion flesh  
 321 water portion blood  
 322 fire portion warmth  
 323 wind portion breath  
 324 space portion mind  
 325 sun-moon portion eye-two  
 326 male portion birth  
 327 female portion death  
 328 planet portion desire gate and nostril-two  
 329 star portion teeth  
 330 cloud portion hair  
 331 tree portion channel  
 332 mountain portion similar body whole  
 333 rock portion bone  
 334 tree-root portion heart\*  
 335 branch portion limb

336	flower portion eye etc. faculty-five
337	fruit portion body happiness-suffering accomplish
338	sound portion voice
339	form portion body
340	smell portion pore
341	taste portion skin
342	touch portion sickness
343	music portion channel etc. internal-organ
344	canopy portion urine
345	parasol portion leg
346	banner portion name*
347	upper-canopy portion breath
348	thus-statement also mu-tig-phreng-ba from
349	earth flesh entity
350	water blood gather
351	fire warmth body all ripen*
352	wind breath karma container
353	space mind body potential
354	sun-moon eye clarify make*
355	male birth
356	female death appear*
357	planet mouth-in star teeth
358	cloud hair-in tree channel
359	mountain body-in rock bone
360	root heart-in trunk leg*
361	branch limb-to
362	flower faculty-five
363	fruit body-in accomplish*
364	smell pore taste skin
365	sound voice-in touch sickness
366	music internal-organ canopy water
367	parasol leg banner name*
368	upper-canopy breath
369	yogi body-in those complete
370	thus*
371	second mind-in samsara-nirvana base-path dharma all complete abide
372	again that-very from
373	transcend white dharma all

374 body mind-in all complete\*  
 375 samsara dharma transcend empty because\*  
 376 mandala deity and offering and\*  
 377 mantra mudra concentration and\*  
 378 empowerment samaya and\*  
 379 instruction give experience and\*  
 380 likewise development stage and\*  
 381 hear contemplate meditate and\*  
 382 view conduct meditate and\*  
 383 giving ethics patience and\*  
 384 effort concentration wisdom and\*  
 385 power aspiration wisdom and\*  
 386 likewise method perfection\*  
 387 ten-virtue conduct etcetera\*  
 388 method wisdom itself and\*  
 389 thus etcetera from  
 390 transcend indicate dharma those  
 391 body mind-in complete abide\*  
 392 thus up-to stated  
 393 third awareness completeness manner  
 394 again that-from  
 395 self-appear awareness face what-in  
 396 however appear dharma all complete\*  
 397 thus stated and\*  
 398 awareness itself-in thus  
 399 sun moon wisdom method\*  
 400 male base female path\*  
 401 planet realization measure star dharma\*  
 402 cloud compassion all pervade\*  
 403 tree dharma-nature expand path\*  
 404 mountain view change non-exist\*  
 405 rock dharma-body birth-destruction free\*  
 406 root dharma-all cause one\*  
 407 branch awakening branch itself\*  
 408 trunk emptiness taste one\*  
 409 leaf pervade dharma-dimension\*  
 410 flower wisdom lamp itself\*  
 411 fruit three-body self-complete\*

412 sound dharma-nature field sound\*  
 413 smell buddha speech fame\*  
 414 taste experience bliss taste\*  
 415 touch concentration great\*  
 416 music five mandala complete\*  
 417 canopy color clear potential\*  
 418 parasol protect wisdom\*  
 419 upper-canopy instruction great essential-point\*  
 420 banner realization manifest buddha\*  
 421 mind itself face-in dharma all  
 422 primordial spontaneous-accomplish manner abide\*  
 423 therefore mind and entity  
 424 dharma all merely label\*  
 425 thus\*  
 426 meaning second inner-arising extensive explain two  
 427 common between division and\*  
 428 division individual nature  
 429 first  
 430 body five-arising coarse-in essence five-arising inner rely thus inner-arising  
 431 wind and\*  
 432 fire and\*  
 433 earth and\*  
 434 water and\*  
 435 space five each five abide limb twenty-five\*  
 436 thus definite suitability function different five depend-on five definite  
 437 self-arisen from  
 438 great-arising five self body-in complete\*  
 439 that-also wind five wisdom potential make\*  
 440 fire five wisdom potency make\*  
 441 earth five wisdom essence make\*  
 442 water five wisdom object make\*  
 443 space five wisdom abode make thus\*  
 444 second five  
 445 wind and\*  
 446 fire and\*  
 447 earth and\*  
 448 water and\*  
 449 space nature extensive explain

450 first-among root division and\*  
 451 branch division extensive explain two-from  
 452 root division  
 453 self-arisen from  
 454 wind type five what  
 455 life-hold wind and\*  
 456 color radiance produce wind and\*  
 457 fire equal wind and\*  
 458 all pervade wind and\*  
 459 compassion without kalpa karma wind and five\*  
 460 wind those being all body head-tail-in abide thus\*  
 461 that-also life-hold wind life channel-in abide  
 462 color radiance produce chest-in abide  
 463 fire-equal navel-in abide  
 464 all-pervade body all-in pervade abide  
 465 karma wind heart and heart-membrane between-in abide  
 466 those function also\*  
 467 life abide and\*  
 468 radiance produce and\*  
 469 food digest  
 470 go sit and\*  
 471 life transfer function do thus sequence likewise  
 472 second branch division  
 473 wind five each five-five abide-from

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474 first life-hold wind five self-arisen from  
 475 life-hold wind-in also five  
 476 root hold life and\*  
 477 protect make life and\*  
 478 spread life and\*  
 479 impure life and\*  
 480 shatter make life and five thus\*  
 481 those also sequence according-to\*  
 482 awareness potential produce and\*  
 483 bindhu potential produce and\*

484 light potential produce and\*  
 485 non-awareness root hold and\*  
 486 mind helper make manner life channel-in exist  
 487 life wind potential awareness potential rely abide  
 488 second fire-equal wind five  
 489 again that from  
 490 fire together abide wind-in also five  
 491 clear-impure separate wind and\*  
 492 warmth produce wind and\*  
 493 clear-change wind and\*  
 494 distinguish gather wind and\*  
 495 praise make wind and five thus\*  
 496 those also sequence according-to  
 497 life and non-dual  
 498 awareness and non-dual  
 499 lamp and non-dual  
 500 bindhu and non-dual  
 501 wisdom and non-dual abide  
 502 third color radiance produce wind five also that-from  
 503 color radiance produce wind-in also five consciousness produce wind and  
 504 mind arise wind and  
 505 radiance possess wind and  
 506 burn wind and  
 507 wild wind five thus  
 508 those also sequence according-to wisdom object  
 509 appear object  
 510 lamp object  
 511 non-awareness object  
 512 mind object horse make  
 513 fourth pervade wind five  
 514 self-arisen from  
 515 all-pervade wind-in also five  
 516 base pervade wind and  
 517 immediate pervade wind and  
 518 hate fear pervade wind and  
 519 memory pervade wind and  
 520 grasp body all pervade wind and five thus  
 521 those also sequence according-to



522 wisdom-in appear  
 523 lamp-in appear  
 524 know-in appear  
 525 think-in appear  
 526 mind-in appear potency make  
 527 fifth compassion non-exist karma wind five  
 528 again that from  
 529 compassion non-exist kalpa karma wind-in also five  
 530 move make wind and  
 531 liberate make wind and  
 532 reverse make wind and  
 533 quick make wind and  
 534 momentary wind and five thus  
 535 those also sequence according-to  
 536 aggregate pervade  
 537 moment pervade  
 538 bardo pervade  
 539 concept pervade  
 540 momentary deed complete three pervade  
 541 thus twenty-five also root five gather  
 542 those sound explanation  
 543 self-arisen from  
 544 correct earth-in move make cause thus  
 545 move-make wind call  
 546 pure wisdom life hold cause thus life-hold wind call  
 547 wisdom light five self-nature exist cause thus color radiance produce wind  
 call  
 548 wisdom correct dimension liberate able cause thus compassion non-exist  
 kalpa karma wind call  
 549 wisdom appear gather-separate non-exist abide cause thus fire-equal wind  
 call thus  
 550 thus essence wind five awareness wisdom rely now heart-in abide-by wisdom  
 self-sound potential light five clear essential-point that is  
 551 awareness wind separate when wisdom dimension gather outer-inner  
 non-appear also wind mind pure essential-point-in arrive  
 552 here brief summarized explain  
 553 essence primordial-purity awareness jewel secret cavity self-nature luminous  
 palace-in essence nature compassion three master abide

554 that-also essence kaya abide-by self-purpose non-clear though outer-appear  
 kaya arise base non-cease self-clear  
 555 nature light-five arise base life wind branch four speech essence primordially  
 abide  
 556 compassion self-arisen awareness essence two-know wisdom  
 spontaneous-completion-by  
 557 kaya and wisdom gather-separate non-exist intention-from shift-change  
 non-exist abide  
 558 two know  
 559 essence dharma-nature inner-clear depend-on all know  
 560 aspect dharma-possessor outer-clear depend-on aspect all-know wisdom  
 appear  
 561 five-winds root life wind compassion awareness wisdom portion-from pure-if  
 buddha wisdom and  
 562 non-pure-if sentient-being realization aggregate arise base become  
 563 that-from emanate branch wind four compassion potency-from sun-from  
 light-ray like  
 564 upward-go wisdom horse and  
 565 downward-clear wisdom ray potential light and  
 566 fire equal ripen make power possess and  
 567 pervade complete make power possess four  
 568 these also life wind only portion-in exist though  
 569 dimension-in not-emanate  
 570 emanate base non-cease essence only abide  
 571 essence branch light clear  
 572 thus-statement also kunsal from  
 573 that kaya abide manner  
 574 empty-luminous bubble form-reflection like  
 575 that speech abide nature  
 576 branch wind four fire spark ray like  
 577 awareness expanse-in clear  
 578 that mind clear nature  
 579 life wind self essence  
 580 wisdom fire spark without falling direction like  
 581 essence essence wisdom five abide  
 582 thus\*  
 583 that also concept any-by non-deceive wisdom  
 584 alter and transform

585 face grasp and mark designate not capable  
 586 earth ground and sky like  
 587 clear coarse subtle by easy five-of back-of fire sparks like  
 588 expanse heart essence dharmakaya  
 589 that very awareness in abide-by all basis hold  
 590 that abide palace  
 591 that very from  
 592 dharmadhatu empty pervade sky like\*  
 593 thus by  
 594 dharmakaya that precious interior-in abide merely when  
 595 dharmata pure original-tone called  
 596 awareness light house possess  
 597 light appearance in abide  
 598 that beginning common basis awareness expanse called  
 599 wind five with connect establish meaning  
 600 second fire five extensive explanation self-arisen from  
 601 fire to five  
 602 outer-inner all pervade fire and  
 603 outer-inner all clear fire and  
 604 outer-inner all equal fire and  
 605 outer-inner action concept fire and  
 606 outer-inner action accomplish fire and five thus  
 607 those also sequence by  
 608 lungs and  
 609 eye and limbs kind five being six and  
 610 flesh gap and  
 611 foot sole two and  
 612 hand sole two in abide and heat produce  
 613 third earth also five  
 614 that very from  
 615 earth also five  
 616 all illuminate earth and  
 617 unchanging vajra earth and  
 618 all arise precious earth and  
 619 appearance show all pervade earth and  
 620 accomplish completion earth and five thus  
 621 those also sequence by  
 622 awareness with together

623 lamp with together  
 624 thigle with together  
 625 wisdom with together  
 626 discriminating awareness with together rely abide  
 627 fourth water five also self-arisen from  
 628 water kind five is  
 629 unchanging water and  
 630 peaceful clear pure water and  
 631 quality arise extensive water and  
 632 attachment without water and  
 633 grasp without completion water and five thus  
 634 those also sequence by  
 635 channels all and  
 636 bones all and  
 637 blood all and  
 638 lymph all and  
 639 eye two of inside in abide-by moist and essence not-hold  
 640 five space five  
 641 again self-arisen from spoke  
 642 space five  
 643 common all pervade space and  
 644 object without clear-tone space and  
 645 unmixed pure space and  
 646 meaning indicate space and  
 647 pure field liberate space thus  
 648 those also sequence by  
 649 awareness actual and  
 650 light five and  
 651 expanse pure lamp and  
 652 sign wisdom and  
 653 twenty-one pointing-out instruction-by joined example meaning certain  
 confidence  
 654 thus five-arising awareness-attributes summarized great-arising is and that  
 basis small-arising is  
 655 vehicle supreme precious treasury from  
 656 fifteenth division elements place show  
 657 thus elements nature establish after  
 658 now support expanse wisdom place pure four

659	basis kaya
660	tone light
661	support wisdom
662	activity enlightened action extensive division
663	first basis kaya extensive division two
664	kaya three expanse general show and
665	kaya five enumeration particular explain
666	first kaya definition brief show and
667	place extensive explain two from
668	first is

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669	essence one aspect different-by kaya three expanse in abide
670	self-arisen from
671	kaya three wisdom appearance is
672	what-in obstruction without and
673	object perceive one being
674	essence individually appear
675	thus
676	that also awareness one appearance way
677	that very from
678	awareness thought without dharmakaya essence is
679	awareness unceasing clear sambhogakaya is
680	awareness whatever appear nirmanakaya is
681	thus
682	this-in complete
683	awakened
684	awakened

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685	expansion three from
686	completion
687	self-arisen from
688	body three pure appearance-in
689	one complete two complete all complete*

690 primordial-wisdom appearance cease non-exist clear\*  
 691 complete-pure primordial-wisdom light-ray radiate\*  
 692 concept non-exist pure awareness-in\*  
 693 light-ray five-type cease non-exist clear\*  
 694 grasp non-exist self-liberated great-in\*  
 695 outer inner secret dharma all clear\*  
 696 action release awareness-in\*  
 697 actor-action dharma all time one complete\*  
 698 mind from-separate awareness-in\*  
 699 various appearance time one complete\*  
 700 self-appearance clear-pure great-in\*  
 701 delusion appearance time one complete\*  
 702 self-liberated self-appearance great-in\*  
 703 other-arise dharma all time one complete\*  
 704 body three completion-mode thus\*  
 705 thus said\*  
 706 cleanse dual-grasp delusion aspect non-exist\*  
 707 that from  
 708 action non-exist-by delusion cleanse  
 709 concept non-exist-by affliction cleanse\*  
 710 grasp non-exist-by self-arisen cleanse\*  
 711 attach non-exist-by conceptual-thought cleanse\*  
 712 cling non-exist-by ignorance cleanse\*  
 713 body three cleanse-mode thus\*  
 714 thus said\*  
 715 expansion-by  
 716 quality primordial spontaneous-accomplish expand  
 717 self-arisen from  
 718 concept non-exist awareness-in  
 719 light five clear-by primordial-wisdom expand\*  
 720 awareness actor-action separate-in\*  
 721 focus object non-exist body three expand\*  
 722 awareness object non-exist appearance-in\*  
 723 grasp mind non-exist light five expand\*  
 724 awareness primordial-wisdom great-in\*  
 725 meaningful self-appearance result expand\*  
 726 body three expansion-mode thus\*  
 727 thus said\*

728	second location expansion explain
729	dharma-body
730	enjoyment-body
731	emanation-body location expansion explain three from
732	first also
733	essence
734	definition
735	self-body
736	example
737	sign
738	appearance
739	location
740	characteristic
741	object
742	intent and ten from
743	essence
744	empty-luminous cease non-exist self-clear
745	that from
746	change non-exist cease non-exist pervasion three
747	dharma-body essence
748	thus said*
749	definition
750	expanse primordial-purity spontaneous-accomplish suchness light-clear body
	because essence primordial-purity unchange delusion non-exist dharma
751	nature spontaneous-accomplish luminous body self-abide great
752	that very from
753	fearless empty and clear and*
754	action all complete
755	dharma-body definitive-terminology
756	thus*
757	self-body
758	elaboration extreme all from free thus anywhere establish non-exist
759	self-arisen from
760	outer non-exist inner non-exist expanse-in non-exist*
761	dharma-body self-body
762	thus*
763	symbol example
764	awareness luminous-by sun and*

765 deep-by ocean and\*  
 766 stain-by touch non-exist-by lotus and\*  
 767 unchange-by mountain and\*  
 768 spacious end middle non-exist-by space and\*  
 769 all overcome confidence primordial possess-by lion like  
 770 that very from  
 771 sun ocean lotus and\*  
 772 mountain space lion three\*  
 773 dharma-body symbol example  
 774 thus\*  
 775 go come from transcend sign  
 776 self-arisen from  
 777 go non-exist come non-exist abide non-exist\*  
 778 dharma-body self-sign  
 779 thus\*  
 780 appearance empty-luminous space expanse like  
 781 that very from  
 782 cease non-exist clear-potential essence empty\*  
 783 dharma-body appearance  
 784 thus\*  
 785 abide memory thought pure great  
 786 that from  
 787 limit non-exist focus non-exist hold non-exist\*  
 788 dharma-body abide  
 789 thus\*  
 790 characteristic  
 791 essence nature compassion three separate non-exist  
 792 that very from  
 793 essence nature compassion three\*  
 794 dharma-body characteristic  
 795 thus\*  
 796 object empty extreme not-cut awareness self-clear  
 797 subtle inner light five adorn spontaneous-accomplish self-resound  
 798 expanse awareness separate non-exist great aspect individual non-mix  
 799 self-arisen from  
 800 clear and potential and non-mix three\*  
 801 dharma-body object  
 802 thus\*



803 intention  
 804 direction and limit-in non-cut view  
 805 entity and sign-in non-establish meditation  
 806 grasp hold two from transcend conduct  
 807 spontaneous-accomplish primordial-liberation great fruition  
 808 primordial-establish meaning all complete activity  
 809 not-seek self-in abide quality  
 810 again that-very from  
 811 cease non-exist fixation non-exist attach non-exist\*  
 812 dharma-body conduct\*  
 813 spontaneous immediate waver non-exist\*  
 814 dharma-body meditation\*  
 815 look non-exist look complete view complete\*  
 816 dharma-body view\*  
 817 fabricate non-exist arise non-exist arising non-exist\*  
 818 dharma-body fruition  
 819 establish non-exist establish complete establishment complete\*  
 820 dharma-body activity  
 821 one arise two arise all arise\*  
 822 dharma-body quality  
 823 thus\*  
 824 second enjoyment-body location extensive explain five  
 825 essence  
 826 definitive-terminology  
 827 characteristic  
 828 appearance-way  
 829 abide-way  
 830 first  
 831 self-arisen from  
 832 birth exist death non-exist vajra possess\*  
 833 light five body five not-mix individual clear\*  
 834 father five object five cluster five possess\*  
 835 awareness five know five realize five possess\*  
 836 base five path five result five possess\*  
 837 abide five object five essence five possess\*  
 838 enjoyment complete body essence\*  
 839 thus\*  
 840 that-also expanse-from self-appear arise portion-from birth say though

841 meaning-in birth self-characteristic non-exist because death non-exist  
 death-lord demon conquer because  
 842 that-also lion power complete  
 843 inner non-exist inner-from jewel precious treasury\*  
 844 arise wisdom arise all from transcend\*  
 845 realize wisdom meaning transform\*  
 846 spacious body-in outer inner clear\*  
 847 thus\*  
 848 light five blue and\*  
 849 white and\*  
 850 yellow and\*  
 851 red and\*  
 852 green  
 853 body five  
 854 expanse essence body  
 855 unchange vajra body  
 856 dharma-body  
 857 enjoyment-body  
 858 emanation-body five  
 859 father five  
 860 all-appearance  
 861 unchange  
 862 jewel-arise  
 863 meaning-accomplish five  
 864 mother five  
 865 space expanse lady  
 866 buddha-eye  
 867 mamaki  
 868 white-clad  
 869 samaya-tara five  
 870 cluster five  
 871 unchange etc. five five surround periphery light five enclosure beautiful  
 872 innate five  
 873 path five primordial-complete  
 874 body five primordial-establish  
 875 awareness primordial-arise  
 876 light five primordial-resound  
 877 stain primordial-pure

878 know five  
 879 realize measure from  
 880 body five know  
 881 primordial-wisdom five know  
 882 light five know  
 883 self-appearance know  
 884 two non-exist extreme liberate great know  
 885 realize five  
 886 object expanse realize  
 887 birth-go body realize  
 888 appearance light realize  
 889 arise-liberation category non-exist realize  
 890 wisdom awareness realize  
 891 base five  
 892 luminosity base awareness  
 893 entity base alaya-ground  
 894 delusion base mind  
 895 path base lamp  
 896 concept base wisdom  
 897 path five  
 898 common accumulation-path  
 899 application-path  
 900 seeing-path  
 901 meditation-path  
 902 non-learn path and five  
 903 uncommon path five  
 904 dharma-nature path expanse  
 905 awareness path know  
 906 luminosity path lamp two  
 907 cutting-through path arise-liberate  
 908 direct-crossing path expanse-awareness  
 909 result five  
 910 primordial-wisdom result family liberate  
 911 light result delusion-appearance cease  
 912 realize result delusion-concept clear  
 913 self-appearance result exhaustion arrive  
 914 final result expanse dissolve  
 915 abide five

916	bindhu abide heart
917	primordial-wisdom abide crown
918	lamp abide eye
919	expanse-appear abide space
920	liberation-place abide primordial-purity
921	object five
922	awareness object expanse
923	lamp object space
924	primordial-wisdom object bardo
925	light object self-appearance*
926	enjoyment-body object cluster
927	essence five
928	awareness essence primordial-purity
929	primordial-wisdom essence spontaneous-accomplish
930	light essence fivefold
931	wisdom essence realize
932	lamp essence empty-luminous
933	thus five-set appear some enjoyment-body heart-essence
934	some object
935	some method
936	some appearance
937	some wisdom because enjoyment-body brief one teach
938	second definitive-terminology
939	quality perfect
940	luminosity pure conduct
941	meaning two spontaneous-complete
942	primordial-wisdom measure reach
943	mark example light-ray appear body five word enjoyment-complete body say*
944	self-arisen from
945	dharma-nature empty manner abide perfect*
946	clear non-mix all pervade perfect*
947	primordial-wisdom five gather-separate non-exist abide perfect*
948	all non-equal individual mark possess perfect*
949	method wisdom gather-separate non-exist abide perfect*
950	appearance five mark non-exist abide conduct*
951	grasp non-exist self-clear all play conduct*
952	spontaneous clear all equal abide conduct*

953 immediate spontaneous object abide emanation spread conduct\*  
 954 body two meaning final play conduct\*  
 955 spontaneous clear all equal abide conduct\*  
 956 immediate spontaneous object abide emanation spread conduct\*  
 957 body two meaning final play conduct\*  
 958 grasp non-exist ground abide emanation ten-direction do conduct\*  
 959 all arise produce conduct final complete conduct\*  
 960 outer inner secret action all from transcend complete\*  
 961 focus non-exist meaning simultaneous appear complete\*  
 962 direction non-fall go come non-exist complete\*  
 963 fabricate non-exist manner arise complete\*  
 964 action all all from transcend complete\*  
 965 empty primordial-wisdom self possess\*  
 966 emptiness non-cease individual clear\*  
 967 primordial-wisdom non-cease method play\*  
 968 clear non-concept grasp non-exist\*  
 969 ornament attire characteristic hold\*  
 970 grasp non-exist self-clear essence abide body\*  
 971 color individual characteristic hold body\*  
 972 vajra meaning meaning possess body\*  
 973 meaning sign self characteristic hold body\*  
 974 outer inner non-exist all clear body\*  
 975 essence change non-exist color clear body\*  
 976 nature compassion ten-direction arise body\*  
 977 thus\*  
 978 third characteristic  
 979 family five individual-of mandala non-intermixed tone clear is  
 980 self-arise from  
 981 color non-intermixed individual-of characteristic hold  
 982 mark and example excellent light ray blaze  
 983 father and mother and body-of aspect hold  
 984 enjoyment complete body-of characteristic  
 985 say  
 986 fourth appearance mode is  
 987 nature rigpa one from  
 988 expanse-of body from ray-of body direction ten-in emanate-by-means-of  
 purpose do and \*

989 rigpa-of body expanse from non-move and change non-existent self-appear  
 light clear field complete two inside and outside appear method  
 990 that self from  
 991 nature one nature two  
 992 enjoyment complete-of appearance is  
 993 say  
 994 fifth abiding nature is acceptance rejection non-existent expanse  
 995 two-in non-existent sky  
 996 light five complete vastness \*  
 997 emanation emanate-of pervasive nature great-in abide  
 998 self-arise from  
 999 correct produce and reference non-existent  
 1000 enter and liberate mind also non-existent  
 1001 grasp and conduct face exist  
 1002 attachment and fixation word from transcend  
 1003 abandon abandon do two from transcend  
 1004 object and mind and intellect from transcend  
 1005 object reference non-existent that-in  
 1006 self-appear word cut appearance  
 1007 grasp non-existent self place liberate  
 1008 emanation direction ten-in do become and \*  
 1009 reference pure object appear  
 1010 primordial wisdom single cut arise become  
 1011 reference non-existent object appear  
 1012 mark self place liberate become  
 1013 that from emanation vast arise \*  
 1014 say  
 1015 third emanation body-of nature extensive explain five  
 1016 nature  
 1017 definition  
 1018 characteristic  
 1019 distinction  
 1020 investigation

1021 first emanation body-of nature expanse and rigpa-of body from ray body like  
 emanate-from other purpose do  
 1022 definition is  
 1023 self-arise from  
 1024 emanation body-of definition this plural is understand do  
 1025 world realm-of beings plural suitable appear reason also emanation body  
 1026 emanation body meaning do able reason also emanation body  
 1027 action all do reason also emanation body  
 1028 beings number from transcend plural expanse liberate able reason also  
 emanation body  
 1029 field realm one time long reason also emanation body  
 1030 compassion direction non-existent arise reason also emanation body  
 1031 wrath and fierce reason also emanation body  
 1032 pacify and establish reason also emanation body  
 1033 beings plural beautiful see reason also emanation body  
 1034 say  
 1035 third characteristic is  
 1036 tame benefit two complete make  
 1037 that-very from  
 1038 emanation body characteristic  
 1039 action complete action do\*  
 1040 type two assert\*  
 1041 thus\*  
 1042 division common nature-emanation being-tame-emanation etc. say though  
 1043 occasion-here benefit two complete establish depend-on  
 1044 action complete emanation-body  
 1045 action do emanation-body two assert  
 1046 that-also self-benefit spontaneous-establish action complete emanation-body  
 1047 life this-or bardo self-appear spontaneous-accomplish door complete  
 1048 impure gate-from migration six self-appear appear preparation three  
 emanation benefit do  
 1049 self-appear mere family six stir expanse peaceful  
 1050 self-appear samsara empty need  
 1051 delusion-appearance empty need because  
 1052 common also  
 1053 exhaust empty become samsara bad-migration three\*  
 1054 thus stated  
 1055 being all liberate mind generate because

1056 particular bardo emanation able not-able emanation arise buddha do all  
 1057 self-appear spontaneous-accomplish door down migration six abode level  
 appear time  
 1058 there self-appear empty self-appear dharma teach etc. benefit do  
 1059 cause that samsara appear that all empty  
 1060 spontaneous-accomplish door pure transcendence expanse dissolve time  
 1061 buddha transcendence called  
 1062 this wisdom exist all crucial great  
 1063 then self-benefit establish empty appear that self expanse liberate self-from  
 arise emanation because action complete emanation-body called  
 1064 self-arisen from  
 1065 action complete emanation-body  
 1066 self mindstream liberate manifest buddha  
 1067 then emanation spread  
 1068 outside-inside action complete-being  
 1069 outside inside action complete  
 1070 action complete emanation body desire  
 1071 say  
 1072 bardo spontaneous-accomplishment door eight complete see time  
 1073 self-face know liberate from  
 1074 impure samsara door there  
 1075 self Enjoyment-body father-mother union sky-secret from light-ray spread  
 abode-type each-each father-mother pure womb enter birth appear that  
 Dharma teach liberate show  
 1076 this example dream emanation open like  
 1077 self-appearance only summarize is  
 1078 channel-element pure near when life this also bindu inside beings six appear  
 exist  
 1079 these inside pith three bind-by exhaustion reach emanation spread not-depend  
 is  
 1080 difficult point this straightforward say know after arise me power is  
 1081 two action do Emanation-body is  
 1082 ground abide toin Enjoyment-body and\*  
 1083 impure toin supreme Emanation-body and\*  
 1084 very impure toin abode-type each-each suitable realm emanate beings  
 each-each benefit do  
 1085 That from  
 1086 action do Emanation-body is



1087 whatever tame that-to there show and\*  
 1088 other suitable appear to  
 1089 that superior like  
 1090 other benefit not-confuse and\*  
 1091 what transform able  
 1092 other suitable appear to  
 1093 beings overpower  
 1094 affliction nature without and\*  
 1095 habit body like appear\*  
 1096 time reach beings to  
 1097 authentic meaning great show do  
 1098 beings whatever tame to  
 1099 that suitable appear\*  
 1100 thus\*  
 1101 emanation body that also each authentic know four benefit do from  
 1102 all language each authentic know self-self language Dharma teach  
 1103 that also sense-faculty habit know that thought suitable show  
 1104 that also vehicle great and\*  
 1105 small and\*  
 1106 various and\*  
 1107 Secret-Mantra also generation-completion and\*  
 1108 each-each and  
 1109 mind and  
 1110 primordial-wisdom and  
 1111 universal-ground and  
 1112 universal-ground dharma-kaya-as teach etcetera many teach though  
 1113 nature great-completion is capable some time generally appearance from all  
 not-is  
 1114 self-arising from  
 1115 all term is knowing is  
 1116 whose term in that teach  
 1117 accordance accordance-as gather in  
 1118 some word door from teach  
 1119 some dependent-origination door from teach  
 1120 some aspiration-application door from teach  
 1121 some generation door from teach  
 1122 some both door from teach  
 1123 some bodhi five-by teach

1124 some samadhi three-by teach  
 1125 some expanse primordial-wisdom teach  
 1126 great-completion meaning contradiction place not  
 1127 person karmic some to appear  
 1128 that also teach-mode thus is  
 1129 some awareness empty-as teach  
 1130 some awareness-nonexistent empty-as teach  
 1131 some awareness nonexistent inert-as teach  
 1132 some awareness isolated-as teach  
 1133 some universal-ground dharma-kaya-as teach  
 1134 some virtue nonexistent vice nonexistent teach  
 1135 some meditation possessors-as teach  
 1136 some meditation nonexistent-as teach  
 1137 thus teach-doing emanation kayas  
 1138 secret-mantra unsurpassed is  
 1139 meaning some-from not-spoke  
 1140 not-spoke speak will-not-become  
 1141 occasion speak become though  
 1142 arhat solitary-realizer sutra and  
 1143 lesser-vehicle name also nonexistent inside in  
 1144 unsurpassed vehicle proclaim will-become  
 1145 therefore mind-lower others to secret  
 1146 those possessing person that  
 1147 action doing emanation-kaya-as considered  
 1148 thus said  
 1149 that-also great-completion arisen possible though  
 1150 mind-treasury and oral-instruction dart secret-cycles up-to from  
 1151 heart-essence unsurpassed this generally existence from not-arisen because  
 extremely rare dharma classification is understand should  
 1152 therefore jewel like precious cherish should  
 1153 uttaratantra in  
 1154 arisen rare because stainless because  
 1155 power possessing because and world's  
 1156 ornament become because jewel itself  
 1157 thus spoke as-is  
 1158 fifth emanation kayas examination-method is  
 1159 beings ordinary sentient-beings to benefit happiness dharma teach and  
 1160 Buddha emanation benefit do two similar similar slightly appear-by

1161 that examine certain is  
 1162 Self-Arising from  
 1163 emanation examine method this like know make should  
 1164 pass time also eye elsewhere stray not and\*  
 1165 back neck demon-hole hair right curl one exist and\*  
 1166 heart vajra form exist and\*  
 1167 birth-place royal caste or caste high toin birth\*  
 1168 conduct whatever also suitable like conduct\*  
 1169 how say also that follow hold\*  
 1170 self wish desire not accomplish\*  
 1171 action effort grasp nature without\*  
 1172 beings whatever wish goal clear\*  
 1173 those possess emanation body is know make thus\*  
 1174 that-also signs these exist that emanation show  
 1175 others whatever emanation is not certain  
 1176 pure mind generate self mindstream tame effort do  
 1177 two body five enumeration distinction explain essence  
 1178 definitive-term  
 1179 appearance  
 1180 distinction  
 1181 meaning-apply five from

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1182 first essence is  
 1183 mark complete example splendor gather blaze is  
 1184 Self-Arising from  
 1185 essence mark example possess  
 1186 nature each-each mark hold\*  
 1187 thus\*  
 1188 two definitive-term is  
 1189 family different five body appear-by family five body thus say  
 1190 That from  
 1191 appearance pristine-cognition great to  
 1192 family definitive-term like no  
 1193 thus\*  
 1194 three appearance is

1195 father-mother body pristine-cognition appear is  
 1196 Self-Arising from  
 1197 body five pristine-cognition appearance is  
 1198 father-mother two manner appear\*  
 1199 father aspect hold method body  
 1200 mother aspect hold wisdom body  
 1201 method wisdom two like appear\*  
 1202 that also method cease without  
 1203 wisdom change without\*  
 1204 thus\*  
 1205 four distinction two from  
 1206 family five distinction is  
 1207 that from  
 1208 that also lineages five appear and  
 1209 thus-come lineage and  
 1210 vajra lineage jewel lineage  
 1211 lotus lineage action lineage  
 1212 thus lineages five-as considered  
 1213 thus said  
 1214 kayas five-as division is  
 1215 also that from  
 1216 kayas word meaning aspects five  
 1217 that also explanation-mode thus is  
 1218 manifest and vajra-mind  
 1219 thus jewel-source and  
 1220 appearance-limit meaning-accomplished is  
 1221 thus said  
 1222 five meaning-application also two from  
 1223 first awareness five meaning-application is  
 1224 self-arising from  
 1225 awareness meaning in thus-come-by thus lineage-as explained  
 1226 lineage meaning in birth death nonexistent-by vajra lineage-as explained  
 1227 awareness meaning in various arisen-by jewel lineage-as explained  
 1228 awareness meaning in defect nonexistent pure-by lotus lineage-as explained  
 1229 awareness state in action completed-by action lineage-as explained  
 1230 thus said  
 1231 second kayas meaning-application is  
 1232 also that from awareness appearance ceasing nonexistent-by manifest is

1233 awareness self-other benefit two realize-by vajra-mind is  
 1234 instantaneously awareness-by knowing-by jewel-source is  
 1235 self appearance see-by appearance limitless is  
 1236 awareness birth nonexistent realize-by meaning-accomplished is  
 1237 thus said  
 1238 meaning second radiance light special division two is  
 1239 abiding-mode generally show and  
 1240 appearance-mode specifically explained is  
 1241 first is  
 1242 chief five light primordial spontaneously-accomplished great abide that  
 1243 now sentient-beings to exist manner is  
 1244 heart jewel svastika-like inside light channels clear center in  
 1245 light five radiance in awareness primordial-wisdom abides  
 1246 that-also self-arising from  
 1247 primordial-wisdom great appearance that  
 1248 location heart center in abides  
 1249 thus said  
 1250 second appearance-mode specifically explained in three is  
 1251 path not-cultivated to appearance manner  
 1252 train toin appear mode  
 1253 bardo toin appear mode  
 1254 first is  
 1255 self light presence abide face not-know beings six face not-know beings six  
 toin now lamp self-light part subtle exist  
 1256 That from  
 1257 not-realize beings all to  
 1258 human example exist\*  
 1259 gods to see exist\*  
 1260 demigod subtle is  
 1261 animal self-abide only exist  
 1262 hungry-ghosts to flicker exist  
 1263 hell realm sesame seed like  
 1264 like-that light six abide\*  
 1265 thus\*  
 1266 light that heart inside exist resonance only  
 1267 nature karmic-result habit light distance-sound etc gods to exist although\*  
 1268 virtue contaminated karmic-result light is  
 1269 essence self-light not

1270 two path train toin appear mode light abode  
 1271 path  
 1272 object  
 1273 body  
 1274 eye  
 1275 essence  
 1276 example  
 1277 time  
 1278 liberation-place nine from  
 1279 abode heart spontaneous-accomplishment light five bindu color five center  
 body five father-mother mandala mandala abide  
 1280 element five and\*  
 1281 aggregate five and\*  
 1282 body five and\*  
 1283 family five and\*  
 1284 pristine-cognition five and\*  
 1285 ground five pure abide  
 1286 appearance four from  
 1287 measure reach time see\*  
 1288 path distance-grasp from arise\*  
 1289 object space empty\*  
 1290 light body is  
 1291 body five pristine-cognition four upward appearance  
 1292 eye is  
 1293 wisdom self-arisen lamp self-face know expanse move\*  
 1294 essence is  
 1295 all-clear cease without pristine-cognition  
 1296 example crystal like  
 1297 ground abode self light five not-clear arise-basis exist  
 1298 to  
 1299 condition experience and bardo time lamp ground-appearance light five space  
 fill appear  
 1300 time experience life this also appear suitable  
 1301 bardo nature arise time  
 1302 liberation-place original primordially-pure jewel secret hollow to  
 1303 outer light inner-to force ground seize crystal light inner-to collected like  
 clear rain nonexistent appearance-basis abide  
 1304 that word-also self-arising from

1305 that word-also self-arising from  
 1306 light kayas primordial-wisdom and  
 1307 consort elements aggregates and  
 1308 ground lineage-as explained  
 1309 thus said and  
 1310 sentient-beings all to thus  
 1311 self-self body in abide  
 1312 thus said and  
 1313 appearance this in appearance-mode  
 1314 primordial-wisdom great appearance that  
 1315 location heart center in abides  
 1316 path ocean inside from arise  
 1317 object space empty  
 1318 body kayas primordial-wisdom  
 1319 eye wisdom lamp  
 1320 essence all-clear mirror  
 1321 example crystal stainless kaya  
 1322 time suchness intermediate-state  
 1323 jewel cavity in reach-completion  
 1324 appearance this in appearance-mode  
 1325 thus said  
 1326 this in appearance these see-if intermediate-state this in sever-by pure  
 single-cut appearance-mode called  
 1327 that-also time reach when aggregates five binding from liberated aspect and  
 1328 inner radiance outer arise-by upper space light five appearance great arising  
 1329 that from  
 1330 pure single-cut appearance  
 1331 primordial-wisdom pure space in  
 1332 light five change nonexistent clear  
 1333 that also cluster five five and  
 1334 father-mother manner-as arise  
 1335 that color thus  
 1336 blue manifester kaya  
 1337 primordial-wisdom dharma-expanse primordial-wisdom  
 1338 consort space expanse-lady  
 1339 elements empty space  
 1340 aggregate form aggregate  
 1341 ground action complete ground

1342 thus-come lineage-as explained  
 1343 white vajra-mind kaya  
 1344 primordial-wisdom mirror primordial-wisdom  
 1345 consort mamaki-as considered  
 1346 elements river great  
 1347 aggregate perception aggregate  
 1348 ground action released ground  
 1349 lineage vajra lineage-as explained  
 1350 yellow jewel-source kaya  
 1351 primordial-wisdom equality primordial-wisdom  
 1352 consort buddha-eye-as considered  
 1353 elements producing ground great  
 1354 aggregate compositional-factors aggregate  
 1355 ground various arisen ground  
 1356 lineage jewel lineage-as explained  
 1357 red appearance limitless kaya  
 1358 primordial-wisdom discriminating primordial-wisdom  
 1359 consort white-cloth great-mother  
 1360 elements burning fire  
 1361 aggregate consciousness aggregate  
 1362 ground specifically show ground  
 1363 lineage lotus lineage-as explained  
 1364 green meaning-accomplished kaya  
 1365 primordial-wisdom accomplishing primordial-wisdom  
 1366 consort samaya-tara-as considered  
 1367 elements lifting wind  
 1368 aggregate feeling aggregate  
 1369 ground action finished ground  
 1370 lineage action lineage-as explained  
 1371 thus pure appearance  
 1372 sentient-beings all to thus  
 1373 self-self body in abide  
 1374 intermediate-state in also thus arise  
 1375 thus said  
 1376 third intermediate-state in appearance manner in  
 1377 reality bardo like-that light five pristine-cognition appearance arise  
 1378 sense-faculty twenty-one last that reality bardo set from  
 1379 existence bardo before impure light self exist rely from



1380 there also that resonance family six each-each to arise  
 1381 Self-Arising from  
 1382 impure delusion light six  
 1383 sense-faculty last last to  
 1384 white arise and yellow arise  
 1385 red arise and green  
 1386 like-that dark-blue arise\*  
 1387 smoky to arise think  
 1388 that impure delusion light  
 1389 thus\*  
 1390 like-that lights gather not-realize beings impure delusion light and\*  
 1391 realize possess pristine-cognition light two gather  
 1392 That from  
 1393 light distinction thought-transcend  
 1394 that also brief mind hold\*  
 1395 pure pristine-cognition light and  
 1396 impure delusion light think  
 1397 thus\*  
 1398 that-also expanse light exist body pristine-cognition clear  
 1399 delusion-time this also element five appearance color five beyond beings all  
 that nature abide  
 1400 Buddhas exhaustion field light-ray body measureless spread also that from  
 arise know should  
 1401 That from  
 1402 all that expanse also\*  
 1403 I teach and show\*  
 1404 thus spoke  
 1405 meaning three depend pristine-cognition distinction three  
 1406 essence  
 1407 distinction  
 1408 distinction certain term explain  
 1409 first essence  
 1410 primordial uncompounded know  
 1411 that expanse awareness primordially-pure reality empty nature arise  
 1412 Awareness Self-Arise Great tantra from  
 1413 hey secret-master definite hold\*  
 1414 not-dharma wisdom self-arisen  
 1415 dharma all inside arise become

1416 that-from pristine-cognition arise  
 1417 thus\*  
 1418 two distinguish  
 1419 pristine-cognition five defilement possess time beings mindstream  
 summarize nature spontaneous-accomplishment pristine-cognition say  
 1420 defilement pure Buddha time realize manifest result pristine-cognition two  
 explain  
 1421 That from  
 1422 pristine-cognition great explain-mode  
 1423 realize manifest Buddha and\*  
 1424 nature spontaneous-accomplishment Buddha so  
 1425 primordial nature spontaneous establish  
 1426 then realize manifest become  
 1427 pristine-cognition definitive-term like no  
 1428 thus\*  
 1429 three distinction certain term two  
 1430 common distinction and\*  
 1431 certain term each explain  
 1432 first  
 1433 That from  
 1434 dharmadhatu pristine-cognition concept without and\*  
 1435 mirror pristine-cognition cease without clear  
 1436 equality pristine-cognition not-mix complete  
 1437 discerning pristine-cognition before like realize  
 1438 action-accomplish pristine-cognition dharmas complete  
 1439 like-that aspect five think\*  
 1440 thus\*  
 1441 two  
 1442 again that-from  
 1443 word-meaning apply this like  
 1444 dharmadhatu pristine-cognition  
 1445 emptiness great object and\*  
 1446 clear light appearance and\*  
 1447 pristine-cognition awareness engage-object three  
 1448 those three gather expanse called  
 1449 that also aspect two  
 1450 pure pristine-cognition expanse and\*  
 1451 impure beings expanse show

1452 pure pristine-cognition expanse  
 1453 empty-clear without-difference awareness expanse\*  
 1454 unchangeable Dharma-body palace\*  
 1455 impure beings outer expanse  
 1456 empty awareness-not uncompounded  
 1457 that-from earth stone appearance become  
 1458 beings object  
 1459 that dharmadhatu pristine-cognition so  
 1460 mirror-like pristine-cognition  
 1461 example mirror mandala  
 1462 whatever show condition that come like  
 1463 like-that awareness stainless to  
 1464 affliction condition power become  
 1465 that-from liberate awareness  
 1466 introduction inside know make  
 1467 that-from mark liberation-mode  
 1468 various appearance know-awareness object  
 1469 mind appear doubt  
 1470 awareness nature complete\*  
 1471 mind entity dharmas also\*  
 1472 awareness pristine-cognition nature complete  
 1473 that definitive-term like  
 1474 various object engage-by mirror  
 1475 that realize familiarize long\*  
 1476 mirror pristine-cognition like no  
 1477 equality pristine-cognition meaning-apply  
 1478 dharmas equal essence to  
 1479 what direction not-fall  
 1480 equality Buddha all lord  
 1481 dharmas time one complete\*  
 1482 equality definitive-term like  
 1483 reality extent-cut without equal  
 1484 awareness meaning possess-by  
 1485 equality pristine-cognition like no  
 1486 discerning pristine-cognition  
 1487 action-do separate awareness realize  
 1488 that realize mode aspect many\*  
 1489 below arise word show

1490 that definitive-term like  
 1491 sense-faculty twenty-one because  
 1492 each discern thus that call  
 1493 discern pristine-cognition like no  
 1494 action accomplish pristine-cognition  
 1495 whatever appear awareness nature complete  
 1496 action without concept without nature complete  
 1497 action abandon yogin that  
 1498 authentic ground easy liberate  
 1499 like-that pristine-cognition great meaning  
 1500 realize authentic certain liberate  
 1501 thus\*  
 1502 that fire long pristine-cognition know example each tantra word each add  
 tantra doubt have  
 1503 Sutra from  
 1504 ka not-born cause dharma all door thus word each meaning-apply each  
 explain and\*  
 1505 New tantra other also letter sound explain like arise also fault that exist  
 1506 mantra loose translate distinction exist think  
 1507 Sutra treatise from  
 1508 brief extensive meaning summarize three-three apply all also fault that  
 observe  
 1509 nature great-completion tantras instruction tantras  
 1510 easy understand word each understand cause say and\*  
 1511 Pandita great language each authentic know possess come  
 1512 those self-translation expanse difficult letters sound construct  
 1513 easy understand mistake without translate arrange and\*  
 1514 translator other surpass possess kindness  
 1515 like-that pristine-cognition five each distinguish twenty-five become  
 distinction part possess before explain finish again here not elaborate  
 1516 meaning four action activity distinction three  
 1517 four activity essence brief show  
 1518 nature complete-mode progressive extensive explain  
 1519 self-appearance arise-mode aspect meaning summarize  
 1520 first essence  
 1521 definitive-term  
 1522 distinction  
 1523 mudra

1524	deity-assembly
1525	essence
1526	mandala seven from
1527	activity essence meaning two spontaneous complete
1528	pristine-cognition essence abide
1529	Self-Arising from
1530	activity all pristine-cognition
1531	action all do
1532	thus*
1533	that from
1534	activity Buddha self call
1535	action pristine-cognition experience take
1536	activity self is said
1537	I from arise I complete
1538	complete ground like no
1539	thus*
1540	distinguish four
1541	again that-from
1542	pacify and increase and*
1543	like-that power fierce think
1544	thus*
1545	mandala
1546	not-drawn primordial adorned self-complete self in exist
1547	mudra
1548	not-transformed basis-from complete enlightenment supreme etcetera kayas five in appearance
1549	deity-assembly
1550	not-generated primordially-complete peaceful-wrathful self in abide
1551	mantra essence
1552	channels-located letters wheel and that essence lamp four object-to appear
1553	that also self-arising from
1554	activity all mandala
1555	not-sought self in exist
1556	activity all mudra
1557	not-transformed four in complete
1558	activity all deity-assembly
1559	self body in complete
1560	activity all essence

1561 lamp primordial-wisdom great-as said  
 1562 thus said  
 1563 second nature completion-mode step extensively explained in two  
 1564 primordial basis in completion manner and  
 1565 sentient-beings time in completion manner  
 1566 first in two from  
 1567 generally shown  
 1568 basis primordial primordial-purity in inner primordial-wisdom light five  
 1569 expanse space-in clear blue all expanse is because  
 1570 activity light four appearance-basis abide-by not-count and  
 1571 white-yellow-red-green four that-from arisen activity-as explained that  
 1572 that from  
 1573 that also activity four meaning  
 1574 blue itself in complete  
 1575 activity four basis in establish  
 1576 therefore color blue-as explained  
 1577 thus said and  
 1578 activity four manner meaning  
 1579 basis in well complete  
 1580 that also shown thus  
 1581 color white-red various light  
 1582 basis-in descended established  
 1583 white pacifying mandala possessing  
 1584 color yellow expanding light  
 1585 red magnetizing light-as considered  
 1586 green wrathful light-as said  
 1587 blue activity complete light  
 1588 thus said  
 1589 second specifically explained in four from

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1589 first pacifying  
 1590 that from  
 1591 white suchness pacifying  
 1592 afflictions stain where exist  
 1593 stain nonexistent mandala

1594 example crystal vessel pure like  
 1595 stain defect-by not-stained  
 1596 thus pacifying suchness in  
 1597 afflictions stain nonexistent  
 1598 thus said  
 1599 second expanding  
 1600 again that-from  
 1601 yellow increase reality from  
 1602 quality all arise  
 1603 example jewel wish-fulfilling  
 1604 need-desire all fulfill like  
 1605 reality increase great that  
 1606 quality various arise by  
 1607 beings all liberate do  
 1608 quality increase great think  
 1609 thus\*  
 1610 three power  
 1611 again that-from  
 1612 red power reality that  
 1613 not-seek basis establish  
 1614 power Dharma-body essence  
 1615 all not-seek establish  
 1616 example jewel gold to  
 1617 yellow seek not-need like  
 1618 ground-appearance great mandala to  
 1619 power mandala seek not-need  
 1620 reality basis power complete\*  
 1621 thus\*  
 1622 four fierce  
 1623 again that-from  
 1624 green reality fierce  
 1625 all fierce aspect complete  
 1626 basis itself pure reality to  
 1627 what obstruction without arise  
 1628 example wind emanation  
 1629 what obstruction without move do  
 1630 like-that ground-appearance great from  
 1631 pristine-cognition obstruction without arise

1632 | what need without pristine-cognition  
 1633 | activity pure essence  
 1634 | like-that basis essence to  
 1635 | activity mandala complete\*  
 1636 | thus\*  
 1637 | two beings time complete-mode four from

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1638 | first pacify  
 1639 | beings all element self-arisen pristine-cognition heart in abide self-light white  
     pacify resonance  
 1640 | Self-Arising from  
 1641 | pacify great activity  
 1642 | self cit-ta mandala in abide  
 1643 | that also soft supple and\*  
 1644 | white light-ray spread like  
 1645 | body speech mind like  
 1646 | all-pervade pristine-cognition crown-ornament possess  
 1647 | pacify mandala like abide  
 1648 | thus\*  
 1649 | two increase  
 1650 | light-luminous unchangeable channel-heart light body expand  
 1651 | that from  
 1652 | activity increase great  
 1653 | self unchangeable channel great in  
 1654 | activity increase great body  
 1655 | light five body five expand  
 1656 | awareness body expanse expand  
 1657 | bodies pristine-cognition expanse expand  
 1658 | lights ray expanse expand  
 1659 | like-that body pristine-cognition  
 1660 | not-abide mandala in  
 1661 | Buddha path enter said  
 1662 | thus\*  
 1663 | heart conch-shell also resonance body expand



1664 three power conch-shell right curl channel-petal eye pierce inside lamp four  
 appear  
 1665 this appearance four power gather  
 1666 bardo reality pure appearance four power gather  
 1667 that distance-grasp direct light-luminous two power gather  
 1668 expanse progress pristine-cognition four link power gather  
 1669 bindu measure reach union mandala appearance power gather  
 1670 wisdom exhaustion spontaneous-accomplishment appearance power gather  
 1671 again Self-Arising from  
 1672 activity power mandala  
 1673 self conch-shell mandala in  
 1674 lamp aspect four clear  
 1675 that show this like  
 1676 awareness expanse lamp by  
 1677 body pristine-cognition power gather  
 1678 bindu empty lamp by  
 1679 outer element power gather  
 1680 wisdom self-arisen lamp by  
 1681 self that power gather  
 1682 distance-grasp water lamp by  
 1683 delusion that power gather  
 1684 awareness concept-free great by  
 1685 concept affliction power gather  
 1686 unchangeable Buddha path great  
 1687 bardo appearance power gather  
 1688 like-that power mandala  
 1689 self body complete\*  
 1690 thus\*  
 1691 four fierce  
 1692 awareness resonance mind project-gather realize assembly affliction possess  
 sense-faculty each gate exit arise  
 1693 not-realize samsara itself not-revolve delusion-appearance produce  
 1694 realize realize power train arise-by arise-liberate type without water wave  
 like power-awareness top dissolve action do  
 1695 Self-Arising from  
 1696 Buddha activity fierce  
 1697 self sense-faculty gate to  
 1698 activity fierce mandala abide

1699 eye sense-faculty not-cease-by  
 1700 object grasp concept  
 1701 activity fierce explain  
 1702 consciousness object arise  
 1703 fierce mandala one think  
 1704 affliction thousand thousand eighty itself  
 1705 object arise engage  
 1706 activity fierce show  
 1707 like-that activity aspect four  
 1708 self-self body complete said  
 1709 thus\*  
 1710 three self-appearance arise-mode aspect meaning summarize four from  
 1711 pacify  
 1712 bardo first light-luminous mandala appearance arise\*  
 1713 increase  
 1714 bardo second pristine-cognition four link appearance arise\*  
 1715 power  
 1716 bardo third spontaneous-accomplishment jewel door eight see\*  
 1717 fierce  
 1718 self-appearance liberate  
 1719 primordially-pure ground definite abide bardo fourth pristine-cognition  
 expanse dissolve  
 1720 Self-Arising from  
 1721 activity aspect four meaning  
 1722 path complete-mode this like  
 1723 pacify path this like  
 1724 bardo first mandala to  
 1725 body appearance see that  
 1726 pacify path authentic think  
 1727 bardo second pristine-cognition to  
 1728 pristine-cognition essence see that  
 1729 increase path is think  
 1730 bardo third spontaneous-accomplishment to  
 1731 self that see from  
 1732 familiarize measure reach and\*  
 1733 power reality is said  
 1734 primordially-pure reality complete to  
 1735 obstruction without reach that

1736 fierce assembly is said  
 1737 thus\*  
 1738 like-that body pristine-cognition activity all primordial self complete-by  
 1739 great-completion effort-accomplish beyond  
 1740 action-free spontaneous-accomplish nature release only enlightenment life  
 this obtain pith all this reach\*  
 1741 other seek also not-find  
 1742 Illusion Secret-Heart from  
 1743 direction ten time four where from  
 1744 complete Buddha find not become  
 1745 mind-itself complete Buddha by  
 1746 Buddha other seek not  
 1747 seek also conqueror not-find  
 1748 thus\*  
 1749 therefore self-complete spontaneous-accomplishment know should  
 1750 Supreme Vehicle Treasury from  
 1751 expanse pristine-cognition spontaneous-accomplish abode show  
 progressive-hall sixteen\*  
 1752 progressive-hall sixteen\*  
 1753 like-that expanse-awareness gather-separate not show etc before said by  
 nature great-completion four meaning certain establish from

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1754 now path certain experience take progressive explain  
 1755 focus object mind possess certain enter before guide method supreme and\*  
 1756 awareness self-appearance mind possess direct experience take pith certain  
 well say liberation great city life this traverse method supreme secret from  
 1757 common first enter mind-progressive certain begin show  
 1758 place first meaning bind aspect three  
 1759 who experience take do yogin distinction and\*  
 1760 how experience take mode certain and\*  
 1761 experience take meaning actual show  
 1762 first three  
 1763 common distinction  
 1764 each meaning explain  
 1765 supreme place certain  
 1766 first

1767	Self-Arising from
1768	hey hey near assembly listen
1769	mark word yogin and*
1770	sign only hold yogin and*
1771	follow yogin and
1772	nature certain yogin and*
1773	appearance mind yogin and*
1774	enter action yogin and*
1775	action cause yogin and*
1776	doer condition yogin and*
1777	complete result yogin and*
1778	authentic meaning yogin and*
1779	complete liberation yogin and*
1780	make complete yogin
1781	thus*
1782	two each meaning explain yogin twelve from
1783	first eight liberate not and*
1784	last four liberate mode certain show
1785	again that from
1786	mark word yogin
1787	word fixate word engage
1788	not-know word depend become
1789	that liberate I not explain
1790	sign depend yogin
1791	self sign depend become
1792	conduct other envy do
1793	self concept itself bind
1794	that liberate I not explain
1795	follow yogin
1796	what faith ground abide
1797	faith conduct do
1798	first ground hope place
1799	that self liberated-by I not-explained
1800	state itself certain yoga
1801	conceptually not-engage one-pointed meditate
1802	concept nonexistent state possessing
1803	that also liberated-by I not-explained
1804	appearance mind yoga

1805 all I mind from arise  
 1806 mind-itself realize-by what doing exist  
 1807 thus word all express doing  
 1808 I-by liberated-by not-explained  
 1809 engage action yoga  
 1810 meaning itself action-by accomplish consider  
 1811 action great-by bound those  
 1812 first mind-generate action do  
 1813 that-from seize-from action all  
 1814 all doing accomplishing  
 1815 that also liberated-by I not-explained  
 1816 action cause yoga  
 1817 continuum itself path-as raise  
 1818 cause-to hope cause-to depend  
 1819 cause itself clearly show  
 1820 that also liberated-by I not-explained  
 1821 doer condition yoga  
 1822 conduct-by true meaning seek  
 1823 lineage not-agree aspect grasp  
 1824 that also liberated-by I not-explained  
 1825 completion result yoga  
 1826 realization path-as carry  
 1827 ground path in not-dwell  
 1828 self that see-by  
 1829 true liberated great consider  
 1830 true meaning yoga  
 1831 self realization gain though  
 1832 intermediate-state appearance pure in  
 1833 self truth see-by  
 1834 that-from completion liberated consider  
 1835 completion liberated yoga  
 1836 certainty gain yoga  
 1837 certainty gain ground itself in  
 1838 self that gain see-by  
 1839 true ground-from transcend consider  
 1840 accomplished complete yoga  
 1841 primordial-purity buddha great  
 1842 that-from go nonexistent-by said

1843 yoga great that four to  
 1844 ground in purify nonexistent-by said  
 1845 path in traverse nonexistent-by said  
 1846 thus said  
 1847 that-also path meditate-method different-by  
 1848 here light-clear direct-make lower-from primordial enter ground-path purify  
 traverse not-need-by said though  
 1849 self path gate three defilement habit possess aggregate and\*  
 1850 move concept and\*  
 1851 coarse wind-mind mind pure need  
 1852 those pure time lower ground-path incidental complete sign arise  
 1853 higher complete lower incidental complete become intend great-completion  
 one to  
 1854 traverse train not say  
 1855 ground one awareness spontaneous-accomplishment  
 1856 all-do to  
 1857 not-change not-train awareness spontaneous-complete so  
 1858 like-that  
 1859 three supreme place certain yogin distinction general show and\*  
 1860 vessel-possess person distinction explain two from

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1861 first  
 1862 Self-Arising from  
 1863 think not yogin also\*  
 1864 aspect five contain  
 1865 that show this like  
 1866 power great complete prophecy great obtain  
 1867 breath great give body half and\*  
 1868 command serve action yogin  
 1869 thus\*  
 1870 yogin last four five those contain explain  
 1871 That from  
 1872 that yogin five complete  
 1873 thus\*  
 1874 yogin five each explain

1875 again Self-Arising from  
 1876 realm three beings all  
 1877 command serve action yogin  
 1878 truth see person that  
 1879 delusion appearance cease  
 1880 body-mind half yogin  
 1881 spontaneous-accomplishment various appearance to  
 1882 certainty obtain become  
 1883 prophecy obtain yogin  
 1884 sense-faculty last last that  
 1885 direction ten emanation pure-land to  
 1886 abide Tathagata that  
 1887 breath great give yogin  
 1888 primordially-pure unchangeable great to  
 1889 action effort all free that  
 1890 power great complete yogin  
 1891 thus\*  
 1892 two vessel-possess person explain to  
 1893 general great-completion Dharma teach suitable vessel before show like  
 1894 bla-ma la gus shing gtong-phod che-ba  
 1895 dad-pa dang shes-rab dang brtson-'grus che-ba  
 1896 mi dge-ba la 'dzem zhing 'khor-ba la skyo-ba  
 1897 khyad-par mchog-gsang rdzogs-pa chen-po la mos shing spyod-pa'i skal-pa  
 yod-pa ste brgyad-ldan gcig la bstan-no  
 1898 bye-brag-tu chos di'i bstan-pa rdzogs-par sbyin zhing\*  
 1899 gang gis 'dzin-pa'i skyes-bu rgyal-mtshan rtse-mo bstan-pa'i srog-shing du  
 byon-pa ni  
 1900 thal-'gyur las  
 1901 lta-ba bsgom-pa 'dzin-pa ni  
 1902 dad-pa rab dang brtson-'grus ldan  
 1903 gtong-bar nus shing bla-mar gus  
 1904 brtul-zhugs can la sdig la 'dzem  
 1905 'gyur-med rab-tu brtan-pos 'dzin  
 1906 yang-na ngang-ring shugs dal-ba  
 1907 lhug-pa glen-pa'i lhod yod-pa  
 1908 rtog-pa chung zhing rang-bzhin dal  
 1909 lus ngag bya-ba bral-ba dang\*  
 1910 shes-rab ldan-pas 'dzin-par 'gyur

1911	ces-pa dang*
1912	nor-bu 'phra-bkod chen-po'i rgyud las
1913	kye-ma nyon-cig lha-yi rigs
1914	ngas bstan legs-par yid la zung*
1915	snang-ba'i dkyil-'khor chen-po 'di
1916	kun la bstan-par mi bya ste
1917	gsang-ba thub-pa 'ga' la bstan
1918	gsang-sngags gsang-ba'i dam-pa 'di
1919	bstan-pa'i rigs ni 'di lta ste
1920	gsang-ba'i gnyer-gtad thub-par byed
1921	gsang-ba'i don la gus-pa dang*
1922	shes-rab blo-rtsal che-ba dang*
1923	dam-tshig sdom-pa ldan la bstan
1924	de-nas khyad-par 'khor rnams-kyis
1925	rdo-rje 'chang la yang zhus-pa
1926	kye-kye bcom-ldan rdo-rje 'chang*
1927	rdzogs-chen man-ngag gsang-don 'di
1928	rang-gar bstan-pa ma yin te
1929	nges-pa'i lung rgyal khu-byug mchog
1930	di nyid bstan-pa'i gang-zag gi
1931	rigs dang spyod-lam chen-po dang*
1932	kha-dog mtshan-nyid gsum-du gsol
1933	de-nas bcom-ldan rdo-rje 'chang*
1934	ting-nge-'dzin las bzhangs nas ni
1935	khyad-par 'khor la bka' stsal-pa
1936	kye-ma khyad-par 'khor-tshogs nyon
1937	nga yis bstan-gyis legs-par nyon
1938	rigs-kyi khyad-par 'di lta ste
1939	rgyal rigs dang ni bram-ze'i rigs
1940	de-bzhin rje'u rigs chen-po dang*
1941	khyad-par chen-po'i mi rnams la
1942	gsang-sngags nges-don bstan-par gsungs
1943	yang-na rigs-med kha-dog brtag
1944	pho-mo gnyis ni gang-yang rung*
1945	kha-dog 'di dang ldan-pa ni
1946	rdzogs-pa chen-po'i snod-du gsungs
1947	yan-lag rags shing kha-dog nas
1948	so nyid thags-bzangs dkar-la 'dril



1949	mig-rtsa yid-tsam dmar-ba dang*
1950	skra-yi mtshan-nyid chen-po yang*
1951	g.yas-su 'khyil zhing kham-nag mdog
1952	lus la bkur-sti chung-ba dang*
1953	phyi-yi spyod-lam tha-mal mdog
1954	tshig rnams shugs-byung smra-ba dang*
1955	yang-na tshig-gi nam-pa kun
1956	gcig-gis gang-ltar smras-pa ltar
1957	skyes-bu de yang de-ltar smra
1958	rdzogs-chen gdams-ngag bstan-par gsungs
1959	de rnams gcig la tshang-ba na
1960	shan-pa'i rigs sam smad-'tshong rigs
1961	phyags-dar khrod-pa'i rigs kyang rung*
1962	rigs-ngan gang-dag su yin kyang*
1963	gsang-ba'i man-ngag bcud 'di gtad
1964	rgyu chung yo-byed med-pa na
1965	rang-gi yo-byad sbyar nas kyang*
1966	lhag-ma med-par yongs-su sbyin
1967	gsang-ba'i bcud gsum man-ngag 'di
1968	rigs dang kha-dog brtag-thabs rnams
1969	nga ni mya-ngan 'das 'og-tu
1970	gsang-ba'i man-ngag yang bcud 'di
1971	nges-pa'i rgyal-po 'di ltar bstan
1972	de rnams bstan-pa'i skyes-bu la
1973	gong-gi gdams-ngag bstan-par bya
1974	zhes gsungs so
1975	don gnyis-pa ji ltar nyams-su len-pa'i tshul nges-pa la bsgrub-lugs gnyis te
1976	sprang-po'i tshul gyis bsgrub-pa dang*
1977	ri-dwags kyi tshul gyis bsgrub-pa'o
1978	dang-po ni
1979	rang-gi yul spangs nas
1980	gzhan-gi yul ljongs-su song ste
1981	sus kyang rang-gi ming dang bzang-ngan dang*
1982	ci shes-pa dang mi shes-pa la sogs-pa ngo mi shes-par byas te
1983	tha-mal-du brdzus nas
1984	zas gos slong-mos 'tsho zhing*
1985	sa-phug dang grong las cung-zad phyin-pa'am
1986	dben-pa'am

1987	'gron-khang la sogs-par mngon-mtshan med-pas bsgrub ste
1988	'di'i dus-su rang-gi yon-tan ming ngom-pa ni zhe 'dod med-pa'i rtags yin la
1989	gzhan-gyi bla-ma dang chos la sogs-pa dri brda mi byed-pa ni rang-gi man-ngag la yid ches shing the-tshom med-pa'i rtags yin no
1990	de skad-du yang*
1991	instructions jewel of wheel from
1992	enemy friend abandoned of side-to
1993	beggar like of manner-by accomplish
1994	say-so
1995	two deer like accomplish is greatly secluded of mountain side rock of bird-shelter having or forest grove or
1996	mountain peak or
1997	snow slope or
1998	valley empty great-to went having action three abandoned having accomplish*
1999	that also body of action trade agriculture sky-taking movement activity
2000	hand circumambulation etcetera and*
2001	speech of expression whatever suitable all and*
2002	mind of distraction gathering thought different self of instructions and contradictory plural all abandoned having
2003	instruction sacred one only-to peak one-to not-distracted-by accomplish-do
2004	purpose is body relaxed having channel tight
2005	channel relaxed having wind-mind nature-by relaxed
2006	wind-mind relaxed having thought force-by cease having
2007	not-think of samadhi stream-to arise*
2008	speech relaxed having inexpressible of meaning stream-to arise
2009	not-spoke if inexpressible of nature-in abide having's purpose*
2010	mind of mindfulness-by distraction gathering abandoned having samadhi own-way-in arise
2011	that also thal-gyur from
2012	faith-possessor samsara of mind separated having
2013	guru-by offer and give-do
2014	samsara of connection all abandoned having
2015	friend abandoned one-only abide-do
2016	say-so
2017	three practice-in take of meaning actual show having four
2018	conduct-in continuity do of yogin
2019	meditate-in continuity do of yogin

2020 view-in continuity do of yogin  
 2021 result-in continuity do of yogin  
 2022 nor-bu phra-bkod from  
 2023 conduct continuity of yogin and\*  
 2024 meditate continuity of yogin and\*  
 2025 view continuity of yogin and\*  
 2026 result continuity of yogin\*  
 2027 say-so  
 2028 that like four-to meaning twenty practice-in take show  
 2029 jewel heap sutra from  
 2030 that order specific thus  
 2031 order-arrange itself-as practice take  
 2032 lords four manner-by  
 2033 meaning essence four also grasp  
 2034 that object-awareness four-by  
 2035 thus appearance arising-stream sever  
 2036 placement method oral-instruction four-by  
 2037 appearance-existence dharmas all self-release do  
 2038 pure-mode liberated key four-by  
 2039 afflictions all to self-power transform  
 2040 that self measure establish  
 2041 example four confidence self-face show  
 2042 unchanging view confidence great four-by  
 2043 irreversible primordial-wisdom measure also grasp  
 2044 this in accustomed who do  
 2045 nature great-completion to  
 2046 this-by touch will samaya  
 2047 thus who to appear become  
 2048 primordial-wisdom all also core in comprehend  
 2049 secret-great mudra great obtain  
 2050 thus spoke meaning part division-by practice step from

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2051 First conduct in continuous doing yogin in four  
 2052 Appearance power-transform conduct  
 2053 That oral-instruction appearance release method

2054 That-from appearance-existence basis-establish intent  
 2055 Afflictions location-transform result  
 2056 First in three  
 2057 Conduct general essence briefly-shown  
 2058 Secret-great certain conduct extensively explained  
 2059 Sequence certain conduct-by time seize  
 2060 First also  
 2061 Not-clinging grasping conduct  
 2062 Negation-affirmation nonexistent conduct  
 2063 Clinging in attachment-nonexistent conduct and three from

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2065 cause characteristics vehicle conduct  
 2066 path common enter-from conduct only-from quickly liberated conduct not-is  
 2067 self-arising from  
 2068 not-clinging grasping conduct  
 2069 characteristics vehicle conduct  
 2070 meaning-by clinging great-by bound  
 2071 method nonexistent liberated-by how become  
 2072 thus said  
 2073 second  
 2074 secret-mantra general conduct is method exist though effort-accomplish in  
 dwell-by quickly not liberated  
 2075 also that from  
 2076 negation-affirmation nonexistent conduct  
 2077 secret-mantra outer-inner conduct  
 2078 afflictions stop not-desire and  
 2079 primordial-wisdom accomplish not-desire  
 2080 word meaning connected conduct  
 2081 meaning-by attachment-nonexistent not-is  
 2082 method exist-by distinction superior  
 2083 method great grasping-conduct thus  
 2084 that conduct yoga also  
 2085 true conduct not  
 2086 thus said  
 2087 third

2088 great-completion spontaneously-accomplished conduct  
 2089 nature in acceptance-rejection grasping-effort nonexistent that and  
 accordance conduct-by space like directions divisions from transcend-by  
 primordial-liberated primordial-conduct great in abide  
 2090 also self-arising from  
 2091 clinging in attachment-nonexistent conduct  
 2092 great-completion ati conduct  
 2093 to-do nonexistent done nonexistent arisen-ground nonexistent  
 2094 go nonexistent come nonexistent dwell nonexistent  
 2095 clinging nonexistent in attachment nonexistent  
 2096 thus said  
 2097 second secret-great certain conduct extensively explained in two  
 2098 conduct twenty-one nature extensively explained and  
 2099 vajra song-dance doing step  
 2100 first sun-moon union sutra from  
 2101 bee like conduct by  
 2102 dharma all taste enjoy do  
 2103 deer like conduct by  
 2104 delusion cause-become objects all abandon  
 2105 mute like conduct by  
 2106 delusion word completely abandon  
 2107 peacock like conduct by  
 2108 secret mantra doubt sever  
 2109 madman like conduct by  
 2110 one-together dwell objects all abandon  
 2111 lion like conduct by  
 2112 fear mind abandon charnel-ground go  
 2113 dog-pig like conduct by  
 2114 pure impure concept abandon  
 2115 owl like conduct by  
 2116 mind-thought immediate itself-as practice  
 2117 child like view conduct by  
 2118 delusion attachment long abandon  
 2119 elephant like conduct by  
 2120 world agree words-by guide  
 2121 great-elephant like conduct by  
 2122 samsara battles depth-from turn  
 2123 ri-dwags lta-bu'i spyod-pa yis

2124	bu dang dgra-yi 'du-shes spang*
2125	rgya-mo lta-bu'i spyod-pa yis
2126	'dod-pa'i chog-shes dus-tshod bcad
2127	dred-mo lta-bu'i spyod-pa yis
2128	'khor-ba'i sa-bon spel mi bya
2129	bram-ze lta-bu'i spyod-pa yis
2130	gzhan-gyi longs-spyod zas rnams spang*
2131	dpa'-mo lta-bu'i spyod-pa yis
2132	'khor-'das rnams-kyi ru-shan dbye
2133	chu-yig lta-bu'i spyod-pa yis
2134	dran-pa'i rten nyid rang-sar gzhas
2135	nam-mkha'i mdung-skor spyod-pa yis
2136	dngos-po rnams la zang-thal spyad
2137	bar-snang rlung-'dra'i spyod-pa yis
2138	gzung dang 'dzin-pa'i rtog-pa spang*
2139	bya-khyung lta-bu'i spyod-pa yis
2140	g.yang-sa rnams ni rlabs-kyis bcad
2141	ri-bo lta-bu'i spyod-pa yis
2142	'gyur-med rang-dag steng-du spyad
2143	thog-chen lta-bu'i spyod-pa yis
2144	snang-ba phyir mi ldog-par spyad
2145	ces so
2146	rnam-grangs nyer-gnyis yod kyang ri-dwags lta-bu'i spyod-pa gnyis gcig-tu phyogs-sdebs pas nyer-gcig-tu bshad do
2147	gnyis-pa rdo-rje'i glu-gar bya-ba'i rim-pa la gsum ste
2148	glu-gar gyi dus
2149	glu-gar dngos
2150	glu-gar gyi phan-yon no
2151	dang-po ni
2152	'khor-'das ru-shan 'byed-pa'i spyod-pa'i dus dang*
2153	tshogs dang*
2154	dbang-bskur dang*
2155	dkyil-'khor bsgrub-pa'i dus dang*
2156	ting-nge-'dzin gong-du spel-ba'i dus te rnam-lnga dag-pa'i tshe tha-mal-pas ma mthong-bar gsangs te bya-ba ni
2157	de-nyid las
2158	rnal-'byor gang zhig skal-ldan-pa
2159	dur-khrod rnams-su rgyu-ba'i tshe

2160 rdo-rje'i glu ni yang-yang blang\*  
 2161 mi rtog bsam-gtan gnas-pa'i grogs  
 2162 spyod-pa kun-gyi sngon-du 'gro  
 2163 de-phyir rdo-rje'i glu nyid blang\*  
 2164 tshogs dang dbang-bskur dkyil-'khor 'jug  
 2165 de-dus glu la brtson-par bya  
 2166 mi rtog rgyud la bsten-dus-su  
 2167 'di nyid skabs-su blang-bar bya  
 2168 zhes so  
 2169 khyad-par-du sems rnal-du 'bebs-pa dang bying-ba gseng-ba'i mchog-tu  
 bshad de  
 2170 that-from  
 2171 whoever samadhi-to arrived  
 2172 this-by samadhi-to arrived  
 2173 if yogin dull of time  
 2174 this-by excited if samadhi good\*  
 2175 self-aware great-bliss expanse-by strike\*  
 2176 mudra great self-with join\*  
 2177 say-so  
 2178 two song dance actual body of ritual  
 2179 mind of meditation  
 2180 speech of action and three from  
 2181 body of ritual-to implements and dance two  
 2182 that also feast and mandala-to enter and samadhi expand time  
 2183 peaceful-wrathful whichever of implements from  
 2184 peaceful is silk and jewel of ornament implements adorned having clothes of  
 rustling and\*  
 2185 peaceful of crown-ornament and\*  
 2186 vajra bell holding's  
 2187 wrathful of implements  
 2188 bone of ornament six ash great of smearing  
 2189 corpse of stripes  
 2190 bandha and\*  
 2191 phur-pa holding's  
 2192 dance of deity of mudra arrange having's  
 2193 speech is mantra and essence recite having's  
 2194 mind is deity of body meditate having's  
 2195 especially samsara-nirvana boundary distinguish of time

2196	body naked ordinary-in abide having
2197	mudra various and dance various do
2198	speech and mind also that like*
2199	forest and lake-grove etcetera-in experience higher-to expand of time
2200	body yogin of implements from
2201	damaru and*
2202	bell and*
2203	flute etcetera blow having flower of head-ornament etcetera-by adorned having
2204	mind deity of body meditate having and*
2205	rig-pa of face-introduction direct-to train having and*
2206	self-abide of samadhi-in abide three expand having
2207	foot of dance and right-extend left-draw having
2208	left-extend right-bend etcetera transform having
2209	speech of action vowels and consonants of letter long and short and*
2210	crooked-by sound pleasant say having
2211	om and e and hum and he and lyei shag etcetera nose-breath draw having
2212	supreme secret unsurpassable vajra of word take
2213	e ma ki ri ki ri
2214	mashta ba li ba li
2215	SA MI TA PU RU PU RU
2216	KU TA LI MA SU MA SU
2217	I KA RA SU LI BHA TA YE
2218	TSA KI RA BHU LI SA LA YE
2219	SA MUN TA TSAR YA SU BHA YAI
2220	BHE TA SA BH YA KU LE YAI
2221	SA KA RI DHU KA NA
2222	MA TA RI BAI TA NA
2223	BA RA LI HI SA NA
2224	MA KHAR TA KI LA NAM
2225	SAM BHA RA TA ME KA TSANG TAM PA
2226	SUR YA TA RA E PA SHA NA PA
2227	RA NA BHI TI SA BHU RA LA PA
2228	MA SMIN SA GU LI TA YA PA
2229	GU RA GU RA SA GA KHA RA NA LI
2230	NA RA NA RA I THAR PA TA LA
2231	SIR NA SIR NE BHE SA RAS PA LAM
2232	BHUN RDA BHUN RDA TSHI SHA SA KE LAM



2233	SA SA
2234	RI RI
2235	LI LI
2236	A I
2237	MI MI
2238	RA RA RA
2239	thus sun-moon union from explained as suchness song all-good father-mother intent take
2240	not-born because not-cease and
2241	go come nonexistent all pervade
2242	great-bliss dharma-supreme not-move
2243	space-equal liberation stain nonexistent
2244	root nonexistent support nonexistent in
2245	dwelt nonexistent take nonexistent dharma great
2246	primordial-liberated spontaneous-equal vast great
2247	binding nonexistent completely untie nonexistent
2248	pervade-vast mansion primordial-exist essence
2249	pervade not-decline from completely-transcend
2250	vast great space expanse
2251	dharma-great blazing sun-moon mandala
2252	spontaneous-accomplish direct-apparent
2253	vajra mountain lotus great
2254	sun lion primordial-wisdom song
2255	sound-great music equal nonexistent
2256	space limit in enjoy
2257	buddha buddha all-equal and
2258	all-good vast dharma peak
2259	space-expanse good expanse-space in
2260	expanse-clear spontaneous-complete primordial-complete great
2261	thus meaning
2262	mind-itself pervade-vast vast state-from take
2263	third song-dance benefit
2264	sun-moon union from
2265	that also yoga method chief
2266	sound nonexistent vajra song-by
2267	buddha all mind also satisfy
2268	yogis experience companion
2269	dakini mind all capture

2270 lineages six samsara attachment turn  
 2271 fortune possess nature gather ground  
 2272 mind mindstream all self-settle obtain  
 2273 self-rigpa bliss clarity beat  
 2274 awareness one army do  
 2275 mind-possessors fault clear  
 2276 body-possessors obscuration purify  
 2277 empowerment samaya bliss give  
 2278 ignorance pure suppress  
 2279 vehicles all rest ground  
 2280 view meditation connection juncture  
 2281 essences all tame field  
 2282 Akshobhya appearance self-arise ground  
 2283 Vajrasattva body also hold  
 2284 thus and \*  
 2285 Vajra Secret song by  
 2286 need lower-realms gate close for  
 2287 buddha itself activity  
 2288 thus  
 2289 third sequence definite conduct time seize in three \*  
 2290 action first conduct and \*  
 2291 samsara-nirvana boundary divide conduct and \*  
 2292 vow path raise conduct  
 2293 first letter write worship etcetera ten \*  
 2294 Dbus-mtha from  
 2295 letter write worship give and \*  
 2296 hear read hold and \*  
 2297 explain recitation do and \*  
 2298 that contemplate meditate \*  
 2299 dharma-action ten essence this  
 2300 merit heap measureless  
 2301 thus progressive train  
 2302 second instruction profound experience take empowerment three before body  
 speech mind three conduct samsara-nirvana divide from  
 2303 rigpa settle conduct actualize do  
 2304 third twenty-one explain from  
 2305 occasion here first seven mainly conduct

2306 that also first dharma gate all gather tantra direct direction one experience  
 take meaning seek  
 2307 bee house-seek like  
 2308 hear dharma not-dharma distinguish  
 2309 contemplate that meaning realize affliction suppress  
 2310 meditate realization instant place affliction root definitely extract  
 2311 Sun-Moon Mouth-Join from  
 2312 hear wisdom by outer superimposition cut and \*  
 2313 contemplate wisdom by inner superimposition cut and \*  
 2314 meditate wisdom by secret superimposition cut thus  
 2315 that companion doubt not peacock house enter before superimposition cut  
 finished by confusion not come like  
 2316 hear contemplate superimposition cut finished by self confident instruction  
 experience take  
 2317 that companion all domain not deer like conduct \*  
 2318 yogin that samsara fall fear shame people not-go mountain one alone dwell  
 experience take deer hunt shame one alone hide like  
 2319 that companion mute like conduct \*  
 2320 speech speak cease anyone with not-speak  
 2321 thus do time memory rigid madman like conduct \*  
 2322 body speech mind conduct planet-attachment not madman like spontaneous  
 arise  
 2323 this time pure-impure not dog pig like conduct dawn from arise \*  
 2324 food clothing whatever choose not enjoy  
 2325 thus six complete time other manner overwhelm not suppress lion like  
 conduct arise \*  
 2326 lion whatever fear anxiety not like  
 2327 yogin this appearance human non-human all harm free whatever  
 power-transform ability arise  
 2328 conduct those person name tag appearance power-transform conduct called  
 2329 that-also other power-transform able and \*  
 2330 kill restore able and \*  
 2331 miracle accomplish and \*  
 2332 dharmata experience blaze alcohol intoxication like direction any fear free  
 from  
 2333 elements four power-transform ability arise  
 2334 second that instruction appearance direct-placement method  
 whatever-appears appearance top mind-itself direct-placement see by  
 2335 rock salt snow fall like

2336	appearance top that-itself self instant spontaneously go *
2337	that-also arise appearance
2338	cease appearance
2339	come go appearance etcetera phenomenon different piece train grasp attachment liberate appearance although true empty reflection and *
2340	moon-water and *
2341	sound-echo and *
2342	emanation and *
2343	illusion and *
2344	mirage and *
2345	optical-illusion and *
2346	dream horse completely pure in
2347	dharma general form dharmata not-born train sky like primordially peaceful realize *
2348	Six-Vastnesses from
2349	arise exist mind-itself in
2350	six-realms appearance self-dawn by
2351	different forms grasp *
2352	appearance form mature complete
2353	cease exist mind-itself in
2354	impermanent cause self-dawn by
2355	nature not appearance in
2356	example dream like complete
2357	elaboration exist mind-itself in
2358	various appearance self-dawn by
2359	gates five individual appearance in
2360	self-ground grasp ground complete
2361	show exist mind-itself in
2362	sound word names self-dawn by
2363	concept mind self-pure
2364	guru instruction secret complete
2365	see exist mind-itself in
2366	arisen condition many self-dawn by
2367	appearance object manifest in
2368	unmixed self-clear complete
2369	thus
2370	third that-from appearance-existence ground rise aim dawn *

2371 | samsara-nirvana dharma all train not mind top instant spontaneously dawn  
 | whatever obstruction not arise \*  
 2372 | also that itself from  
 2373 | again not mind-itself in  
 2374 | hope fear free appearance \*  
 2375 | primordially-place confidence possess aim called  
 2376 | Samantabhadra I teach  
 2377 | appearance part not mind-itself in  
 2378 | one minute fine appearance \*  
 2379 | elaboration-free great aim called  
 2380 | Samantabhadra I teach  
 2381 | thus aim aim in  
 2382 | mind also definite establish by  
 2383 | yogin mind power obtain  
 2384 | defilement bind free  
 2385 | thus  
 2386 | four that time aggregate affliction ground-transform fruit  
 2387 | Pearl-Garland from  
 2388 | aggregate element sense-field \*  
 2389 | family family lord liberate  
 2390 | thus and \*  
 2391 | conditions conditions liberate by  
 2392 | object dharma I not-rely  
 2393 | objects objects liberate in  
 2394 | grasp hold two I not-rely  
 2395 | cause itself cause liberate in  
 2396 | samsara-nirvana two I not-rely  
 2397 | dharma dharma liberate in  
 2398 | concept word I not-rely  
 2399 | mind-itself mind liberate in  
 2400 | indicate mind I not-rely  
 2401 | thus and \*  
 2402 | Six-Vastnesses from  
 2403 | six-aggregates appearance mind-itself in  
 2404 | thought-assembly self-place pure  
 2405 | sound word appearance mind-itself in  
 2406 | concept names self-place pure  
 2407 | coarse appearance mind-itself in

2408 elements four conditions self-place pure  
 2409 grasp hold appearance mind-itself in  
 2410 bind self-grasp pure  
 2411 exist appearance mind-itself in  
 2412 phenomena self-place pure  
 2413 not-exist appearance mind-itself in  
 2414 emptinesses self-place pure  
 2415 exist not-exist mind-itself in  
 2416 establish extremes self-place pure  
 2417 dharma appearance mind-itself in  
 2418 self characteristic pure  
 2419 dharma-not appearance mind-itself in  
 2420 delusion self-place pure  
 2421 thus  
 2422 meaning second meditation progressive do yogin in four \*  
 2423 day-night mouth-join meditation  
 2424 that instruction ocean all-placement method  
 2425 that aim appearance-existence ground-place dharmata  
 2426 that fruit affliction self-vanquish put  
 2427 first in three \*  
 2428 Sun-Moon Mouth-Join in  
 2429 meditation three \*  
 2430 deity etcetera mind meditation and \*  
 2431 vehicle great samadhi and \*  
 2432 times three buddhas all aim itself is thus and \*  
 2433 Thalgyur from  
 2434 nature descend arise \*  
 2435 samadhi pure call should  
 2436 channel wind bindu and \*  
 2437 body pith eye emptiness \*  
 2438 meditation called regarded  
 2439 letter light color and \*  
 2440 various emanation emanate gather \*  
 2441 samadhi called explain in  
 2442 not-fabricate self-place natural-state  
 2443 how that unchanging  
 2444 buddhas all aim  
 2445 thus

2446 that in first deity mother meditation mind-hold twenty-one  
 2447 that itself from  
 2448 mind-hold training progressive twenty-one by  
 2449 first ground place and \*  
 2450 second body-mind separate and \*  
 2451 third dharmata see  
 2452 this time body speech mind pith  
 2453 yogin possess settle do  
 2454 moving wind horse and \*  
 2455 mix throw gather by  
 2456 pith three skillful rely do  
 2457 mind thought continuum cease  
 2458 thus spoken meaning experience take in three \*  
 2459 seven group first self-mind ground dwell  
 2460 second body-mind grasp attachment separate  
 2461 third dharmata see show  
 2462 first in seven characteristic a white mind hold \*  
 2463 ground mind suitable cushion comfortable body cross-legged sit \*  
 2464 nose-tip a white shine one meditate from  
 2465 wind out go time a also out go  
 2466 in draw time a also in come think wind mix meditate  
 2467 that also body hot disease exist a cold touch  
 2468 cold disease hot touch think day-night train by  
 2469 mind emanate-gather free experience common not arise  
 2470 body pith wind pith all equal  
 2471 that dull letter pha mind hold breath one awareness distract put  
 2472 phat fierce say awareness thought-free ha-de-ba one come thought not-arise  
 until mind hold also phat day-night experience take mind emptiness-clear  
 self-resonance meditation arise  
 2473 also wrathful pleasure laugh mind hold \*  
 2474 ha fierce short say before like mind place thought-free clear resonance  
 experience arise  
 2475 asura quarrel dispute mind hold \*  
 2476 mountain-peak or rock-top etcetera sit  
 2477 body hunched head first slow roll  
 2478 body move slow do  
 2479 thus day three four do from  
 2480 fierce element by force roll move do by

2481 outer appearance red blood turbid and \*  
 2482 yellow flicker and \*  
 2483 green waver and \*  
 2484 dissolve and \*  
 2485 blue-clear become after  
 2486 outer appearance self-cease what essence establish not see \*  
 2487 see appearance self-liberate experience arise  
 2488 this time wind suitable food rely  
 2489 navel letter ram mind place  
 2490 thought hum expel mind hold hum long vowel with wind mix mind that  
 nature other not-distract hold  
 2491 occasion hum short say thought dharmata purify experience arise  
 2492 likewise navel ram meditate wind body pith accord and \*  
 2493 deity body meditate  
 2494 nose-tip pore gate body subtle emanate do mind place awareness clear pure  
 great experience arise  
 2495 second body-mind grasp attachment forehead pith seven \*  
 2496 wind body pith before like  
 2497 eyebrow-center bindu white-red mix pea locket mind hold  
 2498 that wind experience arise  
 2499 body center channel three stick straight like skeleton nose two nose-hole in  
 exist wind hold  
 2500 arrow like shoot demon obstacle sin obscuration purify  
 2501 hook like in draw central mother-nose enter  
 2502 channel three wheel four wisdom wind fill mind hold rigpa emptiness-clear  
 experience arise  
 2503 nose-tip wind white arrow from mile distance between draw two out go in  
 come mind hold thought-free clear experience arise  
 2504 body give light five fence rainbow like clear not-blur not-scatter not-dissipate  
 not-distract mind hold light-clear pure experience arise  
 2505 wind-mind sky space shoot from  
 2506 letter or light sphere or sun-moon mandala increasingly high increasingly  
 high from finally expanse sink-from visible non state mind hold-by-means-of  
 emptiness thought face non experience arise  
 2507 mind ear place-from simultaneously hold-by-means-of sound samadhi  
 experience arise  
 2508 heart inside god body subtle mind hold-by-means-of light clear pure  
 experience arise intermediate light clear mature god body ring-sel rainbow  
 light plural arise



2509 third dharmata see show seven set is  
 2510 emptiness gradual mind hold is  
 2511 first body part many cool  
 2512 name many like analyze  
 2513 head one only name many cool  
 2514 name that meaning examine-from meaning atom gone go time name where  
 abide seek-by-means-of  
 2515 non find time anything mind non move emptiness depth display state search  
 anger remember thought non simultaneously place-by-means-of emptiness  
 two non experience arise  
 2516 body like appearance all apply  
 2517 emptiness instantaneous mind hold  
 2518 whatever appear appear intense view time emptiness clear clear clear think  
 2519 form appearance sound appearance like all train appearance all mirror place  
 like experience arise  
 2520 impermanence mind hold appearance fixation non train  
 2521 whatever appear fixation non truth non various appearance non true boundary  
 non become impermanence think train  
 2522 planet fixation separation experience arise  
 2523 five element whatever appear awareness just-big non distraction place  
 2524 place there liberation experience dream like arise  
 2525 non-thought mind hold appearance whatever appear awareness whatever  
 become moment continuum part non thought-free primordially abide that  
 recognize gather reach train thought-free self-abide great meditation arise  
 2526 union mind hold  
 2527 two appear time arise two grasp arise that self great view-by-means-of self  
 purify two non great experience arise and \*  
 2528 father mother bliss path do-by-means-of also bliss emptiness two non  
 experience arise  
 2529 intermediate space path do is  
 2530 rigpa intermediate space dissolve dissolve go meditate and \*  
 2531 appearance mind all sky expanse naturally whatsoever support non meditate  
 and \*  
 2532 sky dharma all equal meditate  
 2533 extreme non emptiness great experience arise  
 2534 that meaning also sun-moon union from  
 2535 letter a mind place-by-means-of  
 2536 thing attachment self place reverse  
 2537 produce god mind place-by-means-of

2538	body stain purify do
2539	speech vajra song by-means-of is
2540	that mind satisfy do
2541	letter hU~M from mind place-by-means-of
2542	that speech stain purify
2543	raM mind who grasp
2544	that thing all purify *
2545	letter ha who abide
2546	ignorance all cease do
2547	who phaT mind abide
2548	that body speech harm abandon *
2549	nose-tip bindu meditate
2550	this wind familiar become
2551	stick tip mind grasp
2552	that sense power door block
2553	nose-tip mind who familiar
2554	element rise self place gather
2555	body support self light meditate
2556	this intermediate ground familiar
2557	sky mind who throw
2558	this emptiness familiar
2559	who ear mind hold
2560	this sound all free enjoy
2561	who heart mind grasp
2562	this thought self place pure
2563	emptiness who abide
2564	this thing attachment cease
2565	emptiness sudden meditate
2566	remember all instantaneous empty
2567	impermanence mind who purify
2568	this samsara attachment reverse
2569	element five mind hold
2570	that body sign arise *
2571	non-think wisdom meditate
2572	this mark attachment cease
2573	gnyis 'jug bde ba su bsgom pa
2574	'dis ni 'dod yon lam du byed
2575	bar snang lam du su byed pa

2576	'dis ni sems la dbang yang thob
2577	ces so
2578	'di dag gi zhar la snang ba'i yul gzugs sgra dri ro reg lnga la sems gzung ba'i thabs kyang*
2579	thal 'gyur las
2580	mig gzugs sgra dri ro dang reg
2581	'dod yon lnga yi gnas sbyangs te
2582	gzugs ni kha dgo dbyibs rnams dang*
2583	bzo dang sgyu rtsal tha dad dang*
2584	mig 'phrul la sogs sna tshogs pa'o
2585	sgra ni pi wang bum ldir dang*
2586	rgyud mangs rdza rnga gling bu dang*
2587	pheg dang har la sogs pa'o
2588	dri ni ngad dang sbyar ma dang
2589	yid mthun rten 'brel zab mos bya
2590	ro ni bu ram drug ldan dang*
2591	rgun chang sbyar ma sna tshogs bsgyur
2592	rten 'brel yan lag sbyor ba'o
2593	reg ni mkhas pas khri stengs 'dug
2594	gzhung bsnol sbyor ba'i 'byung ba dang*
2595	shing gi lo ma 'ga' zhig gis
2596	reg pa tsam gyis chos nyid la
2597	'bral med sems kyis gnas pa'o
2598	zhes so
2599	khyad par du ra bzhi rnal 'byor du bya ba'i rim pa yang*
2600	de las gsungs pa
2601	sku gsum bslab pa'i rim pa nyid
2602	'byung ba'i yon tan gtsor byas te
2603	mchog tu sa chu me rlung gi
2604	sgra la bslabs pas nges par 'grub
2605	chu yi sgra ni bshad pa la
2606	mkha' 'gro ma yi sgra dbyangs 'dzin
2607	'di la rtag tu goms byas na
2608	sprul pa'i sku yang nges par 'grub
2609	sa yi sgra ni bsil zhing lci
2610	tshangs pa chen po'i sgra skad ldan
2611	'di la rtag tu nyan sbyong na
2612	longs spyod rdzogs sku nges 'grub bo

2613 me yi sgra ni rang byed bslab  
 2614 khyab 'jug chen po'i gsung dbyangs ston  
 2615 'di la nyan pa sus spyod pa  
 2616 chos sku'i yon tan nges par thob  
 2617 rlung gi sgra ni gzir zhing grag  
 2618 mkha' lding rgyal po sbyor ba'i gsung\*  
 2619 'di ni rtog tu zlos shes na  
 2620 sku gsum thun mong bslab bya'o  
 2621 de ltar 'byung bzhi'i sgra don ni  
 2622 phyi yi dus la nges par sbyar  
 2623 dgun te dpyid dang dbyar dus ston  
 2624 chu dang sa ste me rlung gis  
 2625 rim par dus dang nges sbyar te  
 2626 rnal 'byor lus dang bstun byas na  
 2627 'grub 'gyur 'di la the tshom med  
 2628 ces so  
 2629 de ltar lha dang mi'i sems 'dzin gyi don bsdus na  
 2630 rang shar las  
 2631 lha dang mi yi sems 'dzin ni  
 2632 kha sna'i dbugs ni bsdams byas nas  
 2633 rtog med yid ma 'gyus pa ni  
 2634 shes pa rtse gcig ngo bo ste  
 2635 'phral gyi rnam rtog med par gsungs  
 2636 yang dag don chen mtshon mi nus  
 2637 zhes so  
 2638 gnyis pa byang chub sems dpa'i bsam gtan la gnyis te  
 2639 dbye ba dngos dang\*  
 2640 zhar las byung ba'o  
 2641 dang po la gnyis las  
 2642 mdor bstan pa ni  
 2643 rang shar las  
 2644 byang chub sems dpa'i bsam gtan ni  
 2645 sems kyis 'dzin pa yin te  
 2646 ngang ngam shugs kyis skye ba'o  
 2647 goms nas klong du gyur pa dang\*  
 2648 zas kyi 'du shes spang ba'o  
 2649 sa la gnas pa rnam kyis spyod  
 2650 rnam rtog ngang gis med pa'o

2651 des kyang don chen mtshon mi nus  
 2652 zhes so  
 2653 de'ang gshis kyi don rig pa 'od gsal yin gyi  
 2654 rtog med gnas pa tsam ma yin pa'i phyir na don chen mi mtshon pa'o  
 2655 rgyas par bshad pa la gsum las  
 2656 rang bzhin shugs kyi bsam gtan ni  
 2657 mi rtog pa ngang gis lhun grub tu byung ba ste  
 2658 lus ngag rnal du 'bebs pa tsam mo  
 2659 dmigs pa rgyud rten gyi bsam gtan ni  
 2660 nyon mongs pa phra rags la rang bzhin med pa lta ba'i gnyen po bsgom pa ste  
 2661 nyon mongs pa mgo gnon pa tsam mo  
 2662 sa la gnas pa'i bsam gtan ni sa'i dngos gzhi'i ting nge 'dzin te rang sa'i bag  
 chags sbyong ba tsam mo  
 2663 de yang nyi zla kha sbyor las  
 2664 theg pa chen po'i bsam gtan ni  
 2665 rang bzhin shugs kyi bsam gtan gyis  
 2666 ma bcos las ngag rnal du 'bebs  
 2667 dmigs pa rgyud rten bsam gtan gyis  
 2668 'phral byung nyon mongs mgo rnams gnon  
 2669 sa la gnas pa'i bsam gtan gyis  
 2670 rang rang rgyud kyi 'tsho skyong byed  
 2671 ces sa  
 2672 gnyis pa shar las byung ba'i bsam gtan bstan pa la gnyis te  
 2673 rang bzhin dang\*  
 2674 bcos ma'i bsam gtan no  
 2675 dang po rang bzhin gyi bsam gtan ni  
 2676 skye 'gro thams cad la shes pa bag la yengs pa'i tshe gyin 'dar had de gnas pa  
 las kyang skye la  
 2677 mda' srong gi mig la yod pa dang\*  
 2678 ri bong dang khra tshang na nyal ba'i mig la yod pa la sogs pa'o  
 2679 mdor na sems rnam shes bag la yengs pa'i dus thams cad na yod do  
 2680 gnyis pa bcos ma'i bsam gtan ni  
 2681 yid kyis ched du bcos nas bsgoms pa'i bsam gtan ting nge 'dzin mi rtog pa  
 dang rtog bcas lha'i bskyed rdzogs la sogs pa thams cad yin te  
 2682 blos ched du byas pa'i phyir ro  
 2683 skabs 'dir dgos pa la ltos nas gsum du bzhag ste  
 2684 de'ang rnal 'byor pa la phral du zas gos kyis gnod la

2685 | phugs su rmi lam dang bag chags kyis khams gsum du brgyud pa'i phyir gnod  
de  
2686 | de dag gi gnyen por zas kyis zhen pa bcad pa bsam gtan gyi thun  
2687 | gos kyis zhen pa bcad pa bsam gtan gyi thun  
2688 | rmi lam dang bag chags kyis zhen pa bcad pa bsam gtan gyi thun la bslab pa  
dang gsum las

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2689 | dang po ni  
2690 | bcud len sna tshogs la brten pa dang\*  
2691 | rlung la brten pa gnyis las  
2692 | bcud len sna tshogs ni  
2693 | 'byung ba lnga'i bcud len dang\*  
2694 | sman dang\*  
2695 | rtswa dang bdud rtsi la sogs pa mang yang rin po che'i bcud len mchog tu zab  
bo  
2696 | rin po che dang bdud rtsi lnga 'dus pa'i bcud len ni  
2697 | thal 'gyur las  
2698 | bcud kyis len par 'dod pas ni  
2699 | bdud rtsi lnga rnams sbyar ba'i thabs  
2700 | gzhan dus 'byung ba snyoms pa la  
2701 | mkhas pas cha snyoms legs sbyar te  
2702 | rin po che yi snod du gzhus  
2703 | de nas sbrang dang u tsi ta  
2704 | kha tshar legs par btab nas ni  
2705 | dngul chu'i thigs pa res blangs nas  
2706 | nang bzhin sran ma'i rdog po tsam  
2707 | mkhas pa dag gis zas spyod na  
2708 | bcud kyis len pa chen por yang\*  
2709 | 'gyur bar the tshom mi za'o  
2710 | zhes so  
2711 | rlung ni steng 'og gi kha sbyar te  
2712 | ro ma'i rtsa nang du drangs la  
2713 | mgrin pa'i 'khor lo bdud rtsi'i ros gang bar bsams te  
2714 | sa dang chu'i rlung sba bas snang ba thams cad zas su gyur  
2715 | mgrin pa dang ro mar thim

2716 bsam gtan gyi bde bas khyab par bsgoms pas zas kyi rnal 'byor 'grub bo  
 2717 'di dag thal 'gyur las  
 2718 bcud kyis len pa 'di lta bu  
 2719 rin po che la brten pa yis  
 2720 tshe ni nyi zla dag dang mnyam  
 2721 sna tshogs rdo yi sbyor ba yis  
 2722 mtshon gyis lus la tshugs pa med  
 2723 sngo la brten pa'i sbyor ba yis  
 2724 skra dkar gnyer ma med par 'gyur  
 2725 rtsi sbyor dag gi bcud len gyis  
 2726 gzi brjid ldan zhing gzhon par 'gyur  
 2727 sha la brten pa'i sbyor ba yis  
 2728 lus zungs ldan zhing stobs bskyed 'gyur  
 2729 gzhan yang rlung la brten pa yis  
 2730 ngo mtshar che ba'i bcud len bshad  
 2731 'byung ba rgyun gcod ces bya ba  
 2732 steng dang 'og gi rlung gis shes  
 2733 mkhas pas rlung gi gnas su sba  
 2734 yang na rlung gi 'gyur rtsis gyis  
 2735 zas kyi rnal 'byor dag tu 'gyur  
 2736 de ltar bcud kyis len pa yis  
 2737 'gro ba'i gdung ba chod pa'o  
 2738 zhes so  
 2739 de'ang dka' thub dang\*  
 2740 bcud len gyi khyad ni  
 2741 rdo'am chu la sogs pa'i rten cung zad zos shing 'thungs nas sngags dang  
 2742 dmigs pa re tsam lam du byed na dka' thub yin la  
 2743 ril bu'am khrol bu'am rten yod dam med kyang rung ste  
 2744 rlung dang dngas ma rnal 'byor du byed na bcud kyis len pa zhes bya bar  
 2745 'gyur ro  
 2746 gnyis pa gos kyi zhen pa bcad pa bsam gtan gyi thun la bslab pa gsum las  
 2747 rten 'brel zab mo ni sha sbyor dang\*  
 2748 rdo sbyor dang\*  
 2749 sngo sbyor dang\*  
 2750 rtsi sbyor la sogs pa ste  
 2751 mkha' 'gro mdzod nas bshad pa bzhin no  
 2752 gtum mo me'i drod la brten pa ni lus skyil krung la rlung kha sbyar te

2751 lte bar raM las me 'bar bas sprul pa'i 'khor nas bde chen 'khor lo'i bar khyab  
 par drod 'bar ste  
 2752 rkyang ma'i nang nas rlung bzung bar dmigs la  
 2753 rlung sna bug g.yon nas rgyu dus shas cher bzung zhing sbyangs pas gos kyi  
 bsam gtan 'grub bo  
 2754 rlung la brten pa ni  
 2755 tsog pur 'dug ste rlung nang du drangs nas bsdig pas pho kha tsha mer gyis  
 song dus dal bus bzung la  
 2756 dal bus btang zhing\*  
 2757 rlung gi zhabs cung zad bzahg la yang drangs pas  
 2758 drod skye zhing srog chags med pa dang\*  
 2759 nyon mongs pa dang rnam rtog rang bzhin gyis 'gag pa'o  
 2760 yang thal 'gyur las  
 2761 gos kyi rnal 'byor 'di lta ste  
 2762 rlung dang rten 'brel zab mos bya  
 2763 rlung ni 'phen cing sdud pa las  
 2764 'gro 'ong bskyel ba'i gnad kyis kyang\*  
 2765 dmigs pa so so'i 'byung ba dang\*  
 2766 rnal 'byor lus dang mthun par dbye  
 2767 rten cing 'brel pa'i sbyor ba yis  
 2768 gcig dang drug dang bdun gsum las  
 2769 ril bu phye ma legs sbyar la  
 2770 ltor btang byug pa'i mtha' yis bya  
 2771 zhes so  
 2772 gsum pa rmi lam dang bag chags kyi zhen pa bcad pa bsam gtan gyi thun la  
 bslab pa la  
 2773 rtsa rlung\*  
 2774 rmi lam  
 2775 sgyu lus  
 2776 'od gsal  
 2777 'pho ba  
 2778 zung 'jug bar do dang drug las

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2779 | dang po ni sngar yang bstan la



2780	khyad par du rtsa'i gnad lte ba'i 'og a wa d+hU tI'i mar sna'i gong spu na gu'i thad na dngas ma dmar po dang me'i sa bo a shad dmar la 'tsher ba reg bya tsha ba las me 'bar te
2781	rtsa'i nang bsros nas spyi bo'i haM las byang sems dkar dmar 'thigs pas 'khor lo bzhi dang lus kun khyab par bsgoms la ro rkyang gi rlung dbu ma'i mar sna nas bcug ste
2782	'khor lo bzhi'i nang bka' la rtasa rlung thig le chu gcig tu sbyang bar bya'o
2783	de las drod dang ye shes skye ba ni lam dngos gzhi'i thabs kyi mchog tu bshad pa'o
2784	de'i yan lag tu shes rab la brten nas gzhan lus thabs lam gyi gnad sngar bstan pa bzhin grogs su bya zhing*
2785	mi brten na bde chen thig le'i 'bar 'dzag dang*
2786	bde ba'i rtasa gnyis dal bus gtems la lce chung bskyod pa'i nyams kyis shes par bya'o
2787	rlung gi sbyor bas 'od gsal mnyam pa'i gnad nges pa la 'jug pas
2788	de'i nges byed kyang thal 'gyur las
2789	rlung la brten te las sems dbral
2790	kham s gsum 'bros khung bcad pa'i phyir
2791	lus ngag zhen pa gting nas bzlog
2792	'gro drug g.yang sa mnyam pa'i phyir
2793	lus ngag yid kyi gnad nmams gzer
2794	sems nyid chos dang bsre ba'i phyir
2795	rlung dang shes pa gyen la drang*
2796	'khrul snang zad par bya ba'i phyir
2797	rtag tu rlung la goms pa'o
2798	zhes so
2799	de'i thabs dang gegs las rgyal bar byed pa la bdud rtsi dang*
2800	'byung ba ro snyoms pa'i gnad gnyis las
2801	bdud rtsi ni bskor log tu zan chang gis brjis la zos pa dri nga ba dang 'bral zhing*
2802	mar khu byed na bum pa la sogs par btsos pa'i dngas ma la spyod pa ste
2803	de nyid las
2804	yang ni lus 'byung rgyun gcod pa'i
2805	bcud len ngo mtshar che ba bshad
2806	dri chen rgyun du bskor ldog pas
2807	tha ma lus kyi zag pa 'dzad
2808	yang na bcud phyung mar khu yis
2809	tshan dang ldan par bstan pa yis
2810	'byung ba'i rgyun nmams 'chad par 'gyur

2811 lus kyi 'byung ba rgyun chad pas  
 2812 lus la srog chags mi gnas dang\*  
 2813 bshang gci la sogs med pa dang\*  
 2814 phyi nang rlung yang med par 'gyur  
 2815 'di dus rnal 'byor chen po ste  
 2816 zas gos gnyis ka dag par 'gyur  
 2817 'dis ni tshe dang longs spyod la  
 2818 ji ltar 'dod pa 'grub par nges  
 2819 zhes so  
 2820 'byung ba ro snyoms ni sa chu me rlung bzhi'i rlung bzung ste  
 2821 lus bcud len dag pas 'khor lo bzhi'i dkyil 'khor du rtsa rlung dngas ma'i sbyor  
 ba sngar bzhin yangs pas tshe dang longs spyod dang zas gos 'grub ste  
 2822 de nyid las  
 2823 gal te 'byung ba bzhi po la  
 2824 ro snyoms byed pa'i rnal 'byor pas  
 2825 sa chu me rlung gnad bstun te  
 2826 lus dang bsres te rlung gis sbas  
 2827 rang lus so so'i 'byung ba yis  
 2828 bsgyur zhing de nyid spyod pa la  
 2829 gnad 'dus dkyil 'khor bsgom par bya'o  
 2830 de nyid goms pa tshad phyin pas  
 2831 bzhi po'i nus pa ngo mnyam nas  
 2832 bde bar spyod cing 'jigs bral te  
 2833 'dis kyang zas gos gnyis grub nas  
 2834 tshe dang longs spyod rdzogs pa'o  
 2835 zhes so  
 2836 'di'i dus nang bang na yi ge brjod pas gdon pa'am  
 2837 nus pas gzhan la spo pa'am  
 2838 lus kyi 'khrul 'khor gyis gdon par bya ste  
 2839 thal 'gyur las  
 2840 rgyud gzhan kun tu ma bshad pa'i  
 2841 'byung ba'i nad rnams drang dang bzlog  
 2842 zab mo nges par bshad kyis nyon  
 2843 rlung dang mkhris pa bad kan dang\*  
 2844 gnyis 'dus pa dang gsum 'dus pa  
 2845 de yis phyed dang cha bcu gnyis  
 2846 rim pa dus dang nges sbyar nas  
 2847 rgyu gnyis dag las rkyen brgyad ni

2848 tsha dang grang ba'i ngos bzung ste  
 2849 phyi nang yul gnyis zung sbyor la  
 2850 lus dang yan lag mkhas pas dbye  
 2851 stod smad par gyi gnas sbyar te  
 2852 gnad gsum ldan pas nad rnams gdon  
 2853 lus kyi 'khrul 'khor sna tshogs dang\*  
 2854 gcud cing gcun pa'i las mtha' yis  
 2855 'byung ba'i gnad kun phyir la drangs  
 2856 lus dang yan lag phyi nang gi  
 2857 nges par sbyar te sems bzlog bya'o  
 2858 ngag ni sgra skad sna tshogs dang\*  
 2859 yi ge brda sbyor sna tshogs dang\*  
 2860 gnas dang brjod med don gyis bya'o  
 2861 sems na sa chu me rlung dang\*  
 2862 dmigs pa sna tshogs nad dang yar  
 2863 bzlog pa dbang po'i gnad kyis so  
 2864 so so'i grangs dang tshad kyis ni  
 2865 nges par rtags dang grol mtshams kyis  
 2866 dus tshod nges par shes pa yis  
 2867 rang lus nad las grol ba dang\*  
 2868 gzhan lus rten 'brel sbyor bas shes  
 2869 'di ltar byas pas don 'grub po  
 2870 zhes so  
 2871 de la sgo gsum gyi 'khrul 'khor ni  
 2872 yang de las  
 2873 nad dang sdug bsngal grol 'dod pas  
 2874 rang dang gzhan gnyis mnyam par sbyar  
 2875 gzhan la rten 'brel dag gis bya  
 2876 rang ni spo dang bya bas bya'o  
 2877 bya ba dag ni gsum yin te  
 2878 lus kyi gnad dang ngag dang yang\*  
 2879 de bzhin sems kyi gnad kyis dgrol  
 2880 lus ni 'khrul 'khor sna tshogs la  
 2881 seng ge nyid dang glang po che  
 2882 bya rgod dag dang lug gis sprug  
 2883 wa mo dang ni skyes bu nyid  
 2884 'bu srin la sogs lus dang ni  
 2885 'khrul 'khor rnam pa sna tshogs kyis

2886 | phyi nang stod smad yan lag lus  
 2887 | rlung mkhris bad kan 'dus pa ni  
 2888 | 'byung ba'i nad bsdebs bzhi yi cha  
 2889 | tsha dang grang bas mtha' phye ste  
 2890 | de dang de byar nad las grol  
 2891 | ngag ni sgra skad sna tshogs pa  
 2892 | A li kA li rab gsal bas  
 2893 | rang bzhin rtsa ba gnas pa yi  
 2894 | yi ge brjod tshul drug gis kyang\*  
 2895 | so so'i gnas dang sbyar ba dang\*  
 2896 | lha dang klu dang gnod sbyin dang\*  
 2897 | srin po nam mkha' lding gi skad  
 2898 | tshangs dang brgya byin khyab 'jug dang\*  
 2899 | 'dre dang lha klu dag pa'i skad  
 2900 | grul bum lto 'phye dri za dang\*  
 2901 | lhag cing dngos po'i skad kyis kyang\*  
 2902 | so so'i skad dang sbyar bas grol  
 2903 | sems ni dran pa sna tshogs dang\*  
 2904 | ji ltar 'gyus pa'i mtha' yis kyang\*  
 2905 | rnal 'byor pa yi rig pas dbye  
 2906 | gzhan yang lus ngag yid kyis bsgyur  
 2907 | yang na sems kyis bya ba'i las  
 2908 | sna tshogs ting nge 'dzin gyis bsgyur  
 2909 | sdug bsngal las kyang mtha' dbye'o  
 2910 | zhes so  
 2911 | spo ba ni  
 2912 | rlung legs par 'byongs pa dag gis rang gi nad mi dang dud 'gro dang shing  
 | dang sa rdo la sogs pa la spo bar nus la  
 2913 | gzhan gyi nad gzhan la spo bar nus so  
 2914 | 'di'i dus na bla ma'i nad gzhan la spo ba dang\*  
 2915 | bems po la spo ba las gzhan la mi bya ste  
 2916 | sngags kyis dam tshig las sems can la 'tshe ba spang ba dang 'gal ba'i phyir ro  
 2917 | rang bzhin du nad spo ba mi bya ste  
 2918 | rang gzhan gyi sgrib pa sbyong byed du skyes pa dang\*  
 2919 | spos kyang yang 'byung ba'i phyir te  
 2920 | dar cig 'phos kyang las mi 'pho bas las kyis 'byung ba'i phyir ro  
 2921 | thal 'gyur las  
 2922 | spo ba'i las ni nam pa gnyis

2923 dngas po nyid dang stong pa'o  
 2924 dngos po gzugs kyis bsdus pa ste  
 2925 de ltar 'byung ba las 'byongs nas  
 2926 rlung la goms pa bsten byas nas  
 2927 dngos po gzugs can gang rung la  
 2928 shes pa bcug pas 'gul bar nus  
 2929 de nas dngos po'i spo ba brtsam  
 2930 stong pa'i sems kyis goms pa gtso  
 2931 chos kyis dbyings dang chos kyis sku  
 2932 gnyis med sbyor ba stong pas shes  
 2933 stong nyid gsal ba'i rang bzhin la  
 2934 sems kyang de yi ngang la'o  
 2935 rten 'brel cho ga rdzogs pa yis  
 2936 gnad kyis spo ba btang thabs dang\*  
 2937 skad kyis brjod pa las shes bya  
 2938 so so'i 'byung lus phrad pa yis  
 2939 mthong ba tsam gyis 'pho bar byos  
 2940 rlung dang sbyar te mkhas pas so  
 2941 'on te dngos grub la thug na  
 2942 mi snang gzugs kyis las kun 'grub  
 2943 dngos po chags pa'i rdzas mthong na  
 2944 bla ma mchod phyir spo bas blang\*  
 2945 gzhan du bya ba ma yin no  
 2946 de bzhin bzhon pa'i gzugs la sogs  
 2947 bla ma dpa' bos bka' stsal na  
 2948 rlung la goms pas 'di yang blang\*  
 2949 'gugs pa'i sems dang ldan pa yis  
 2950 rnal 'byor pas ni spo bar bya'o  
 2951 zhes so  
 2952 rang bzhin du 'byung ba bzhi ka'i rlung 'byongs pas spo ba grub la  
 2953 khyad par las rlung 'byongs pas 'grub bo  
 2954 spo ba yang 'byung ba la dbang thob snang sems 'dres pa ste  
 2955 nad gcig pu spo bar ma zad bde sdug gi zhen dang\*  
 2956 yul 'khor dang\*  
 2957 nags tshal sogs pa yod pa med par spo  
 2958 med pa yod par spo  
 2959 yul gzhan na yod pa 'dir 'gugs pas spo  
 2960 'di na yod pa gzhan du 'phen pas spo

2961 dngos po bems po rang gi gnas su sems can 'ong ba bzhin spo  
 2962 bzhon pa dang bu mo la sogs pa rlung gis nam mkha' la drangs te rang gi  
 gnas su spo ba'o  
 2963 dper na slob dpon chen po pad+mas mang yul gyi ri spos pa dang\*  
 2964 bsam yas su ne'u thang dang shing nags spos nas ding sang gi bar du yod pa  
 lta bu'o  
 2965 'di ni rnal 'byor pa'i 'dod pa bsgrub pa'i mchog ste  
 2966 thal 'gyur las  
 2967 spo 'dod rnal 'byor skal chen pos  
 2968 rig bcas sems kyis bsdu pa la  
 2969 gzugs su snang ba'i srog can la  
 2970 nang mthun las kyi 'gyur dag gis  
 2971 rang gi nad sogs gzhan la spo  
 2972 de ltar spos pas dngos las grol  
 2973 gzhan ni rten 'brel sbyor bas bya  
 2974 bems po'i 'byung ba bzhi dag las  
 2975 dngos por 'gyur ba'i rten 'brel gyis  
 2976 grangs dang brda dang skad dag gis  
 2977 dmigs pa bsgyur te nad sogs spo  
 2978 shing bu rde'u gseg ma dang\*  
 2979 rtswa dang mgal dum gyo mo sogs  
 2980 de bzhin chu sa nam mkhas kyang\*  
 2981 nges par bzung ste spo ba'i las  
 2982 rnal 'byor sems kyi stobs kyis bsgyur  
 2983 ces so  
 2984 gnyis pa rmi lam la gnyis te  
 2985 sngon 'gro dang\*  
 2986 dngos gzhi'o  
 2987 dang po la gsum las  
 2988 sbyong ba ni nyin 'gar phyag dang bskor ba dang kha ton dang sems kyi spro  
 bsdu sha thang bas lus ngag sems gsum sbyangs pas rmi lam zing zing mang  
 po 'byung ba ni 'byongs pa'i tshad do  
 2989 de nas rmi lam de dag las bag chags kyi srab mthug brtag pa de nas nyin 'gar  
 rab tu dal bas kyin 'dar glod la rmi lam bzung zhing brtag go snyam du 'dus  
 pa rtse gcig pa las ma yengs par byas pas  
 2990 sngar zhen pa'i yul la sogs pa shas cher rmi na  
 2991 sngar zhen gyi bag chags tshan che ba yin pas bsgyur dka' sla 'bring po yin no  
 2992 da lta'i thun cher rmi na shin tu sla bas nyi ma gsum bzhi tsam la 'byongs so

2993	sngar ma phyin pa'i yul dang*
2994	phrad ma myong ba'i mi la sogs pa rmi na bcad dka' 'o
2995	gsum ka phyal phyol du rmi na bag chags gsum 'dus pas shin tu bcad dka' 'o
2996	zil gyis mnan pa ni rmi lam bzung ba ste
2997	'di la 'dun pa rtse gcig kho na man ngag gi gnad yin pas
2998	nyin dus rmi lam yin 'dir byung snyam du glo bur thub pa'i 'dun pa dang nges shes byas pas
2999	nub mo zin nges te
3000	'di'i tshe mi phod ba rdzi ba dang*
3001	sprul zhing bsgyur ba dang*
3002	yul khams lta ba la sogs pa'i rtsal sbyangs pas
3003	snang ba zil gyis gnon pa yin no
3004	de la thog mar bla ma'i mos gus dang 'dun pa cher byas pas

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3005	dang po chu dang me dang khyi dang dgra la sogs pa'i rkyen drag pos 'jigs dngangs skyes pa la rmi lam du 'dug snyam du zin nges te rtsub zin zhes bya'o
3006	de nas ji ltar rmis pa thams cad zin pa 'ong ngo*
3007	zin dus sprul pa ni
3008	nyin dus yid kyi lha sku dang skye 'gro dang mthong snang mi 'dra ba du ma sprul zhing gcig las mang por sprul pa byas pas
3009	rmi lam du sprul pa bzhin mthong ba'o
3010	de nas phan tshun lha klur bsgyur
3011	skyes pa bud med du bsgyur
3012	gcig mang por bsgyur mang po gcig tu bsgyur ba rnams 'dun pa ma yengs par nyin dus sbyangs pas rmi lam du 'byung nges so
3013	de nas sngar ma phyin pa'i yul dang zhing khams la sogs pa yid la byas pas rmi lam du der bgrod pa dang chos thos pa la sogs pa 'byung ngo*
3014	'di dag 'dun pa drag po byas na myur du 'byongs pa yin no
3015	kha cig tu rmi lam bsgom pa'i dngos gzhi bshad kyang*
3016	skabs 'dir sngon 'gror 'thad de rmi lam zin pa dang sprul bsgyur tsam chos nyid don ma yin zhing blo'i bden zhen las mi grol ba'i phyir ro
3017	sngar gyi phal cher gyis 'di bshad pa mi 'dug na'ang zil gnon gyi bshad 'grel dang rmi lam gnad kyi man ngag tu gsungs pas gnad gal po che yin la
3018	rang gis kyang nyams su blangs pas nges pa yin no
3019	gnyis pa dngos gzhi la gsum ste

3020 chos nyid don gyi gnad  
 3021 thabs dang\*  
 3022 dmigs pa'i gnad  
 3023 rtsa rlung chings kyi gnad do  
 3024 dang po la sbyang ba  
 3025 bsgyur ba  
 3026 bcad pa gsum las  
 3027 shin tu dka' bas gsum ka bsgom zhing\*  
 3028 'bring gis gnyis sla bas gang rung re res chog par gsungs na yang\*  
 3029 'di khrid du byed dus thams cad bsgoms pas lag len la thams cad sbyang ngo\*  
 3030 dang po rmi lam sbyang ba ni nyin dus snang ba thams cad mdang rmis pa'i  
 rmi lam du gsal ba'i 'dun pas sprul bsgyur byas la  
 3031 phyi bden med du sbyang dus sbyong byed rig pa la tshur bltas te shar shar  
 gzhi med rtsa ba dang bral ba'i ngo bo rjen par sal sal bsgom  
 3032 thams cad gtad med bden med gzhi med ngos gzung med la snang ba'i rang  
 bzhin du ngos bzung nas rtse gcig tu brtson 'grus thang lhod ma shor bar  
 bsgoms pas  
 3033 snang ba tsam dngos su sgyu ma rmi lam du 'char zhing las dang bag chags  
 kyi 'khrul snang dang 'khrul 'dzin thams cad 'jig go  
 3034 rmi lam du'ang de'i ngang ma yengs pa 'byung ste  
 3035 nyin mtshan chos nyid kyi 'khor lo las mi 'da' ba yin no  
 3036 rmi lam bsgyur ba ni snang stong gnyis las  
 3037 snang ba sgyur ba'i gnad ni me long du lha'i sku bstan pa la rten byas nas  
 3038 snang ba thams cad lha'i dkyil 'khor du bsgyur ba dang\*  
 3039 sangs rgyas kyi zhing du bsgyur ba dang\*  
 3040 sgyu ma'i dpe brgyad du bsgyur ba rnam 'dun pa drag pos bya'o  
 3041 stong par bsgyur ba ni nam mkha' la sprin denga pa'am du ba sangs pa ltar  
 3042 'khrul snang 'di skad cig gis stong pa rgya phyam du phyam phyal bsgom pas  
 3043 rmi lam du'ang de bzhin du 'gyur ba yin no  
 3044 rmi lam bcad pa ni ji ltar snang dus 'di nyid la  
 3045 bar snang thog tu rig pa 'dzin pa mi 'dogs  
 3046 tshur rig thog tu snang ba'i gzugs brnyan mi 'dzin  
 3047 snang sems gnyis la 'brel ba'i rtog pas mi bslad par  
 3048 rang gsal gyi rig pa khong gsal yangs par glod nas gang yang yid la mi byed  
 pa'o  
 3049 de ltar byas pas dang po rmi lam rags  
 3050 de nas phra  
 3051 de nas brjed ngas



3052 de nas je nyung la song nas mthar ci yang mi rmi par rig pa rang gsal gyi ting  
nge 'dzin nyin mtshan 'dres pa'i don la spyod de bsgom pa nyin mtshan kha  
sbyor zhes bya'o  
3053 gnyis pa thabs dang dmigs pa'i gnad la  
3054 dkrugs pa  
3055 gcud pa  
3056 gnad la 'bor ba dang gsum las

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3057 dang po ni rmi lam spyod dus ma zin pa dang ma 'byongs pa zin pa dang  
'byongs pa'i gnad de  
3058 gang bsgom pa nmams phan tshun go bzlog la dkrugs nas phyal phyol du  
sbyangs pas 'byongs par sla'o  
3059 de yang 'khor lo bzhi'i gnas su rlung dang sems gtad pa dag kyang go rims  
dkrugs pas 'grub pa'o  
3060 gcud pa ni lus gnad seng ge'i nyal lugs kyis rtsa gcud la mgrin par sems sbas  
pas dmigs pa gcud la  
3061 rnam rtog gzhan du ma yengs par nyal bas rmi lam gcud pa'o  
3062 gnad la bor ba ni 'dun pa drag pos man ngag gnad la thebs  
3063 nyal dus mgrin pa'i dbus su a dmar po pad+ma dkar po 'dab bzhi'i dbus su  
bsams la  
3064 rtsa rba rlabs gtems nas de'i ngang la nyal bas  
3065 rmi lam 'char ba'i gnad du 'di las zab pa gzhan med do  
3066 de'ang sbyang ba dang\*  
3067 dkrugs pa dang\*  
3068 bsgyur ba dang\*  
3069 gcud pa dang\*  
3070 bcad pa dang gnad la bor ba gsum bstun pa mchog tu gces so  
3071 rtsa gnas 'khor lo las dkrugs pa gcud pa gnad la bor ba gsum bshad kyang  
skabs 'dir gnad du 'di nyid che bar myong bas grub pa'o  
3072 gsum pa rtsa rlung chings kyi gnad ni  
3073 rmi lam gyi dus kun la gces pa'i grogs te  
3074 de'ang rlung gi thig le dra bar gzhug pa'i gnad la  
3075 seng ge'i nyal lugs kyi dus su rlung dal bas 'phang zhing snang srid 'khor 'das  
thams cad bdag gi sna bug nas dran pa'i 'khor lo thim par bsam zhing\*  
3076 rlung nang du bskiyil la

3077 spyi bo nas haM las thig le babs pas snang ba thams cad bde ba'i ngang la  
 snying ga na me long gi gzugs brnyan bzhin du bkra sa le ba la dmigs pa gtad  
 nas  
 3078 yang yang sbyangs la  
 3079 snang ba de kun mgrin pa'i 'khor lo la yar bzlog ste  
 3080 a dmar po gcig tu gyur pa la sems bzung la  
 3081 rlung dang dngas ma mgrin par bzung nas nyal ba ni 'di'i gnad chen po gsang  
 ba'o  
 3082 de ltar gnad bcings pas rmi lam dang bag chags mthar zad de 'khrul pa sangs  
 par 'gyur ro  
 3083 'di'i dus na brtson 'grus rab la dmigs pa thams cad ma rdzogs kyang rmi lam  
 'chad pa srid la  
 3084 'bring gis rmi lam myur du zin pa dang\*  
 3085 tha mas dge ba'i bag chags su gyur nas mthar 'chad pa'o  
 3086 'di dag kyang thog ma rmi lam mang ba las mthar nyung du 'gro la  
 3087 brtson 'grus rab la dang po nas brjed ngas pa'i rmi lam ra ri tsam dang\*  
 3088 'bring la rmi lam shin tu gsal ba dang\*  
 3089 tha ma la mi gsal ba mang ba 'byung ngo\*  
 3090 de dag kyang dang po zin  
 3091 bar du dge bar 'gyur  
 3092 mthar rmi lam zad de gnyid 'od gsal du 'gyur dus rmi lam 'od gsal du sangs pa  
 zhes bya'o  
 3093 de dag kyang thal 'gyur las  
 3094 rmi lam gnad kyi lam khyer ni  
 3095 sngon du bya dbang gnad la dbab  
 3096 sngon du lus ngag sems sbyangs te  
 3097 'byongs pa'i rtags la brten nas ni  
 3098 brtag dang zil gyis mnan pa dang\*  
 3099 bag chags gsum po nges gzung bya  
 3100 de nas gnad la phebs dus su  
 3101 sbyang dang bsgyur dang bcad pa dang\*  
 3102 dkrugs dang gcud dang gnad la bor  
 3103 bskyil bzlog las kyi gnad byas pas  
 3104 las kyi rmi lam mtha' zad de  
 3105 bag chags 'khrul pa drungs nas thon  
 3106 'di dus rang gi brtson 'grus kyis  
 3107 rab la 'chad dang 'bring la shes  
 3108 tha ma 'gyur bar nges pa ste

3109 'di dag rmi lam thog ma mang\*  
 3110 rab la brjed ngas tha ma 'gag  
 3111 'bring la shin tu gsal ba la  
 3112 tha ma yin par shes pa'o  
 3113 tha ma mi gsal de nas 'gyur  
 3114 de dag rnams kyi tshad la phebs  
 3115 zhes so  
 3116 rmi lam gyi gnad 'di ni gti mug 'od gsal du bsgyur ba'i gdams pa ste  
 3117 de nyid las  
 3118 gnyid kyi rnal 'byor su bsgom pa  
 3119 'dis ni gti mug lam du byed  
 3120 ces so  
 3121 gsum pa sgyu lus ni snang srid sgyu ma'i rnal 'byor du byed pa ste  
 3122 'di la nyin dus sgyu lus gzugs brnyan la bslab pa dang\*  
 3123 mtshan dus sgyu lus rmi lam la sbyang ba gnyis las

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3124 dang po ni  
 3125 me long du gzugs brnyan 'char ba'i snang ba dang\*  
 3126 phyi nang gi chos 'di dag la khyad mi 'dug pa la  
 3127 bden par bzung nas ci byed  
 3128 thams cad sgyu ma gzugs brnyan kyi snang ba yin nges snyam du 'dun pa ma  
 yengs pas gang snang sgyu ma gzugs brnyan du bsgom zhing\*  
 3129 khyad par rang gi gzugs me long du 'char ba la  
 3130 gos bskon pa dang\*  
 3131 rgyan gdags pa dang\*  
 3132 de dag bshus nas phyir 'dor ba dang\*  
 3133 bstod pa dang\*  
 3134 mi snyan pa la sogs pa byas pas  
 3135 de'i rnab pa der 'char yang don la ma grub pa ltar  
 3136 snang ba 'di la bdag gzhan  
 3137 dgra gnyen  
 3138 zas gos  
 3139 longs spyod  
 3140 snyan mi snyan  
 3141 dgag sgrub

3142 skye shi  
 3143 bde sdug  
 3144 na tsha  
 3145 ci shar ci dran ci snang 'khor 'das kyi chos thams cad me long nang gi gzugs  
 brnyan ltar snang dus nyid nas ngo bo med par shes pas  
 3146 'khrul snang bden med sgyu ma'i rang bzhin du 'byongs la  
 3147 rang gi lus kyang sgyu ma'i lus su mthong bas bar do'i sgyu lus zin pa la the  
 tshom med pa'o  
 3148 ji skad du ljon pas zhus pa'i mdo las  
 3149 me long dkyil 'khor yongs dag la  
 3150 bzhin gyi gzugs brnyan snang ba ltar  
 3151 ji ltar rang bzhin ma grub par  
 3152 ljon pas chos rnams shes par gyis  
 3153 zhes pa dang\*  
 3154 'phags pa ting nge 'dzin rgyal po'i mdo las  
 3155 ji ltar mtshan mo chu yi zla ba dag  
 3156 dngas shing rnyog pa med pa'i mtshor snang yang\*  
 3157 chu zla stong pa gsog ste snying po med  
 3158 chos rnams thams cad de bzhin shes par gyis  
 3159 ji ltar skye bo mang po'i dbus dag tu  
 3160 sgyu ma byed pa dag gis gzugs sprul te  
 3161 rta dang glang po shing rta sna tshogs byas  
 3162 de la mi bden sna tshogs snang ba ltar  
 3163 chos rnams thams cad de bzhin shes par gyis  
 3164 ji ltar chu zhing rlon pa'i sdong po dag  
 3165 snying po 'dod phyir skyes bus de gshags kyang\*  
 3166 nang dang phyi rol kun na snying po med  
 3167 chos rnams thams cad de bzhin shes par gyis  
 3168 zhes so  
 3169 gnyis pa mtshan dus sgyu lus rmi lam sbyang ba ni sngar bzhin snang ba  
 thams cad rmi lam du shes pas snang srid thams cad sgyu ma rmi lam du rtsal  
 sbyangs pas  
 3170 skye shi dgag sgrub 'khrul snang thams cad rmi lam sgyu mar 'byongs te  
 3171 rmi lam du'ang de ltar shar bas zhen pa til tsam med pa'o  
 3172 yang de nyid las  
 3173 ji ltar bu mo gzhon nu'i rmi lam na  
 3174 bu pho byung zhing shi ba des mthong nas  
 3175 byung na dga' zhing shi na mi dga' ltar

3176 chos nmams thams cad de bzhin shes par gyis  
 3177 zhes so  
 3178 'di'i dus su sbyor lam gyi yon tan rang la 'char ba ste  
 3179 mngon rtogs rgyan las  
 3180 rmi lam na yang chos nmams kun  
 3181 rmi lam lta bur lta la sogs  
 3182 rtse mor phyin pa sbyor ba'i rtags  
 3183 rnam pa bcu gnyis dag tu bzhed  
 3184 ces so  
 3185 de ltar nyin mtshan du sgyu lus sbyangs pas  
 3186 'khrul snang la bden zhen med pa dang\*  
 3187 lus kyang zang thal bas grib ma'i rnam pa ltar snang la bden med du mthong  
 bas  
 3188 lus la grib ma med pa dang\*  
 3189 bar do'i sgyu lus zin pas srid pa tha ma pa'i skyes bur 'gyur te  
 3190 dper na bla ma dam pa rin po che rgyal ba zhang ston dang mkhas pa nyi  
 'bum bzhin no  
 3191 de dag kyang thal 'gyur las  
 3192 sgyu lus rmi lam dag la sbyang\*  
 3193 de nyid 'byongs pas lus nyid kyang\*  
 3194 grib ma'i rnam pa lta bur 'gyur  
 3195 des ni bar ma do yi lus  
 3196 'di dag rang du 'dzin par 'gyur  
 3197 zhes so

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3198 bzhi pa 'od gsal la dus bzhi mnyam sbyor gyi gdams pa la brten nas nyams su  
 len te  
 3199 phyi dus bzhi mnyam sbyor gyis rtsa rlung srol du gzung ba  
 3200 nang dus bzhi mnyam sbyor gyi gdams ngag gi brjod pa zad pa  
 3201 gsang ba dus bzhi mnyam sbyor gyis gdams pas sems ma bcos rnal du dbab  
 pa  
 3202 de kho na nyid dus bzhi mnyam sbyor gyi gdams pas 'od gsal ma bu sprad pa  
 ste  
 3203 de nyid las  
 3204 phyi yi dus ni bzhi dag las  
 3205 rnal 'byor lus kyi rtsal sbyangs te

3206 rtsa rnams khungs su bzung ba gnad  
 3207 nang gi dus ni bzhi nyid kyis  
 3208 rnal 'byor ngag gi rtsal sbyangs te  
 3209 brjod pa'i rgyan rnams bcad pa gnad  
 3210 gsang ba'i dus ni bzhi yis kyang\*  
 3211 rnal 'byor sems kyis rtsal sbyangs te  
 3212 gnyid la goms pa gnad yin no  
 3213 kho na nyid kyis dus bzhi yis  
 3214 lus dang ngag sems des bsdu nas  
 3215 'od gsal chen po gnyid dang bsre  
 3216 de ltar goms nas sku gsum la  
 3217 nges par sbyor ro rnal 'byor pa  
 3218 zhes so  
 3219 de dag gi nyams su blang lugs rgyas par dus bzhi mnyam sbyor du gsal la  
 3220 'dir 'od gsal dus bzhi mnyam sbyor gyi gnad bsdu te bstan pa la bzhi ste  
 3221 nyin dus snang ba rgya yis gdab pa  
 3222 srod la dbang po gnas su bsdu ba  
 3223 nam phyed shes bya bum par gzhus pa  
 3224 tho rangs ye shes gsal bar byed pa'o  
 3225 dang po la mnyam gzhas dang rjes thob gnyis las  
 3226 mnyam gzhas ni gnyid dang bsre na seng ge'i nyal lugs kyis rlung dal bus  
 3227 mig mi 'dzum par snying nang du 'od lnga'i gong bu la sems bzung nas nyal  
 3228 bas  
 3228 phyi'i snang ba je nub la song dus  
 3229 gnyid dang rmi lam gyi mtshams na shes pa rtog med sal le ba cig yod pa de  
 3229 'od gsal du ngos bzung la  
 3230 de'i ngang ma bying bas nyal bas gnyid 'od gsal du 'char te  
 3231 rmi lam ni med  
 3232 shes pa ni ting nge 'dzin gyi ngang la rang gsal  
 3233 gnyid du song byas na nye 'khor gyi gzugs sgra dri'i rnam pa ma 'gags par  
 3233 shes la  
 3234 ma song byas na rkyen gyis de'i ngang las sad rgyu byung ste  
 3235 nyin snang las rtog pa 'gags pa tsam las snang cha so na gsal ba'o  
 3236 de yang tshogs drug gi yid shes 'gags la  
 3237 sgo lnga'i rnam shes ma 'gags par gsal ba'o  
 3238 yid shes 'od gsal du nub dus rlung dbu mar tshud la

3239	sgo lnga'i nnam shes rtog med yin pas yul snang yang 'dzin pa'i dbang du ma song ba ste
3240	gsal la mi rtog pa'i gsal zhes bya'o
3241	'di'i dus su bde ba'i 'od gsal ting nge 'dzin gyi ngang la yod
3242	gsal ba'i 'od gsal snang la ma 'gags par yod
3243	mi rtog pa'i 'od gsal de'i ngang du rtog med rang chas su yod pas
3244	gzhi rang bzhin gyi 'od gsal ka dag tu
3245	bu rang dngas kyi 'od gsal gnyis med 'dres nas
3246	ye gsal la yang gsal shar bas 'od gsal ma bu 'dres pa zhes bya'o
3247	thal 'gyur las
3248	'od gsal 'pho ba rab kyis te
3249	gnyid kyi bsam gtan la sbyangs nas
3250	'byongs pas nyin dang mtshan med par
3251	phyi rol snang ba gsal ba ni
3252	'dis ni 'od gsal chen po 'grub
3253	ces so
3254	rang bzhin du bde ba'i 'od gsal snyoms 'jug gi lhan cig skyes dga'i dus na yod
3255	gsal ba'i 'od gsal ting nge 'dzin nyin mtshan 'dres pa na yod
3256	mi rtog pa'i 'od gsal sems kyi 'dzin rtog nub pa na yod
3257	dus gzhan na'ang yod de ngos gzung ba dka' la
3258	de'i dus su dpe gsal la don shes par sla ba yin no
3259	bde ba'i 'od gsal las ting nge 'dzin las 'bral mi phod pa dang snang ba dga' bder 'char ba'i nyams skye'o
3260	gsal ba'i 'od gsal las du ba dang*
3261	smig rgyu dang*
3262	me khyer dang*
3263	sprin dang*
3264	glog dang*
3265	'bar ba dang*
3266	zla ba dang*
3267	sgra gcan dang*
3268	rin po che nag po'i nnam pa dang*
3269	'od lnga'i snang ba dang*
3270	thig le dang*
3271	lha sku dang*
3272	skye 'gro dang*
3273	zhing khams mang po mthong zhing*
3274	rags pas chod bzhin pa'i phyir gzugs mthong ba dang*

3275 sgom khang nas rtsigs pa dang ra ba thal phyin du 'gro bar nus pa la sogs pa  
 dang\*  
 3276 spyang dang mngon shes du ma 'char ro  
 3277 mi rtog pa'i 'od gsal las ting nge 'dzin mtshan 'dres pa dang\*  
 3278 gang snang la bltas dus rtog med du yal yal 'gro ba dang\*  
 3279 gtam gang la'ang zungs med par rtog med du 'gro ba dang\*  
 3280 rtag tu nam mkha'i ngang la gnas pa snyam byed pa'i nyams dpag tu med pa  
 'char ro  
 3281 'di dag ni myong ba nges pa tshad mas kyang grub par mngon pas gnad zab  
 mo'o  
 3282 mnyam gzhang gnyid dang mi bsre na skyil krung gis 'dug la  
 3283 dar cig mig bar snang la gtad pas shes pa gdangs phyed dus  
 3284 mig cung zad smad nas thad drang du bltas pas nyams so ma cig 'char te  
 3285 de ngos bzung nas ngang la bsgoms pas  
 3286 rig pa rang gsal nam mkha' 'dra ba'i gsal ba de gsal ba'i 'od gsal yin la  
 3287 de'i ngang goms pas snang sems phyam phyal bar med nam mkha' gcig tu  
 song ba 'dra ba ni de'i nyams te  
 3288 nam mkha'i dbyings na yod pa snyam pa dang\*  
 3289 res lus sems bral bas snyam pa la sogs pa dpag tu med pa 'byung ngo\*  
 3290 de'i tshe 'ja' 'od dang thig le dang sku'i snang ba yang grangs med pa 'char te  
 3291 rlung lnga gsal ba'i rang gdangs phyi kha dog gi 'od gsal zhes bya'o  
 3292 kha dog gi 'od gsal las rang gi lus kyi rdul phran dang nang khrol mthong  
 dang nyin mtshan 'dra bar snang ba dang\*  
 3293 gzhan gyi lus kyi nang dang zhing khang dang yul gru na sems can bya ba ci  
 byed pa dang 'chi 'pho dang skye ba len pa rnams kyang mthong ba yin no  
 3294 gnyis pa rjes thob ni mnyam gzhang las langs zhes bya ste  
 3295 de'i ngang las langs nas phyi'i snang ba 'di dag 'od lnga'i rnam pa sang seng la  
 skye 'gro rtsi shing 'byung ba rnams snang bar lta ba dang\*  
 3296 sgyu ma'i dpe brgyad du lta ba dang\*  
 3297 nam mkha' ltar lta ba dang\*  
 3298 da ci'i nyams dang bsres te stong gsal snang la 'dzin med gcig tu phyam  
 phyam sbyang ba ni gnad yang dag pa'o  
 3299 gnyis pa srod la dbang po gnas su bsdu ba ni  
 3300 skyil krung gis 'dug pa'i gsang ba nas tshangs bug gi bar dbu ma'i nang a dkar  
 pos dong tshe brtsegs pa ltar gnas pa kun mas yar gcig la gcig thim tshangs  
 pa'i bu ga'i bar bsgoms nas  
 3301 mthar thams cad nam mkha'i ngang du sems 'jog pa'o  
 3302 gsum pa nam phyed shes bya bum par gzhang pa ni



3303 nyal dus seng ge'i nyal lugs kyis snying nang du 'od lnga'i sgron me la gtad  
nas nyal ba'o  
3304 bzhi pa tho rangs ye shes gsal bar byed pa ni  
3305 seng ge'i lta stangs kyis gyen la gtad de  
3306 spyi gtsug nas gzhu gang gi nam mkhar a dkar po cig lding nge 'dug pa la  
sems bzung bas

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3307 dang po a gsal ba la de nas de yang med rtog pa gzhan yang ma 'gyur par gsal  
dngas phyed pa 'char ba de'i ngang la bsgom pa'o  
3308 'di dag ni nyams su myong bas gnad gal po che yin pas shin tu brtson par  
bya'o  
3309 lnga pa 'pho ba la gsum ste  
3310 rab 'od gsal las 'pho ba  
3311 'bring sgyu lus las 'pho ba  
3312 tha ma lus ngag las 'pho ba'o  
3313 de'ang 'pho sa'i yul gsum ma yin gyi  
3314 'pho mkhan gyi blo rtsal gsum yin no  
3315 kha cig 'phos gsum du sbyor te gzhan yin no  
3316 'dir rang gis 'od gsal 'byongs na 'chi kar de'i ngang las rig pa tshangs bug la  
bton nas chos kyi dbyings su 'pho ba'o  
3317 sgyu lus 'byongs na 'chi kar sgyu lus kyi ngang nas tshangs bug la rig pa  
'phangs nas chos nyid don gyi lha'i sku la 'phos pas bar do'i sgyu lus zin nas  
sangs rgya'o  
3318 de gnyis ma 'byongs na lus ngag sems gsum gyi gnad rtsa rlung dang bstun  
nas tshangs bug la 'pho ste  
3319 thal 'gyur las  
3320 'pho ba'i bye brag rnam pa gsum  
3321 dbang po dag gi dbye ba yis  
3322 'od gsal dang ni sgyu lus dang\*  
3323 tha ma lus ngag yid la'o  
3324 zhes so  
3325 lus ngag yid las 'pho ba la rten can rtsa rlung dang rten 'brel 'byung ba'i byed  
las bstun nas 'pho ba dang\*  
3326 rten med sems kyi dmigs pa rkyang pas 'pho ba gnyis las dngos su 'pho ba  
dang dngos med kyis 'pho ba zhes gsungs te  
3327 thal 'gyur las

3328 | lus ngag 'pho ba mam pa gnyis  
 3329 | dngos su 'pho dang dngos med do  
 3330 | dngos ni rlung gi sbyang ba'i thabs  
 3331 | sgra dang bzo dang sgyu rtsal dang\*  
 3332 | rten cing 'brel la sbyangs pas ni  
 3333 | so so'i 'byung ba nang mthun pas  
 3334 | lus ngag yid kyi gtad pas 'grub  
 3335 | dngos med sems kyi goms stobs ston  
 3336 | ces so  
 3337 | tshangs bug ni 'pho ba'i lam ste  
 3338 | rdo rje gdan bzhi las  
 3339 | bu ga dgu yi steng rol nas  
 3340 | 'phral du yid kyis 'pho byed na  
 3341 | nyin bzhin bram ze gsod pa dang\*  
 3342 | mtshams med lnga po byed pa yang\*  
 3343 | grol 'gyur 'di la the tshom med  
 3344 | ces so  
 3345 | drug pa zung 'jug bar do'i gdams pa la gnyis te  
 3346 | tshe 'dir nyams su blangs pas rtogs pa zung 'jug gi gnad dang\*  
 3347 | bar do dngos kyi gdams pa'o  
 3348 | dang po ni  
 3349 | spyir bar do'i dbye ba mang yang skabs 'dir dgos pa la ltos nas  
 3350 | skye shi bar do  
 3351 | rmi lam bar do  
 3352 | chos nyid bar do  
 3353 | srid pa bar do dang chos tshan bzhi las

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3354 | dang po gnyis su gdams pa'i rtsal sbyong ste  
 3355 | nyin dus sgyu lus 'od gsal gyi gnad dang\*  
 3356 | bar do'i 'char tshul la goms pas  
 3357 | rmi lam du 'byongs pa ni bar dor grol tshad nges pa ste  
 3358 | de'ang gnad gcig tu dril na  
 3359 | yod pa ched du mi spang\*  
 3360 | med pa ched du mi bsgrub  
 3361 | yod pa la mngon par mi zhen

3362 med pa la sdug rtog mi bya  
 3363 bya bzhang dang legs nyes dang snang tshul dang\*  
 3364 'dzin rtog gang la'ang\*  
 3365 'das pa'i rjes mi bcad  
 3366 ma 'ongs pa'i sngun mi bsu  
 3367 da ltar gyi bag chags gnyen po dang bcas pa rgyud la mi bsten par  
 3368 phyad ma phyod  
 3369 ban ma bun  
 3370 'al ma 'ol  
 3371 shar snang rjes med thugs phrad kyi snang ba la spyad pas  
 3372 snang ba snang thog nas grol  
 3373 dngos por 'dzin pa dag  
 3374 de yang snang thog nas grol ba  
 3375 bye'u khras khyer ba lta bu'o  
 3376 'gyu ba 'gyus thog nas grol  
 3377 rang yal rjes med  
 3378 de yang bar snang gi ser bu yal ba lta bu'o  
 3379 snang shes gnyis med du grol  
 3380 phyi nang ris med  
 3381 de yang chu la chu thim pa lta bu'o  
 3382 de ltar rtogs pas bag chags kyi zhen pa chod de  
 3383 klong drug pa las  
 3384 skyes bu gang gis 'das pa'i rjes ma bcad  
 3385 ma 'ongs pa'i sdun ma bslangs  
 3386 da lta'i shes pa so la bzhang na  
 3387 snga phyi med par 'dres nas  
 3388 gcig 'dus ngo bo nyid cis bya ste dus gsum mnyam pa nyid du rtogs pa'i mal  
 'byor ro zhes so  
 3389 gnyis pa bar do dngos kyi gdams pa ni  
 3390 sa chu me rlung nam mkha' rnam rim gyis thim nas  
 3391 nam mkha' 'od gsal la thim pa'i tshe  
 3392 dbu ma'i yar sna'i haM dang mar sna'i a gnyis snying gar 'dus pas bde gsal  
 rnam par mi rtog pa'i 'od gsal  
 3393 snang ba dang\*  
 3394 mched pa dang\*  
 3395 thob pa dang\*  
 3396 nye bar thob pa'i ye shes bzhi skad cig gcig dang\*  
 3397 gnyis dang gsum dang\*

3398 bzhir 'char te  
 3399 sngar 'od gsal la goms pa'i rnal 'byor pas der ngos zin nas 'od gsal ma bu 'dres  
 te  
 3400 skad cig ma la yar ka dag chos sku'i dbyings su zang thal lo  
 3401 der ma zin pa rnams la srid pa'i bar dor dbang po 'bring rnams yi dam lha'i  
 sgyu lus shar bas grol la  
 3402 tha ma rnams las bzang po'i 'phro mthud de  
 3403 phyi ma la bla na med pa'i chos dang phrad nas grol bar nges so  
 3404 sgyu 'phrul las  
 3405 skye 'dir grol ba ma thob kyang\*  
 3406 skye gzhan srid par grol bar 'thob  
 3407 ces so  
 3408 thun mong gi lugs la'ang de kho na nyid la mos pa dag phyi mar grol bar  
 bshad de  
 3409 bzhi brgyad pa las  
 3410 de nyid shes pas gal te 'dir  
 3411 mya ngan 'das pa ma thob kyang\*  
 3412 skye ba gzhan du 'bad med par  
 3413 nges par thob 'gyur las bzhin no  
 3414 zhes gsungs pa bzhin no  
 3415 de dag gi 'phros dang bcas pas theg pa chen po'i bsam gtan bshad zin to  
 3416 gsum pa bde bar gshegs pa'i dgongs pa la gnyis las  
 3417 mdor bstan pa ni  
 3418 rang shar las  
 3419 de bzhin gshegs pa'i dgongs pa ni  
 3420 nam mkha'i mthongs su shes par bya  
 3421 de la goms par gyur na yang\*  
 3422 ye shes snang ba lhug par 'char  
 3423 yang dag lam yang de bzhin no  
 3424 zhes so  
 3425 rgyas par bshad pa ni  
 3426 nyi zla kha sbyor la  
 3427 bde gshegs dgongs pa rnam gnyis te  
 3428 ma bcos bzhag pas byung tshor 'gag  
 3429 ma bsgoms bltas pas drod tshad rnyed  
 3430 ces so  
 3431 de'ang chos nyid ma'i snang ba la re dogs spro bsdu med pas mnyam rjes ris  
 med chen por dgongs pa bar mtshams med pa chu bo rgyun kyi rnal 'byor

3432 nam mkha' mtha' dbus med pa'i rang bzhin la yengs dang ma yengs med pa  
 klong gyur gcig tu 'jog pa yin no  
 3433 'di'i dus na nyin mtshan kha sbyor gyi sgom pa zhes bya ste  
 3434 nyin mo 'das pa'i cha  
 3435 mtshan mo 'khor ba'i cha  
 3436 nyin mtshan khyad mi phyed par shar 9bas  
 3437 sgom nyams nyin mo gsal rgyu med  
 3438 mtshan mo mi gsal ba med par phril gyis song ba yin no  
 3439 don gnyis pa de'i man ngag rgya mtsho cog gzhag gi thabs ni  
 3440 mig chu'i dngas ma la rgya mtsho zer la  
 3441 de mi 'gul bar 'jog pas rgya mtsho cog gzhag ces bya'o  
 3442 de yang mi bsgom na mi bsgom  
 3443 sgom byed phan chad mig mi 'dzum par hrig ge lta ba gnad yin no  
 3444 de ltar byas pas dper na rgya mtshor gza' skar la sogs pa'i gzugs brnyan ci  
 snang ba thams cad bkra yal le snang yul du yod la gzung yul du med pas  
 rgya mtsho la ma gos pa bzhin du  
 3445 rnal 'byor pa'i mig lam du phyi'i snang ba shar tshad snang ngor snang yang\*  
 3446 snang thog tu shes pa ma shor bas gzung yul du med des ma gos pas  
 3447 phyi snang bas shes pa la ma gos  
 3448 nang shes pas snang ba la ma bzung\*  
 3449 snang shes 'brel don chad pas gzung 'dzin yul med du sangs te tshogs drug  
 lhug pa'i sgom pa zhes bya'o  
 3450 'di la sgom pa dngos dang\*  
 3451 gol sa bcad pa gnyis las  
 3452 dngos ni rlung sems gnad la gcun nas shes pa rang sor bzhag pa ste  
 3453 thal 'gyur las  
 3454 sgom pa zhes ni sems gnas la  
 3455 'gyu ba phyi nang gcod pa ste  
 3456 gzung dang 'dzin pa 'gag pa'o  
 3457 zhes pa dang\*  
 3458 yi ge med pa las  
 3459 ye nas ma bcos rang byung cog gzhag nyid  
 3460 snang bas ma bsgyur blo yis ma bcos pa  
 3461 chos nyid mkha' la gnas na dgongs par bstan  
 3462 chos sku'i ye shes bsam pa kun spangs te  
 3463 'gyu byed med na sgom pa'i dgongs pa yin  
 3464 dmigs pa'i phyogs dag mi 'dzin na  
 3465 rgya mtshor gza' skar shar ba bzhin

3466 'dzin med gsal cha ma 'gags pa  
 3467 dgongs pa'i 'dug tshul de bzhin no  
 3468 zhes so  
 3469 de'i tshe chos nyid ye gzhas gi dgongs par rdzogs te  
 3470 klong drug pa las  
 3471 dag tu yod pa'i sems nyid la  
 3472 sgo lnga'i yul mams rang dag par  
 3473 ma rnyog chu ni dngas pa bzhin  
 3474 snang ba mams ni rang sar rdzogs  
 3475 zhes so  
 3476 gnyis pa gol sa bca'd pa ni  
 3477 de yang tshogs drug 'gags nas dran med du song na  
 3478 zhi gnas phyogs gcig tu song bas te gol sa'o  
 3479 'phro rgod rgya 'byams la song na gol sa'o  
 3480 gting gsal rang gdangs ma rnyed na gol sa'o  
 3481 rtse gcig this phur du 'dzin na gol sa'o  
 3482 mdor na rig pa rang gsal rgya grol 'dzin med rang gnas kyi sgom pa las gzhan  
 mams gol sa yin par rig par bya'o  
 3483 thal 'gyur las  
 3484 mgo la gnas pa'i sgom pa ni  
 3485 dbang po'i sgo mams gsal ba la  
 3486 yid kyi rtog par ma 'gyus pa  
 3487 shes pa nyid la spyod pa'i yid  
 3488 phyir la spyod pa'i yid  
 3489 phyir la shor ba med pa nyid  
 3490 ces so  
 3491 de'ang shes pa la snang bas ma gos  
 3492 snang ba la shes pas ma spyad  
 3493 rang bzhin gsal dngas phyed la rtse gcig 'dzin pa'i brtod phur med par  
 3494 yangs pa khrol le rgya yan rang sangs chen po phyal phyal ba ni rang byung  
 ye shes kyi sgom pa ste  
 3495 de nyid las  
 3496 sgom pa'i mtshan nyid snang tshul ni  
 3497 mtshan nyid stong gsal rig pa la  
 3498 rang bzhin gang du ma 'dres pa  
 3499 gzung dang 'dzin pa'i mtha' zad dang\*  
 3500 chos nyid rang ngo dag pa'o  
 3501 zhes so

3502 zhar la ma bsgoms pa'i skyon ni  
 3503 de las  
 3504 ma bsgoms pa yi skyon nyid ni  
 3505 'khor ba'i mtshan nyid mngon snang bas  
 3506 bdag dang gzhan te yul shes dang\*  
 3507 tshig dang bcas te lta ba dang\*  
 3508 dmigs dang bcas pa'i yul dag dang\*  
 3509 nyon mongs bdag tu 'ching bar 'gyur  
 3510 sangs rgyas lam yang stor ba dang\*  
 3511 'bras bu'i rang bzhin ma shes dang\*  
 3512 chos kun mnyam pa'i gzhi med dang\*  
 3513 rang rig kham s gsum bcings pa dang\*  
 3514 rtog dang bcas pa'i ltung bar 'gyur  
 3515 ces so  
 3516 des na sgom pa la brtson par bya'o  
 3517 gsum pa de'i dgongs pa snang srid gzhi gzhag gi chos nyid 'char ba ni  
 3518 sngar gzhir bzhengs zhes rtog dpyod kyis gang snang lam du byed pa kun  
 3519 skabs 'dir spros pa tshod zin nas rang gzhag la grol bas  
 3520 gzhi dngos po'i 'dug tshul las mi g.yo zhing de'i steng du gnas nus pa'i phyir  
 ro  
 3521 klong drug pa las  
 3522 thought not mind-itself in  
 3523 not-grasp cease-not self-appearance by  
 3524 self-rigpa clear object recognize  
 3525 ground-place great aim called  
 3526 Samantabhadra I teach  
 3527 contemplate not mind-itself in  
 3528 self-dwell spontaneously-vast appearance  
 3529 sound four self-direction aim called  
 3530 Samantabhadra I teach  
 3531 memory not mind-itself in  
 3532 mover self-pure appearance  
 3533 grasp self-pure samadhi called  
 3534 Samantabhadra I teach  
 3535 thus  
 3536 four that fruit  
 3537 affliction self-vanquish put by  
 3538 affliction self-pure part that wisdom dawn from

3539 appearance-label dharma various appear appearance all dharmakaya nature  
 self-clear naked liberate  
 3540 Six-Vastnesses from  
 3541 ground complete mind-itself in  
 3542 ground-place great self-place pure  
 3543 fall great mind-itself in  
 3544 appearance direct self-place pure  
 3545 exist appearance mind-itself in  
 3546 lie words self-place pure  
 3547 not-exist appearance mind-itself in  
 3548 stealing self-place pure  
 3549 exist not-exist mind-itself in  
 3550 sexual-misconduct self-place pure  
 3551 fault not mind-itself in  
 3552 idle-speech self-place pure  
 3553 object appearance mind-itself in  
 3554 divisive-speech words self-place pure  
 3555 moving appearance mind-itself in  
 3556 wrong-view self-place pure  
 3557 primordially-pure mind-itself in  
 3558 killing also self-place pure  
 3559 condition appearance mind-itself in  
 3560 covetousness self-place pure  
 3561 fruit appearance mind-itself in  
 3562 malice self-place pure  
 3563 sound appearance mind-itself in  
 3564 sound self-place pure  
 3565 form appearance mind-itself in  
 3566 grasp mind part self-place pure  
 3567 smell appearance mind-itself in  
 3568 know part self-place pure  
 3569 taste appearance mind-itself in  
 3570 experience know self-place pure  
 3571 experience know self-place pure  
 3572 touch appearance mind-itself in  
 3573 touch-object know self-place pure  
 3574 thus  
 3575 meaning third view progressive do yogin in four \*



3576 view city continuum-cut  
 3577 that instruction mountain all-placement method  
 3578 that aim realms three complete-liberation  
 3579 that fruit affliction ground-pure  
 3580 first in two \*  
 3581 view general distinction and \*  
 3582 self meaning recognize  
 3583 first in nature  
 3584 distinction  
 3585 ground-juncture three from  
 3586 view nature  
 3587 appearance-existence container-content primordially liberate dwell thought  
 mind connect  
 3588 Thalgyur from  
 3589 view nature container-content in  
 3590 not-pervade not whatever liberate  
 3591 liberate dharma ripening free  
 3592 whatever-appear self dharmata from  
 3593 fabricated dharmata side not-exist  
 3594 how engage not-think \*  
 3595 abandon accept-not self-appearance  
 3596 thus  
 3597 distinction word meaning view view  
 3598 enumeration view  
 3599 nature view three from

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3600 first word view individual intellect by  
 3601 primordially action-free regard and \*  
 3602 effort-not primordially-liberate regard and \*  
 3603 mind progressive above lead rely mark different regard and \*  
 3604 virtue-vice beyond regard and \*  
 3605 done-not arisen-not great regard and \*  
 3606 not-transform self-pure great regard and \*  
 3607 self-arise self-liberate great regard and seven  
 3608 meaning view rigpa self-instant view \*

3609 that itself from  
 3610 that view kinds two  
 3611 word view meaning view  
 3612 word view seven progressive from  
 3613 individual regard mind make  
 3614 action-free effort not and \*  
 3615 progressive self-other distinction-raise and \*  
 3616 life-cut virtue-vice free and \*  
 3617 done-not arisen-ground not and \*  
 3618 not-transform appearance self-pure and \*  
 3619 affliction self-place liberate regard  
 3620 meaning dharmata direct in  
 3621 wisdom by not  
 3622 sense-power domain itself view  
 3623 thus  
 3624 word view great-completion mind-vast general view summarize  
 3625 second enumeration view progressive nine individual view  
 3626 Thalgyur from  
 3627 express word name enumeration  
 3628 outer inner secret and \*  
 3629 supreme view four  
 3630 outer phenomenon view in  
 3631 progressive eight mind regard  
 3632 intellect grasp itself regard  
 3633 inner dharmata see by  
 3634 essence nature illusion see  
 3635 secret self-rigpa see by  
 3636 linked-chain connection see  
 3637 that-only expanse rigpa go  
 3638 thus  
 3639 speak nature view in  
 3640 dwell view samsara-nirvana primordially nirvana and \*  
 3641 see-pure view cause-effect action-effort beyond and \*  
 3642 nature view appearance-existence primordially-liberate appearance and \*  
 3643 not-fabricate view extreme-liberate vastness great and \*  
 3644 that itself from  
 3645 also dharmata wheel explain  
 3646 dwell view all dharmas realize

3647 nature pure samsara-nirvana divide  
 3648 done not arisen lose  
 3649 authentic path emptiness pervade  
 3650 complete-arise great emptiness  
 3651 action not arisen-not complete  
 3652 samsara pure beyond  
 3653 also see-pure view  
 3654 phenomena-not self-pure complete great  
 3655 deity worship not-need  
 3656 mantra recitation austerity not  
 3657 incense lamp deity-offering what  
 3658 accumulation torma worship not  
 3659 give fire-offering worship-doer not  
 3660 paramita six extreme not  
 3661 thus ground-root whatever not  
 3662 killing stealing sexual-misconduct  
 3663 view not meditation conduct not  
 3664 see-not examine-not meditation desire what\*  
 3665 emptiness clarity mind desire what\*  
 3666 likewise dharma buddha dharma-not  
 3667 also nature view show  
 3668 earth water fire wind element manifest buddha  
 3669 fabricate not self-liberate great itself  
 3670 desire hatred confusion enlightenment-ground  
 3671 thought action conduct realize confidence  
 3672 samsara not-abandon buddha aim  
 3673 body speech mind three body three complete  
 3674 mind ignorance delusion dharmata ground  
 3675 action imprint clinging view pith  
 3676 also not-fabricate view  
 3677 dharma not arisen buddha  
 3678 cause not produce fruit complete  
 3679 condition not destroy body take  
 3680 scripture not arisen six extreme  
 3681 tantra not rely instruction by  
 3682 nirvana root cut  
 3683 samsara fruit ripen do  
 3684 authentic not impure ground

3685 affliction six ground not  
 3686 enlightenment seed empty do  
 3687 lower-realms three form ripen  
 3688 body three also hand take  
 3689 thus  
 3690 final this self-rigpa spontaneously-accomplish great view  
 3691 liberation-delusion two nature view definite establish  
 3692 express-object view called  
 3693 third ground-juncture  
 3694 view general ground-juncture self self realization connect time vastness enter  
 3695 particularly time word meaning view ground-juncture intellect and \*  
 3696 that beyond distinguish  
 3697 Thalgyur from  
 3698 Thalgyur from  
 3699 word meaning view ground-juncture  
 3700 word express cause  
 3701 what express emanate do  
 3702 that from contemplate intellect  
 3703 direct measure three pure by  
 3704 linked-chain direct engage  
 3705 thus  
 3706 second self view meaning recognize  
 3707 great-completion action-free spontaneously-accomplish view  
 3708 distinction three from

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3709 first outer phenomenon see phenomenon nature not see  
 3710 that also phenomenon piece vajra-eye see appearance illusion example eight  
 see  
 3711 delusion authentic establish not realize three-realms return doubt not mind  
 ease  
 3712 phenomenon particular wisdom-eye see  
 3713 conventional appearance ground-not primordially-pure great realize  
 3714 rigpa action imprint not mind ease obtain  
 3715 Sun-Moon Mouth-Join from  
 3716 outer view this like

3717 object-appear objects in  
 3718 nature not whoever familiarize  
 3719 this appearance-emptiness two-not  
 3720 six-aggregates not-block relaxed  
 3721 thus and \*  
 3722 Rang-shar from  
 3723 phenomenon characteristic-appearance appearance in  
 3724 eye sense-power not-cease by  
 3725 mind view good  
 3726 self rigpa clear  
 3727 miracle outer appearance  
 3728 thought-free clear essence from  
 3729 self-arisen great know become  
 3730 phenomenon view view  
 3731 thus  
 3732 second inner dharmata see nature not wisdom-eye see  
 3733 self-rigpa also grasp mind not realize  
 3734 dharma-exhaust nature mind ease  
 3735 Rang-shar from  
 3736 dharmata rigpa arise-not in  
 3737 thought characteristic nature not  
 3738 rigpa negate-affirm not in  
 3739 cling conduct where exist  
 3740 dharmata think do  
 3741 do-not nature know should  
 3742 action-actor free rigpa  
 3743 what direction not-fall  
 3744 meditation great called  
 3745 that also realize-doer this like  
 3746 concept one wisdom by  
 3747 mind depth confidence become and \*  
 3748 dharmata arise-not realize become  
 3749 wisdom great arise become  
 3750 thus  
 3751 third secret rigpa see expanse-rigpa two-not see  
 3752 intellect word buddha not obtain definitely-decide  
 3753 samsara-nirvana primordially-pure dharma-exhaust see mind ease  
 3754 Sun-Moon Mouth-Join from

3755 | expanse rigpa who see  
 3756 | this buddha ground familiarize  
 3757 | this method other above not  
 3758 | mind exist grasp distinction surpass  
 3759 | thus and \*  
 3760 | Lion-Power-Complete from  
 3761 | buddha all view core  
 3762 | expanse-rigpa two beyond-not  
 3763 | thus  
 3764 | thus-like view name tag city continuum-cut view called  
 3765 | womb city continuum-cut three-realms not-return this-life buddha  
 3766 | that-also sense-power distinction supreme this  
 3767 | middle bardo  
 3768 | final nature emanation-body buddha  
 3769 | Sun-Moon Mouth-Join from  
 3770 | supreme birth-two not-need  
 3771 | middle birth-two juncture in  
 3772 | final breath emit  
 3773 | emanation-doer self-mindstream liberate  
 3774 | thus  
 3775 | second that instruction mountain all-placement method  
 3776 | all view definitely-decide fabricate-change not appearance appearance top  
 3777 | rigpa rigpa top place by  
 3778 | vehicle all aim there gather that nature all meaning see and \*  
 3779 | other this meaning not see  
 3780 | example mountain-king peak low valley time one see although  
 3781 | valley mountain peak not see like  
 3782 | great-completion primordially-liberate spontaneously-accomplish aspect see  
 3783 | vehicle progressive nine regard self-nature realize  
 3784 | vehicle other this meaning not realize  
 3785 | three-realms complete-liberation great complete  
 3786 | Six-Vastnesses from  
 3787 | view exist mind-itself in  
 3788 | appearance-existence one self-dawn by  
 3789 | three-realms self-place liberate  
 3790 | ati self-place great complete  
 3791 | place exist mind-itself in  
 3792 | appearance self-place ground dawn by

3792 all-place great view in  
 3793 seek not manner complete  
 3794 thus  
 3795 third that aim three-realms complete-liberation  
 3796 thus realize yogin see liberation-not whatever not primordially bind-liberate  
 beyond ground-not self-appearance great dream illusion sky nature see by  
 3797 sky equal vastness great-of intent complete  
 3798 vastness six from  
 3799 arise feel non-existent mind self that-in  
 3800 non think lhag tong appear  
 3801 move come cease intent called  
 3802 samantabhadra I-by teach  
 3803 grasp non-existent mind self that-in  
 3804 non cease pure appearance is  
 3805 play great samadhi called  
 3806 samantabhadra I-by teach  
 3807 grasp non-existent mind self that-in  
 3808 self-arise appearance great is  
 3809 non cease non-think intent called  
 3810 samantabhadra I-by teach  
 3811 pain non-existent mind self that-in  
 3812 self-think separate appearance is  
 3813 self-place great intent called  
 3814 samantabhadra I-by teach  
 3815 eternal nihilism non-existent mind self that-in  
 3816 good bad separate appearance is  
 3817 accept reject separate intent called  
 3818 samantabhadra I-by teach  
 3819 accept reject non-existent mind self that-in  
 3820 direction non-existent self-liberate appearance is  
 3821 pervasive vast great intent called  
 3822 samantabhadra I-by teach  
 3823 say  
 3824 fourth that-of fruit affliction abode pure is  
 3825 that time affliction non abandon and non abide abode pure sky like cloud  
 dispel or  
 3826 water impurity dispel like first delusion non experience \*  
 3827 now delusion that-in non abide

3828 later delusion non possible ground is first attain  
 3829 dharma abandon person called  
 3830 also that self from  
 3831 dharmata appearance mind self that-in  
 3832 bliss and pride self place pure  
 3833 self-as appear mind self that-in  
 3834 attachment thought plural self place pure  
 3835 self non-existent appear mind self that-in  
 3836 aspect and separate self place pure  
 3837 contamination possess appear mind self that-in  
 3838 produce arise self place pure  
 3839 contamination non-existent appear mind self that-in  
 3840 delusion condition stain self place pure  
 3841 say  
 3842 this view show fruit  
 3843 meaning fourth fruit continuum do yogi four  
 3844 nature completely pure fruit  
 3845 that pith-instruction rigpa leave method  
 3846 existence three primordially-pure intent  
 3847 affliction self-liberate fruit  
 3848 first is  
 3849 king seat take non move  
 3850 people accompany go non move  
 3851 minister prison take non move three from

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3852 first is  
 3853 example king caste head-from empowerment-by-means-of self king place  
 take non move like  
 3854 rigpa self place take dharmata from non move self place take  
 3855 second is king one country army lead battle go time that king people  
 surrounding possess change place non like  
 3856 door five consciousness arise ground empty samsara name non  
 3857 third is king one minister precious other country king prison take  
 3858 king that also other king what say listen need like  
 3859 mind consciousness move continuum cut



3860 that arise ground rigpa self power obtain  
 3861 meaning fruit cause non-reverse sandalwood fruit like  
 3862 effort do arise like non  
 3863 primordially like abide meaning first spontaneously attain fruit say express  
 3864 second that method rigpa leave pith-instruction is all rigpa state primordially  
 self-arise self-abide self-liberate certainty rigpa whatever arise that self arise  
 place there correction non extreme place establish  
 3865 vastness six from  
 3866 obtain exist mind self that-in  
 3867 hope doubt self pure  
 3868 effort accomplish plural non  
 3869 body three self complete complete  
 3870 count exist mind self that-in  
 3871 vehicle individual self-arise  
 3872 desire victory intellect non  
 3873 essence supreme secret great complete  
 3874 reference exist mind self that-in  
 3875 appearance various self-arise  
 3876 name and color individual  
 3877 form two complete  
 3878 estimate exist mind self that-in  
 3879 appearance object true arise  
 3880 definite place self-arise  
 3881 reference support possess complete  
 3882 say  
 3883 existence  
 3884 three primordially-pure door three attachment thought karma habit all  
 self-purify great samsara-nirvana hope doubt non intent obtain  
 that self from  
 3886 regret non-existent mind self that-in  
 3887 hope doubt non appearance is  
 3888 primordially-place confidence possess intent called  
 3889 samantabhadra also I teach  
 3890 appearance aspect non-existent mind self that-in  
 3891 single aspect subtle appearance is  
 3892 conceptualization non great intent called  
 3893 samantabhadra I teach  
 3894 say

3895 fourth affliction pride liberate fruit is  
 3896 that time affliction thought group whatever arise that self force non-withstand  
 grasp non straight self self-liberate go is  
 3897 example water ripple or snake knot self pacify go like  
 3898 that samsara-nirvana grasp non dharma non yogi called  
 3899 arise feel thought self go is  
 3900 vastness six from  
 3901 reference appear mind self from  
 3902 reference do aspect self place pure  
 3903 intellect group appear mind self that-in  
 3904 feel plural self place pure  
 3905 mind appear mind self that-in  
 3906 investigate do aspect self place pure  
 3907 form appear mind self that-in  
 3908 element gather self place pure  
 3909 consciousness appear mind self that-in  
 3910 cause condition plural self place pure  
 3911 feel appear mind self that-in  
 3912 experience plural self place pure  
 3913 concept appear mind self that-in  
 3914 affliction number plural self place pure  
 3915 thought grasp non mind self that-in  
 3916 remember grasp plural self place pure  
 3917 say  
 3918 this plural nature complete great pith intellect conceptualization possess  
 meaning  
 3919 vehicle supreme precious treasury from  
 3920 reference object intellect sequence enter path deep extensive explain  
 sequence hall seventeen  
 3921 like conceptualization possess enter path show

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3922 now again elaboration-free meaning rigpa self-appearance path good vajra  
 essence secret great show two \*  
 3923 common vehicle distinction surpass manner definite do and \*  
 3924 distinction-possess path itself explain  
 3925 first

3926	pith seven surpass
3927	path other wisdom great quickly realize liberation small not liberate this see sense-power pith effort great small only sense-power sharp-dull not pith and *
3928	other self self dharmata intellect confidence empty meditation dark-stone throw this mind intellect not rely direct like exist intellect not rely pith and *
3929	other express word progressive rely meaning primordially realize hope this word letter one not rely meaning direct see word buddha not become pith and *
3930	other self self natural-state meaning mind object ground path fruit distinguish time rely this self-clear direct become mind do thought ground path not rely buddha pith and *
3931	other cause-effect before-after rely enlightenment other seek this cause-effect good-bad action not rely enlightenment self dawn effort accept-reject not pith and *
3932	other channel wind bindu etcetera age youth time spread enlightenment accomplish age time arise power exhaust not liberate regard this self-arise light-clear sun-moon within dawn effort possess age old-young not razor pith and *
3933	other final fruit body three regard rely this body three path appearance dawn final light-clear primordially-pure vastness spontaneously-accomplish rigpa definite establish pith and *
3934	other self self dharmata intellect-by-means-of confidence empty meditation dark-stone throw this mind intellect not rely direct like exist intellect not rely pith and *
3935	other express word progressive rely meaning primordially realize hope this word letter one not rely meaning direct see word buddha not become pith and *
3936	other self self natural-state meaning mind object ground path fruit distinguish time rely this self-clear direct become mind do thought ground path not rely buddha pith and *
3937	other cause-effect before-after rely enlightenment other seek this cause-effect good-bad action not rely enlightenment self dawn effort accept-reject not pith and *
3938	other channel wind bindu etcetera age youth time spread enlightenment accomplish age time arise power exhaust not liberate regard this self-arise light-clear sun-moon within dawn effort possess age old-young not razor pith and *
3939	other final fruit body three regard rely this body three path appearance dawn final light-clear primordially-pure vastness spontaneously-accomplish rigpa definite establish pith and *

3940 this-is body-three path-appearance-to dawn-by-means-of final light-clear  
 primordially-pure-of vastness-to spontaneously-accomplish rigpa-of  
 definite-establishment finished-by-means-of pith-and  
 3941 thus seven great common vehicle shravaka secret-mantra outer-inner  
 progressive nine all surpass  
 3942 oh this also ati  
 3943 ati surpass or  
 3944 ati-also mind-vast instruction section three from  
 3945 mind-vast wide ground-free confidence do rigpa direct see  
 3946 mind breath one self-clear dwell  
 3947 not-change nine-change dawn final regard  
 3948 meaning direct see-not intellect only  
 3949 pith definite direct not-see surpass  
 3950 instruction section also  
 3951 outer inner secret circle three bardo time rely  
 3952 this light-body liberate pith exist this distinction surpass  
 3953 briefly pith thought not-possible surpass speak name rise here not-elaborate  
 3954 channel wind pith rely common channel wind conventional coarse path do  
 body training etcetera effort with many rely obstacle deviation very many  
 3955 this coarse abandon should pith not-move three bind only that path not do  
 3956 ultimate wisdom channel wind grasp effort beyond path do body light pure  
 train  
 3957 delusion-illusion obstacle clear etcetera common not rely  
 3958 obstacle delusion suffering  
 3959 that delusion channel wind path do element is delusion path do for  
 3960 this ultimate not-delusion path do obstacle deviation not  
 3961 deviation mind do intellect rely those meaning not see equal-two path  
 experience realization form deviate knowing-experience chief do  
 deviation-obstacle ridge not pass  
 3962 this sense-power direct see deviation deviation-place not meaning definite  
 direct arrive for  
 3963 deviate meaning seek go path there arise this not  
 3964 delusion-place this not knowing-experience raw-ri instant change-return path  
 measure not do  
 3965 light clear self self-radiance appearance experience deceive non certainty  
 grasp do reason  
 3966 six applications like non same  
 3967 wind radiance and \*  
 3968 rigpa radiance distinction exist jewel light and \*

3969 lamp light distinction exist reason and \*  
 3970 delusion appearance rigpa energy impure radiance path do liberate non  
 3971 pure appearance light clear actual radiance path do liberate  
 3972 this distinction example do is  
 3973 completely explain from  
 3974 jewel lamp light that  
 3975 jewel intellect direct flow  
 3976 wrong wisdom distinction non also \*  
 3977 like purpose distinction exist  
 3978 say like  
 3979 like distinction great seven small countless possess superior  
 3980 thalgyur from  
 3981 dharmata direct pith also \*  
 3982 action good bad non recognize  
 3983 heart essence definite summarize  
 3984 sense power plural sharp dull non  
 3985 intellect word limit cease  
 3986 wisdom non sense power see \*  
 3987 word dharmata non see  
 3988 common vehicle meaning non accomplish  
 3989 body three path appearance is reason  
 3990 this see realm three reverse non  
 3991 dharma all equal taste one  
 3992 ground fruit reference non  
 3993 say  
 3994 second distinction possess path explain two  
 3995 unripened ripen empowerment presentation and \*  
 3996 ripened liberate instruction presentation  
 3997 first is empowerment and that companion samaya two from  
 3998 before also extensive explain though  
 3999 here relate important summarize show  
 4000 support person samsara mind reverse world this attachment non  
 4001 dharma meaning simultaneous obtain desire plural  
 4002 first guru characteristic possess one-to empowerment complete do  
 4003 that before elaboration possess empowerment mandala and vase rely-from  
 4004 body empowerment body yidam deity body self power obtain  
 4005 outer container palace clear  
 4006 inner body deity body mahamudra clear arise

4007 that yogin body illusion bind free do pith instruction  
 4008 then inner elaboration-not empowerment mandala vase rely speech  
 empowerment  
 4009 speech yidam deity recitation clear  
 4010 inner inexpressible meaning experience arise  
 4011 letter a express rely arise  
 4012 then secret very elaboration empowerment sign dependent-connection rely  
 mind empowerment  
 4013 mind phenomena nature top arrive  
 4014 mind light-clear great meaning experience  
 4015 then secret supreme body posture  
 4016 gaze rely body speech mind three empowerment  
 4017 body posture pith rely body three posture liberate  
 4018 speech speak cease rely sound power exhaust  
 4019 inexpressible meaning understand  
 4020 mind blessing-energize sign pith rely  
 4021 light-clear emptiness what essence establish not  
 4022 mantra path ripen aim  
 4023 thus body ripen complete arise-stage instant clear  
 4024 speech ripen complete power common not arise  
 4025 mind ripen complete complete-stage sign measure arrive  
 4026 body speech mind ripen complete  
 4027 dharmata direct path experience complete  
 4028 second that companion samaya sequence is  
 4029 like-that ripen complete-of support that-by samaya continuum-to rely-on is  
 4030 generally samaya-of root root-guru is because  
 4031 meaning-of siddhi desire-by  
 4032 root-guru please-by-means-of do-from siddhi arise  
 4033 dakini net thousand possess tantra from  
 4034 siddhi desire guru to  
 4035 time end till honor should  
 4036 say  
 4037 that also body speech mind three from non transcend  
 4038 body-of conduct like guru please do is  
 4039 seat establish and \*  
 4040 mandala offer and \*  
 4041 washing and \*  
 4042 water wash and \*

4043 gaze prostration and \*  
 4044 see prostration like do  
 4045 that also gaze is guru-by self to gaze time prostration  
 4046 see is self-of guru see time  
 4047 speech word-by-means-of guru please do is  
 4048 guru-of fault non is  
 4049 quality reference and \*  
 4050 special word plural speak should  
 4051 deity knowledge-by-means-of please do is  
 4052 guru-of activity engage-by-means-of  
 4053 guru please other enter intent and \*  
 4054 other any guru faith enter do  
 4055 guru-of speech whisper skill  
 4056 word excess lack non exist other speak able and \*  
 4057 guru mind intent like experience do from non transcend  
 4058 samaya great tantra from  
 4059 like guru action  
 4060 body and speech and mind pure-by-means-of  
 4061 guru supreme respect person  
 4062 vajra holder self become  
 4063 say and also \*  
 4064 siddhi desire faith possess  
 4065 guru please from arise \*  
 4066 if guru non please  
 4067 always samsara-of edge continuum  
 4068 say  
 4069 that also empowerment time quality offer and \*  
 4070 feast do like guru please and \*  
 4071 vajra sibling and \*  
 4072 being other also delight should  
 4073 like do secret mantra samaya become and \*  
 4074 blessing enter support special become  
 4075 compassion great feast great  
 4076 say  
 4077 like do empowerment receive samaya sequence previous show like keep  
 should  
 4078 second ripen that liberate do instruction presentation two  
 4079 instruction general link and

4080 practice experience take  
 4081 first introduction instruction hit manner all summarize three \*  
 4082 guide manner hit  
 4083 introduction manner hit  
 4084 guest challenge complete hit  
 4085 first later two gather  
 4086 introduction instant hit direct-cut leap  
 4087 complete hit bardo instruction  
 4088 second practice experience take  
 4089 before and  
 4090 actual experience take progressive  
 4091 first in two \*  
 4092 before reason  
 4093 before actual  
 4094 first three from  
 4095 before example terrifying path go before fear prepare path mind ease go like  
 4096 actual fear anxiety not go do  
 4097 before example tooth gap village ditch fear guard do strong become whatever  
 opportunity not find like  
 4098 actual thus do inner mind ease hardship not like before  
 4099 before actual two definite  
 4100 before fear deliver good like  
 4101 actual self substance possess final arrive like  
 4102 that also before not actual distinction pith exist although  
 4103 deliver not terrifying path go not able like  
 4104 actual-meaning-of pith not-exist-by-means-of before go-of instruction  
 use-also fruit not-arise because  
 4105 that two pair-to relate-by-means-of meaning accomplish is world-of farming  
 like do-to male-female pair-union-by accomplish like  
 4106 second before go actual-to  
 4107 who before go  
 4108 preliminary how is  
 4109 example what like  
 4110 preliminary need  
 4111 supreme distinction five  
 4112 first what before go world beyond before method that nirvana aim  
 4113 that-also gates three grasp not liberate samsara not beyond



4114 body speech mind three bind liberation existence definitely exit before  
 supreme  
 4115 second before how  
 4116 before eon countless accumulate body speech mind sin liberation do before  
 called  
 4117 when before existence attach time body dwell being million action imprint  
 purify do before called  
 4118 speech sound not pure purify do also before called  
 4119 mind body within dwell insect four million mind move not pure purify do  
 before called  
 4120 go actual before or first instruction that learn need go  
 4121 before go actual meaning effort-not arise do nirvana go do also go called  
 4122 three example king merit possess other urge do what do before not go power  
 not go need or  
 4123 horse good go before equipment adorn urge go like  
 4124 actual before go  
 4125 four purpose  
 4126 actual train easy arise confidence obstacle not  
 4127 five distinction three \*  
 4128 body three guide do elements four yoga train  
 4129 rigpa guide samsara-nirvana boundary divide conduct train  
 4130 mind guide body speech mind three natural-state train  
 4131 first  
 4132 thalgyur from  
 4133 body three train-of sequence self  
 4134 arise-of quality principal make  
 4135 supreme earth water fire wind  
 4136 sound train-by-means-of definite accomplish  
 4137 say sound four yogi do sequence speak  
 4138 second is that self from  
 4139 samsara-nirvana boundary divide non  
 4140 realm three body speech mind-by-means-of also \*  
 4141 relate cut non become  
 4142 samsara-nirvana boundary divide explain  
 4143 say and \*  
 4144 demonstrate child from  
 4145 this like also secret meaning self  
 4146 enter desire vessel supreme

4147	before body speech mind plural
4148	manifest grasp reverse for
4149	before conduct begin should
4150	say and *
4151	lamp blaze from
4152	samsara-nirvana boundary divide from
4153	body speech settle
4154	thus
4155	this three from

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4156	first body-of conduct settle need
4157	buddha son one from
4158	body move and lie and *
4159	rise and limb move and *
4160	turn and prostration do and *
4161	limb turn and head wrap and *
4162	like remember action plural and *
4163	dance and mudra change and *
4164	like reference action plural do
4165	like who-by do person
4166	body manifest grasp self cut from
4167	body all boundary divide
4168	this-by become change body
4169	say and *
4170	thalgyur from
4171	body move and sit and *
4172	bend and delusion wheel various and *
4173	limb throw and gather and *
4174	action do form various show
4175	remember mind-by-means-of manifest take
4176	move six form-of conduct plural
4177	mind-by-means-of take body-by-means-of do
4178	like who conduct able
4179	like think later continuum connect
4180	this need form two

4181 common supreme distinction-by-means-of examine  
 4182 say  
 4183 that this like do only-by-means-of future time that self buddha become  
 4184 arrangement great chapter thirty two from  
 4185 who boundary divide desire  
 4186 body action self reverse for  
 4187 now where conduct by-means-of  
 4188 later like non is  
 4189 that self reverse-by-means-of body also \*  
 4190 abide non-existent realm three  
 4191 body also enter non is  
 4192 say  
 4193 that also first body attach time speech and mind two that rely-from attach  
 4194 first body conduct do need  
 4195 body conduct do from later body action cease-from do desire non and body  
 sin pure need exist  
 4196 wheel arrange from  
 4197 body boundary who divide  
 4198 this-by samsara habit dispel  
 4199 say  
 4200 body boundary divide sun seven or  
 4201 eleven or  
 4202 moon half do  
 4203 outside body attachment self reverse and \*  
 4204 inside body pacify possess and \*  
 4205 secret illusory-body light-clear liberate definite  
 4206 that after settle three or  
 4207 eleven or  
 4208 seven do aggregate like expand body emanation body apply  
 4209 gold essence tantra from  
 4210 settle desire  
 4211 body action slow engage  
 4212 this-by buddha body touch  
 4213 special supreme secret-by-means-of accomplish  
 4214 say  
 4215 second speech boundary divide conduct is  
 4216 secret conduct seed tantra from  
 4217 that pass speech conduct begin

4218 mantra and verbal dharma sound  
 4219 exist and non-existent and appearance and \*  
 4220 mind exist word plural various speak  
 4221 animal various sign language and \*  
 4222 sound form various  
 4223 like who-by do person  
 4224 speech manifest grasp self cut from  
 4225 samsara-nirvana boundary this divide  
 4226 say and \*  
 4227 thalgyur from  
 4228 like sign measure reach-from  
 4229 yogi-by-means-of speech conduct begin  
 4230 express realize nature for  
 4231 sound voice form various  
 4232 what speak reverse non-existent for  
 4233 god and naga and yaksha and \*  
 4234 scent-eater grul-bum pervasive  
 4235 sound good bad distinction speak  
 4236 briefly move six-of sound  
 4237 mind remember think speech-by-means-of speak  
 4238 here also need form two  
 4239 supreme and common limit distinction  
 4240 say  
 4241 like speech express object distinction rely-from realm three samsara  
 continuum cut do  
 4242 empowerment supreme tantra from  
 4243 suitable vessel six family sound  
 4244 self suitable speak by-means-of  
 4245 move six wheel turn  
 4246 say  
 4247 above explain day about effort begin  
 4248 effort supreme that self attachment reverse and \*  
 4249 common that self appearance all like definite non recognize arise  
 4250 that body ground is  
 4251 mind fruit is  
 4252 that two relate path speech is  
 4253 speech conduct middle definite  
 4254 self other sound distinction speak samsara express relate continuum cut and \*

4255 | speech what speak that produce later non enter and \*  
 4256 | letter wheel liberate need exist  
 4257 | wheel arrange from  
 4258 | speech boundary who divide  
 4259 | samsara express empty definite  
 4260 | say  
 4261 | third mind conduct is  
 4262 | buddha son one tantra from  
 4263 | that self-of below also \*  
 4264 | mind conduct begin should  
 4265 | happy and unhappy bliss and suffering  
 4266 | eternal and non-eternal like  
 4267 | view meditation conduct thought and \*  
 4268 | dharma and non-dharma like and \*  
 4269 | attachment anger ignorance and \*  
 4270 | virtue and non-virtue like-of  
 4271 | thought conduct form various do  
 4272 | like who-by do person  
 4273 | mind manifest grasp self cut from  
 4274 | samsara-nirvana boundary divide  
 4275 | say and \*  
 4276 | thalgyur from  
 4277 | like measure reach-from also \*  
 4278 | yogi-by-means-of mind purify do  
 4279 | pass and future present  
 4280 | remember think spread gather wheel engage  
 4281 | happy unhappy good bad mind  
 4282 | exist non-existent various all  
 4283 | outside examine-from inside think  
 4284 | like think remember self  
 4285 | later arise continuum connect definite  
 4286 | this need what-by distinction  
 4287 | say  
 4288 | like sun many do-from later realm three wheel non enter  
 4289 | vajra hut arrange from  
 4290 | who think wheel self  
 4291 | who-by turn able that-in  
 4292 | later that-by mind continuum cease

4293 say  
 4294 that after spread gather non-existent settle-from remember window self close  
 4295 glorious sky light possess from  
 4296 concept cut window close  
 4297 say  
 4298 that body speech two attachment non time mind root cut conduct suitable  
 4299 self dissolve trace non purify-from realm three liberate is  
 4300 wheel arrange from  
 4301 mind boundary who divide  
 4302 this-by mind reverse non  
 4303 say  
 4304 like boundary divide conduct three-by-means-of realm three non enter do  
 4305 empowerment near realize from  
 4306 boundary who divide self  
 4307 realm three reverse non  
 4308 that settle show  
 4309 this plural preliminary ritual  
 4310 say  
 4311 like person effort possess plural month three conduct do-from that self  
 excellent some liberate also exist  
 4312 middle and last all that direct direct manifest introduction  
 4313 thalgyur from  
 4314 like conduct complete do-from  
 4315 manifest pith always engage  
 4316 say  
 4317 now mind preliminary after introduction plural laziness possess power do  
 4318 third mind first introduce body speech mind three preliminary  
 4319 preliminary actual and settle two  
 4320 that self from  
 4321 before purify sequence is  
 4322 body preliminary move from  
 4323 individual action cause cease  
 4324 vajra posture do  
 4325 body purify mind benefit  
 4326 speech hUM settle  
 4327 spread apply and energy self purify \*  
 4328 flexible energy path insert by-means-of  
 4329 like speech purify mind benefit

4330 mind first arise place and \*  
 4331 middle abide place last move  
 4332 like three examine analyze  
 4333 mind purify mind nature know  
 4334 say and \*  
 4335 settle ritual  
 4336 this time body speech mind pith  
 4337 yogin possess settle do  
 4338 thus  
 4339 that purpose two from  
 4340 common purpose body speech mind three obstacle sin obscuration pure  
 4341 supreme purpose body speech mind three liberation  
 4342 that itself from  
 4343 this purpose two \*  
 4344 common supreme distinction show  
 4345 thus  
 4346 meaning second actual not-leak wisdom mind show method two \*  
 4347 actual word explain  
 4348 meaning progressive distinction  
 4349 first word extreme decide  
 4350 meaning top place two from  
 4351 first  
 4352 actual four extreme from  
 4353 ground is actual not palace see king not see like great-completion some attire  
 ground body hand take not dharmata wide gone death-time ordinary die  
 4354 actual is ground not king see that characteristic definite not arrive like  
 4355 instruction some first pith top arrive final word extreme not decide after that  
 top not dwell scattered  
 4356 actual ground both not  
 4357 king palace whatever not see like  
 4358 vehicle common general word view meditation intellect path do  
 4359 meaning not meet final where go know not  
 4360 actual and ground both also is is king again again see characteristic also well  
 know like  
 4361 direct essence-of pith rigpa actual-by-means-of see-by-means-of  
 4362 view meditation is think only-not remain  
 4363 ground see-by-means-of reverse-of place not-exist-by-means-of  
 samsara-nirvana time one-to cut-of yogi called

4364 that-also dharmata direct pith guru-by show see-from confidence although  
 4365 effort-by-means-of experience-to not-take if this itself contaminated not-clear  
 buddha not-become  
 4366 later this meet difficult world behind abandon experience take important  
 4367 if pith exist although experience not take lower ground treasure like benefit  
 not  
 4368 second meaning top place  
 4369 rigpa self-instant place actual introduction vajra linked-chain appearance see  
 say  
 4370 that-also actual show not rigpa common express although top not arrive  
 4371 vajra-seat not see that story tell or  
 4372 blind good speak color other show like  
 4373 sometimes rigpa arise-not emptiness think  
 4374 sometimes various dawn think  
 4375 those two word guide good good essence emptiness sky like dawn manner  
 not-cess mirror reflection like explain although  
 4376 now exist exist  
 4377 core empty flat what not one only confidence  
 4378 vehicle progressive nine view meditation conduct buddha not become  
 4379 intellect word go-return experience arise-decrease little arise time  
 4380 sometimes exist think top power-training realization raw what arise think  
 mind ease  
 4381 sometimes not think in mind fall  
 4382 not-happy suffering hide harm  
 4383 definite what  
 4384 now die what do dharma not samsara shal-thag do rigpa meaning see time not  
 4385 teacher Garab Dorje  
 4386 intellect grasp view listen affliction  
 4387 that rely meditation delusion  
 4388 that arise conduct hope cut  
 4389 that fruit hope delusion  
 4390 thus good speak top arrive  
 4391 here rigpa linked-chain see time rigpa-of nature-to good-bad and  
 change-transformation not all that-of state-from go place other not-exist-  
 by-means-of ground called other-to wander not-possible  
 4392 that-also rigpa that wind pith bind-by-means-of liberate-of sign-to go-come  
 exist  
 4393 bindu rely liberation sign bindu fine sphere exist



4394	rigpa that channel pith rely liberation sign linked-chain fine crooked connection exist
4395	that three rigpa actual not although
4396	that rely quality force method pith liberation
4397	rigpa that see familiarize need sign linked-chain one one connection exist
4398	that direct that wisdom see purity eye see see time liberation born person heart arrow strike like
4399	dharmata see purity eye see
4400	instant first that distinction divide

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4401	second toin that-itself realize-from liberation
4402	snake-knot-of knot train-by-means-of know toin
4403	know-by-means-of liberation like
4404	wisdom-by-means-of eye-by-means-of see-if momentary first word-to thought-to distinction divide
4405	second toin chain-link-of characteristic manifest realize

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4406	third complete buddha
4407	vajra eye see wisdom pure appearance wide see that little familiarize liberation definite
4408	bubble eye see appearance four final arrive need
4409	eye those also
4410	spontaneously-accomplish ground dwell mahamudra
4411	life power human progressive four
4412	wisdom dharmata wisdom and
4413	vajra bubble eye know
4414	that-also bubble eye see time fine
4415	flicker
4416	go
4417	come
4418	part and
4419	gather and
4420	move tremble-to appear-by-means-of

4421	sun and
4422	moon and
4423	lamp-of support three-of method-to rely-on-by-means-of guide-of pith very important
4424	second meaning-of movement distinction-to meaning form four are

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4425	first body speech mind three-of pith not-press if wisdom arise-of place recognize not by-means-of before-to body speech mind-of pith press and
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4426	second main-point aspect three to rely-from manifest self-place-to not place-if view word outside throw by-means-of main-point three to rely-from manifest self-place-to place and*
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4427	third thus place-by-means-of experience-as take-from appearance four how-like dawn-of sequence and*
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4428	fourth that companion support four pith not familiarize familiarize measure not arrive final support instruction chapter four speak
4429	Glorious Mountain-Stack tantra from
4430	direct pith familiarize desire
4431	pith four section distinction
4432	thus
4433	chapter four path final arrive definite
4434	outer arise four bind appearance exhaust
4435	inner time four increase-exhaust
4436	secret sun-moon four change-exhaust
4437	supreme body speech mind four ground empty
4438	also outer empowerment four definite show

4439 inner wheel four channel expand  
 4440 secret wisdom four actual clear  
 4441 supreme lamp four increase show  
 4442 that many chatter purpose not  
 4443 few root not desire meaning fruit not ripen  
 4444 first body speech pith exhaust  
 4445 Secret-Conduct Seed tantra from  
 4446 thus before go do  
 4447 direct meaning see for  
 4448 body speech mind tight  
 4449 thus  
 4450 this three \*  
 4451 body body-three-of posture establish  
 4452 speech mute like what also not-speak  
 4453 mind spread gather-of thought collection cut  
 4454 first is  
 4455 that itself from  
 4456 body lion like and  
 4457 seer and elephant manner  
 4458 this-from move-to not-do if  
 4459 buddha three-thousand itself and also  
 4460 fortune pure equal is  
 4461 say and  
 4462 pearl garland from  
 4463 body pith plural three  
 4464 lion manner and elephant manner  
 4465 seer like abide should  
 4466 say  
 4467 here body three also reverse different like body one also posture different  
 three from

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4468 first emanation body posture is  
 4469 example seer gather like  
 4470 foot ankle two close method and prajna relate arise do pith  
 4471 foot sole two earth press grasp duality karma wind two suppress pith

4472 knee belly press body element accompany put pith  
 4473 body general straight stretch channel non displace wind naturally slow pith  
 4474 hand cross expanse rigpa mix do pith  
 4475 neck straight stretch wind object send self purify send pith  
 4476 thalgur from  
 4477 emanation body posture is  
 4478 seer gather rely-from  
 4479 dharmata appearance self emanate  
 4480 dharma eye see become  
 4481 say  
 4482 definition is  
 4483 emanation called body arise like action various emanate purify do  
 4484 that illusion body ripen do  
 4485 abide place ground rely do  
 4486 posture that rely realm three reverse non do  
 4487 golden bird  
 4488 body group pure do  
 4489 emanation body posture self  
 4490 who know that pith accord  
 4491 that self liberate buddha  
 4492 say  
 4493 enjoyment body posture is  
 4494 example elephant lie like  
 4495 mouth cover lie body group dharma press suppress pith  
 4496 knee belly press arise heat put pith  
 4497 foot toe outside send move karma wind grasp pith  
 4498 hand palm earth plant expanse rigpa lead pith  
 4499 neck upward raise rigpa expanse non separate pith  
 4500 thalgur  
 4501 enjoyment complete body posture is  
 4502 elephant lie rely-from  
 4503 dharmata all enjoy  
 4504 lotus eye see become  
 4505 say  
 4506 definition is  
 4507 enjoyment desire object five pure-from  
 4508 dharmata birthless path enter do  
 4509 dharmata direct pith eye sense power enjoy

4510 complete body group dharma light clear liberate do method  
 4511 body that ripen samsara liberate  
 4512 that pith accord person always dharmata direct enjoy  
 4513 enjoyment complete body called  
 4514 abide samadhi abide do  
 4515 posture realm three transcend pith  
 4516 golden bird from  
 4517 dharma expanse enjoyment outward  
 4518 enjoyment body posture accord do  
 4519 this body three field enjoy  
 4520 that supreme body pith  
 4521 yogi great chief  
 4522 say  
 4523 dharma body posture is  
 4524 example lion hole enter like  
 4525 foot sole two earth press element balance heat pith  
 4526 body move force abide primordial-wisdom wind flow karma wind suppress  
 pith  
 4527 hand finger bend earth plant spread karma wind reverse pith  
 4528 chest hollow put experience appearance quick arise pith  
 4529 energy neck put expanse rigpa time all non separate pith  
 4530 thalgyur from  
 4531 dharma body posture lion  
 4532 delusion fear all remove  
 4533 vajra eye see become  
 4534 say  
 4535 definitions is  
 4536 dharma body group liberate do  
 4537 body that purify illusion body time all abide  
 4538 abide samadhi abide non transcend  
 4539 posture samsara liberate do  
 4540 golden bird from  
 4541 Who dharmakaya abiding manner  
 4542 Person who body main-point  
 4543 That with compatible who knows  
 4544 This dharmakaya great-bliss in  
 4545 Yogin pure makes  
 4546 Thus it is said

4547 Thus three-bodies postures done three-bodies intent from not-transgressing  
 4548 That also nirmanakaya hunched future time asceticism relying liberating sign  
 4549 Sambhogakaya elephant future time doing-without spontaneous-completion  
 mode liberating sign  
 4550 Dharmakaya lion future time genuine fearlessness liberating sign  
 4551 Elemental body gaze three-bodies gaze into liberating what  
 4552 Three-bodies luminous-clear self-in existing heart-in abiding  
 4553 Gaze done self-in thus existing intent three manifest making  
 4554 Three-bodies self-constituent existing self gaze three-bodies gaze into going  
 4555 Body elemental cold greater nirmanakaya with harmonize cold-warm  
 balanced  
 4556 Hot greater dharmakaya with  
 4557 Balanced sambhogakaya with harmonize auspicious  
 4558 Particularly vision increasing swift  
 4559 Body posture not-bend body channels heart-in awareness self-resonance  
 existing not-arising that not-raise outer sky-in awareness vision not-dawn  
 therefore gaze precious  
 4560 Ordinary like abiding awareness actually dawning impossible  
 4561 Dawn time ordinary abiding increase impossible moreover again decreasing  
 gaze precious  
 4562 That also snake limbs body-in existing though not-manifest bend manifest  
 like gaze main-point from awareness dawning also thus  
 4563 Then posture three alone determined one or  
 4564 Two or  
 4565 Three or else hundred-thousands etcetera become what meaningful  
 4566 Sentient-beings all afflicting-three by three-realms into lead cause that from  
 liberating cause therefore three determined  
 4567 Afflicting-three from body speech mind three ripening-by also three  
 determined  
 4568 That also first samsara karma wheel from  
 4569 Desire impure from form into ripening  
 4570 Bird form emerged action and doer speech chief becoming  
 4571 Body into ripening time also speech in delight  
 4572 Object chief making desire great  
 4573 Desire in delight one comes  
 4574 That same pure path into taking cause  
 4575 Sambhogakaya posture shown  
 4576 Sentient-beings such supreme sambhogakaya posture always do  
 4577 Dharmata meaning supreme expert

4578 | Also samsara wheel from delusion impure from form into ripening is pig  
 emerged  
 4579 | That same latency producing sentient-beings mind chief form into ripening  
 4580 | This form into ripening time mind change many intellect change  
 conceptuality great  
 4581 | Speech in not-delight  
 4582 | Always sleep in delight comes  
 4583 | That dharmakaya posture in always abide  
 4584 | Dharmata time three abide determined  
 4585 | Also first aversion impure from form ripening  
 4586 | Snake ripening body action chief form into emerging  
 4587 | This body action in delight moving-desire  
 4588 | Body strength great body coarse  
 4589 | Body grooming in delight body emerged  
 4590 | This nirmanakaya posture in always abide buddha determined  
 4591 | Therefore posture three determined  
 4592 | Sentient-beings destiny body speech mind three into emerged  
 4593 | Those binding from liberating cause therefore three alone determined  
 4594 | That from more not-needed  
 4595 | Few incomplete therefore three alone determined  
 4596 | This time speech main-point speech cutting  
 4597 | From Thalgyur  
 4598 | Speech training and abiding and  
 4599 | Swallowing firm making  
 4600 | Thus said

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4601 | First speech training  
 4602 | Speaking less ordinary speech cutting short sessions train  
 4603 | Then long train  
 4604 | Occasionally speech cause none though alone speak  
 4605 | Abiding mantra and utterance etcetera virtuous utterance not-deny  
 4606 | Other and word syllable one also not-mix  
 4607 | This time body sign meaning understand cause  
 4608 | Swallowing mantra etcetera utterance all not-do  
 4609 | Firm what also not-utter state-from not-transgressing cause

4610 Body sign only also not-do  
 4611 From Seed Tantra  
 4612 Speech like how mute like  
 4613 Who and sign only not-do  
 4614 Thus who done person  
 4615 Mind projecting gathering self-cut  
 4616 Thus it is said  
 4617 Speech speaking cutting inexpressible meaning mind-in arising  
 4618 Sentient-beings other and speech not-mixed body purified purpose existing  
 4619 Body purified buddhas and bodhisattvas and  
 4620 Sky-goers dakinis blessing-from body illusory-body liberating  
 4621 Then object blocked speech purified sign non-human and sign meet  
 conversation say come  
 4622 Speech utterance blocked mind purified  
 4623 That sign previously non-human form seeing and  
 4624 Then clairvoyance dum-bu arise  
 4625 Thus speech main-point body mind connection cutting main-point instruction  
 4626 Mind main-point sky expanse eye gaze-from thought what not-think  
 4627 From Thalgyur  
 4628 Mind dhatu into placed accomplish  
 4629 Thus it is said  
 4630 Thus chief body speech two bound mind secondary caught dhatu-awareness  
 dawning elements into binding cut  
 4631 From Seed Tantra  
 4632 Thus body speech three bound  
 4633 Dharmadhatu vision in  
 4634 This habituation becoming  
 4635 Thus said and  
 4636 Body and speech and mind main-point  
 4637 Know and rely samsara-from liberate  
 4638 Thus it is said  
 4639 Meaning second main-point three relying direct self-point deliver three  
 4640 Main-point three vajra seal bind  
 4641 Direct awareness self-face introduce  
 4642 That-from vision dawning manner show  
 4643 First two  
 4644 Main-point three general seal show and  
 4645 Particular self main-point point deliver



4646 First gate and field and wind-awareness main-point three  
 4647 From Thalgyur  
 4648 Main-point three instruction separate not-do  
 4649 That also gate and field itself and  
 4650 Wind and awareness main-point itself seal  
 4651 Thus said  
 4652 Example like main-point hit weapon similar  
 4653 Body channels or meaning-heart etcetera main-point hit what done not-feel  
 dying similar  
 4654 Main-point three also dharmata change ground not-existing  
 4655 Gate main-point by see cause  
 4656 Field main-point by not-change cause  
 4657 Wind-awareness main-point sign measure deliver  
 4658 That also gate main-point threshold similar  
 4659 Field main-point escort similar  
 4660 Wind-awareness main-point bandit similar  
 4661 Arrow hit desire person change power not-existing captured and  
 4662 Enemy come bandit hand into not-enter impossible like  
 4663 Dharmata direct main-point not-hit impossible  
 4664 That also field not-existing basis ground not-existing  
 4665 Gate not-existing beings path lost  
 4666 Wind-awareness main-point not-existing knowing-awareness inside  
 not-penetrate therefore main-point three determined  
 4667 That from more limitless main-point lose  
 4668 Few meaning not-accomplish therefore three determined  
 4669 Second particular self main-point point deliver  
 4670 Main-point three general sequence determine and  
 4671 Individual main-point point deliver  
 4672 First body speech mind three not-moving gate and field and wind-awareness  
 bound  
 4673 Seeing lineage scripture by differentiate  
 4674 Self-arising awareness tantra from  
 4675 Thus body etcetera  
 4676 Main-point all fully press cause  
 4677 Awareness itself and direct  
 4678 Guru instruction from know  
 4679 Thus said and  
 4680 From Thalgyur

4681 Actual main self mind rely  
 4682 Body main-point and speech and also  
 4683 Mind main-point relying cause  
 4684 Wind what slow made  
 4685 Fully project from arising  
 4686 Body and mind connection cut that  
 4687 Three-realms in also reverse not  
 4688 Thus said and  
 4689 Gate three-bodies eye by look  
 4690 Field obscuration-doer separate  
 4691 Wind-awareness slow by wisdom accomplish  
 4692 Thus it is said  
 4693 Second gate and  
 4694 Field and  
 4695 Wind-awareness main-point three from

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4696 First  
 4697 Ordinary gaze manner wisdom not-dawn  
 4698 Three-bodies gaze manner three train  
 4699 Glorious Sky-Equal Tantra from  
 4700 Dharmakaya gaze manner  
 4701 Three-realms samsara press extract  
 4702 Sambhogakaya samsara ground not-destroy  
 4703 Nirmanakaya buddha-field into liberate  
 4704 Thus said and  
 4705 From Letterless  
 4706 Eye sky element gaze  
 4707 Thus said and  
 4708 From Secret Sound Tantra  
 4709 Lower reverse corner three  
 4710 Gaze manner type three famous  
 4711 Thus it is said  
 4712 That-also nirmanakaya lower buddha disciples look  
 4713 Sambhogakaya corner look buddha field-realm look and  
 4714 Dharmakaya reverse buddha base look

4715 Yogin eye faculty bad nirmanakaya gaze manner harmonize eye not-dim  
 purpose existing  
 4716 Eye fault possess sambhogakaya harmonize eye clear purpose existing  
 4717 Eye faculty good dharmakaya mode harmonize swift vision measure arrive  
 purpose existing  
 4718 Those from not-move three-eyes within realize determined  
 4719 Dharmakaya in dharmata eye existing speech in  
 4720 That blessing wisdom actually seeing this same certain  
 4721 Sambhogakaya in wisdom eye existing body in  
 4722 That blessing self-clear seeing knowledge expands  
 4723 Nirmanakaya in discriminating-awareness eye existing heart in  
 4724 That blessing sound word separate seeing hearing contemplation meditation  
 all dharmata meaning within dawns  
 4725 That also three-eyes gaze dharmata eye up reverse latency down remove  
 main-point  
 4726 Wisdom corner equal gaze samsara-nirvana taste equal mix main-point  
 4727 Discriminating-awareness lower look wisdom vision actually deliver  
 main-point  
 4728 Gaze manner three determine what  
 4729 Lazy one sambhogakaya  
 4730 Diligent one nirmanakaya  
 4731 Equanimity one dharmakaya gaze manner auspicious therefore three  
 determined  
 4732 Definitive-meaning gaze dharmata gaze pure obscuration exhaust  
 4733 Mode samsara-from liberating cause  
 4734 Second field main-point outer dhatu field sky empty cloud separate  
 4735 Inner dhatu field eyebrow-center treasure-spot gaze dhatu-vision blue and  
 that-from arise five self-resonance  
 4736 From Thalgyur  
 4737 Dhatu outer and inner  
 4738 Outer cloud-separate sky gaze  
 4739 Dust rain remove time  
 4740 Expert direct main-point press and  
 4741 Inner lamp path make  
 4742 Thus it is said  
 4743 That also outer awareness dawning field  
 4744 Inner experience increase field  
 4745 Awareness and experience two not-existing-from samsara-nirvana mixed  
 called

4747	First vision dawn not-desire
4748	Later dawn definite coarse entity like knowing also that-with compatible arise emptiness thought not-existing experience within not-dawn
4749	Sky empty awareness empty gaze cause
4750	Field sky compatible experience empty clear radiating-gathering separate vast one dawn cause
4751	Entity characteristic separate purpose existing
4752	From Mind Section
4753	Yogin sky bird-path abide
4754	Thus said and
4755	From Collection
4756	Meaning that what sky-only gaze make
4757	Thus said and
4758	From Middle Mother
4759	Transcendent discriminating-awareness perfection meditation
4760	Sky yogin making said etcetera scripture immeasurable
4761	That-also field outer-inner mixed equal limitless view called
4762	Dhatu-awareness non-dual view called
4763	Dhatu-awareness mixed samsara-nirvana taste equal view called
4764	This same Instruction-Child from also
4765	Dhatu and awareness gaze manner
4766	Obscuration-doer separate sky-like
4767	Thus spoken
4768	Third wind-awareness main-point
4769	Field and gate two meet time wind slow rely awareness capture called
4770	That-also wind somehow slow outer far shoot outer hold place main-point
4771	That also wind and slow cause
4772	Outer yogin life extend helper become
4773	Inner conceptuality cease cause make and
4774	Secret awareness direct seeing action do
4775	Actual contaminated not-seeing buddha make cause
4776	That thus also from Thalgyur
4777	Wind what slow make
4778	Fully project from arising cause
4779	Body and mind connection cut that
4780	Three-realms in also reverse not

4781 Thus said and  
 4782 Wind-awareness slow wisdom accomplish  
 4783 Fully project from arising cause  
 4784 Body and mind connection cut that  
 4785 Three-realms in also reverse not  
 4786 Thus said and  
 4787 Wind-awareness slow wisdom accomplish  
 4788 Thus it is said  
 4789 Awareness main-point hanging-cord dhatu fence place not-move make  
 4790 That same from  
 4791 Self-face awareness hanging-cord  
 4792 Going-coming separate sky capture  
 4793 Thus said and  
 4794 From Instruction-Child  
 4795 Dhatu inside hanging-cord  
 4796 Place arrange separate not-do  
 4797 Thus it is said  
 4798 That-also wind slow rely action separate meaning mind-in arise  
 4799 Awareness hanging-cord forehead gaze cause conceptuality source  
 exhaust-from  
 4800 Delusion base return wisdom mother-son meet  
 4801 Awareness wind separate-from going-coming not-existing awareness  
 self-arisen enter  
 4802 That also guide cause body main-point rely days five-six do  
 4803 Then gate practice that much only do  
 4804 Then field seek days six seven make  
 4805 Then direct self-point deliver experience take  
 4806 That very purified meditation knowing arise  
 4807 Other wrong not-wrong cause vision flickering see  
 4808 Faith not-existing guide finish time what say not-thing divination various  
 arise near therefore thus not-gone pure make  
 4809 That general guide great-this apply time preliminary measure arrive diligence  
 with purify cause actual main faith ordinary not-existing arise  
 4810 Actual main point-deliver hit direct delight special arise  
 4811 Subsequent support dharma end cut explain cause experience practice  
 maintain capable know-from doubt and conceptuality end dharma other mind  
 not-desire purpose existing  
 4812 Second direct awareness self-face introduce

4813 Awareness vajra hanging-cord golden thread sky hovering like dhatu  
 luminous-clear vision with this not-deluded buddha pure  
 spontaneous-completion self-resonance  
 4814 State look cause concept-doer all pure elaboration-free sky-like resonance  
 within dawn cause  
 4815 Dhatu-awareness non-dual intent transcendent discriminating-awareness  
 arising wisdom meet-face  
 4816 First Samantabhadra capacity equal  
 4817 This habituation measure arrive stone-with light liberating  
 4818 Not-arrive also bardo or nature emanation field traverse  
 4819 Six-realms delusion precipice cut  
 4820 Thus introduce and  
 4821 From Self-Arising Instruction  
 4822 Thus who see person  
 4823 First Samantabhadra and  
 4824 Capacity itself equal  
 4825 Thus said and  
 4826 From Thalgyur  
 4827 Hanging-cord nature  
 4828 Conceptuality all pure cause  
 4829 Not-deluded base buddha  
 4830 Thus it is said  
 4831 Third that-from vision dawning manner show  
 4832 Dhatu light five self-resonance luster dawning and  
 4833 Hanging-cord point tiny bind and  
 4834 First white pure star scatter like from  
 4835 Point color five possess and  
 4836 Each-one and  
 4837 Three-bind interval vision until that  
 4838 Previous from  
 4839 Then point see  
 4840 Thus it is said  
 4841 That-also outer luminous-clear look cause inner conceptuality separate equal  
 limitless liberate  
 4842 Pure self-arisen awareness-resonance and  
 4843 Spontaneous-completion light-resonance two outer-inner pair connect cause  
 4844 Dhatu-awareness gathering-separate not-existing intent called  
 4845 Third vision four dawning sequence two

4846 Essence briefly show and  
 4847 Nature extensively explain  
 4848 First  
 4849 Vision four all time body posture abide  
 4850 Eye gaze manner gaze  
 4851 Wind-awareness mode slow three main-point harmonize  
 4852 Particularly vision first two purify later two effort rely mode purify  
 4853 Luminous-clear liberate therefore dhatu-awareness non-dual called  
 4854 These main-point awareness vajra hanging-cord separate not-do main-point  
 arise  
 4855 That meaning explain  
 4856 Awareness essence nature compassion three not-differentiable base-abide and  
 that resonance light channel pure vision from golden thread like coil curve  
 interval point bind  
 4857 Vajra buddhas sentient-beings all essence good-bad not-existing equal  
 unchanging abide part place  
 4858 Lu example water channel good from water increase decrease not-existing  
 emerge similar  
 4859 Body and wisdom increase opening various path-vision complete until that  
 from dawning cause  
 4860 Gu that inside dharmata not-mistaken view and meditation pull cause  
 4861 Rgyud samsara-nirvana pervade vision those collections from  
 4862 Body and  
 4863 Point radiate and  
 4864 Arise and  
 4865 Gather etcetera clear cause  
 4866 From Thalgyur  
 4867 Wind-awareness slow wisdom accomplish  
 4868 That-from vision four become  
 4869 Dharmata direct vision cause  
 4870 Intellect grasp view suppress  
 4871 Experience-vision above increase cause  
 4872 Delusion vision cease cause  
 4873 Awareness measure arrive vision cause  
 4874 Three-bodies realize path-vision transcend  
 4875 Dharmata exhaust vision cause  
 4876 Three-realms samsara stream cut  
 4877 Thus it is said

4878 That-also vision four number determine outer sun-moon time four increase  
 decrease and  
 4879 Inner body speech mind four binding-from liberate and  
 4880 Secret empowerment four determination show and  
 4881 Actual lamp four vision determine rely four determine  
 4882 Sequence determine  
 4883 First base dharmata direct not-see remaining three dawning base not-existing  
 basis and supported base first dharmata direct vision dawning  
 4884 That same dawn cause dharmas all meaning see self-arisen wisdom self-from  
 find called  
 4885 Then direct that experience not-experience word only fruit not-arise cause  
 4886 Meaning experience cause that experience above increase arise  
 4887 Thus experience arisen measure firm make need  
 4888 Not-firm experience end not-existing dharmas possess not-existing and  
 4889 Buddha expand cause not-arise cause  
 4890 Experience firm measure arrive cause  
 4891 Awareness measure arrive vision arise  
 4892 Awareness vision measure arrive though that-from other not-change  
 three-bodies fruit desire difference not-existing  
 4893 Actual vision mark dharmas fruit meaning hope ordinary and difference  
 not-existing cause  
 4894 Vision experience base dissolve  
 4895 Subtle coarse vision holding cease-from  
 4896 Pure dharmata exhaust experience dharmata exhaust vision arise  
 4897 Those also first two nirmanakaya  
 4898 Measure arrive sambhogakaya  
 4899 Exhaust dharmakaya vision path make three-bodies path-vision dawn fruit  
 dharmata exhaust pure dhatu arrive cause  
 4900 Self-vision potency three-bodies awareness mode dissolve cause  
 4901 Awareness pure fruit  
 4902 Awareness dhatu-from originally self-potency three-bodies dawn fruit  
 function called  
 4903 Vehicle other name also not-hear essence  
 4904 Vehicle king intent called  
 4905 Main-point this realize difficult one  
 4906 Second individual nature extensively explain four  
 4907 Dharmata direct  
 4908 Experience above increase



4909	Awareness measure arrive
4910	Dharmata exhaust vision extensively explain
4911	First two
4912	Direct general connection place and
4913	Self characteristic identify
4914	First general direct conventional term famous direct and
4915	Ultimate dhatu meet direct two from

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4916	First sense-power direct form etcetera object five vision nature and
4917	Mind direct object near enjoy cause certain conceptuality object in vision and
4918	Self-awareness direct within pleasure pain etcetera experience called vision and
4919	Yogin direct itself meaning near meet actual point enter particular correct awareness and that vision object non-dual state grasp hold separate experience certainty
4920	From Clear-Meaning
4921	All from mind gather
4922	Inner self unmoving
4923	Abide also eye form
4924	Seeing mind sense-born
4925	Thus explain like
4926	Ultimate dhatu meet direct awareness essence dharmata heart in existing determine
4927	That self-resonance heart-from eye connect cause sun and light-ray like cause-effect certain reasoning faith meet
4928	That reason world and transcend two from this transcend direct
4929	Transcend object know mind chief mind cause certain and
4930	Main-point seal see chief awareness direct two from
4931	This awareness direct called
4932	Second self characteristic identify dharmata direct vision called
4933	Dharmata word near apply four from
4934	Samsara dharmas
4935	Nirvana dharmata called this dharmata
4936	Vision dharmas
4937	Empty dharmata called this dharmata
4938	Main-point not-existing not-liberate dharmas

4939 Existing liberate certain famous dharmata this dharmata  
 4940 Dhatu dharmas  
 4941 Awareness dharmata famous both non-dual desire  
 4942 Direct sense-power activity field actually see existing  
 4943 That-also intellect not-rely  
 4944 Intellect wisdom whatever seek find time not-existing  
 4945 Seeker eye-possess not  
 4946 Luminous-clear form-possess not cause  
 4947 From Collection  
 4948 Wisdom investigate aggregates bottom not-find  
 4949 Thus it is said  
 4950 Luminous-clear vision this term famous form-possess not  
 4951 Subtle particle and coarse entity self-characteristic this not-existing cause  
 element-four harm destroy crush not-possible cause  
 4952 Form-possess destroy crush possible existing form characteristic that cause  
 4953 Three enumeration outer body speech mind three main-point three base  
 establish  
 4954 Inner dharmata field main-point  
 4955 Dawn cause gate main-point  
 4956 Wind abiding main-point three path clear and  
 4957 Secret habituation measure sequence  
 4958 Ripen sign sequence  
 4959 Ultimate end exhaust sequence and three measure take and  
 4960 Supreme vision  
 4961 Ripen point  
 4962 Complete body and three fruit complete cause  
 4963 Three group four determine therefore three called  
 4964 Or dharmata three-bodies spontaneous-completion existing self-resonance  
 vision three outer dawn number  
 4965 Dharmakaya self-resonance inner experience awareness-empty  
 4966 Sambhogakaya self-resonance light five outer clear wisdom self-clear  
 4967 Nirmanakaya self-resonance dawn liberation equal limitless  
 discriminating-awareness potency with three rely therefore three called  
 4968 That-also base three base establish entity difference not-existing main-point  
 and  
 4969 Path three obstacle clear path near far not-existing and  
 4970 Measure three measure deliver similar different random not-existing and

4971	Fruit three exhaust end deliver yes-no doubt not-existing therefore direct called
4972	Ordinary time pleasure displeasure equanimity three see pleasure pain middle three dawn
4973	Guru instruction experience take time dhatu awareness dharmas three direct see
4974	Dharmata direct intellect word add not-existing main-point
4975	Habituation time light point three-bodies see delusion vision self-cease main-point
4976	Measure arrive time clear empty pleasure three direct see
4977	Dharmata self-exhaust main-point
4978	Thus three enumeration place other rely fruit simultaneous liberate determine
4979	Vision whatever dawn dharmata dawn
4980	Field whatever dawn dhatu dawn
4981	Manner whatever dawn light light-house awareness hanging-cord with dawn
4982	Vision that experience take fruit stone-with not-seeing buddha
4983	Thus dharmata direct vision essence dhatu awareness luminous-clear vision
4984	From Letterless
4985	Birth not-existing direct buddhas
4986	Field not-existing pure vision see
4987	Thus said and
4988	From Illusion
4989	Jewel wish-fulfilling desire-glory
4990	Buddhas all direct
4991	Thus it is said
4992	Definitive-meaning three-bodies vision see
4993	From Jewel Heap Tantra
4994	Direct called see
4995	Three called three-bodies
4996	Field realm certain arrive
4997	Thus it is said
4998	Purpose main-point this error obscuration without liberate
4999	That same from
5000	Dharmata direct main-point not-existing
5001	Eye not-existing precipice go similar
5002	Thus it is said
5003	Main-point from Thalgyur
5004	Arrow move not-existing main-point

5005	This time gaze manner three apply
5006	Thus said and
5007	From Letterless
5008	Eye fully place make
5009	Eye corner itself-from dhatu emerge cause
5010	Eye sky element gaze
5011	Thus it is said
5012	Vision
5013	From Thalgyur
5014	Dharmata direct vision
5015	Sense-power gate-from certain emerge
5016	Cloud not-existing sky-in clear
5017	Thus said and
5018	Also channel and delusion-wheel
5019	Nature abide wisdom five
5020	Bubble eye-by see
5021	Thus said and
5022	From Self-Dawn
5023	Wisdom five possess light body
5024	Hanging-cord fully clear
5025	That also go and come and
5026	Move and shake
5027	Thus said and
5028	From Lion Power Complete
5029	Self-vision awareness entity that
5030	Wisdom hanging-cord abide
5031	Thus said and
5032	From Jewel Display
5033	Arrow water lamp fully perfect buddha awareness hanging-cord body fully clear said
5034	Experience take manner first short session number many do

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5035	Second session extend duration extend
5036	Third day-night without experience take and
5037	Dhatu fence awareness place not-move make

5038	From Blazing Lamp
5039	Dhatu awareness self-field make
5040	Vajra itself hanging-cord
5041	This inside place make
5042	Thus it is said
5043	Fruit
5044	Outer dhatu-vision eye not-move self time
5045	Inner awareness base abide cause resonance self dissolve-from circle
5046	Lung wind horse separate cause
5047	Wisdom sky dhatu sky dissolve equal limitless liberate cause
5048	Pure awareness dhatu not-move heart-in mode luminous-clear intent nature abide
5049	Yogin that dharmata original luminous-clear capture called samsara name empty-from three-realms corpse cut
5050	From Thalgyur
5051	That dharmata direct main-point
5052	See only know and
5053	That know realize and
5054	Realize only liberate become
5055	Liberate called untie not
5056	Sky sky-in
5057	Dissolve nature not-aim cause
5058	Equal limitless part possess not
5059	Direct find capacity-possess
5060	Three-realms samsara name empty cause
5061	Three-realms corpse cut
5062	Thus it is said
5063	Second experience above increase vision two from
5064	Briefly show
5065	Dhatu awareness above above purify cause
5066	Outer dhatu-vision awareness hanging-cord non-dual abide like
5067	Inner pure empty dhatu self-resonance awareness dhatu non-dual abide cause luminous-clear mother-son mix
5068	Vision experience various increase
5069	From Thalgyur
5070	Experience vision above increase
5071	Wisdom color outer emerge-from
5072	Up-stand and wing dawn and

5073 Point various body itself  
 5074 Coarse vision field-in clear  
 5075 Thus it is said  
 5076 Extensively explain  
 5077 Experience above increase called experience two are knowing experience and  
 5078 Vision experience  
 5079 Knowing experience worldly knowing experience samadhi obtain pleasure  
 happiness mind desire song dance etcetera desire heart  
 5080 Transcend knowing experience empty clear extreme separate realize measure  
 discriminating-awareness potency with  
 5081 This same first middle end habituation cause  
 5082 Knowing pleasure happiness experience and  
 5083 End change experience and  
 5084 Vision experience and three arise-from

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5085 First  
 5086 Body speech main-point bound wind mind latency relax-from  
 5087 Inner samadhi luminous-clear empty state pervade and  
 5088 Knowing spacious grasp hold not-existing pleasure happiness vast  
 spread-desire arise though attachment grasp hair-tip even not-existing nature  
 meditation main-point arrive arise  
 5089 Fabricated meditation pleasure happiness arise experience change great  
 coarse throb or song dance desire arise cause attachment grasp go  
 5090 This pleasure happiness dawn also self-power obtain pleasure happiness  
 grasp not-existing knowing difference existing fabricated meditate  
 5091 Nature wind arrive meditation difference know  
 5092 End change experience wind experience vision part  
 5093 Firefly like and  
 5094 Cloud like and  
 5095 Smoke like and  
 5096 Haze like and  
 5097 Moon dawn like and  
 5098 Star dawn like and  
 5099 Sky brighten like blue vision existing like and  
 5100 Sun dawn like outer inner unimpeded vision like and eight  
 5101 Dawn cease and clear dim become cause

5102 Not-firm cannot-stand change go cause end change experience called  
 5103 Wind moving experience is cause  
 5104 These do existing wind mind purify need cause  
 5105 Vision experience  
 5106 Awareness self-resonance luminous-clear great  
 5107 Occasion outer vision increase measure arrive-from  
 5108 Self-resonance base dissolve inner reverse outer clear only need  
 5109 Spontaneous-completion pure dhatu dissolve need cause  
 5110 Inner clear self-light expanse awareness body wisdom palace originally abide  
 spontaneous-completion great change not-existing  
 5111 Therefore here vision experience chief  
 5112 Knowing experience intellect is change measure cannot-stand all-conceptual  
 conventional appearance possessor remember doer difference near-side  
 concept gather cause  
 5113 This measure do cloud measure place hide cover do bird similar  
 5114 Meaning realize time not-existing see self-point not-arrive  
 5115 This vision experience wisdom five color vision see samsara action end half  
 grasp field vision transcend  
 5116 Dhatu vision see that above grasp concept part half not-existing empty  
 extreme grasp wrong cause samsara part two-thirds transcend  
 5117 All-concept base ground self-purify grasp part half vision self-characteristic  
 grasp wrong cause  
 5118 Grasp hold person and dharmas self not-existing concept called  
 5119 Briefly vision experiences all wisdom five color vision and  
 5120 Dhatu vision two gather  
 5121 Above increase  
 5122 Vision those more beautiful more good more many go  
 5123 This purify manner general show and  
 5124 Vision manner particular explain two from

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5125 First  
 5126 Samsara binding-from liberate manner apply  
 5127 Vision that up-stand and  
 5128 Wing dawn and  
 5129 Boat-part and  
 5130 Part and

5131 Cloth vision and five complete wisdom five color power obtain-from  
 5132 Desire and  
 5133 Aversion and  
 5134 Delusion and  
 5135 Pride and  
 5136 Jealousy five manifest move binding-from liberate  
 5137 Latency only not-other not-existing cause samsara half transcend itself  
 5138 Then net form and  
 5139 Net half and  
 5140 Eye many line and  
 5141 Eye spot form like and  
 5142 Canopy tent house like see  
 5143 Form etcetera aggregate five collection self make-from transcend  
 5144 World self three two transcend  
 5145 Dharmata view pure blessing  
 5146 Then wisdom entity pure shape vision  
 5147 Wisdom palace shape like and  
 5148 Sun-moon pair connect form like and  
 5149 Lotus stack form like and  
 5150 Stupa stack form like and  
 5151 Lotus thousand-possess form like see cause  
 5152 Element five binding cause transcend  
 5153 Those also one-arise one-cease experience called  
 5154 That also previous-from difference become cause above increase called  
 5155 Thus awareness cause arise previously empowerment sequence rely arise  
 5156 Second vision manner particular explain  
 5157 Wisdom five color vision and  
 5158 Shape vision two from

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5159 First  
 5160 Vajra-of family aspect-by-means-of pure-by-means-of  
 5161 Mirror-like-wisdom-of self-light color white-of form dawn and\*  
 5162 That same vajra unmovable-by-means-of resonance white toin pierce-to dawn



5163 That below toin thus-gone-of family aspect-by-means-of pure-by-means-of  
 dharma-of dhatu-of wisdom color lapis-of form dawn and\*  
 5164 Aspect fully-display-by-means-of resonance lapis toin become-black-to dawn  
 5165 Jewel-of family aspect-by-means-of pure-by-means-of from  
 5166 Equality-of color yellow-of cloth and\*  
 5167 Jewel Source-by-means-of resonance very pierce refined gold like dawn  
 5168 Lotus-of family aspect-by-means-of pure-by-means-of from  
 5169 Discriminate wisdom-of color red-of cloth and\*  
 5170 Infinite-by-means-of resonance red toin very red coral color like dawn  
 5171 Action-of family aspect-by-means-of pure-by-means-of from  
 5172 Action accomplish wisdom-of color green-of cloth dawn and\*  
 5173 Actual Accomplish-by-means-of resonance very green indranila form like  
 dawn  
 5174 Those outer sequence lapis vajra-of fence all-from surround being  
 5175 Wisdom those difference not-existing show  
 5176 That-from vision increase light five each-by-means-of chief made-of color  
 five five clear being  
 5177 Family and family-of difference from arise  
 5178 Then wisdom-of wind aspect-by-means-of pure-by-means-of mirror-like  
 condition up-stand vision  
 5179 That toin rely-from experience-of increase arise  
 5180 Equality-of wing dawn-to vision  
 5181 Delusion vision exhaust near itself  
 5182 Then discriminate boat-part toin vision  
 5183 Element subtle cease time  
 5184 Action accomplish victory-banner form only vision  
 5185 Wisdom-of self-resonance individual clear from arise  
 5186 Then dharma-of dhatu-of wisdom field boat-only vision conceptuality coarse  
 cease from arise  
 5187 Those path arise sequence  
 5188 Diligence great to interval day five five  
 5189 Middle to day seven seven  
 5190 Low day twenty-one twenty-one in previous vision cease-from  
 5191 Also below vision those toin form dawn  
 5192 Color and shape-of interval here moment toin abide arise  
 5193 Then those cease-from also wisdom five-of shape form dawn  
 5194 Mirror-like shape eye spot-of form and like become  
 5195 That color very increase good from arise

5196 That toin habituation-from eye many line dawn  
 5197 This preliminary measure arrive from arise  
 5198 Then equality net half dawn  
 5199 That wind-of purify pure from arise  
 5200 That-from net vision preliminary pure complete from arise  
 5201 Then discriminate flower heap dawn  
 5202 Gaze manner effort from arise  
 5203 That-from lotus thousand-possess dawn preliminary purify from arise  
 5204 Then action accomplish weapon like dawn  
 5205 Nature not-fabricate from arise  
 5206 That-from wheel etcetera form various vision arise preliminary complete  
 from arise  
 5207 Then dharma-of dhatu-of wisdom palace dawn  
 5208 Awareness eye-from draw from arise  
 5209 That-from canopy tent house like preliminary pure make from arise  
 5210 Those also diligence-of difference-by-means-of day three and\*  
 5211 Seven and\*  
 5212 Fourteen in one-arise one-cease  
 5213 That beyond experience above increase vision  
 5214 These mind-of preliminary time  
 5215 Conceptuality difference raise that cease sign  
 5216 Then awareness self essence-of vision dawn  
 5217 Light those point dawn hanging-cord one gather from arise  
 5218 Then point two connect-to vision method and discriminating-awareness  
 aspect-by-means-of pure-by-means-of from arise  
 5219 Then point five connect-to vision wisdom five toin enter from arise  
 5220 Direct point connect manner not-different small existing cause  
 5221 That beyond experience above increase vision  
 5222 From Thalgyur  
 5223 Color five-of light also  
 5224 Victory-banner only boat-part vision\*  
 5225 Field boat-only see measure  
 5226 Thus said and\*  
 5227 From Self-Arising Tantra  
 5228 Self-face see thus  
 5229 Upper joint from finger-four from  
 5230 Separate person capacity-good  
 5231 Samsara toin enter how possible

5232	Boat-part form whatever dawn
5233	Emanation quality this-by-means-of accomplish
5234	See field only whatever dawn
5235	Heap same
5236	Outer vision cease whatever
5237	Moment sixteen
5238	This also thus become
5239	Thus said
5240	Third awareness measure arrive-of vision vision manner general show and*
5241	Nature particular explain two from

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5242	First
5243	Then point each-in body half each dawn nirmanakaya purify fully purify cause arise
5244	Then body self only each dawn nirmanakaya vision dharmata direct see cause arise
5245	Then body those father-mother five five become sambhogakaya wisdom measure arrive itself
5246	Then individual heap mandala with vision
5247	That itself periphery wall and individual chief-retinue form-vision
5248	Dharmakaya purification fully pure measure arrive cause arise
5249	This awareness measure-arrive vision
5250	Preliminary time body action and
5251	Do those connection measure later not arise sign
5252	That-also purify object defilement each purify antidote preliminary etc. vital arrive cause vision those dawn although separation result and purify-object purify-agent cause-effect designate merely
5253	That produce-from arise not
5254	Wisdom self-exist resonance defilement obscuration purify force-through vision cause
5255	Thal 'gyur from
5256	Awareness measure-arrive vision
5257	Sambhogakaya marks-examples clear
5258	Uncertain color rainbow-from
5259	Families five father and mother form-vision
5260	Thus and

5261	Bstan bu from
5262	Thus body to reach until
5263	Six and ten and five three to
5264	Without-doubt Sambhogakaya
5265	Thus
5266	Second nature particular explain to
5267	Measure-arrive definition general explain and
5268	Measure three particular explain two from

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5269	First awareness measure-arrive by-saying
5270	Awareness basis-abide awareness manifest become
5271	Path enter-from
5272	Basis-vision self-resonance spontaneously-accomplish dawn-door body-form-vision-through
5273	Path-vision exhaust near-from
5274	Mandala complete those
5275	Measure is first half-body from body mandala complete until
5276	Arrive is that-from exceed place not-exist form-vision
5277	Those moon full form like
5278	Waxing increase cease-from mandala complete self-essence fabricate-not- exist
5279	Second measure three particular explain to three
5280	Outer vision
5281	Inner body measure
5282	Secret awareness measure
5283	First
5284	Vision control lands light-clear complete
5285	Thal 'gyur from
5286	Thus arrive-from complete measure
5287	Direct entity-vision cease and
5288	Earth stone vision melt and
5289	Self-know whatever enter and
5290	That enter inert move and
5291	Wind move measure grasp and
5292	Body dust-particle see arise

5293 Whatever appear form-body complete and  
 5294 That-from father-mother embrace and  
 5295 Five five father and mother unite and  
 5296 All periphery round to  
 5297 Yogin body also light-clear  
 5298 Go and come and sit vision  
 5299 All awareness measure-arrive  
 5300 Thus  
 5301 Second  
 5302 Body dust purify-from heart center-to white A from light-ray five coil  
 heart-window sun-reflection like intermediate-space light star-window inside  
 dawn pierce  
 5303 Crown-uspa-from wisdom wind abide nature-by lift vision  
 5304 Urna-from light-ray five fathom one light clear  
 5305 Hand finger five-to light five garland coil  
 5306 Body hair-door etc. outer-inner part dust-particle scope-from small each land  
 realms number-not-exist Buddha and beings measure-not-exist vision is  
 spontaneously-accomplish door eight dawn vision all here exceed lack not  
 self-vision-to vision  
 5307 Crown-palate wrathful mandala and heart-in peaceful mandala and  
 5308 Body part all-to nature emanation and  
 5309 Train-beings emanation and  
 5310 Various emanation vision-through Buddha field-in self-vision beings benefit  
 do vision  
 5311 Compassion door-from clairvoyance six sets and  
 5312 Dharma all know wisdom dawn  
 5313 Pure wisdom door-from Buddha field pure self-vision Sambhogakaya  
 complete and  
 5314 Mind defilement pure and dust doubt separation itself obtain-from  
 5315 Ground and ground latencies self-pure Thal 'gyur from  
 5316 Measure-arrive body also thus become  
 5317 Individual body dust free-from  
 5318 Intermediate-space light star-window vision  
 5319 Then light-ray hook shape  
 5320 Subtle and coil-through vision hold  
 5321 Body dust self-cease-from  
 5322 Copper-shining stainless light body  
 5323 Center-in A mark and

5324 Urna light-ray fathom one measure  
 5325 Crown-uspa wind-by lift vision  
 5326 Peaceful-body hand finger from  
 5327 Light garland form coil  
 5328 Sound-not mind activity  
 5329 Head skull palace from  
 5330 Heruka manifest arise  
 5331 This time self-body measure-to arrive  
 5332 Copper-shining body three one coil  
 5333 Thus  
 5334 Third secret awareness measure  
 5335 Subtle coarse move mind pure although  
 5336 All-ground consciousness only mind exist  
 5337 Awareness quality clairvoyance and eye-attachment not-exist dawn  
 5338 That itself from  
 5339 This time mind clear and  
 5340 Clairvoyance six and  
 5341 Far and concealed become  
 5342 Dharmas moment-by know become  
 5343 Measure-not Buddha realms and  
 5344 Thus body also mind-to vision  
 5345 Empty mind-to defilement exhaust  
 5346 Nature not-move empty-clear obtain  
 5347 Unmixed equal-complete expanse-to pervade  
 5348 Manifest clear-through many separate-not  
 5349 Part not-exist elaboration-not  
 5350 Thus  
 5351 That-also vision above two-to affliction-mind and mind-consciousness  
 defilement manifest become purify-from  
 5352 This obtain time collections eight first seven pure-from  
 5353 Subtle coarse defilement-from free  
 5354 Body mind connection cut-from  
 5355 Outer vision object awareness-to vision  
 5356 Investigate agent consciousness part all-ground consciousness power-by  
 self-condition do  
 5357 Star-arrow sky-to move measure-like momentary investigate agent self-dawn  
 that self-free antidote separate-to not-look pure  
 5358 Vision above two time-at wind outward throw and inward not hold-from

5359      Conceptuality moment two-in not abide ability purify cause arise  
 5360      Body copper-shining  
 5361      Consciousness all-ground part concept-not object awareness fire-spark emit  
          like clear-vivid  
 5362      Outer extending vision and inner self-vision vision aspect two see-through  
          body mind separate cut  
 5363      Realms three-to outward not return ground supreme mandala great  
          accomplish  
 5364      Again Thal 'gyur from  
 5365      Thus vision time all-to  
 5366      Body mind connect cut  
 5367      Contaminated exhaust body-from also  
 5368      Outward arise characteristic clear mind  
 5369      Star-arrow emit manner-by also  
 5370      Sky realm-to clear see  
 5371      That itself first time all-to  
 5372      Wind and separate pure-from also  
 5373      Effort and pure wind action  
 5374      Body-from outward throw cause arise  
 5375      See agent two part-from also  
 5376      Body light-clear pure-to  
 5377      Mind fire-spark emit like  
 5378      One-to not abide self-clear basis  
 5379      Vision aspect two manner-from arise  
 5380      This-by body mind connect cut-from  
 5381      Realms three return not  
 5382      Thus  
 5383      This time-at see agent also all-ground consciousness part star-arrow or  
          fire-spark emit like and  
 5384      Awareness compassion wisdom part two exist-from  
 5385      See object outer inner two see wisdom part-to arise  
 5386      This time-at antidote intentionally gaze manner set etc. not  
 5387      Always dharmata wheel-from not pass-from  
 5388      Practice measure complete by-say  
 5389      Fourth dharmata exhaust vision-to two  
 5390      Exhaust manner brief show and  
 5391      Nature extensive explain  
 5392      First

5393 Before measure-arrive moon full like vision-from  
 5394 Self-resonance expanse-to dissolve manner  
 5395 That-from moon waning like  
 5396 Again body that fade-from bindu-to reach etc. first mind-to certain vision  
 5397 That container contents arise abide destroy empty four sequence-through  
 vision four purify manner-to meaning sequence apply  
 5398 Birth aging sickness death four increase decrease and also similar  
 5399 Outer container arise manner dissolve and  
 5400 Inner contents beings life measure up arise and  
 5401 Down wane exhaust sign  
 5402 Those not exhaust self realms three-from not free  
 5403 Thus outer container world exhaust-from  
 5404 Support ground not-exist-from  
 5405 Return ground not-exist vital point  
 5406 Inner contents beings exhaust-from birth continuum cut-from  
 5407 Now awareness itself death and separate  
 5408 Then vision what essence-as also establish not  
 5409 This is this is-not-by express difficult-from  
 5410 Dharmata exhaust by-say meaning result  
 5411 Result is person-by this is this is-not express difficult thought-by  
 not-conceive cause  
 5412 That-also dharma exhaust is measure-arrive time outer object inner body  
 dharma dust together is exhaust-from here all-ground consciousness dharma  
 mind-by include those exhaust-from  
 5413 All-ground part door three dharmata abide root non-awareness that exhaust  
 purify and  
 5414 Delusion dharma-to depend-upon  
 5415 Vision luminosity arise destroy not-exist that dharmata ultimate abide-from  
 5416 Dharmata two that exhaust come-from dharmata exhaust by-say  
 5417 Vision is that before spontaneously-accomplish vision exist inner dissolve-to  
 part part-from go time  
 5418 Primordially-pure vision cloud not-exist sky like manner pure momentary  
 abide-from vision by-say  
 5419 Entity and characteristic-as vision like not  
 5420 This time-at dharma merely-to also reference not-exist-from dharmata  
 exhaust  
 5421 Dharma-possessor object and  
 5422 Dharmata that empty hold part object-possessor-by include  
 5423 Realms three mind mental-events all-ground together return time



5424 Exhaust manner  
 5425 Gradual and  
 5426 Instantaneous two-from  
 5427 Gradual exhaust is vision four measure arrive time  
 5428 Instantaneous exhaust is first dharmata manifest see-from habituation  
 do-from  
 5429 Experience increase etc. vision not arise-from exhaust also exist  
 5430 This mind supreme instantaneous by-say  
 5431 That-also before purify action potential guru-to respect other-from great each  
 merely exhaust manner exist merely  
 5432 Second nature extensive explain to  
 5433 Essence  
 5434 Definition  
 5435 Nature  
 5436 Dharmata  
 5437 Boundary and five-from  
 5438 Dharmata exhaust essence  
 5439 Outer light five vision body together exhaust  
 5440 Inner dust together concept aggregate together exhaust  
 5441 Experience vision object exhaust  
 5442 Primordially-pure vision sky like manner-to awareness abide  
 5443 Thal 'gyur from  
 5444 Dharmata exhaust vision  
 5445 Experience vision empty-from  
 5446 Body exhaust sense object also exhaust  
 5447 Concept aggregate delusion-from free-from  
 5448 Express basis word and separate  
 5449 Thus  
 5450 Definition  
 5451 Dharma by-saying body speech mind aggregate dharma affliction together  
 5452 Itself purify agent path vision luminosity meditate part together  
 5453 Exhaust is empty  
 5454 Mind meditation object vision together self-reverse-from not-exist  
 5455 Not observe by-say  
 5456 That itself from  
 5457 Thus dharmata certain definition  
 5458 Dharma know aggregate gather-to  
 5459 Action do and characteristic hold

5460 Self-vision empty do-to  
 5461 Individual families hold  
 5462 Itself fabricate not-exist-to  
 5463 Natural abide-through real pervade  
 5464 Unfabricated original continuous-to  
 5465 Sound word name number exhaust  
 5466 Thus  
 5467 Nature  
 5468 Outer inner vision mind exhaust sky blue-grey resonance like  
 primordial-pure self-resonance merely-to activity  
 5469 Rtsal rdzogs from  
 5470 This time exhaust characteristic  
 5471 Action-free sky like thus  
 5472 Thus  
 5473 Dharmata-to two-from  
 5474 Vision dharmata  
 5475 Outer inner dust together exhaust-from channel wind exhaust  
 5476 That exhaust-from mind-to depend latency all-from arise characteristic  
 defilement subtle seed part those also exhaust  
 5477 Continuity samadhi-to abide-through dharmata wheel-from not pass  
 5478 Eye and clairvoyance great control-through realms three dharma king  
 regent-to power obtain  
 5479 All-ground subtle knowable obscuration very cut white silk curtain  
 merely-by cut except obscuration not-exist-from  
 5480 Path dharma exhaust result by-say  
 5481 That clear-from Buddha obscuration all separate-from inner expanse  
 primordial-pure dharmakaya-to enter very peace  
 5482 Thal 'gyur from  
 5483 Self-Buddha cease dharmata  
 5484 Element cease-from dust cease  
 5485 Dust and particle end cease-from  
 5486 Part merely also abide not  
 5487 Affliction cease-from delusion and  
 5488 Concept-free attachment not abide-from  
 5489 Latency and all-from arise  
 5490 Dust part merely also not abide  
 5491 Thus subtle coarse cease-from  
 5492 Aggregate five also end gradual subtle

5493 Element four body exhaust-from  
 5494 All wisdom Sambhogakaya  
 5495 Concept-free samadhi self-abide  
 5496 Fabricate aggregate-from exceed-from  
 5497 Dharma by-say word-to not abide  
 5498 Thus  
 5499 Empty dharmata  
 5500 Channel wind coarse exhaust-from mind mental-events exhaust  
 5501 Body and wisdom vision aspect measure-arrive moon full like-also inner  
 expanse-to set-from primordially-pure vision-to abide-from  
 5502 Dharmakaya vision core result dharmata self-vision by-say express  
 5503 Again before from  
 5504 Cause and result dharmata  
 5505 Conceptuality coarse source cease-from  
 5506 Memory self-pure continuum-from also  
 5507 Dependent-arising wind itself fully-pure  
 5508 Cause-from arise dharmata  
 5509 Primordial-from pure nature-to  
 5510 One and many number exhaust  
 5511 Body and wisdom not-exist and  
 5512 Dharmas exhaust ground arrive  
 5513 Result dharmata is think  
 5514 Thus  
 5515 That-also word later this three-to delusion-from  
 5516 Result primordially-pure-to body and wisdom not-exist think Nyingtigpa  
 arise-from  
 5517 That error great  
 5518 Outer vision resonance body and wisdom crystal light inward return like  
 part-to thus say that intention not understand merely  
 5519 Meaning-to inner expanse-to not-exist spontaneous-accomplishment  
 contradict and  
 5520 Unconditioned is-from future not-exist completely perish-to go contradict  
 and  
 5521 Again expanse-from body and wisdom dawn basis-from beings benefit arise  
 contradict and  
 5522 Samantabhadra basis expanse pure end arrive-from beings and Buddha-to  
 path show compassion and action show contradict etc. fault many exist-from  
 5523 Fault such accept suitable not

5524 Fifth boundary  
 5525 Measure-arrive curtain-from exhaust begin time self hand foot four finger  
 light five clear merely exist-from  
 5526 Occasion this-from inner expanse-to outward enter and  
 5527 Outer vision-to inward return boundary exist  
 5528 That-also body form that now beings benefit actual extensive not arise  
 5529 Finger light-to awareness focus-from  
 5530 Outer vision and  
 5531 Self body light-clear all inner expanse-to increasingly dissolve-to go  
 5532 Direct entity-vision blue pure merely-from  
 5533 Light body-to fade crystal light inward dissolve like  
 5534 Body and vision self-resonance also reverse  
 5535 Inner clear spontaneously-accomplish jewel shell-in body and wisdom depth  
 resonance merely-to awareness abide  
 5536 Outer vision blue-in vision part merely also not-exist crystal mirror  
 self-lucid-to shadow like abide  
 5537 Awareness dharmakaya-to Buddha coiled  
 5538 Outer vision-to inward return body that Buddha action equal not accomplish  
 sign  
 5539 That-also birth and enter control-from awareness beings-to compassion  
 focus-from whatever not-exist primordially-pure vision that self-reverse-from  
 5540 Delusion vision vision this mirror reflection like vision  
 5541 Self body that also water moon like wisdom illusion body-to self-vision  
 copper-shining-from element harm separate vajra body obtain  
 5542 Beings benefit-to transfer great body arise by-say  
 5543 Other eye not-pure-from dust together merely-from copper-shining-to not see  
 5544 Master great Vimala and  
 5545 Padma like  
 5546 Then birth and enter two control obtain-from  
 5547 Momentary Buddha although delay exist  
 5548 Beings benefit samsara not empty until do although self-power possess  
 5549 Birth control  
 5550 Inner expanse-to enter occasion beings three-thousand-to awareness enter all  
 time one-to free power great obtain  
 5551 Insects also light-to cease  
 5552 Birth control obtain-from whatever desire emanate-from beings benefit  
 spontaneously-accomplish do  
 5553 Enter control  
 5554 Inert-to awareness enter although move and sound make do

5555 Lotus and wishing tree and jewel etc.-from dharma sound arise-from beings  
 all ripen and  
 5556 Food clothes rain make do  
 5557 That-also birth and enter control this two exhaust follow inner expanse-to  
 enter occasion not-there obtain-from  
 5558 Beings benefit-to inward not return bardo beings three-thousand  
 instantaneous free make-from expanse-to enter  
 5559 Do birth control-from inward return gradual three-thousand free make-from  
 5560 Birth enter many kalpa field dust number-to beings benefit whatever do  
 5561 Earth treasure and  
 5562 Jewel and  
 5563 Dharma classification etc.-from time long some benefit accomplish although  
 that means-to momentary also pass not-exist-from  
 5564 Other-from compassion wonder arise and activity vision enter cause  
 5565 Our guru holy Vimala and Padmakara very sublime such rely those this or  
 bardo without-doubt free certain  
 5566 Manner these secret conduct seed tantra from  
 5567 Inner body exhaust ground arrive time  
 5568 Finger etc. thus vision  
 5569 This focus element self cease  
 5570 Birth and enter difference-by  
 5571 Dharma all exhaust self ground-to  
 5572 What also hold not  
 5573 Abide is emanation body  
 5574 This-by enter power control  
 5575 Birth self-power who obtain  
 5576 That also that-to focus-from  
 5577 Again time thus do time  
 5578 Vision self-sound rustling  
 5579 Manifest reverse delusion vision  
 5580 This-by beings benefit all do  
 5581 Awareness equal one cause  
 5582 Thousand three beings  
 5583 Transfer great this accomplish  
 5584 Thus gradual and instantaneous  
 5585 Body this-by accomplish  
 5586 That all body exhaust measure-from free  
 5587 This all result certain

5588 Ground supreme mandala great accomplish  
 5589 Thus  
 5590 Thus vision four dawn that also path arise sequence by-say  
 5591 Example ladder rung like  
 5592 That also path abide part-from dawn agent not cease  
 5593 Path obtain part-from what also not establish not-exist  
 5594 Thus vision four measure arrive-from this itself contaminated not vision  
 Buddha-from  
 5595 Vehicle common those-from especially sublime-from  
 5596 Dharma this meet-from diligence practice do-to effort do  
 5597 That itself-to  
 5598 Buddha accomplish desire person-by  
 5599 This means possess thus thus  
 5600 Other conduct pride do itself is-from  
 5601 Entity see not  
 5602 That cause this all rare word  
 5603 Always jewel treasure this look  
 5604 Thus  
 5605 Meaning four extreme rely instruction four above those support back support  
 or closely arise  
 5606 That also unmoving three speech-to basis establish  
 5607 Vow three measure hold  
 5608 Obtain three nail strike  
 5609 Confidence four free measure show those  
 5610 Thal 'gyur from  
 5611 That-to extreme rely faith do  
 5612 Unmoving three-to basis establish-from  
 5613 Wind mind vital-to arrive  
 5614 Abide three measure hold-from  
 5615 Dream reverse and body speech mind  
 5616 Sign and measure certain hold  
 5617 Obtain three nail strike-from  
 5618 Contaminated aggregate not vision  
 5619 Thus and  
 5620 Mu tig phreng ba from  
 5621 Measure is confidence four yogin itself  
 5622 Thus  
 5623 First unmoving three-by basis establish-from nirvana basis seal

5624	Body unmoving three-by vital press and
5625	Speech unmoving three-by path clear and
5626	Mind unmoving three-by gorge wrap coil
5627	First body unmoving three-to
5628	Pervade posture unmoving-by channel vital-to bring
5629	Dawn agent gaze manner unmoving-by path straight
5630	Bind draw unmoving-by wind go come block
5631	First
5632	Mu tig phreng ba from
5633	Body vital is this three
5634	Lion manner and elephant manner
5635	Rishi like know should
5636	Thus-by
5637	Emanation body posture-to
5638	Sound explain and
5639	Meaning divide two-from

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5640	First
5641	Straight body straight-by channel straight become
5642	Stretch that not-move do-from wind continuous arise
5643	That-by conceptuality various cease
5644	Like is example-by Meru side rishi Agastya and Vashistha etc. samadhi meditate manner like
5645	Meaning divide-to two-from

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5646	First set continuity vital
5647	Foot heel two press method wisdom essence draw do
5648	Foot sole earth-to press-from wind emit gather action empty do body-to wisdom heat descend do
5649	Body general hunched sit-from consciousness enter channel mouth close do
5650	Body part stretch-by body consciousness self slow do
5651	Knee chest join-by body element-from wisdom ability draw do
5652	Hand palm armpit or knee top-to cross-from action and latency end do

5653 Second rest wisdom vital  
 5654 Conceptuality emit and bliss part not arise this thus do  
 5655 Knee chest join hunched sit-from  
 5656 Emit action wind reverse need exist  
 5657 That reverse-from outer body various vision  
 5658 Inner-to mind abide  
 5659 Foot sole earth-to press-from life effort action wind reverse  
 5660 That reverse-from outer body-to heat arise  
 5661 Inner-to dharmata birth not experience arise  
 5662 Hand-by nape-to embrace stretch  
 5663 Navel action wind reverse  
 5664 That reverse-from inner-to conceptuality many cease  
 5665 Outer-to wisdom vision fully pure above increase  
 5666 Such vital those  
 5667 Body vital ability  
 5668 Channel vital wind-to  
 5669 Wind vital mind is cause  
 5670 Sambhogakaya posture-to also  
 5671 Sound explain  
 5672 Elephant great by-saying power and vehicle great part-from express body  
 vital that-by wisdom special lift cause  
 5673 Meaning divide two-from  
 5674 Set continuity vital  
 5675 Face cover sleep-by existence three overcome power do  
 5676 Knee chest join-by delusion wisdom-to dawn basis do  
 5677 Big-toe earth-to outward extend-from move do action wind harm do  
 5678 Hand fingers earth-to press-from  
 5679 Dharmata manifest dawn support do  
 5680 Nape mind little raise-from conceptuality wisdom-to dawn do  
 5681 Second rest wisdom vital-to  
 5682 Face cover door three attachment existence overcome  
 5683 Hand foot four earth-to place-from  
 5684 Foot big-toe place outward push-from conceptuality action wind reverse  
 5685 That reverse-from outer delusion vision cease  
 5686 Inner-to body mind-to heat arise  
 5687 Hand palm two earth-to press-from move action wind reverse  
 5688 That reverse-from outer bindu and bindu-small-to dawn  
 5689 Inner-to day night not-exist experience arise



5690 Nape mind little bend-from grasp action wind reverse  
 5691 That reverse-from outer body vision see  
 5692 Inner-to wind move exhaust do  
 5693 Dharmakaya posture-to also  
 5694 Sound explain  
 5695 Lion ability three complete whatever-to not fear like  
 5696 Body vital that-by realms three fear clear  
 5697 Meaning manner divide-to also  
 5698 Establish continuity vital  
 5699 Body dog curl-to sit-from expanse and awareness meet do  
 5700 Foot sole earth-to press-from conceptuality various cease  
 5701 Hand finger joints all bend-from foot two inside-to place-from action and  
 affliction move empty do  
 5702 Upper body gap-to rest-from always dharmata-from not separate do  
 5703 Channel nape-to carry-from dharmata meaning-from stick place not-exist  
 support do  
 5704 Second rest wisdom vital-to  
 5705 Foot sole two earth-to place knee little outward push-from dog curl-to sit  
 5706 Pervade action wind reverse  
 5707 That reverse-from outer wisdom part pure vision see and  
 5708 Inner-to affliction continuum cut cease become  
 5709 Hand palm two inside-to place-from grasp action wind cease  
 5710 That cease-from outer wisdom vision see  
 5711 Inner grasp object-possessor conceptuality continuum cease  
 5712 Upper body gap-to rest-from nape stretch-from  
 5713 Emit action wind reverse  
 5714 That reverse-from outer wisdom part pure vision see  
 5715 Inner-to affliction continuum cease  
 5716 That-also dharmakaya posture press-from Buddha wisdom this itself  
 complete do  
 5717 Sambhogakaya press-from this itself-to Buddha field realms three see  
 become  
 5718 Nirmanakaya press-from this itself-to beings benefit obstacle not-exist  
 accomplish need exist  
 5719 Second dawn agent gaze manner unmoving three  
 5720 Mu tig phreng ba from  
 5721 Door is that itself unmoving and  
 5722 Thus-by

5723	Nirmanakaya gaze manner-to look-from awareness compassion vision-to enjoy
5724	That also eye relaxed rely-from samadhi separate not possible
5725	Mind little down-to place-from emptiness think separate view hold do
5726	Equal look-from affliction power-to become not possible
5727	Sambhogakaya gaze manner-to look-from awareness nature vision manifest see
5728	Body not move-from eye two right-to equal look-from
5729	Delusion all time one-to cease
5730	Corner-from look-from dharmata-from separate not possible
5731	Left-to look-from expanse and awareness-to nail hit
5732	That itself corner-to mind little press-from nadi go come cease
5733	Dharmakaya gaze manner-to look-from awareness essence see
5734	Eye two equal upward mind little reverse-from lower realm three birth place continuum cut
5735	Eyeblink center-to press-from awareness-to wander place not-exist
5736	Sky space-to focus-from expanse awareness-to separate place not-exist
5737	Eye relaxed is all same
5738	Third bind draw unmoving three
5739	Body limb bind-from six realms delusion wheel continuum cease
5740	Finger joints all bend-from body action destroy do
5741	Occasion nape channel press-from light vision self manner dawn basis do
5742	Body bind finger leave-from realms three name not-exist do
5743	Second speech unmoving three
5744	Who and also speech not mix-from six realms common action empty do
5745	Word return mix cut-from word self-arise wisdom-to dawn
5746	Self express merely also block-from dharma all express not manner-to abide certain
5747	Third mind unmoving three
5748	Focus inert and not separate-from always Buddha intention-to abide
5749	Awareness expanse manner enter-from entity manner-from wander place not-exist
5750	Always that itself and not separate-from vision four measure arrive certain
5751	That also move-from move move-from reverse by-say
5752	Those-from free do vital
5753	Second abide three measure hold-to three
5754	Body abide three-by action separate and
5755	Wind abide three-by not arise measure hold and

5756 Vision abide three-by not reverse faith  
 5757 First three  
 5758 Body action-to not abide abide-from samsara delusion increase not possible  
 5759 Limb emit gather abide-from delusion wheel continuum cease  
 5760 Action basis-to place-from accumulate action ripening separate certain  
 5761 Second three  
 5762 Wind outward not go abide-from condition vision different-by harm not  
 5763 Inner-to eye open abide-from conceptuality different support not  
 5764 Outer inner-to go come not-exist abide-from samsara nirvana two-as hold  
 basis empty  
 5765 Third vision abide three  
 5766 Light-to move not-exist abide-from realms three-to not reverse recognize  
 5767 Awareness-to move not-exist abide-from action ripening end exhaust  
 5768 Body-to shake not-exist abide-from body contaminated those self exhaust  
 become  
 5769 This time-at body sign four measure-to arrive  
 5770 Power four basis-to certainty obtain cause arise  
 5771 Speech four measure-to arrive  
 5772 Power four path certainty obtain cause arise  
 5773 Mind four measure-to arrive  
 5774 Power four result manifest become cause arise  
 5775 That also dharmata manifest time-at body tortoise shell bowl-to put like  
 5776 Body channel relaxed abide cause arise  
 5777 That great perfection meaning action effort separate body limb-to enter  
 5778 Vase power action pure-from  
 5779 Elaboration together wisdom self-arise arise certain  
 5780 Above increase time-at body person sickness-by torment like go is channel  
 center-to wind enter cause arise  
 5781 Great perfection negate establish not meaning generality-to enter  
 5782 Secret power action pure-from  
 5783 Elaboration not wisdom self-arise arise  
 5784 Measure-arrive-to body elephant mud-to sink like  
 5785 Mind channel wind-to hit cause arise  
 5786 Great perfection accept reject not meaning heart-to enter  
 5787 Wisdom yeshe power-by body action pure cause arise  
 5788 Very elaboration not wisdom self-arise arise  
 5789 Exhaust time-at body dakini ear-to dew like go  
 5790 Mind luminosity net-to enter cause arise

5791	Great perfection self-free equal meaning body eye-to enter word power-by body-by action pure-from
5792	Very elaboration not wisdom self-arise arise
5793	Those example-by near show
5794	Meaning-to body delusion those self cease sign
5795	Sign measure letters meaning general manner-to intention
5796	These meaning very meaning-to place by-say Vimal say
5797	Speech basis also vision four and sequence like
5798	Speech mute manner like go is channel inner-to consciousness enter cause arise
5799	This great perfection express basis self pure speech sign-to enter-from
5800	Elaboration outer-to cut-from inner wisdom manner-to clear
5801	Speech crazy self word burst like go
5802	Great perfection express word self essence pure cause arise
5803	Great perfection express word certain free pure resonance-to enter-from
5804	Elaboration not meaning inner-to cut
5805	Speech earthen jar child rock gap-from emerge like go
5806	Wisdom yeshe power-to compassion gather cause arise
5807	Great perfection speak think-from exceed meaning speech transformation-to enter-from
5808	Very elaboration not word-to hold end cut
5809	Speech rock split manner like arise
5810	Channel abide letter wind bindu-to enter cause arise
5811	Great perfection express not meaning speech sound-to enter-from
5812	Very elaboration not speak object-from exceed leave cause arise
5813	Express example-to meaning express not arise
5814	Mind sign four also vision four and sequence know should
5815	Mind dakini ear-to catch like go
5816	Awareness luminosity mix cause arise
5817	Great perfection hold not self free mind vision-to enter
5818	Elaboration together power complete cause arise
5819	Mind person poison thorn-by hit like go
5820	Mind birth not expanse-to free cause arise
5821	Great perfection not birth self place free mind arise place-to enter-from
5822	Elaboration primordial-from not power complete cause
5823	Mind fever disease recover person like return basis not-exist go
5824	Mind fully pure wind catch cause arise

5825 Great perfection primordial free return basis not-exist mind abide place-to  
 enter-from  
 5826 Very elaboration not self vision self free cause  
 5827 Mind person heart-to arrow hit that after die like go  
 5828 Habituation special become cause arise  
 5829 Great perfection momentary quick do measure mind life-to enter  
 5830 Very elaboration all near cease-from not-exist-from power  
 5831 This also example faith-to meaning connection cut  
 5832 That also body basis is element four bind free do cause arise-from  
 5833 Now element self continuum-to return not possible vital  
 5834 Speech four is express basis  
 5835 Express condition  
 5836 Express object  
 5837 Express agent four bind-from free-from  
 5838 Now express word self continuum-to speak not possible  
 5839 Mind four  
 5840 Memory  
 5841 Memory not  
 5842 Arise not  
 5843 Mind exceed four bind-from free  
 5844 Now memory think object wheel-to enter not possible  
 5845 Thus sign body-to dawn  
 5846 Essence speech-to know  
 5847 Confidence mind-to correct  
 5848 Measure dream-by catch  
 5849 Diligence sequence-by  
 5850 Great-to dream completely cease  
 5851 Habituation great cause arise-from action latency-by benefit harm not  
 5852 Middle dream-to dream-to know habituation certain cause arise-from  
 5853 Latency good bad conceptuality not-exist  
 5854 Low dream good-to become is latency pure taste one-from abandon antidote  
 cause effect action-to avoid need  
 5855 Thus abide three  
 5856 Mu tig phreng from  
 5857 Pure expanse is abide and  
 5858 Thus awareness essence abide  
 5859 Vision all abide  
 5860 Thus

5861 Third obtain three nail strike  
 5862 Outer vision-to power obtain-from vision condition field realm-to free  
 5863 Inner illusion body-to power obtain-from dust together luminosity-to free  
 5864 Secret awareness-to power obtain-from wind mind delusion exhaust  
 5865 Meaning result-to power obtain-to near by-say  
 5866 Again that itself from  
 5867 Awareness dawn-from cause condition cease  
 5868 Luminosity dawn-from subtle coarse cease  
 5869 Expanse awareness dawn-from object mind cease  
 5870 Thus  
 5871 Fourth confidence four free measure hold  
 5872 Hell hot cold suffering see or hear although fear dread not confidence and  
 5873 Buddha quality hear although obtain hope and excitement not self place body  
 three complete confidence and  
 5874 Action affliction cause result hear although delusion vision samsara fall fear  
 not-from cause result repeat confidence and  
 5875 Nirvana self place see although free hope joy not-from primordially-pure self  
 complete certain ground obtain confidence and four arise  
 5876 Rinpoche spungs pa tantra from  
 5877 Not change view confidence great four-by  
 5878 Not return wisdom measure also hold  
 5879 Thus  
 5880 Thus extreme rely four addition-to  
 5881 Vision sixteen-by conclusion gather  
 5882 Vision and  
 5883 Increase and  
 5884 Obtain and  
 5885 Near obtain four set each vision four-to enter-from  
 5886 Ground sixteen vision complete  
 5887 Dharmata manifest vision increase eye  
 5888 Near increase eye that itself  
 5889 Obtain nadi see  
 5890 Near obtain that-to habituation obtain  
 5891 Experience increase vision increase light  
 5892 Near increase bindu  
 5893 Obtain bindu color five clear  
 5894 Near obtain move and shift-from ray various emit  
 5895 Measure arrive vision increase body

5896	Near increase father mother vision
5897	Obtain heap five five possess
5898	Near obtain mandala complete
5899	Exhaust vision increase body and wisdom-to not abide
5900	Near increase empty focus not
5901	Obtain express not
5902	Near obtain like not dharmata whatever not establish sixteen
5903	Thus vision sixteen-to certain realize person-by self continuum wisdom-to ripen time obtain-from
5904	Vision sixteen-to certain protector vajra holder-by by-say
5905	Thus cause and result ground designate sequence sixteen also here light body-to free and
5906	Bardo-to free two complete
5907	Rig pa rang shar from
5908	Ground by-say separate exist not
5909	Truth see person one-to ground all complete exist
5910	That also introduction show person that

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5911	First truth see time that-to joy arise is ground first very joy
5912	That-to self vision is recognize
5913	Ground second stainless obtain
5914	Then that-to habituation
5915	Ground third light do ground obtain
5916	Then that-to habituation-from light vision see is four light emit ground obtain
5917	Then wisdom vision see that-to habituation-from
5918	Affliction all nature-by purify-from
5919	Wisdom see is five purify difficult ground obtain
5920	Then light-from effulgence body manifest become that is ground six manifest become ground obtain
5921	Then habituation end arrive-from affliction far go is seven far go ground obtain
5922	Then that manner-from not move

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5923 | Eight not move ground obtain  
5924 | Then quality complete

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5925 | Ninth good intelligence-of ground obtain  
5926 | Then wisdom-of vision-to self-of knowing capture-from appearance  
natural-to dawn is  
5927 | Dharma all-of cloud like see-from habituation is

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5928 | Ten dharma cloud like ground obtain  
5929 | That is person truth see shell this itself not abandon-from obtain  
5930 | Person shell abandon those is thus obtain  
5931 | Delusion vision cease-from heap vision-to dawn is eleven all light ground  
obtain  
5932 | Then vision that-to also not attach-from outer inner dharma all-by not stain  
5933 | Twelve not attach lotus possess ground obtain  
5934 | Then self heart-from wisdom ray line dawn-from sky space-from light heap  
five wheel manner abide  
5935 | Thirteen letter wheel great collection ground obtain  
5936 | Then wisdom vision-to abide is ground fourteen samadhi great ground obtain  
5937 | Then spontaneously-accomplish ground-to certainty obtain is fifteen vajra  
holder ground obtain  
5938 | Then primordially-pure ground-to wisdom natural dawn-from that above  
other not-exist  
5939 | Sixteen wisdom guru ground obtain by-say said  
5940 | Those also vision manner-by aspect equal each apply is bodhisattva ground  
ten actual not  
5941 | Ground those also root awareness luminosity purify traverse not ground one  
vision aspect-from divide  
5942 | Meaning-to awareness ground one  
5943 | Buddha vajra holder obtain-to cause ground special need not  
5944 | Path vital different entry door-to thus apply cause  
5945 | Common like cause result sequence-by ground each obtain manner and



5946 Mantra outer inner like generation completion effort accomplish ground  
 obtain purify not need  
 5947 That itself from  
 5948 That-from beings thought-by not-conceive exist although wisdom essence  
 one-from not-exist  
 5949 Ground and path by-say separate exist not  
 5950 Ground and path-to purify traverse not need is know should by-say and  
 5951 Kun byed from  
 5952 Not transform not purify awareness spontaneously complete  
 5953 Thus by-say like  
 5954 Vehicle supreme jewel treasury from  
 5955 Luminosity vajra essence path summary show sequence chapter eighteen  
 5956 Thus path actual show-from  
 5957 Now path difference power great those not meditate free means supreme  
 secret cutting instruction certainty-to three  
 5958 Essence self place-to bring path cut  
 5959 Connection word place-to cut summary bind  
 5960 Confidence free place-to cut obstacle clear  
 5961 First-to three  
 5962 Nature great perfection accept reject action effort-from exceed essence sky  
 like certainty-to bring

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5963 Dharma exhaust mind exceed intention copper-shining direct wisdom transfer  
 change not introduction  
 5964 Spontaneously-equal vast great expanse-to all primordial-from exceed  
 complete-from bind free accept reject not manner-to samsara nirvana name  
 not great path cut  
 5965 First-to three  
 5966 Nature great perfection do not sky like meaning general show  
 5967 Bind free two-as not-exist self mind empty root free great connection cut  
 5968 Object vision mind mirror aggregate six equal great pervade vast  
 5969 First  
 5970 Outer vision inner awareness middle grasp hold vision sign samsara  
 nirvana-by include dharma all primordial-empty complete-empty great  
 5971 Vision empty mind empty great  
 5972 Pure empty free empty great

5973	Exist not experience not-not experience
5974	True not experience
5975	False not experience
5976	Delusion not experience free not experience
5977	Samsara not experience
5978	Nirvana not experience
5979	Is not experience is-not experience
5980	Vision not experience empty not experience
5981	All equal vast
5982	Pervade level vast
5983	Is is-not direction vast
5984	Exist not-exist vision vast
5985	Not move equal vast
5986	Spontaneously-equal primordial vast
5987	Manner equal basis vast
5988	Vast
5989	Level
5990	Buddha
5991	Free
5992	Exhaust
5993	Empty
5994	Level everywhere buddha
5995	Pervade vast primordial buddha
5996	Spontaneously-equal expanse buddha
5997	Word vast equal buddha not move
5998	Not move
5999	Not abide
6000	Not take
6001	Not go
6002	Not come
6003	Not think
6004	Not concept
6005	Not observe
6006	Not equal
6007	Not change
6008	Before delusion not experience
6009	Now delusion-to not abide
6010	End delusion not possible

6011	Before free not experience
6012	Now free-to not enter
6013	End free not possible
6014	Before exceed not-exist
6015	Now abide not-exist
6016	Future arise not-exist
6017	Limit not level buddha empty
6018	Abide manner basis not-exist
6019	Is manner path not-exist
6020	Free manner result not-exist
6021	View meditation name not-exist
6022	Direction limit dharma not-exist
6023	Exist not-exist end not-exist
6024	Sky expanse not-exist
6025	Action effort-from exceed primordial buddha
6026	View meditation-from exceed vast buddha
6027	Reference think-from exceed free buddha
6028	Direction everywhere name not buddha-to path cut
6029	Look not look not
6030	View do not
6031	Look-by not see
6032	Meditate not
6033	Meditated not
6034	Meditate-from exceed
6035	Meditate also not free
6036	Analyze not
6037	Analyze not
6038	Analyze not need
6039	Analyze also effort meaning not
6040	Accomplish not need
6041	Accomplish complete
6042	Accomplish not
6043	Accomplish also not accomplish
6044	Accomplish-to need not
6045	Do not
6046	Doer not
6047	Done complete
6048	Do-from exceed

6049 Do also limit  
 6050 Do not need  
 6051 Dharma-to do not  
 6052 Do-from dharma not  
 6053 Not do accomplish not  
 6054 Samsara not abandon  
 6055 Nirvana not take  
 6056 Accomplish direction place  
 6057 Primordial equal level vast original name not  
 6058 Whatever vision ground-from basis not primordial buddha abide-from bind  
 free effort self cease  
 6059 Whatever dawn ground-from primordial pure self empty vast-from level  
 place limit not everywhere  
 6060 Whatever buddha ground-from trace not self pure primordial empty-to  
 abide-from level equal not everywhere effort cease self mind do not interior  
 vast-from  
 6061 Nature great perfection abide manner-to dharma all primordial-from self  
 dawn by-say self-by realize meaning scripture apply  
 6062 Rinpoche spungs pa tantra from  
 6063 Nature great perfection  
 6064 Meaning all mind center-to enter  
 6065 Not vision object not conceptuality also  
 6066 Not cut self ground itself-to cut  
 6067 Delusion not experience non-awareness sever  
 6068 Not examine primordial-from cut abide  
 6069 Above this all who not feel  
 6070 Coarse element this all also  
 6071 First itself-from self cease  
 6072 Go place not self go-from  
 6073 Self body primordial-from not-exist  
 6074 Before after not here also know  
 6075 This all time not vast time-from  
 6076 One and two and six three-by  
 6077 Vision not vision and also half vision  
 6078 Not vision do self sound also  
 6079 Ground hold ground-from exceed  
 6080 Primordial abide who not feel  
 6081 Traverse primordial not-exist

6082	Path this primordial near
6083	This also self-from primordial abide
6084	Before not see self know dull
6085	Not abide samadhi intention
6086	Meditate not primordial abide
6087	This also who before not know
6088	Self and grasp attachment object
6089	First itself-from dharmata-to
6090	This all self-by self vision
6091	Primordial vision before not know
6092	Self concept bind affliction five
6093	Primordial awareness self dawn
6094	Together abide face not meet
6095	Earth water fire wind element four
6096	Primordial self body
6097	Who not see eye dull
6098	Very secret gather place speech essence
6099	Interval not self sound
6100	Who this itself not hear
6101	Ear power not-exist or
6102	Self abide expanse and awareness scent
6103	Separate occasion not self samsara
6104	Feel not experience nose cease or
6105	Essence three instruction one coil taste
6106	Primordial body mind essence
6107	This itself not experience tongue cut or
6108	Vision self pure color ornament
6109	Self body separate not
6110	Body and shadow like
6111	Day night not abide
6112	Who also not touch body inert or
6113	Suffering everywhere strike bliss dharma
6114	Forget not self abide
6115	Who not know mind dull
6116	Samsara latency again pile
6117	Primordial dharmakaya-to abide
6118	Who not see compassion place
6119	Power self concept object dawn-from

6120	Memory think move various
6121	Primordial Sambhogakaya self dawn
6122	This all not memory forget worry
6123	Do doer conduct effort accomplish and
6124	Being gather noise all
6125	Primordial emanation body
6126	Who not know capability dull
6127	How think and memory move
6128	River flow like interval not
6129	Always self mind attract
6130	Effort not self place meditate
6131	Experience not understand mind stray
6132	Container contents exist hear vision this
6133	Examine-by nature not-exist although
6134	Village city continuum cut like
6135	Primordial abide not see
6136	Power all door close or
6137	Thus and
6138	Thal 'gyur from
6139	Vision delusion nature this
6140	Wisdom is before not see
6141	Concept together delusion basis not-exist-from
6142	All-ground dharmakaya great realize
6143	Delusion self concept continuum cease
6144	Thus delusion not vision
6145	Primordial split vital cause arise
6146	Being aggregate Buddha body
6147	Primordially is who not know
6148	Aggregate Buddha lord-to
6149	Channel abide letter accomplish cause arise
6150	Bubble eye-to wisdom
6151	Self vision is who not see
6152	Thus and
6153	Mu tig phreng ba from
6154	Nature vision dharma all-to
6155	Defilement not-exist-from subtle coarse reverse
6156	Grasp hold not-exist-from delusion reverse
6157	Move not-exist-from action wind reverse

6158	Copper-shining is-from entity reverse
6159	Clear is-from empty reverse
6160	Primordial realize-from generation stage reverse
6161	Effort not-exist-from conduct reverse
6162	Not seek place-from meditation reverse
6163	Self free is-from vision reverse
6164	Manifest vision-from view reverse
6165	Sound word not-exist-from term reverse
6166	Exist not experience-from attachment reverse
6167	Not-exist not experience-from other depend reverse
6168	Grasp not-exist-from mind examine reverse
6169	Unique is-from number end reverse
6170	All-to pervade-from other arise cease
6171	Self dawn is-from darkness buddha
6172	Essence is-from dharmakaya pervade
6173	Clear vision-from Sambhogakaya expand
6174	Mother child meet-from emanation body arise
6175	Realize exist-from method arise
6176	Think exceed is-from memory buddha
6177	Eternal cut not-exist-from establish view complete
6178	Thus and
6179	Again
6180	Ground and direction and limit-from exceed
6181	Exist and not-exist and like vision not
6182	Sound measure all activity field not
6183	One and two and count field not
6184	Empty great-to descend-by accomplish
6185	Scripture and reason activity field not
6186	Tantra and instruction-by not indicate
6187	View and meditate and conduct-by
6188	That meaning all know not become
6189	That meaning result accomplish not-exist
6190	Dharma-by that itself obscure become
6191	Think-by accomplish not
6192	Wisdom-by also examine not
6193	Giving and ethics patience-by
6194	That itself harm and benefit result separate
6195	Hear and think and meditate-by

6196	Supreme examine although that not see
6197	That-to mandala exist not
6198	Deity not generation seed not
6199	Mantra and mudra what do
6200	Offer etc. elaborate not need
6201	Power and vow where exist
6202	Approach and accomplish not
6203	Wheel emanate exist not
6204	Protect not and protect field not
6205	Harm and obstacle field-from exceed
6206	Thus and
6207	Self dawn from
6208	Great perfection ati yoga-to
6209	View and meditate and conduct not
6210	Although good teach mind-to hold
6211	Accomplish not ability move wish not
6212	Do not spontaneously complete before that itself meaning
6213	Do and and doer where exist
6214	Conduct not dharmata self arise this
6215	Whatever direction-to not fall sky like
6216	Exist not is empty one only
6217	Not-exist not is true bliss body
6218	Make not is self arise concept not
6219	Great perfection ati yoga-to
6220	Meditate dharmata where exist
6221	Send and keep not dharma
6222	Meditate and not meditate end-from free
6223	Hold not mind defilement what
6224	True awareness defilement not
6225	Defilement not pure dharmakaya-to
6226	Meditate and meditate do not
6227	Meditate-by true itself not find
6228	Find self awareness not become
6229	Why self awareness wisdom-to
6230	Distracted and not distracted not cause
6231	What-to hold exist-to
6232	Self arise wisdom exist not
6233	Thus and



6234	Again
6235	That also dharma all thus
6236	Birth not-from cease not
6237	Hold not-from self place free
6238	Reference not-from elaborate not
6239	Make-from not arise all-to exist
6240	Unconditioned-from fully pure expanse
6241	Hold term dharma separate
6242	Nature not-exist-from express separate
6243	Thus and
6244	Nor bu phra bkod from
6245	Ha ha
6246	Dharma not-from dharmata arise
6247	Object not-from object like vision
6248	Dharma not wisdom interior clear-from
6249	Memory not object-to not-exist
6250	Thus and
6251	Seng ge rtsal rdzogs from
6252	Hold attachment not dharmata entity free this
6253	Buddha all two not intention supreme
6254	Discriminate and mark word path
6255	Action effort not dharmata self place pure
6256	Ub chub samadhi dharmata object-to enter
6257	Pure and not pure term dharma not
6258	One and two-from exceed primordial abide meaning
6259	Self body manner-to bindu one-by ub
6260	Thus and
6261	Klong drug pa from
6262	End not center-to reference not
6263	Think not and object all not
6264	Deity not mantra also exist not
6265	Dharma not designate all-from exceed
6266	Enemy not friend also exist not
6267	Body not power-to vision not
6268	Dharma is think-by not vision
6269	What not-exist what-to hold not
6270	I not I possess also not
6271	Expanse not awareness body also not

6272	Virtue not evil ripening not
6273	Life not cut reference not
6274	Collection not accumulate field also not
6275	Buddha not and being not
6276	Abide not empty also not
6277	Thus and
6278	Samantabhadra mind mirror from
6279	Enlightenment essence deviation obstacle not-to
6280	Deviation and obstacle hold where exist
6281	Deviation not obstacle all completely not
6282	Dharmakaya is obstacle separate-to
6283	Deviation obstacle two hold afflicted
6284	Dharmakaya not birth self-from arise-to
6285	Other-from come hope capability delusion
6286	Birth not think separate awareness-to
6287	Word and letter show oh wonder
6288	Thus and
6289	Letter not from
6290	Make not is doer where exist
6291	Fabricate not is fabricate lord not
6292	View not is view do dharma separate
6293	See not is see do fully clear
6294	Appear do not is appear direction separate
6295	Write not is touch not direction ten pervade
6296	Effort not is effort accomplish dharma separate
6297	One only not is many dharma separate
6298	Outer and inner not outer inner not clear
6299	Thus and
6300	Common secret illusion also
6301	E ma wonder wonder dharma
6302	Complete Buddha all secret
6303	Birth not-from all birth
6304	Birth merely itself-from birth not
6305	E ma wonder wonder dharma
6306	Complete Buddha all secret
6307	Abide not-from all abide
6308	Abide merely itself-from abide not
6309	E ma wonder wonder dharma

6310 Complete Buddha all secret  
 6311 Go come not-from go and come  
 6312 Go come itself-from go come not  
 6313 Thus and  
 6314 Ratnakuta sutra from also  
 6315 Thus come always birth  
 6316 Not dharma  
 6317 Dharma all blissfully come like  
 6318 Childish intellect possess mark hold cause  
 6319 World pure-in not-exist dharma-to practice  
 6320 Thus and  
 6321 Samadhi raja sutra from also  
 6322 When world realm this arise and  
 6323 Arise-from cease empty abide time  
 6324 Like before after also like thus  
 6325 Dharma all thus know do  
 6326 Thus and  
 6327 Arya ratnakuta sutra from  
 6328 Non-awareness sky like  
 6329 Dharma all characteristic not  
 6330 Support not abide not take not  
 6331 Emanation like fully know do  
 6332 Thus and  
 6333 Guhyasamaja from  
 6334 Entity these not birth  
 6335 Dharma and dharmata not-exist  
 6336 Sky like self not-exist  
 6337 Enlightenment manner this show  
 6338 Thus extensive said  
 6339 Second bind free two-as not-exist self mind empty root free great connection  
 cut-to two  
 6340 Arise place go three-by examine general show and  
 6341 One and different-to examine particular certainty do  
 6342 First  
 6343 Essence end free sky like is although  
 6344 Self-by inner-to not examine is think thought remain-from empty meditate  
 darkness stone like go-from

6345 Copper-shining direct not think-from samsara nirvana difference edge not  
 separate cause  
 6346 Realize certainty know-to dawn-to discriminate wisdom need  
 6347 Letter not from  
 6348 Awareness nature all-to pervade although  
 6349 Dharma instruction-to reach by-say said-from  
 6350 Here guru instruction-by realize do-to three  
 6351 Arise place arise agent-to examine  
 6352 Abide place abide agent-to examine  
 6353 Go place go agent-to examine  
 6354 First-to two-from  
 6355 Arise place outer various object-to vision and  
 6356 Inner aggregate form-to vision  
 6357 Mind those two whatever-to dawn time  
 6358 Outer-to dawn outer object  
 6359 Inner-to dawn inner body  
 6360 Layer layer divide-from dust particle part not examine-from  
 6361 Arise place vision object not-exist see time that-from mind not arise  
 recognize-from grasp object-to hold concept basis not root free great  
 connection cut  
 6362 Arise agent sha ra ra o la la mind mental-events self-from self arise  
 momentary know substance two become  
 6363 Self-from other-from not arise examine complete-from  
 6364 Now arise place that self arise arise think  
 6365 Color and  
 6366 Shape and  
 6367 Sign and  
 6368 Characteristic and  
 6369 Big small and  
 6370 Direction part etc. what exist examine-from wherever not abide  
 6371 Mind examine merely basis not everywhere primordial pure-to go time  
 6372 Inner hold concept basis not sky like self-by realize-from  
 6373 Dharma and dharmata-to vision grasp hold all object not support free great  
 time that realize-from  
 6374 Mind first birth not primordial abide-to today realize-from dharmakaya  
 elaboration free great meaning understand  
 6375 Second middle abide place and abide agent

6376 Third end go place and go agent two also that like destroy-from  
 examine-from  
 6377 Sambhogakaya self clear great and  
 6378 Emanation body self free self dawn intention-to touch  
 6379 Outer inner object not awareness support not  
 6380 Grasp hold basis not  
 6381 Intention interval not equal meaning understand-from  
 6382 Not meditate river flow samadhi self buddha equal great interior-from dawn  
 6383 Thal 'gyur from  
 6384 Mind is first arise place and  
 6385 Middle abide place end go place  
 6386 Thus three-to examine analyze-from  
 6387 Mind purify mind abide manner know  
 6388 Thus  
 6389 That time outer object-to vision all not-exist vision basis not suddenly  
 6390 Inner mind-to concept all dawn free trace not  
 6391 Vision mind connection not copper-shining great see-from dharma exhaust  
 intention mind exhaust-to dawn by-say  
 6392 These arya ratnakuta-by said  
 6393 Kashyapa this-to bodhisattva being great those-by mind fully search  
 diligence begin  
 6394 Mind that outer-to also not observe  
 6395 Inner-to also not observe  
 6396 Those two both interval-to also not-exist and not observe  
 6397 Blue not  
 6398 Yellow not is by-say etc.-from  
 6399 That-to diligence all among supreme become is mind fully search diligence  
 by-say until said  
 6400 Second one and different examine  
 6401 Mind house destroy instruction  
 6402 That also mind by-say this exist cause what-from arise and  
 6403 Not-exist move and memory know wheel this what is and  
 6404 Memory know aspect these condition what-to depend-from arise and  
 6405 Condition not memory sudden this not suitable and  
 6406 If mind this body and one exist body destroy time also destroy become and  
 6407 Not-exist follow go return not certain-from body sick mind place-to come  
 and  
 6408 Birth before after wheel come suitable not and

6409 Mind by-say here one is realm one power cease-from realm other also die  
suitable and

6410 One not realm form different like realm mind entity different suitable and  
different body one inside-in insect etc. being those all

6411 Person one life time do time live suitable and

6412 If one is body one-to outer inner being number-not-exist come this what is  
and

6413 If mind this-to return place exist

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6414 First cause exist need-from

6415 Cause exist conditioned not permanent-from again destroy-from action-to  
good bad not suitable and

6416 Return-place not-exist then being aggregate number-not-exist these come  
suitable not and

6417 Mind that various is then realm-to self other thought suddenly come suitable  
not and

6418 Mutual intermix from

6419 Self conquer and

6420 Not die and

6421 Suffering not-exist and

6422 Retinue and enjoyment etc. possess happy and

6423 Other defeat etc. all perceive agree come suitable not and

6424 If different is then

6425 Realm many exist-from

6426 Some-to other with agree self defeat happy etc. come suitable and

6427 One only think is then what one die-from all die or

6428 One born-from all born suitable or

6429 Thus aspect many door-from self mind-to one and different controversy-from  
examine search-from

6430 Any also not-find is dharma-nature primordially pure meaning wisdom  
power-by realize

6431 Mind-to cause not-exist return not possible-from action accumulate-to end  
not-exist faith and

6432 Mind-to cause exist result come need

6433 Result samsara is then not pure-from liberate not possible

6434 Transcended is then samsara come suitable not

6435 Both is then  
 6436 Samsara nirvana different like mind also different become and  
 6437 If different then  
 6438 Body mind different like memory thought family one-to gather desire also  
 different many become-from  
 6439 Family one-to gather-from know  
 6440 Also mind-to cause not-exist then mind these suitable not by-say  
 6441 These mind cause-from arise not-exist intelligence not is-from  
 6442 Mind-from arise not is then mind this itself-to dwell only-to not realize  
 not-exist  
 6443 These birth and  
 6444 Death and  
 6445 Abide etc. exhaust also not is and  
 6446 Increase also not is-from  
 6447 Scripture-from  
 6448 Ignorance illusion-wheel this-to exhaust-not-exist increase not-exist  
 6449 By-say and  
 6450 Also  
 6451 Being realm nature that also end not-exist  
 6452 By-say said-from  
 6453 Thus cause not-exist-from mind-to increase not-exist realize  
 6454 Increase not-exist-from birth not-exist realize  
 6455 Birth not-exist-from death not-exist realize  
 6456 That know-from action-to also bad not-exist realize  
 6457 Condensed-from  
 6458 Exist not-exist this two not-exist dharma  
 6459 By-say  
 6460 Thus primordially from-beginning self empty not-exist know-from  
 6461 From-beginning pure-from being birth suitable how become  
 6462 By-say arise  
 6463 That also mind-to condition not-exist  
 6464 Exist then appearance various-to appear like mind also condition-by color  
 etc. various become and  
 6465 Mind different-to go-from memory thought one-to not suitable and  
 6466 Mind-to condition exist then certainly destroy become-from  
 6467 Mind action-result not-exist conclude and  
 6468 Mind cease also that action exist then  
 6469 Very contradict

6470 Body color and sense-base good bad all body cease also dwell by-say equal  
 6471 Thus illusion like dwell only-by clear  
 6472 Condition not-exist then now memory thought various this what-from arise  
 by-say  
 6473 Now memory thought this condition-from arise not-exist  
 6474 Sudden yesterday dream jewel find-from happy and true hold-from  
 6475 Wake then what also not-exist like  
 6476 Now memory thought also true hold-from attach although that after-to what  
 also not-exist-from circumstance true-false like appear-from establish  
 not-exist  
 6477 Example sky cloud various sudden gather that where go trace not-exist  
 sudden dissolve like equal  
 6478 Cloud that sky-to not-exist although that nature-in appear like  
 6479 Condition and cause mind-to not-exist although appear appear like time cause  
 condition not-exist one and many and time three examine-from not-exist  
 certain  
 6480 Root wisdom-from  
 6481 Seed cease and not-cess-from  
 6482 Sprout birth not-exist  
 6483 You-by dharma all  
 6484 Illusion arise like show  
 6485 By-say and  
 6486 Condition five is exist not-exist  
 6487 By-say-from  
 6488 All-doing-from also  
 6489 Cause and condition not-exist peace supreme path  
 6490 By-say etc. explained  
 6491 That-from mind exist then  
 6492 Entity form-possess-to exist or  
 6493 Form not-exist-to exist  
 6494 Form-possess-to not-exist exist then power direct-perception-to see  
 suitable-from see suitable not observe direct-perception valid-cognition-by  
 clear  
 6495 Form not-exist-to exist then how know  
 6496 Movement know by-say  
 6497 Movement that need and direction part and  
 6498 Past future present three meet examine-from not establish  
 6499 Movement before and now movement meet then meet part memory-thought  
 before that now not cease exist need and



6500 Exist then before is contradict and  
 6501 Now before and part that cease conclude and not meet then now  
 memory-thought cause not-exist movement suitable not conclude-from stop  
 6502 Movement one is or different  
 6503 One then various-to movement lose and  
 6504 Different then move-make one is-from lose  
 6505 Thus mind exist-to not establish  
 6506 Root separate sky like realize-from  
 6507 Birth and birth-basis not-exist-from return place not-exist  
 6508 Place not-exist then memory-thought before after interval-to face-introduce-  
 from there dissolve-from mind-to basis not-exist recognize  
 6509 That know-from return place not-exist faith  
 6510 That know-from realm three name not-exist great-to decide  
 6511 That dharma-from action virtue vice benefit harm not-exist mind happy  
 6512 Also appearance know before after interval-to face-introduce-from  
 6513 Mind-to cause and characteristic-to not establish recognize  
 6514 That know-from mind itself empty-to identify grasp not-exist faith  
 6515 That believe-from mind by-say cause condition-from not arise decide  
 6516 That dharma-from memory-thought sudden thought-by benefit harm not-exist  
 mind happy  
 6517 Also mind happy  
 6518 Also mind before after interval-to face-introduce-from  
 6519 Mind-to root not-exist recognize  
 6520 That know-from mind itself one wheel-to elaboration different not-exist faith  
 6521 That believe-from made dharma-by buddha not become decide  
 6522 That cut-from mind not-exist meaning-from not realize side not-exist-from  
 mind happy  
 6523 Also dharma-nature before after interval-to face-introduce-from  
 6524 Mind-to birth not-exist recognize  
 6525 That know-from propensity body all-ground-by not harm faith  
 6526 That believe-from now mind birth not possible decide  
 6527 That dharma-from now mind house cease and return place and return-support  
 not-exist mind happy  
 6528 Thus mind search time four measure grasp-from  
 6529 Buddha not-exist-from buddha name only-to also not-exist  
 6530 Result-to hope hold mind turn  
 6531 That turn-from path effort exertion-to make dharma not-exist

6532 Thus not-exist dharma-to what also not-exist-from samsara nirvana-to  
 designate name only-from meaning-to not find-to liberate measure by-say  
 6533 That-from mind itself not-exist-to what also not-exist-from  
 6534 Mind-to cause reason not-exist-from see not-exist and  
 6535 Thus not-exist face-introduce four turn and  
 6536 Dharma-possessor sixteen-to realize  
 6537 Mind house destroy  
 6538 Example child house build destroy like  
 6539 That also action-by action destroy iron-by iron destroy like and  
 6540 Not permanent-by not permanent destroy illusion person-by illusion city  
 destroy like and  
 6541 Made-by not permanent destroy corpse-on corpse stack like and  
 6542 Not permanent-by made destroy wisdom now-by ignorance before destroy  
 like  
 6543 Thus mind-by mind destroy-from both track not-exist-to dissolve water-on  
 letter write like and  
 6544 Not-exist-by not-exist search also not find poor house-in wish-fulfilling jewel  
 not-exist search-also find place not-exist like equal  
 6545 Mind not-exist-to destroy place not-exist  
 6546 Example dissolve time water-to hold place not-exist like  
 6547 That-from mind not-exist meaning not know-from  
 6548 View meditation conduct mind-to search  
 6549 Bliss great liberation doctrine find time not-exist  
 6550 Boat sink-from water-to enter like  
 6551 Mind not-exist-to exist-to support that itself-by deceive and bind by-say  
 6552 Samantabhadra heart mirror-from also  
 6553 Appearance dharma-body-to desire me-to obstruction  
 6554 Whatever-appear mind-to desire me-to obstruction  
 6555 Self-arise other desire me-to obstruction  
 6556 By-say  
 6557 Then mind dissolve by-say exist that not-exist-to gone not by-say  
 6558 Dissolve before like examine-from not establish and  
 6559 Not examine then-also sudden memory-thought thought dissolve-from  
 6560 Mind self-continuum exist-from not-exist-to gone not-exist  
 6561 Dissolve cause and dissolve condition where-to also not-exist  
 6562 Then mind house destroy-to need not-exist destroy cause not-exist-from  
 6563 Mind primordially not-exist-to  
 6564 Not-exist nature realize-to make only-from

6565 Mind house basis-or entity exist is not-exist  
 6566 Memory source dharma-nature-to gone-from  
 6567 Not-exist understand-to make-to  
 6568 House destroy by-say term-to make  
 6569 Exist destroy what also not-exist  
 6570 That-from term result by-say appearance object vital-point whatever-appear  
 nature-on place-from  
 6571 Inert appearance that-to grasp not-exist-from object mind two not-exist result  
 and  
 6572 Know whatever-move nature-on place-from  
 6573 Mind house self-destroy-from movement thought-liberate result and  
 6574 Thus inert know two not-exist union primordial wisdom dissolve place  
 identify-from not-exist result  
 6575 Thus result three time also dissolve time face-introduce vital-point four-to  
 6576 Not-exist dharma sixteen before like know  
 6577 That-also great secret certain heart-essence cutting-through mind  
 primordially not-exist self-liberate  
 6578 Movement sudden primordially liberate know and  
 6579 Instruction other and mind ultimate-to not-exist  
 6580 Conventional-to exist-to pretend-from  
 6581 View meditation mind-to path make two  
 6582 Self-liberate self-dawn self-place only-to not agree although  
 6583 Meaning not agree  
 6584 Here primordially not-exist-to make and  
 6585 Other-to exist not-exist-to desire-from  
 6586 Union also  
 6587 Other-to exist two one-to one connect is union desire and  
 6588 Here primordially not-exist-from union-to enter cause not-exist and  
 6589 Not-exist essence-to different distinguish not-exist two different not-from  
 two not-exist union by-say  
 6590 Vital-point this vehicle all-from peak become vital-point importance very  
 great and crucial very great  
 6591 This-from appearance mind-to not desire and  
 6592 Mind exist not-experience basis buddha great-to show  
 6593 This-to depend-from appearance mind-to face-introduce and  
 6594 Mind itself empty-to face-introduce instruction heart-essence intention is  
 know  
 6595 Instruction some-to thus arise possible then below provisional only-from  
 definitive meaning not decide

6596 Third object appearance mind mirror-to dawn-from aggregate six equal  
 great-to pervade expand  
 6597 Outer appearance various  
 6598 Inner memory thought sudden  
 6599 Power six appearance object and possess all  
 6600 Not-exist clear appearance only-from  
 6601 Meaning-to outer inner where-to also not-exist eye-cataract hair-line and  
 6602 Illusion and  
 6603 Eye-magic and  
 6604 Emanation like mind-to appear although  
 6605 Appear time that itself-from exist not-exist extreme-from transcend know  
 6606 Appearance nature-from how designate also not contradict  
 6607 Is allow  
 6608 Not-is allow  
 6609 Exist allow  
 6610 Not-exist allow  
 6611 Appear allow  
 6612 Empty allow  
 6613 Delusion allow  
 6614 Liberate allow  
 6615 Good allow  
 6616 Bad allow  
 6617 Mind-to allow  
 6618 Other-to allow  
 6619 How designate although  
 6620 Empty nature-from how designate that itself-by first empty  
 6621 Designate mind  
 6622 Mind not-exist  
 6623 Not-exist-to designate maker not-exist-from dream action and illusion action  
 like  
 6624 Appearance and dawn and  
 6625 Virtue and non-virtue etc. that itself sudden  
 6626 That essence basis not-exist self-liberate  
 6627 Awareness primordial tone part-to exist-from identify intention  
 dharma-nature direction else-from grasp place not-exist  
 6628 Appearance existence samsara nirvana dharma all awareness nature-in  
 not-exist clear appearance appearance great-to self-dawn self-appearance  
 6629 Element four appearance sky nature-in dwell or

6630 Dream various sleep and  
 6631 Sleep awareness nature-from not move like  
 6632 All awareness nature-to self-appearance although  
 6633 Awareness-by delusion-appearance samsara not see  
 6634 Pure appearance transcended not see  
 6635 Samsara nirvana-by awareness not see  
 6636 All basis not-exist equal great nature-in move not-exist  
 6637 Essence-to not establish-from see and see-maker-from transcend and  
 6638 Awareness nature-from dawn-from samsara nirvana awareness self-tone or  
 play by-say merely  
 6639 Exist not-exist extreme liberate great  
 6640 Designate not contradict  
 6641 Meaning-to not establish  
 6642 Not-exist clear appearance only-to appearance existence samsara nirvana  
 dharma all dawn  
 6643 Space six-from  
 6644 Stain not-exist mind itself-to  
 6645 Object condition separate appearance  
 6646 Self pure great intention by-say  
 6647 Samantabhadra I-by show  
 6648 By-say and  
 6649 Jewel Display-from  
 6650 What also not-exist entity  
 6651 What direction-to not fall  
 6652 Whatever delusion entity  
 6653 Harmonious appearance only-to appear merely  
 6654 Although that meaning not arise  
 6655 Dharma-space ornament like appearance  
 6656 By-say and  
 6657 Empty primordial wisdom great  
 6658 Whatever not-exist-from whatever delusion  
 6659 By-say and  
 6660 Pearl Garland-from  
 6661 That I am being  
 6662 Mind is mind-from arise  
 6663 Many not is single  
 6664 Samsara nirvana I self  
 6665 Mandala etc. gradual entry

6666 Dharma is dharma-to appear  
 6667 Abide is move  
 6668 Sit and sleep and lie  
 6669 Life is cut also  
 6670 World three that-from arise  
 6671 Brief how appear  
 6672 Dharma all that-from arise  
 6673 Earth water fire wind space  
 6674 Element great all that-from arise  
 6675 By-say from  
 6676 Thus dwell is dharma-nature-to  
 6677 Delusion from-beginning not-exist  
 6678 Dharma-body sky like-to  
 6679 Sudden being cloud-by obscure  
 6680 Not-delude dwell is dharma-nature also  
 6681 Mind-to delusion manner-to appear  
 6682 By-say from  
 6683 Being affliction five itself  
 6684 Meaning-to exist is not  
 6685 Sky-to cloud like  
 6686 Sudden condition and possess  
 6687 Cloud that sky itself-from arise  
 6688 Thus sky-to dissolve know-from  
 6689 Different not-exist one nature by-say  
 6690 Thus affliction stain itself  
 6691 Self-arise self-cease itself know then  
 6692 Being bind suitable how become  
 6693 By-say and  
 6694 Appear manner not establish like  
 6695 Grasp-to appear although where-to-also not establish-from  
 6696 Place-not great-to show also  
 6697 Jewel Heap-from  
 6698 Dwell place not-exist mind itself this  
 6699 Go place not-exist ya re cha  
 6700 All enter mind six-to  
 6701 Depend place not-exist ya re cha  
 6702 All gather all-ground-to  
 6703 Place place not-exist ya re cha

6704	Circle and delusion ignorance-to
6705	Change power not-exist ya re cha
6706	All object-attach affliction-to
6707	Basis root not-exist ya re cha
6708	Subtle and coarse stain-to
6709	Grasp place not-exist ya re cha
6710	Element coarse form all-to
6711	Place place not-exist ya re cha
6712	Person depend life life-to
6713	Time place not-exist ya re cha
6714	Aggregate six object appearance-to
6715	Permanent not-exist ya re cha
6716	Person memory thought arise feeling-to
6717	Exhaust not-exist ya re cha
6718	By-say and
6719	Also
6720	Basis root not-exist dharma-nature this
6721	Not search place-from wonder great
6722	Go and come awareness-to
6723	End not-exist wonder great
6724	Primordially dwell great primordial wisdom-to
6725	Antidote not-exist wonder great
6726	By-say and
6727	Common vehicle Arya Samadhi King-from also
6728	How mid-space little cloud not-exist-to
6729	Moment-to cloud mandala appear
6730	Arise-from cease and cloud mandala that
6731	First what-from arise examine
6732	Dharma all thus know
6733	How person rock mountain hollow dwell
6734	Song sing speak and laugh and cry-from
6735	Condition-to depend echo arise although
6736	Sound-from tone that when-also move not-exist
6737	Dharma all thus know
6738	By-say extensively said
6739	Meaning second dharma-exhaust mind-transcend intention copper-shining foundation primordial wisdom move change not-exist face-introduce-to three

6740 Dharma-exhaust mind-transcend awareness copper-shining foundation  
 face-introduce  
 6741 Self-clear nature dwell intention pervade expand great-to maintain  
 6742 Vital-point three dharma-nature wheel sky equal space clear great-to place  
 6743 First  
 6744 Self-settle awareness self-clear-to just place and  
 6745 Outward not send  
 6746 Inward not gather  
 6747 Middle-to not think self nature-to look-from  
 6748 Outer inner middle not-exist  
 6749 Self-clear foundation  
 6750 View meditation-by not confuse dharma-body  
 6751 Concept-by not move primordial wisdom  
 6752 Elaboration gather not make intention  
 6753 Clear-to thought not-exist  
 6754 Dwell-to grasp not-exist  
 6755 Vast-to lose not-exist  
 6756 Equal-to interval not-exist  
 6757 Enter maker not-exist self-tone great  
 6758 Primordially-from self-settle intention great great  
 6759 Tone and empty ocean like  
 6760 Clear and pure sun moon like  
 6761 Vast and pervade sky like  
 6762 Stable and dwell mountain king like  
 6763 This like meaning and being all moment-also separate not-experience  
 primordially-from self-to exist although  
 6764 Face not know-from samsara-in bad thought elaboration-by mix although  
 6765 Now lama instruction-by identify-from dawn or dwell or whatever just  
 self-settle place nature face-introduce like nature not wander only make  
 6766 Lion Perfection-from  
 6767 E ma lion cross not path  
 6768 Action effort not-exist lion-by  
 6769 Release place not-exist snow white-to  
 6770 Darkness clear power three perfect  
 6771 Think not-exist tone lion I-by  
 6772 Primordially pure stain-not snow good-to  
 6773 Element clear power three perfect  
 6774 By-say and



6775	Space six-from
6776	Permanent cease not-exist mind itself-to
6777	Good bad separate appearance
6778	Abandon accept separate intention by-say
6779	Samantabhadra I-by show
6780	Accept reject not-exist mind itself-to
6781	Direction not-exist self-liberate appearance
6782	Pervade expand great intention by-say
6783	Samantabhadra I-by show
6784	Dull excitement not-exist mind itself-to
6785	Release equal great meditation
6786	Aggregate six spontaneous intention by-say
6787	Samantabhadra I-by show
6788	Concern not-exist mind itself-to
6789	Hope doubt separate appearance
6790	Primordially place confidence possess intention by-say
6791	Samantabhadra I-by show
6792	By-say and
6793	Perfection Perfection-from
6794	Grasp attachment not-exist dharma-nature entity separate this
6795	Buddha all-by two not-exist intention dharma
6796	Particular empty and sign word path
6797	Action effort not-exist dharma-nature self place pure
6798	Complete samadhi dharma-nature object-from enter
6799	Pure and not pure term dharma-to not-exist
6800	One and two-from transcend primordially dwell meaning
6801	Self body nature-in bindu one-to enter
6802	Time not-exist realize-from samadhi not wander clear
6803	Extreme center not-exist-from dharma-nature name and separate
6804	Change not is straight all-to pervade
6805	Made not is arise place spontaneously accomplish
6806	By-say
6807	Second that nature-to maintain-to three
6808	View meditation object transcend great-to maintain
6809	Samadhi self-settle great-to maintain
6810	Intention mind transcend great-to maintain
6811	First

6812 Face-introduce nature that-to mind grasp effort and purpose-to meditate  
 antidote not enter-from awareness vast wide primordially place height top-to  
 vast interval not-exist self-liberate-to place  
 6813 Jewel Display-from  
 6814 Vast dharma-nature completely pure  
 6815 Great view wonderful great  
 6816 Appearance face self-appearance mandala itself  
 6817 Object and object not-exist completely pure  
 6818 Outer and inner not-exist completely appear  
 6819 Empty and not empty word-from transcend  
 6820 By-say and  
 6821 Lion Perfection-from  
 6822 First place place what is-to  
 6823 Last that place place-to go  
 6824 Now that meaning-to dwell  
 6825 By-say and  
 6826 Also  
 6827 Grasp thought not-exist sky-to  
 6828 Consciousness not-exist sky-to  
 6829 Consciousness mind not move  
 6830 Wander not-exist samadhi supreme  
 6831 Buddha single grove manner  
 6832 By-say  
 6833 Second-to three  
 6834 Self-dwell just place  
 6835 Aggregate object appearance-to grasp make elaboration not make-from outer  
 inner middle not-exist wide self-liberate-to vast place-from  
 6836 Sleep-to go occasion-also that nature-to sleep-from dream light clear-to dawn  
 6837 Thunder great  
 6838 Door three spontaneous release-to whatever dawn suddenly hit-to  
 self-liberate-to vast vast gone nature identify  
 6839 Appearance expand  
 6840 Body cross-legged and eye interval appearance-to stare look-from  
 6841 Mind send gather cut-from awareness and half-pure nature identify-from  
 wind five space-to bind  
 6842 Self-appearance pure light clear outer smoke mirage rainbow light etc. and  
 inner dharma-nature empty clear-to appear pure like dawn  
 6843 Space six-from

6844 Samadhi three-to thus train  
 6845 Self-dwell just place samadhi  
 6846 Power door all not stop and  
 6847 Body action use not do  
 6848 Sleep also abandon not do  
 6849 Mind-by apart cut not  
 6850 Brief body speech self place-to  
 6851 Mind arising part outward not lose  
 6852 Power object all six-to also  
 6853 Know awareness action mind not move  
 6854 Self-appearance not think great-to  
 6855 Clear-to thought not-exist experience arise  
 6856 Thunder great samadhi-to  
 6857 Body ordinary like-from  
 6858 Speech speak word word and separate  
 6859 Mind tight-to not bind  
 6860 Self-dawn self-to not wander  
 6861 Appearance expand samadhi  
 6862 Body and object and awareness-by  
 6863 Self-appearance pure measure all grasp  
 6864 By-say  
 6865 Third intention mind transcend-to maintain-to four  
 6866 Mountain just place view  
 6867 Ocean just place intention  
 6868 Awareness just place instruction  
 6869 Appearance just place method  
 6870 First  
 6871 Awareness self-clear this identify-from whatever dawn-also view mountain  
 king like move change not-exist nature-to place  
 6872 Letter not-exist-from  
 6873 Mountain just place view secret itself  
 6874 Doubt not is change nature-by not-exist  
 6875 By-say  
 6876 Second  
 6877 Body cross-legged-to  
 6878 Eye ha re interval appearance-to place-from  
 6879 Know and half-pure ocean wave-by not move like nature-to clear place  
 6880 That itself-from

6881 Ocean just place that-by intention  
 6882 Appearance not is appear make  
 6883 Empty not is empty-to exist not  
 6884 Clear not is clear great object  
 6885 Dull not is excitement nature-by not-exist  
 6886 Not move not move move-to not become  
 6887 Not move not move move all-from transcend  
 6888 Made-by not arise place method great see  
 6889 Send gather not make just place one nature  
 6890 Dwell not is that-from transcend not-exist  
 6891 Secret primordial wisdom ocean like-to  
 6892 Primordially-from spontaneous vast not move space-to place  
 6893 Depth measure difficult great ocean great-from  
 6894 Set not-exist victory banner peak see  
 6895 Empty mind not-exist not make great body  
 6896 Made not-exist-from make all-from conquer  
 6897 Primordially-from not arise not make just place itself  
 6898 Appearance not change mind-by not make  
 6899 Dharma-nature sky-to dwell intention show  
 6900 Dharma-body primordial wisdom thought completely abandon-from  
 6901 Move make not-exist meditate intention  
 6902 Appear object and focus direction all not grasp then  
 6903 Ocean depth-to planet star dawn like  
 6904 Object-to grasp not-exist clear part not cease-from  
 6905 Self-arise intention dwell manner thus  
 6906 By-say  
 6907 Third  
 6908 Awareness clear empty primordial wisdom foundation naked burst that wide  
 wide wide self-clear-to identify-from samadhi mind attach mistake place cut  
 and copper-shining foundation dharma-body inside-from dawn  
 6909 Lion Perfection-from self-know many object-to outward look-from  
 6910 Dharma-body thought not-exist great inside find  
 6911 By-say  
 6912 Fourth  
 6913 Outer object five-to appearance-to wide look time inner self-clear foundation  
 clear clear inside-from dawn nature-to place  
 6914 That itself-from  
 6915 Awareness clear dharma-nature object-to outward look-from

6916 Various separate awareness inside see  
 6917 By-say and  
 6918 Letter not-exist-from  
 6919 Appearance just place awareness method great  
 6920 Appearance great all basis not  
 6921 Element five Buddha path like appear  
 6922 Great five itself mother appearance-to clear  
 6923 Not wander nature-to grasp not-exist great-to place  
 6924 By-say  
 6925 Third vital-point three dharma-nature wheel sky equal space clear great-to  
 place-to three  
 6926 Dharma-nature effort exertion and separate nature-by mind itself action  
 separate-to place instruction  
 6927 Dharma-nature self direct-to introduce vital-point-by concept primordial  
 wisdom-to dawn instruction  
 6928 Dharma-nature self place-from liberate vital-point-by appearance-to refute  
 establish not-exist instruction  
 6929 First  
 6930 Nature action and separate that action-by not realize not action place-from  
 realize-from door three self-settle vast-to place  
 6931 Result arrive-from  
 6932 Other also action separate dharma-nature  
 6933 Action not-exist-from liberate-to liberate  
 6934 By-say and  
 6935 Garuda Great Sky-from  
 6936 That-from samsara nirvana action action itself separate then  
 6937 Great perfection this-from other what do exist  
 6938 By-say and  
 6939 Six Objects-from  
 6940 Action and separate-from basis place by-say  
 6941 Second  
 6942 Appearance mind play face-introduce  
 6943 Play basis not-exist clear appearance-to face-introduce  
 6944 Clear appearance grasp then delusion-to face-introduce  
 6945 Not grasp self-clear not-exist appearance-to face-introduce-from outer object  
 appearance mind and other-to not establish decide-from samsara-in birth  
 object empty  
 6946 Also appearance grasp mind that basis not-exist-to face-introduce

6947 Basis not-exist empty self-course-to face-introduce  
 6948 Self-course track not-exist primordially liberate-to face-introduce-from  
 6949 Circle maker self mind basis not-exist-to liberate-from realm three name  
 not-exist dharma-nature-to echo  
 6950 Perfection Perfection-from  
 6951 Perception object-to not-exist dharma-nature peace nature  
 6952 Appearance self-to search self-appearance entity not-exist itself  
 6953 Appearance mind separate dharma-nature self meaning  
 6954 Send gather not make self object look  
 6955 By-say  
 6956 Here some appearance mind-to face-introduce  
 6957 Mind empty-to face-introduce and  
 6958 Face-introduce decorate-from  
 6959 E ma ho appearance mind-to face-introduce-from mind-to complete  
 6960 Mind itself empty-to face-introduce-from empty happy spread  
 6961 Empty awareness-to face-introduce-from  
 6962 Awareness itself space and two not-exist that only dharma-body by-say  
 word-to meaning self-characteristic-to attach-to appear  
 6963 This-to intended basis  
 6964 Need purpose  
 6965 Actually harm make valid-cognition and three exist-from heart-essence  
 intention direction-to not approach  
 6966 Intended basis  
 6967 Outer object-to meaning other-to not-exist-to grasp those provisional-from  
 that word said-from  
 6968 Self-dawn-from  
 6969 Sometimes appearance mind-to show  
 6970 By-say  
 6971 That-also appearance other-to not-exist mind delusion-to appearance is  
 only-from designate  
 6972 Need purpose is outer object-to attach abandon only  
 6973 Actually harm make  
 6974 Appearance mind is then mind-to color and shape etc. eye etc. power-by  
 certain conclude-from appearance-to form etc. shape and color-to  
 certain-from and  
 6975 Appearance mind  
 6976 Mind empty  
 6977 Empty awareness is then that three mutual mix-from

6978 Awareness delusion-to conclude and  
 6979 Appearance eye etc.-by not see-to conclude and  
 6980 Mind not delude-to conclude  
 6981 That three essence substance one is-from  
 6982 This distinction before detail explain and  
 6983 Appearance mind yoga-to make not liberate-from  
 6984 Self-dawn-from  
 6985 Appearance mind yoga  
 6986 All I mind-from arise  
 6987 Mind itself realize then what do exist  
 6988 That word all express make  
 6989 I-by liberate-to not said  
 6990 By-say scripture-by also harm and  
 6991 Mind not-exist-to realize time appearance not-exist-to conclude and  
 6992 Mind cease time appearance time that-to cease-to conclude-from  
 6993 Mind not-exist occasion-to appearance exist-from also harm  
 6994 Mind not-exist-to occasion five exist  
 6995 Middle Extremes-from  
 6996 Mind not-exist sleep and faint and  
 6997 Absorption enter two and  
 6998 Always perception not-exist  
 6999 By-say  
 7000 Brief gather  
 7001 Appearance mind-to desire this wrong thought darkness great is-from clear  
 need  
 7002 Third dharma-nature self place-from liberate vital-point-by appearance-to  
 refute establish not-exist instruction  
 7003 Outer object five not-exist empty self pure water moon like-from purify not  
 need  
 7004 Inner mind memory thought self dissolve track not-exist is-from effort  
 exertion two antidote-by destroy not need  
 7005 Appearance mind primordially liberate spontaneous-to abandon accept  
 superimpose not need  
 7006 Awareness copper-shining naked-to elaboration garment not put-from  
 complete complete complete track not-exist equal great-to inside  
 release-from  
 7007 Door five self-arise primordial tone-to free-to enter  
 7008 That-also inner self-clear essence awareness foundation naked-to burst-from

7009	That nature-from memory thought good bad what dawn-also distinguish not-exist self-arise primordial wisdom self-tone-to know-from track not follow-from
7010	Appearance mind rough not rough
7011	Clear not clear
7012	This that manner-to vast pervade-to release then samantabhadra intention space-to self-dawn
7013	Space six-from
7014	Being all self-appearance great
7015	Other-from search place not-exist
7016	Self power-by self know-from
7017	Three-thousand world where-from-also
7018	That itself search-also find place not-exist
7019	World all action object
7020	That itself appearance nature-to
7021	Who-by-also see not-exist
7022	Appearance nature bliss field
7023	This-to meditate yogi-by
7024	Samantabhadra I body
7025	Fortune and possess this-by see
7026	By-say and
7027	Also
7028	Object-to condition thought self dawn time
7029	This all nature not-exist know then
7030	Appearance all illusion or
7031	Dream and reflection like
7032	Not think reflection great experience
7033	Who continuum-to dawn that
7034	Appearance all thunder-to
7035	Appearance condition continuum-to not dawn-from
7036	Outward not return samadhi obtain
7037	By-say and
7038	Letter not-exist-from
7039	All arise and delusion appearance I mind
7040	All abide delusion appearance I heart
7041	All appearance delusion appearance I body
7042	All sound delusion appearance I speech
7043	See not cease I form like appear



7044 Hear not cease I sound like sound  
 7045 Smell make not cease I smell like feel  
 7046 Taste make not cease I taste like tone  
 7047 Feel make not cease I mind like quick  
 7048 Secret affliction I miracle  
 7049 Buddha being I cemetery  
 7050 All make I appearance self clear great  
 7051 By-say  
 7052 Then delusion appearance self place allow release then again delusion not go  
 7053 Being ordinary self-as grasp-from delusion although  
 7054 Yogi basis not-exist-to know-from correct change not-from self-settle-to  
 place-from not delude  
 7055 Pearl Garland-from  
 7056 Being samsara those  
 7057 Self concept action-by bind  
 7058 Nature not-exist know liberate-to certain  
 7059 By-say  
 7060 Also delusion and liberation is inner know to rely is although  
 7061 Outer appearance-by delusion and liberation any not make-from  
 7062 Appearance straight place-from enough  
 7063 Tilopa-by  
 7064 Appearance-by not bind grasp-by bind  
 7065 Grasp cut Naropa  
 7066 Thus instruction like  
 7067 That-also actual meaning self know that self tone nature-to place only-from  
 7068 Purpose correct view meditation action-by good correct not is nature change  
 not-exist-from and  
 7069 Self-arise primordial wisdom not true become-from  
 7070 Perfection Perfection-from  
 7071 Thought-by primordial wisdom meaning not find  
 7072 Thought-by primordial wisdom meaning find-from  
 7073 Self-arise primordial wisdom false become  
 7074 Meditate-from dharma body not see  
 7075 Meditate-from dharma body see then  
 7076 Self-appearance dharmata false become  
 7077 Look awareness meaning not realize  
 7078 Look-from awareness meaning realize then  
 7079 Dharma body cease not-exist false become

7080 Dharma-by ignorance trace not cut  
 7081 Dharma-by ignorance trace cut then  
 7082 Primordially pure primordial wisdom false become  
 7083 By-say  
 7084 Thus appear know dharmata-to realize-from conduct manner what make-also  
 dharmata-from not transcend  
 7085 Appear manner whatever appear although play not cease-to dawn from  
 7086 Self-arise meaning mandala-to dawn  
 7087 Eat drink dharmata approaching  
 7088 Sleep sit enlightenment accomplish  
 7089 Formation abide meditation  
 7090 Exhale inhale mandala accomplish  
 7091 Three-thousand spontaneously accomplish mandala  
 7092 Rain water self-settle drip drip  
 7093 Path nature bindu great  
 7094 Foot color powder  
 7095 Move gesture nature  
 7096 Speak vajra recite  
 7097 Memory thought generation stage wheel  
 7098 Whatever appear deity play  
 7099 Self body empower vase  
 7100 Descend continuum samaya  
 7101 Know aware self clear instruction  
 7102 Birth death dharmata familiarity measure  
 7103 Aggregate six object appearance realize self dawn from  
 7104 Realm three completely liberate great intention spontaneously accomplish  
 7105 Pearl Garland-from  
 7106 E ma thus appearance all  
 7107 Delusion itself also self liberate then  
 7108 Delusion not exist by what not liberate  
 7109 What like speak and action do all  
 7110 Empty aware clear conduct  
 7111 Good and bad thought all  
 7112 Meditate river space great  
 7113 Wrong view right desire all  
 7114 Yogi distinguish not view  
 7115 Hope and doubt grasp all  
 7116 Copper spontaneously arise result

7117	Mudra great desire apparent from
7118	Eat and drink approach to
7119	Sleep and sit accomplish
7120	Formation all abide
7121	Exhale and inhale mandala accomplish
7122	Three-thousand all mandala-to
7123	Rain and steam drip drip establish
7124	Go path object bindu great
7125	Foot trace powder
7126	Go desire manner manner itself
7127	Limb move mudra
7128	What like speak mantra word
7129	Thought all generation stage
7130	Mind move offer
7131	Form-to appear deity body
7132	Sound great speak music
7133	Self body vase-to
7134	Hair leaf mouth ornament beautiful
7135	Blood and yellow water water all
7136	Meaning heart etc. substance-by fill
7137	Self-to appear empower all give
7138	Not confer itself-to complete
7139	Pass desire samaya-to
7140	Keep desire bind
7141	Liberate desire decline
7142	Not exist desire supreme
7143	See all mudra have
7144	That-to attach experience
7145	Know aware clear instruction-to
7146	Object mind two-to place object
7147	Birth age sick die familiarity vital point
7148	Aggregate six not cease realize
7149	By-say
7150	Thus yogi what make dharmata nature-to generate deity wheel and empower complete instruction and together
7151	Complete dharmata wheel self-settle river continuum samadhi bridge not cut from
7152	Effort exertion

7153	Cause effect-to not depend-from actual attainment wonder great nature-by obtain-from ground supreme mandala great complete
7154	That-also Thalgyur-from
7155	Thus all dharmata-by
7156	Accept do should what even not exist
7157	Place do should a little not exist
7158	Where-to not exist dharmata
7159	What appear self dharmata-from
7160	Fabricated dharmata side-to not exist
7161	What like make-also not think arise
7162	Abandon and accept not exist self appearance face
7163	By-say and
7164	Self-arise-from
7165	Appearance-to not attach
7166	Not exist not establish
7167	Exist not abandon
7168	Not exist-to desire not make
7169	Exist-to apparent not attach
7170	Make not establish
7171	Arise not stop
7172	Arise-to fault-to not look
7173	Affliction not abandon
7174	Buddha not establish
7175	Meditate not meditate
7176	View not view
7177	Delusion appearance not stop
7178	Equal appearance not seek by-say and
7179	Jewel Display-from
7180	Realize make know object-to appear time-to
7181	Appearance self appearance
7182	That time know mouth wide-to release should extensively said
7183	Meaning three spontaneously equal vast great space-to all primordially-from transcend complete-from
7184	Bind liberate abandon accept not exist nature-to samsara nirvana name not exist great-to echo
7185	Nature complete great vital point great vajra laughter great twelve wonder word eight and together realm three complete liberate great
7186	Samsara nirvana name not exist great

7187 Cause effect-to transcend great  
 7188 Not make primordially complete great  
 7189 Abandon accept primordially liberate great  
 7190 Do not exist power shake great-to echo  
 7191 Now dharma-to do not exist  
 7192 Make-also death attach-from not transcend  
 7193 Primordially empty sky space vast-to pervade expand  
 7194 Jewel Heap Secret Great-from  
 7195 Kye Buddha all speech vajra heart essence  
 7196 View self-arise primordial wisdom-to depend and  
 7197 Virtue sin and view meditation-from transcend wonder  
 7198 Basis not move-from body speech action what make-also virtue sin benefit  
 harm and separate ha ha  
 7199 Kye speech vajra  
 7200 Thing nature dwell manner-to depend and  
 7201 Appearance this hair not change color not change wonder  
 7202 Pleasure pain what like think-also meaning-to change not exist ha ha  
 7203 Kye speech vajra  
 7204 Empty great all arise primordial wisdom-to depend and  
 7205 Memory thought conduct various what make-also play-to dawn wonder  
 7206 What like make-also not cease space-to birth not exist liberate ha ha  
 7207 Kye speech vajra  
 7208 Dharmata empty all pervade primordial wisdom-to depend and  
 7209 Birth not exist and primordially-from together abide wonder  
 7210 Person weapon sharp take-from go being all time one-to liberate although  
 7211 Person that continuum-to benefit harm and separate ha ha  
 7212 Kye speech vajra  
 7213 Self know empty all appear primordial wisdom-to depend and  
 7214 What like appearance all self helper-to dawn wonder  
 7215 What appear although self basis-from move not exist ha ha  
 7216 Kye speech vajra heart essence  
 7217 Awareness empty all liberate appearance-to depend and  
 7218 Self antidote-to self great wonder  
 7219 Affliction all self-by self liberate ha ha  
 7220 Kye speech vajra  
 7221 Awareness empty all essence-to depend and  
 7222 Effort exertion not-from result self find wonder  
 7223 One hold-from samsara nirvana all two not exist-to pure ha ha

7224	Kye speech vajra
7225	Essence empty great all place measure-to depend and
7226	Go six body three-to appear wonder
7227	Go being all-by meditate dust even not make-from time one-to Buddha ha ha
7228	Kye speech vajra
7229	Body three empty great primordially complete result-to depend and
7230	Time three gather separate not exist dharmata wonder
7231	Paramita six not practice-from accumulation all time one-to complete ha ha
7232	Kye speech vajra
7233	Awareness just place empty great all equal primordial wisdom-to depend and
7234	Action do all ornament-to dawn wonder
7235	Abandon accept all view-by liberate ha ha
7236	Kye speech vajra
7237	Empty empty primordially empty great-to depend and
7238	Buddha all again place abide wonder
7239	Action do meditate-by
7240	Downfall become ha ha
7241	Kye speech vajra
7242	Not empty empty thing possess-to depend and
7243	Not exist-to self-as grasp vehicle wonder
7244	Born-by birth not exist obtain ha ha by-say-from
7245	Self know just look-from nature-to laughter twelve-to abide-from effort exertion self destroy
7246	Dharma exhaust mind transcend great-to echo should
7247	That-also complete great self voice nature-to straight explain-from mind depth-to confidence make should
7248	Thus wonder word great eight-by also samsara nirvana dharma exhaust object not exist intention-to echo should
7249	Also Jewel Heap-from
7250	E ma ho
7251	Speech vajra heart essence you listen
7252	Self know itself birth death and separate vital point-by
7253	Being million life cut and
7254	Paramita ten always practice person-to
7255	Distinction dust even not exist-from Samantabhadra I-by show
7256	Buddha all speech vajra
7257	Dharmata-to elaboration not exist vital point-by
7258	Always empty-to familiarize meditate person and

7259	Empty mind-to moment even not make person two Buddha-to distinction dust even not exist-from Samantabhadra I-by show
7260	Kye speech vajra
7261	Awareness itself condition not make vital point-by
7262	Condition make virtue benefit not exist make faith possess and
7263	Life cut-to always happy person two-to
7264	Accumulation complete door-to distinction dust even not exist-from Samantabhadra I-by show
7265	Kye speech vajra
7266	Awareness primordial wisdom-to go come not exist vital point-by
7267	Dharmata sign various body speech-to arise person and
7268	Hear think mind moment even not train person two
7269	Thing see-to distinction dust even not exist-from Samantabhadra I-by show
7270	Kye speech vajra
7271	Dharmata-to birth cease not exist vital point-by
7272	Hell hot cold experience person and
7273	Buddha all-by bliss experience person two-to
7274	Realize door obtain-to distinction dust even not exist-from Samantabhadra I-by show
7275	Kye speech vajra
7276	Awareness-to change not exist vital point-by
7277	Mind dharma elaboration cut person and
7278	Self permanent view two-to distinction dust even not exist-from Samantabhadra I-by show
7279	Kye speech vajra
7280	Dharma body self-to exist vital point-by
7281	Outside-to offer and praise and request various make person and
7282	Action do action and separate abide two-to
7283	Result obtain-to distinction dust even not exist-from Samantabhadra I-by show
7284	Kye speech vajra that-from self arise great word these-to practice person is effort not-from experience enjoy confidence find-from
7285	Appearance and body three not separate-to Buddha is by-say-from
7286	Word king eight these not change meaning great reason great eight-by establish-from
7287	Mind also sharp-to sound like explain should
7288	Awareness nature that only-to certain-from
7289	Inferior-to truth two-to divide-from explain-from later realize make although

7290	Straight explain then hate become
7291	Self-arise-from
7292	Lion self voice express-from wild animal all faint and fear
7293	Complete great self voice speak vehicle low all faint by-say
7294	That-from capacity not cause effect definitive meaning desire all-to secret instruction
7295	Before that-from
7296	Word these hearer and
7297	Self Buddha etc.-to inside-to dust even speak not make
7298	That what-from
7299	These all-by word these all hear-from
7300	Fear and
7301	Astonish and
7302	Faint become
7303	Secret mantra all-to not faithful mind arise-from
7304	That ripen-from being hell great experience become-from
7305	Show and hear-to also see what say-from
7306	Wind direction even-to speak not make by-say
7307	Secret mantra common-from also
7308	Completely not ripen being-to
7309	Secret proclaim seven
7310	By-say and
7311	Bodhisattva ground-from also
7312	Mind not train-to empty show and by-say root downfall-to explain-from secret
7313	That also consciousness aggregate eight purify make wonder word great eight and
7314	Not change great nail letter twelve-by dharma exhaust do not exist great-to echo instruction heart not small explain and
7315	Hope doubt bind attach not-from samsara nirvana time one-to name not exist great mind release
7316	Nature-to arrive yogi great all-to cause effect virtue sin not exist straight explain and Padma and Vimala and
7317	Tilopa etc. like
7318	Self we all-to mind thus realize although familiarity-from arrive not arrive-from
7319	Nature-to not fear and result cause slight-to avoid and together explain
7320	Thus vajra laughter twelve instruction three-to time three explain-from thirty six become is root affliction dependent arise twelve manner enter and



7321	Manner-from reverse and
7322	Completely disperse is thirty six place pure and together understand should
7323	These meaning instruction certain-from brief explain word meaning elaborate-from enough
7324	General meaning second decisive cut top-to bind gather-to three
7325	View self arise primordial wisdom-to decisive cut
7326	Intention time three time not exist nature maintain
7327	Actual meaning dharma not exist primordially complete-to echo
7328	First is self know empty clear move change not exist essence this copper shining foundation essence decisive cut view meditation action result mind dharma-by correct change what even not make not correct spontaneously accomplish great view meditation self settle pervade expand great experience make
7329	Perfection Perfection-from
7330	Secret mantra awareness just place
7331	View meditation action knot
7332	Outer inner secret discriminating awareness-to
7333	Mind concept not move-from
7334	Secret mantra secret view desire
7335	Victorious lion dharma body
7336	Grasp hold separate samadhi abide
7337	Sign not exist view-to
7338	Release equal great discriminating awareness clear
7339	By-say and
7340	Also
7341	All arise dharma body-from
7342	Space vast object not exist nature-to dissolve
7343	Accept correct not then action
7344	Self appearance see then view
7345	That-to not wander meditation explain
7346	
7347	Release place not exist samadhi obtain
7348	Direction fall not exist self place hold
7349	Not make self arise primordially establish
7350	By-say and
7351	Dharmata not limit self arise ocean-to
7352	Self know concept separate gold fish move
7353	Empty clear samsara nirvana separate obtain

7354 By-say  
 7355 Second intention time three time not exist nature maintain-to two  
 7356 Essence self clear nature tone-to correct change not-from self place-to clear  
 clear dense dense coil clear light equal nature-to inside place and  
 7357 I-from self dawn thought concept track hold send continue cut-from  
 7358 Interval not exist wide self liberate vast time three time not exist pure  
 intention river space great vast-to outside place-from space self place-to clear  
 instruction  
 7359 First  
 7360 Body vital point and wind vital point together know self clear-to appearance  
 self appearance grasp hold not exist firm place  
 7361 Space six-from  
 7362 Suchness that not make then  
 7363 Sky cloud-by not cover like  
 7364 Primordial tone primordially-from clear part  
 7365 Thus sky clear-to  
 7366 Sun heart self appearance like  
 7367 Essence stain not exist body  
 7368 One gather certain heart essence  
 7369 I mandala itself  
 7370 By-say  
 7371 Second-to time three mind connection track cut method great ten experience  
 make  
 7372 Also that itself-from  
 7373 Person what-by past track not hold  
 7374 Future hope not take  
 7375 Now know self place-to place then  
 7376 Know all before after not exist one-to mix from  
 7377 One gather essence one by-say  
 7378 Time three equal-to awareness yogi  
 7379 Also past habit track after not follow  
 7380 Later arise habit all hope not welcome  
 7381 Now habit all continuum-to not rely  
 7382 Time three equal-to awareness yogi by-say  
 7383 Memory self end method-by samsara nirvana two not exist-to mix  
 7384 Past memory all interval cut and  
 7385 Future memory itself suppress and  
 7386 Now memory all self dissolve-to release

7387	Time three equal-to awareness yogi by-say
7388	Also past mind-to enter not send
7389	Future mind-to back not send
7390	Now mind-to mind not send
7391	Time three equal-to realize yogi
7392	Also past ignorance-to stone not throw
7393	Future ignorance-to father not abandon
7394	Now ignorance-to side-to not take
7395	Time three equal-to awareness yogi
7396	Past anger-to attach not attach
7397	Future anger-to hook not take
7398	Now anger-to pride not feed
7399	Time three equal-to realize yogi by-say
7400	Past delusion-by cloud not gather
7401	Future delusion-by earth not cut
7402	Now delusion-by rain not fall
7403	Time three equal-to realize yogi by-say
7404	Past Buddha-to answer not give
7405	Future Buddha-to threatening look not give
7406	Now Buddha-to blame not give
7407	Time three equal-to yogi by-say
7408	Past desire itself dispel
7409	Future desire all cut
7410	Now desire all object take out
7411	Time three equal-to yogi
7412	Past jealousy tight not take
7413	Future jealousy mind not gather
7414	Now jealousy mind not put
7415	Time three equal-to realize yogi
7416	Samsara nirvana two not exist-to realize yogi great by-say
7417	That-also time three Buddha
7418	Awareness primordial wisdom experience distinction possess happiness enjoy grasp attach abandon instruction give and
7419	Other nine refute establish object-to appear and self abide scripture not show delusion
7420	Identify-to time three connect track cut interval wide dharmata abide identify meditate
7421	Third actual meaning dharma not exist primordially complete-to echo

7422	Lion Perfection Perfection-from
7423	Virtue Buddha meaning not realize
7424	Virtue-by Buddha meaning realize then
7425	Complete great actual meaning false become
7426	Sin-by samsara fall not become
7427	Sin samsara fall not become
7428	Sin-by samsara fall become then
7429	Moment three false become
7430	Empty-by right meaning not see
7431	Empty-by right meaning see then
7432	Primordial wisdom light clear false become
7433	Sign-by self know meaning not see
7434	Sign-by self know meaning see then
7435	Self liberate dharmata false become
7436	Make-by spontaneously complete meaning not find
7437	Make-by spontaneously complete meaning find then
7438	Essence change not exist false become
7439	Grasp-by appearance see not become
7440	Grasp-by appearance see become then
7441	Nature cease not exist false become
7442	Analyze-by other side liberate not become
7443	Analyze-by other side liberate become then
7444	Heart feel all pervade false become
7445	Delusion appearance-by I not cover
7446	Delusion appearance-by I cover then
7447	Lamp two false become
7448	That secret mantra intention show
7449	By-say
7450	This secret meaning space-to echo need great awe great is-from straight explain-to not fear make should
7451	General meaning third confidence liberate top-to establish obstacle remove-to three
7452	Self liberate meaning general show
7453	Primordially liberate actual meaning particular explain
7454	Self liberate intention extensive say
7455	First
7456	Affliction-from certain release path king Ati vajra heart essence here
7457	Affliction not abandon place-to pure from

7458 Hearer self like abandon and  
 7459 Being like abandon and  
 7460 Mantra lower generation stage like transform and  
 7461 Complete stage like self dissolve release and  
 7462 Vehicle common general like antidote tame and  
 7463 Mind section like self manner place and  
 7464 Space section like that itself dharmata make pure like not  
 7465 What-from  
 7466 Affliction that primordially like exist not experience not know then  
 7467 Abandon-from not abandon  
 7468 Affliction that mind-by abandon then  
 7469 Abandon object abandon agent two substance one from pure not possible and  
 7470 Primordial wisdom-by abandon then mind-by primordial wisdom not see  
 7471 Primordial wisdom-by mind not see-from together not abide contradiction  
 abandon object abandon agent term not possible and  
 7472 Before after-by abandon not is past future substance oppose-from  
 7473 One exist time one cease and  
 7474 Time equal then mutual mix-from abandon object antidote-to conclude and  
 7475 Antidote abandon object-to conclude  
 7476 Mind continuum one time equal-from  
 7477 Also mind that itself-from affliction arise body and shadow like  
 abandon-from abandon time not exist  
 7478 Thus purify etc.-to also apply  
 7479 Sun Moon Union-from  
 7480 Suchness-to not realize then  
 7481 Yogi body and shadow like  
 7482 That-from that itself self arise-from  
 7483 Abandon-from abandon not  
 7484 Thus purify-by also not  
 7485 Transform-by also not change  
 7486 Change not exist heart essence not realize-from  
 7487 Crystal rock or turquoise stone like  
 7488 Purify and melt capable not  
 7489 Nature-by abide pure-to  
 7490 Yogi possess-by investigate  
 7491 Thus peace itself also not  
 7492 Direct insight not know-from  
 7493 Meru mountain king like

7494	Who-by break capable not
7495	Antidote-by liberate not
7496	Not search self pure not know-from
7497	Sediment clear desire water muddy like
7498	Later later clear not
7499	That itself clear although dharmata not
7500	Self appearance spontaneous not know-from ordinary fool appearance like
7501	Apparent attachment reverse not
7502	By-say-from water trace like self-by self liberate vital point-to know should
7503	This-to-also mind level two from
7504	Effort with self liberate
7505	Affliction what arise identify-from self place place-from self liberate-to complete complete gone nature-to move abide pure intention self liberate equal great moment-also not wander power train
7506	Effort not
7507	What arise that capable not bear self liberate dharmata is-from
7508	That-to view method that abandon not need-from nature nature or force-by liberate
7509	Mind level this two first distinction and
7510	Before after like abide
7511	That itself-from
7512	This mind level two
7513	Effort with all and effort not
7514	Effort with all self place place
7515	Appearance familiarize measure all
7516	Primordial wisdom pure appearance itself
7517	Outer inner all-to self dawn time
7518	Condition-by arise not
7519	Until those arise change although
7520	Self place self place itself-to liberate
7521	That-from yogi appearance
7522	Effort not all thus
7523	Self-by self liberate self itself-to
7524	Self blank self self liberate-from
7525	Iron-by iron all split and
7526	Stone-by stone all break like
7527	Self antidote self itself great
7528	Nature complete great realize-by

7529 Thus familiarize what  
 7530 Not search place meaning all find  
 7531 Not meditate-by bliss great spread  
 7532 Nature itself-to direct know  
 7533 whosoever this meets  
 7534 even one possessing inexpiable misdeeds  
 7535 liberation through habituating to this itself  
 7536 doubt itself not existing is narakam  
 7537 thus  
 7538 second ye-grol gnas-lus specifically explained having three  
 7539 ye-from liberated-finished-present self-liberated-effort-application's antidote  
 not-needed showing  
 7540 gnas-lugs that's nature from not-transgressing instruction  
 7541 natural-condition self-dissolved basis-only from other gone not-experienced  
 resting  
 7542 first  
 7543 mu-tig-phreng-ba from  
 7544 effort by liberation not  
 7545 ye-from liberation abiding  
 7546 thus  
 7547 also  
 7548 ma-rig-pa itself self-occurred  
 7549 delusion's cause itself ye-from purified  
 7550 kun-gzhi dharmakaya self-appeared  
 7551 stream's birth root cut  
 7552 yid-bzhin dgongs-pa ye-abiding  
 7553 movement-makers self-settled  
 7554 breath ye-from stream-cut  
 7555 birth-death from-beginning existing not  
 7556 desire's qualities ye-perfect  
 7557 attachment's extreme cultivation itself  
 7558 limbs unmoved ye-gone  
 7559 beings' path ye-from traversed  
 7560 spoken speech inexpressible  
 7561 ye-from speech-thought object beyond  
 7562 thought's emanation-gather ye-empty  
 7563 ye-from meditation-great abiding  
 7564 defilements self-purified

7565 defilement-less zang-thal-great abiding  
 7566 made by arising-place not-existing cause  
 7567 beginning itself from action-actor free  
 7568 basis from other-arisen dharma not-existing  
 7569 from-beginning self-occurred single-alone  
 7570 one two's number exhausted  
 7571 thig-le moon from free itself  
 7572 darkness from-beginning thoroughly-purified  
 7573 rig-pa's appearance luminosity-pervading  
 7574 samsara changeless ceased-finished  
 7575 ye-from spontaneously-perfect buddha-ground  
 7576 sign's entity empty-purified  
 7577 self-grasping thought ye-from exhausted  
 7578 conditions conditions by self-liberated  
 7579 reference-points cog-bzhag  
 7580 thus  
 7581 second  
 7582 thal-'gyur from  
 7583 rang-bzhin rdzogs-pa-chen-po's extreme  
 7584 dharmas self-place settled  
 7585 appearance-awareness dharmata unity  
 7586 ye-grol cog-bzhag itself reaches  
 7587 dgongs-pa thought from beyond  
 7588 marked self-place purified  
 7589 empty entity extreme liberation and  
 7590 movement-exhausted concept not-existing  
 7591 thought-exhausted mind from beyond  
 7592 thus  
 7593 previous from  
 7594 elements five itself ye-pure  
 7595 appearance luminosity itself liberated  
 7596 sense-faculties five itself cer-settled  
 7597 grasping's objects five self-place liberated  
 7598 thus  
 7599 third  
 7600 thal-'gyur from  
 7601 rang-mind liberation called  
 7602 one from one gone not



7603 who liberates not-existing mind  
 7604 basis from perfected going-coming not  
 7605 examined not-found cause-reason not  
 7606 basis-root not-existing empty-luminosity abides  
 7607 self-luminous abiding's mind that  
 7608 essence by liberated direction-partition not  
 7609 time by liberated reference-basis not  
 7610 effort-less liberated effort not  
 7611 confidence by liberated effort-striving not  
 7612 that to confidence by liberation explained  
 7613 ye-from liberated returning-basis not  
 7614 self by liberated antidote not  
 7615 cer by loosened seeing-place also  
 7616 completely liberated effort-less  
 7617 thus  
 7618 that-also gates-three ye-from liberated from-beginning effort by liberation  
 not-needed  
 7619 body's mudra turning etc. whatsoever not-needed elements self-essence  
 liberated six-realms back not-returning  
 7620 speech's effort essence-recitation etc. do not-needed  
 7621 expression clear-pure liberated  
 7622 speaking all sound-meaning's essence liberated  
 7623 mind's effort meditation cultivation etc. do not-needed  
 7624 what thought dgongs-pa's essence liberated  
 7625 other from arising not self-liberated antidote existing not-possible  
 7626 thus self-liberation antidote not-existing's essence  
 7627 liberation called to  
 7628 settled-only by liberation and  
 7629 knowing-only by essence-peak liberated and  
 7630 ye-grol and  
 7631 rang-grol and  
 7632 cer-grol and  
 7633 completely-liberated etc. many this rang-grol-chen-po antidote not-existing  
 effort not-needed showing  
 7634 third rang-grol's dgongs-pa extensively explained having three  
 7635 essence briefly-shown  
 7636 nature individually-explained  
 7637 meaning's conclusion-summary

7638 first  
 7639 mu-tig-phreng-ba from  
 7640 cessation not-existing's rig-pa to  
 7641 delusion-cause not-existing returning-place not  
 7642 ye-grol is definitely transcended  
 7643 rang-grol is objects-conditions exhausted  
 7644 cer-grol is appearances purified  
 7645 extreme-liberation is four-extremes ceased  
 7646 single-liberation is many emptied  
 7647 thus  
 7648 outer-inner non-dual zang-thal's rig-pa direct crystal stain not-existing like  
 7649 path not-existing's now result three-realms returning-place not that ye-from  
 liberated-finished sky-like dgongs-pa spontaneously-accomplished-finished  
 7650 liberation-manner great-five with common vehicles all from particularly  
 transcended essence  
 7651 second five  
 7652 ye-grol  
 7653 rang-grol  
 7654 cer-grol  
 7655 mtha'-grol  
 7656 gcig-grol's nature extensively explained  
 7657 first ye-grol returning-basis not-existing's essence relying-upon  
 7658 view-meditation effort-striving dependent all shown  
 7659 ye-she pervading generally-released made and altered not-existing's meaning  
 7660 from-whence also not-arisen  
 7661 to-where also not-gone  
 7662 wherever not-abiding change not-existing's meaning  
 7663 liberation untying-like not-is  
 7664 view-meditation by effort not-needed  
 7665 liberation called rang-lugs abiding from  
 7666 accepting-rejecting not-existing's meaning  
 7667 thus body-speech-mind three rang-lugs relaxed-settled  
 7668 mind itself natural arrived to liberation called  
 7669 that also permanently thus abiding vehicles common from transcended  
 7670 ye-from liberated's example  
 7671 ye-from liberated's example is  
 7672 A-li-ka's fruit ye-from ripened to  
 7673 now ripen cause not-existing like

7674 ye-grol having three  
 7675 ye-grol's understanding  
 7676 placing's establishment  
 7677 liberation-manner  
 7678 ye-grol's understanding is  
 7679 adventitious not beginning from liberated-finished  
 7680 now again liberating cause not-existing's essence  
 7681 rig-pa itself delusion not-experienced from arisen  
 7682 ye-grol as placing's establishment having three  
 7683 reason by establishment  
 7684 scripture by establishment  
 7685 logical-reason by establishment  
 7686 reason by establishment is  
 7687 ye-from rig-pa itself liberated's essence  
 7688 rig-pa to basis not-existing returning-place not  
 7689 root not-existing arising-place not  
 7690 characteristics not-existing certainty not-reached  
 7691 birth not-existing liberating cause not-existing  
 7692 that also ye-grol is sign as meditation-accomplishment whatsoever by  
 characteristics seeing not  
 7693 that also cause-effect sequence-not's reason by established  
 7694 rig-pa to continuum not-existing result not karma and ripening existing  
 not-possible  
 7695 scripture by establishment is  
 7696 brtson-pa-don-ldan from  
 7697 ye-from liberated's mind itself  
 7698 outside from liberated condition how possible  
 7699 thus  
 7700 logical-reason by establishment is  
 7701 gtad-yal-rag-gzhag's logical-reason by accomplished  
 7702 gtad-pa ye-from liberated  
 7703 that itself self-place liberated  
 7704 ye-from liberated because  
 7705 that also mind from arising-place not-existing  
 7706 abiding-place not-existing  
 7707 going-place not-existing's essence by ye-from liberated known  
 7708 liberation-manner is  
 7709 mind empty is liberation called or

7710 not-liberated called convention-only not-designatable  
 7711 ye-from liberated-finished's sign as  
 7712 now that to again liberate not-needed  
 7713 mind ye-from buddha-ed  
 7714 ye-from liberated that to liberating cause not-existing known  
 7715 second rang-grol antidote not-existing's essence relying-upon  
 7716 lama's instruction dependent all shown  
 7717 thus appearing-sounding dharmas all arisen also self from arisen  
 7718 liberated also self-liberated  
 7719 example like sky and cloud  
 7720 thus object other dependent cultivation  
 7721 view and  
 7722 conduct defect-possessing like not  
 7723 meaning by liberation called dharmas exhausted to  
 7724 rang-grol having three  
 7725 rang-grol's understanding  
 7726 rang-grol's establishment  
 7727 liberation-manner  
 7728 rang-grol's understanding is  
 7729 antidote not-existing's meaning  
 7730 appearance itself appearance from self-liberated  
 7731 appearance from apart dharmata whatsoever not  
 7732 thus empty etc.  
 7733 itself by liberated apart not  
 7734 example alcohol-sick alcohol by destroyed  
 7735 poison by poison destroyed  
 7736 iron by iron cut etc. like  
 7737 afflictions itself that itself by liberated rang-grol called  
 7738 rang-grol as placing's establishment having three  
 7739 reason by established  
 7740 scripture by established  
 7741 logical-reason by established  
 7742 reason by established is  
 7743 dharmata's reason by established  
 7744 liberation all rang-grol is  
 7745 other by untied like not established  
 7746 if other-liberation is  
 7747 entity one form different appearing not-possible like

7748 entity's characteristic entity certainty reached like  
 7749 scripture by established is  
 7750 seems-sde from  
 7751 liberation self-occurred other from not  
 7752 thus  
 7753 logical-reason by established is  
 7754 rang-grol-chen-po controversy-basis not-existing's logical-reason by  
 accomplished established  
 7755 thus appearance rang-grol is antidote other dependent not  
 7756 liberation-manner is  
 7757 self by self-liberated apart not other not  
 7758 text other from also  
 7759 desire-possessing desire path made liberation etc. explained  
 7760 Kye-rdo-rje from  
 7761 like fire by burned to  
 7762 fire that itself by warm do  
 7763 thus etc. spoken like  
 7764 appearance appearance self's peak from liberated itself  
 7765 appearance from apart liberating-cause or liberated-condition other not  
 7766 that basis-not liberated  
 7767 abiding's support not  
 7768 basis-root not  
 7769 basis-root not-existing's mind itself that  
 7770 gsang-snying from  
 7771 basis-root not-existing's mind this  
 7772 male female not neuter not  
 7773 color not shape not  
 7774 signless not lineage not  
 7775 thus  
 7776 that itself self from apart returning-place not  
 7777 going-place not  
 7778 birth not-experienced  
 7779 whence arisen's place not that  
 7780 itself self not-existing's dharma apart not rang-grol called  
 7781 example snake's knot who by not-untied self-liberated like  
 7782 third cer-grol seeing-yal's essence relying-upon  
 7783 tantra scripture dependent all shown  
 7784 cer by seeing only by

7785 that itself liberated  
 7786 mother-child meet liberation is  
 7787 appearance that itself thought not-altered  
 7788 appearance by not-cut settled self-pure liberated  
 7789 cer-grol seeing-yal four  
 7790 cer-grol's understanding  
 7791 cer-grol as placing's establishment  
 7792 liberation-manner  
 7793 example  
 7794 cer-grol's understanding is  
 7795 cer by seeing only by  
 7796 that itself seeing liberated  
 7797 moment first self to see or  
 7798 hear or  
 7799 awareness only by liberated  
 7800 that to dharmata direct's reckoning reaches  
 7801 cer-grol as placing's establishment three  
 7802 reason  
 7803 scripture  
 7804 logical-reason  
 7805 reason is  
 7806 gtang-yal where also not-perceived established  
 7807 appearance seeing-peak appearance only liberated  
 7808 awareness moving-peak moving only liberated  
 7809 empty self-place's essence by form cer seeing  
 7810 form slight-only shown  
 7811 that itself liberated  
 7812 thus sound etc. also  
 7813 that liberated how known  
 7814 form as seeing form not-existing elaboration cut  
 7815 that to cer settled  
 7816 that itself liberated  
 7817 other to entering awareness not-arising by  
 7818 scripture by established is  
 7819 gser-gyi-snying-po's tantra from  
 7820 cer-grol-chen-po's view-gaze by  
 7821 buddhas beings two both liberated  
 7822 thus

7823 logical-reason is  
 7824 direction-free self-pure's logical-reason by established  
 7825 thus appearance cer-grol is  
 7826 that itself cer-place settled  
 7827 settled-place liberated  
 7828 liberated-place yal because  
 7829 liberation-manner is  
 7830 dharma-possessing part trained  
 7831 part cer-place liberated  
 7832 wherever gone not  
 7833 whence come not  
 7834 wherever going-place not  
 7835 wherever abiding change not  
 7836 dharma-possessing general trained  
 7837 appearances all cer-grol gone  
 7838 example  
 7839 example like blind-intellect temple gone  
 7840 seeing-limit not  
 7841 fourth mtha'-grol reference apart basis-not-existing's essence relying-upon  
 7842 reference what to also not-pointing essence  
 7843 one's extreme from liberated is  
 7844 two not-abiding  
 7845 two from liberated one also not-abiding  
 7846 thus both  
 7847 both not etc.  
 7848 extreme is existing's extreme appearance  
 7849 not-existing's extreme not-appearance  
 7850 both both not's extreme four cease liberation called convention  
 7851 mtha'-grol reference apart three  
 7852 mtha'-grol's understanding  
 7853 mtha'-grol as placing's establishment  
 7854 liberation-manner  
 7855 mtha'-grol's understanding is  
 7856 existing  
 7857 not-existing  
 7858 appearing  
 7859 empty's extreme whatsoever reference not-pointing  
 7860 meaning by this is this not's reckoning beyond

7861 mtha'-grol as placing's establishment three  
 7862 reason  
 7863 scripture  
 7864 logical-reason  
 7865 reason is  
 7866 reference-free essence reason by established  
 7867 whatsoever not-referenced extreme apart is  
 7868 extreme whatsoever abiding not  
 7869 therefore extreme-free center not-perceived view called  
 7870 scripture by established is  
 7871 rtsal-chen-yon-tan-rdzogs-pa's scripture from  
 7872 extreme apart liberation called thus  
 7873 logical-reason is  
 7874 one knowing all liberated's logical-reason by established  
 7875 one extreme apart knowing  
 7876 thus appearance designation all from liberated is  
 7877 reference whatsoever not-approaching because  
 7878 liberation-manner is  
 7879 existing extreme not-abiding  
 7880 not-existing extreme liberated  
 7881 not-existing extreme not-abiding  
 7882 existing extreme liberated  
 7883 existing-not-existing both not-abiding  
 7884 both liberated  
 7885 both not by  
 7886 both not liberated  
 7887 fifth gcig-grol peerless basis-not-existing's essence relying-upon  
 7888 means and wisdom dependent all shown  
 7889 one great-perfection thig-le single-alone elaboration apart is  
 7890 that's natural-condition liberated many number's extreme all emptied  
 7891 gcig-grol peerless basis four  
 7892 gcig-grol's understanding  
 7893 gcig-grol as placing's establishment  
 7894 liberation-manner  
 7895 example  
 7896 gcig-grol's gcod-ba is  
 7897 gcig-grol that not-established not  
 7898 one one liberated apart not-recognized whatsoever not



7899 therefore rig-pa to ye-from liberated not-liberated convention beyond  
 7900 gcig-grol as placing's establishment three  
 7901 reason  
 7902 scripture  
 7903 logical-reason  
 7904 reason by established is  
 7905 liberation all different not  
 7906 one other not-existing liberation called  
 7907 single-one rig-pa itself  
 7908 that also self-awareness single-alone not-existing's dharma apart not  
 7909 scripture by established is  
 7910 gser-gyi-snying-po from  
 7911 single liberation's dharmata is  
 7912 many taste-one is because  
 7913 thus  
 7914 logical-reason by established is  
 7915 one knowing all-liberated by established  
 7916 one awareness knowing  
 7917 samsara-nirvana all liberated because  
 7918 liberation-manner is  
 7919 dharmata as recognition appearance-awareness all liberated  
 7920 example  
 7921 many taste-one knowing  
 7922 salt one's taste certainty reached if  
 7923 salt all taste certainty reach or  
 7924 molasses and  
 7925 fire one recognition knowing all knowing like is  
 7926 bodhicitta-commentary from  
 7927 fire nature heat and  
 7928 molasses nature sweet like  
 7929 thus dharma all all also  
 7930 nature empty single  
 7931 thus said as-is  
 7932 thus liberation-mode five person one calculate not-is  
 7933 faculties difference-by who-to what desire-by liberated is  
 7934 third liberation-mode five conclusion five show is  
 7935 that also here liberation-mode five those reference-basis apart

7936 self-liberated is because focus view meditation conduct dharma reference  
 apart is  
 7937 conditions conditions-by liberated example stain-by stain wash like condition  
 bad condition bad-by liberated primordial-wisdom companion appear  
 7938 primordial-purity primordial-purity-by liberated awareness awareness-by  
 liberated  
 7939 primordial-liberated in grasping-grasped union reference apart  
 7940 objects objects-by liberated poison-by poisons destroy like and  
 7941 release-liberated samsara-nirvana two not-reference-by cause cause-by  
 liberated example iron-by iron cut like and  
 7942 limit-liberated convention word not-reference-by dharma dharma-by  
 liberated example wood-from arisen fire that wood that burn like and  
 7943 one-liberated liberator thought not-reference-by mind-itself mind-by liberated  
 example stone-by stones cut like is  
 7944 pearl-garland from  
 7945 conditions conditions-by liberated because  
 7946 focus dharma-to I not-depend  
 7947 objects objects-by liberated in  
 7948 grasping-grasped two-to I not-depend  
 7949 cause cause-by liberated in  
 7950 samsara-nirvana two-to I not-depend  
 7951 dharma dharma-by liberated in  
 7952 convention word-to I not-depend  
 7953 mind-itself mind-by liberated in  
 7954 indicate thought-to I not-depend  
 7955 stain-by stain wash like  
 7956 thus pure pure liberated  
 7957 poison poisons destroy and  
 7958 iron iron cut and  
 7959 stone stones sever and  
 7960 wood wood burn like  
 7961 self-self enemy self does  
 7962 lineage not-different liberation not  
 7963 thus said  
 7964 that-also all awareness complete nonexistent essence-by awareness liberated  
 time dharma all liberated support-basis destroyed support-dharma destroy  
 like  
 7965 rang-grol self-destroy basis expanse equalized is  
 7966 that from

7967 therefore basis-abiding rig-pa to  
 7968 self-appeared because appearance perfected  
 7969 self-occurred because basis perfected  
 7970 self-appearance because objects also perfected  
 7971 rang-grol because delusion-basis perfected  
 7972 rang-pure because path all perfected  
 7973 rang-awareness because knowables perfected  
 7974 rang-pervading because result perfected  
 7975 rang-place because cause-conditions perfected  
 7976 rang-realized because dharmata perfected  
 7977 rang-reversed because samsara-nirvana perfected  
 7978 rang-abiding because tantra scripture perfected  
 7979 rang-perfected because time-one perfected  
 7980 rang-known because instruction perfected  
 7981 rang-settled because meditation perfected  
 7982 rang-feature because expanse perfected  
 7983 thus  
 7984 thus perfected liberated rig-pa that itself beginning from ka-dag is dirt  
 not-existing  
 7985 heart is continuum exhausted  
 7986 single-alone great-bliss speech-thought expression beyond  
 7987 ye-from thoroughly-pure zang-ka  
 7988 stone-with pure empty  
 7989 general-appearance samsara-nirvana's projection-feature not-stained  
 7990 dharmas exhausted movement-dissolved inert-awareness beyond  
 7991 natural basis's buddha abiding  
 7992 mu-tig-phreng-ba from  
 7993 e-ma rang-rdzogs-chen-po's dharmakaya  
 7994 ka-from pure dirt exhausted  
 7995 first arisen continuum exhausted  
 7996 moon apart reckoning beyond  
 7997 suffering cause-less great-bliss  
 7998 expression's cause-less speech-thought beyond  
 7999 ye-from self-awareness thoroughly-pure  
 8000 outflows exhausted stone-with not  
 8001 entity exhausted empty abiding  
 8002 two's increase-not essence  
 8003 dharma apart means beyond

8004 concept-not clear movement-dissolved  
 8005 inert-awareness non-dual accumulations-two perfected  
 8006 rival moon-not cog-bzhag rang  
 8007 altered word-not all-pervading  
 8008 think-doer mind-not mindfulness apart  
 8009 fresh itself natural natural-condition  
 8010 unaltered supreme natural abiding  
 8011 thus  
 8012 thus outer-appearance inner-body-mind all not-existing clear-appearance  
 water-moon like realized rtsal-manifested  
 8013 rigpa sky like-of meaning-to stable plural  
 8014 dharma exhausted having appearance and body water-moon like refined  
 having  
 8015 wall and fence etcetera-to obstruction without having  
 8016 eye and clairvoyance limitless obtain  
 8017 noble-of truth see having again birth completely free  
 8018 primordially-pure-by ground-to free \*  
 8019 elements four-of dust-particle power without wisdom fire-by burn having  
 8020 mist dissolve like sky-of expanse-to body miracle show having  
 8021 benefit-to become if wisdom fire-by burned-of dust-particle that plural  
 body-relic and self-relic-to bless having  
 8022 not become if self dissolve-to peace do having  
 8023 rigpa dharmakaya expanse-in abide having  
 8024 form-kaya activity and having samsara not empty-of time-until  
 sentient-being-of benefit do \*  
 8025 copper-letter and signs measure from  
 8026 appearance four measure-to not arrive although \*  
 8027 relic with not-visible primordial ground-to free exist say intention \*  
 8028 trekcho-to free manner clear  
 8029 jewel pile tantra-from speak \*  
 8030 not released self place place-of  
 8031 mind-by this word all also \*  
 8032 who-by train without  
 8033 individual intellect-to understand appear  
 8034 this self self intellect-to understand having  
 8035 not-visible thought not exist-by  
 8036 appearance all self-pure having  
 8037 all copper leave plain-to

8038 empty-luminous great kind-to become \*  
 8039 earth water fire wind arise four \*  
 8040 individual power not-visible  
 8041 mist like expanse-to dissolve \*  
 8042 delusion fixation various  
 8043 how think also birth not  
 8044 grasping fixation part self-cease having  
 8045 what not-visible self dissolve having  
 8046 clarity self-by experience  
 8047 body possess all also thus gone \*  
 8048 body not exist mention what need \*  
 8049 thus \*  
 8050 yogi this realization measure-to arrive if  
 8051 dust-particle part not body relic with self-place dissolve  
 8052 little not arrive although other-from superior is if corpse that pound one  
 etcetera weight only even small etcetera rigpa primordially-pure-to dissolve  
 having \*  
 8053 this essence is  
 8054 rigpa essence-to copper relic with pure habit portion-from arise having  
 8055 mind and that delusion-appearance not clear-appearance portion also time  
 that self-face-to completely pure-from mind and wisdom separate having  
 8056 mind pure wisdom truth see having intellect bliss \*  
 8057 lion strength complete from  
 8058 buddha truth see if jina son  
 8059 thought heart-to understand if ever bliss \*  
 8060 thus extensive speak direct-to arrive time \*  
 8061 vehicle supreme jewel treasury from  
 8062 again excellent realization-by free instruction chapter show stage nineteen \*  
 8063 thus trekcho meaning establish having  
 8064 now thogal essence-from relic with light-body-to pure method extensive  
 explain two are  
 8065 trekcho-from surpass manner and \*  
 8066 surpassing thogal self explain having \*  
 8067 first is  
 8068 surpassing seven-by surpass having  
 8069 appearance light surpassing  
 8070 practice method connection surpassing  
 8071 self-appearance direct see surpassing

8072 body essence channel surpassing  
 8073 appearance make door surpassing  
 8074 see power surpassing  
 8075 experience increase appearance surpassing seven  
 8076 first is  
 8077 trekcho-by outer delusion-appearance ground stone rock etcetera pure do not  
 able  
 8078 object do having illusion ground not exist etcetera expand intellect depend  
 8079 mind consciousness aggregate dharma depend fast not free  
 8080 thogal light five expanse rigpa appearance object do having  
 8081 delusion-appearance name not intellect expand not need  
 8082 mind dharma eye consciousness etcetera self-cessate train having

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8083 samsara name-only repeat  
 8084 life that light liberated particular entered  
 8085 thal-'gyur from  
 8086 this self-object shown from  
 8087 circumstantial-conditions entering not  
 8088 zang-ma and thal-byung  
 8089 object awareness appearance aspect from  
 8090 straight self basis from liberated  
 8091 thus  
 8092 well khregs-chod manifested also appearance measure not-reached  
 aggregates liberated shown particular what  
 8093 very great  
 8094 khregs-chod by manifested also atom part-not from  
 8095 light go not-possible  
 8096 light gone-not vajra-body not-established  
 8097 occasional illusion-body final not-decide and  
 8098 light-body not-attained transference great body not-attained other benefit vast  
 support that not-accomplish because  
 8099 light atom dissolve portion from  
 8100 transference great benefit not-do clairvoyance clairvoyance and  
 8101 miracle accomplish vast small particular existing  
 8102 second

8103 rig-pa ye-from luminosity spoken that khregs-chod by empty measure  
 self-light not-see that  
 8104 thod-rgal by essence-held dharmata essence luminosity inside captured time  
 8105 dharma-possessing self-resound luminosity outside appearance technique  
 shown existing transcended  
 8106 rang-shar from  
 8107 self-appearance rig-pa's king this  
 8108 all existing realization not  
 8109 thus  
 8110 third  
 8111 rig-pa's ye-she khregs-chod see-not cover addition see not one decide that  
 8112 thod-rgal ye-she's sight open dharmata's sun-rays clear  
 8113 thal-'gyur from  
 8114 dharmata direct appearance by  
 8115 intellect grasping view suppressed  
 8116 thus  
 8117 fourth  
 8118 khregs-chod coarse nerve-wind dependent  
 8119 thod-rgal light-nerve clear recognized lamp actual path made  
 8120 that from  
 8121 also nerve delusion-mandala by  
 8122 nature appearance ye-she five  
 8123 bubble eye see  
 8124 thus  
 8125 fifth  
 8126 khregs-chod faculties six's gate not-pure mind's dharma clear-see from  
 8127 thod-rgal pure luminosity's gate ye-she's wind moved lamp four's appearance  
 arise transcended  
 8128 that from  
 8129 gate how arisen is  
 8130 entering wind moved by  
 8131 lamp four actions four arisen  
 8132 thus  
 8133 sixth  
 8134 khregs-chod see-not rig-pa self-clear faculty clear-see from  
 8135 thod-rgal outer-inner ye-she zang-thal faculty expanse and  
 8136 ye-she gather-separate not appearance direct examine particular entered  
 8137 thal-'gyur from

8138 pure expanse lamp to  
 8139 thig-le body delusion-appearance pure  
 8140 nature itself essence itself  
 8141 non-dual gather-separate not appear  
 8142 thus  
 8143 seventh  
 8144 khregs-chod outer-object inner-mind's delusion-appearance appear made  
 abandon-accept not condition addition quick those liberation-not itself  
 8145 thod-rgal essence-held moment from  
 8146 outer-inner delusion-appearance delusion-grasper with self-dissolved  
 8147 not-abandoned place pure addition not-dependent  
 8148 ye-she's increase-appearance moon waxing upward increase  
 8149 appearance four measure reached quick liberated itself  
 8150 that from  
 8151 appear manner delusion not  
 8152 cause-conditions pure nature to  
 8153 entity entity-not self-pure from  
 8154 gates-five's object-attachment pure  
 8155 elements coarse pure  
 8156 ye-she pure increase-appearance show  
 8157 that exhausted dharmata  
 8158 thus  
 8159 these particular subtle distinguish thought beyond also  
 8160 outline only spoken  
 8161 briefly rig-pa's meaning direct seeing see existing delusion moment reverse  
 and  
 8162 intellect dependent delusion-appearance path made not-deluded result seek  
 particular great wisdom-eye possessing realize  
 8163 dharma this essence such existing all's peak supreme called  
 8164 meaning second particular thod-rgal itself shown three  
 8165 essence-three dharmata's wheel generally shown  
 8166 day-night luminosity's wheel specifically explained  
 8167 face-expanse ye-she's wheel extensively shown  
 8168 first four  
 8169 settling body essence three  
 8170 seeing gate essence three  
 8171 guiding expanse essence three  
 8172 appearance object essence three



8173 first  
 8174 body's posture three whichever suitable  
 8175 stomach relaxed with nerve-wind ease abiding's purpose existing  
 8176 deliberately held wind etc. wrong spread arise nerve twist tight's cause  
 8177 that gaze held time wind essence very slow from outer held nose draw this  
 particular dharma essence gather great is  
 8178 that nose out-inhale doing common method wheel four's inside filled mind  
 clear-clear portion meditation produce  
 8179 that method wind wrong  
 8180 spread  
 8181 coil  
 8182 dull four obstacles arise delusion-appearance not-appear  
 8183 here wind purify increase path not-made  
 8184 wheel four inside filled mind all thought spread cease also definitely cease  
 not-possible because  
 8185 karma-wind itself cease mouth release  
 8186 nose taste-only enter  
 8187 then wheel four all nerve inside enter  
 8188 thought different movement horse-doing here stopped  
 8189 mouth and lung connected  
 8190 lung's nerve straw hole that inside mind's horse that self-cessate release  
 8191 wind mouth slow outer draw duration abide held  
 8192 horse person two separate  
 8193 person heart inside rig-pa dissolve thought-not meditation self-arrive  
 accomplish essence that  
 8194 occasion wind hur sound with fierce throw  
 8195 wind gather obstacle mind unhappy and  
 8196 affliction thought movement and  
 8197 heart ache all clear  
 8198 time those fierce throw essence supreme  
 8199 that-also wind essence this not-know cultivate appearance increase sign  
 measure arise definitely not-become  
 8200 second seeing gate essence three  
 8201 gaze three whichever doing effort held not  
 8202 stomach relaxed self-arrive made  
 8203 eye not-move gaze held essence that  
 8204 thal-'gyur from  
 8205 distant-settled move not essence

8206 this time gaze three apply  
 8207 thus  
 8208 third guiding expanse essence three  
 8209 eye slow corner up-down expanse appearance limit eye not-move recognition  
 movement-not awareness clear-empty piece piece settle essence  
 8210 that from  
 8211 expanse essence guiding is  
 8212 thus  
 8213 rtsal-rdzogs from  
 8214 dharmata mindfulness dissipated sky to  
 8215 clouds-five appear golden garuda soar  
 8216 grasping-attachment concept-extreme apart condition coo  
 8217 self-appearance direction-fall-not sky to  
 8218 empty-luminosity elaboration apart garuda soar  
 8219 appearance grasping not condition coo  
 8220 sign elaboration apart sky to  
 8221 grasping-grasped apart dharmakaya garuda soar  
 8222 dharmata self-appearance thig-le condition coo  
 8223 thus  
 8224 fourth  
 8225 outer object sky cloud dissolve gaze rig-pa clear-dissolved portion  
 appearance increase quick  
 8226 inner object expanse lamp gaze luminosity mother-child connect  
 8227 secret object rig-pa self-clear gaze ka-dag dharmas exhausted dgongs-pa  
 self-place clear essence existing  
 8228 rang-shar from  
 8229 sky empty mandala in  
 8230 unaltered lamp forms four  
 8231 not-ceased meaning clear  
 8232 rig-pa expanse lamp is  
 8233 sky empty expanse-center in  
 8234 expanse nature light body  
 8235 not-ceased cease-not clear  
 8236 ye-she five heart body  
 8237 knot manner arise  
 8238 that also go and come  
 8239 move and flicker  
 8240 rig-pa expanse lamp to

8241 placed rig-pa not-move if  
 8242 changeless realization excellent explained  
 8243 wisdom self-occurred lamp is  
 8244 superimposition all cut  
 8245 thig-le empty lamp is  
 8246 effort not shine become if  
 8247 distant-ropes water lamp by  
 8248 that gaze not-distracted if  
 8249 complete meditation measure spoken  
 8250 thus  
 8251 thal-'gyur from  
 8252 this object essence such  
 8253 cloud apart outer object empty to  
 8254 yogin sky bird-path abides  
 8255 this not-apart dharmata  
 8256 thus  
 8257 also  
 8258 object appearance characteristic is  
 8259 sky blue-green limit-not  
 8260 light color form and  
 8261 ye-she five self-appearance show  
 8262 pure expanse lamp to  
 8263 thig-le body delusion-appearance pure  
 8264 nature itself essence itself  
 8265 non-dual gather-separate not appear  
 8266 thus  
 8267 this's time nerve inside wind movement thought subtle sha-ra-ra arise also  
 8268 direct meaning harm not  
 8269 thought that itself self self-hold not-possible liberated clear-clear go  
 8270 bird fledgling held fly like  
 8271 yal object emanate also previous knot one one continuous spread distraction  
 that like not  
 8272 karma habitual-patterns not-accumulate  
 8273 luminosity meditation not-destroy  
 8274 rig-pa's rtsal manifest make  
 8275 wisdom thol-byung arise open  
 8276 that also gaze held effort thought great self-cease  
 8277 great small subtle all rang-grol gone is

8278      thal-'gyur from  
 8279      dgongs-pa one from move not  
 8280      appearance appearance's thog clear  
 8281      face mirror like from  
 8282      liberated that that itself liberated  
 8283      awareness movement empty-yal  
 8284      seeing-awareness rig-pa different not  
 8285      that itself self's thog liberated  
 8286      one knowing all liberated because  
 8287      two three's number extreme exhausted  
 8288      concept grasping object not-appear  
 8289      movement grasping ye-from empty  
 8290      empty dgongs-pa clear perfected  
 8291      many's number extreme exhausted  
 8292      thus  
 8293      this's time view-meditation conduct three dgongs-pa expanse-one gather  
 8294      rdo-rje-sems-dpa' heart mirror from  
 8295      extreme-cut direction-fall not view measure possess  
 8296      clear concept not meditation measure possess  
 8297      self-occurred altered not conduct measure possess  
 8298      great-bliss outflows not enlightenment entity-not this  
 8299      grasp not-get water-moon like  
 8300      desire-all self-occurred rich treasure like  
 8301      thus  
 8302      that-also expanse-awareness appearance not-arise eye corner equal gaze  
 8303      see time sky's center cloud edge thad not-move gaze essence  
 8304      letter not from  
 8305      rig-pa cog-bzhag instruction itself  
 8306      this secret heart-place  
 8307      eye definitely settle do  
 8308      that also gather-separate not examine  
 8309      eye corner itself expanse arise  
 8310      light subtle coil arise  
 8311      that essence knot  
 8312      subtle flicker movement  
 8313      eye sky element examine  
 8314      buddha body thig-le arise  
 8315      that itself dgongs-pa heat obtain

8316 rig-pa body knot  
 8317 body with appearance  
 8318 thus  
 8319 occasion here luminosity's chapter three certainty place  
 8320 dgongs-pa essence chapter mind's dirt purify manner  
 8321 condition not-move equal settle manner  
 8322 that sign measure time certain arise manner three from  
 8323 first three  
 8324 essence dgongs-pa actual  
 8325 mind habitual-patterns indicate example  
 8326 that apart manner summary-chapter  
 8327 first  
 8328 kun-tu-bzang-po heart mirror from  
 8329 ma-skyod sky like thus rig-pa clear  
 8330 clear not-distracted depth difficult fathom condition  
 8331 empty-luminosity vast great-bliss expanse enjoy  
 8332 single-peak clear ultimate expanse condition  
 8333 not-mixed perfected spontaneously-accomplish ground abide  
 8334 thus  
 8335 rig-pa's essence that wisdom four self-rtal arise realization lhag-mthong  
 gnas-lugs indicate  
 8336 wisdom four  
 8337 rang-shar from  
 8338 that also rig-pa's essence to  
 8339 wisdom forms four possess  
 8340 wisdom forms four such  
 8341 completely liberating wisdom is  
 8342 all liberate do  
 8343 affliction pure field liberate  
 8344 concept-not birth-not condition liberate  
 8345 non-recognition rig-pa's expanse liberate  
 8346 wisdom concept condition liberate  
 8347 therefore liberating wisdom  
 8348 completely moving wisdom is  
 8349 body five ka-dag expanse move do  
 8350 light five grasp-not expanse move do  
 8351 rig-pa ye-she expanse move do  
 8352 lamp sky expanse move do

8353 therefore moving wisdom  
 8354 completely gather wisdom is  
 8355 elements light five inside gather  
 8356 sky lamp inside gather  
 8357 body five rig-pa condition gather  
 8358 rig-pa concept-not inside gather  
 8359 therefore gather wisdom  
 8360 elements light five inside gather  
 8361 sky lamp inside gather  
 8362 body five rig-pa condition gather  
 8363 rig-pa concept-not inside gather  
 8364 therefore gather wisdom  
 8365 completely distinguish wisdom is  
 8366 non-recognition rig-pa two distinguish  
 8367 affliction ye-she two distinguish  
 8368 pure impure two distinguish  
 8369 samsara nirvana two distinguish  
 8370 realized not-realized two distinguish  
 8371 good bad two distinguish  
 8372 therefore distinguish wisdom  
 8373 thus  
 8374 second mind and latencies intended purification objects at that time purified  
 from  
 8375 that of metaphor is  
 8376 vajrasattva heart of mirror from  
 8377 a ho vajra holder listen  
 8378 not-ripened conceptualization samsara is  
 8379 example like gibbet iron inserted like  
 8380 liberation not liberation time not arising\*  
 8381 ignorance iron inserted liberation not become  
 8382 ignorance water like being afflictions gather  
 8383 aversion fire is eon fire mass like  
 8384 attachment entity all salt water drink like  
 8385 delusion thickening empty house darkness like  
 8386 pride arrogance mountain overthrow like  
 8387 jealousy ill-will narrow valley blind like  
 8388 afflictions five wisdom obscure do  
 8389 mind example like bitch thief like

8390 consciousness example like forest monkey like  
 8391 mind example like impure mud swamp like  
 8392 alaya example like being pig like  
 8393 knowing example like bird feather wind carry like  
 8394 apprehending grasping example like man woman like  
 8395 karma distinction bird snare tangled now like  
 8396 suffering distinction water of whirlpool like  
 8397 afflictions fruit endure method without  
 8398 samsara suffering apprehending grasping fixated peg this  
 8399 done by not exit release by exit become  
 8400 done dharma all abandon easy accomplish  
 8401 thought all abandon wisdom supreme not move  
 8402 secret mantra king by afflictions wisdom become  
 8403 example like empty house lamp raised like  
 8404 wisdom lamp by ignorance aware become  
 8405 thus  
 8406 third that with separation way of summary in three  
 8407 direct self time separation way actual  
 8408 separation proof establish  
 8409 enumeration other speaking  
 8410 first is  
 8411 outer appearance clear light at looking by  
 8412 delusion without inner self tone meditation self place in clear time  
 8413 mind and wisdom instant split by alaya eight collections with wisdom by  
 obscured  
 8414 samsara dharma not clear  
 8415 passed self-nature spontaneously accomplished is  
 8416 samantabhadra mind mirror from  
 8417 mind separated awareness buddha actual  
 8418 intellect separated wisdom intent actual  
 8419 interior separated light rays pure appearance actual  
 8420 thus and\*  
 8421 self-arising from  
 8422 mind separated awareness buddha actual  
 8423 intellect separated vajrasattva i  
 8424 clarifier appearance in concept without know  
 8425 concept without discriminating awareness equality is  
 8426 self by self-liberated great

8427 thus  
 8428 second proof is  
 8429 appearance nature in unmoved placed by samsara dharma self-awakened  
 went water unmoved by sediment self-awakened like being  
 8430 jewel water clear metaphor intent depth difficult measure showing is  
 8431 previous from  
 8432 self-arising nectar drop this  
 8433 example like jewel water clear like  
 8434 sediment possessing placed sediment clear  
 8435 thus heart pith instruction this  
 8436 apply afflictions stain not become  
 8437 thus and  
 8438 single alone easy appearance companion appear  
 8439 unborn expanse in wisdom clear light  
 8440 all in exist all by see without  
 8441 measure by not measure sky expanse like  
 8442 clear shining sun light like  
 8443 changing without mountain king mount meru like  
 8444 deep measure difficult ocean depth like  
 8445 stain without mud lotus like  
 8446 face grasp without water moon like  
 8447 whatever appearing sky miracle like  
 8448 clear complete rainbow like  
 8449 thus  
 8450 third enumeration other speaking is  
 8451 expanse awareness etcetera intent all root awareness expanse one in dissolve  
 cut decide being  
 8452 again that very from  
 8453 meaning all arising without expanse in deliver  
 8454 enlightenment path lamp recognize do  
 8455 dharma all speech separated nature in gather  
 8456 tantra all letter without tantra great self awareness tantra great deliver do  
 8457 scripture all show by means of non-existent root scripture great into deliver\*  
 8458 pith instruction all expression base from separation into deliver\*  
 8459 accomplishment all doing agent from separation into deliver\*  
 8460 conduct all unfabricated supreme great into deliver\*  
 8461 meditation all clarity grasping-without great into deliver\*  
 8462 view all open-naked whatever also not-attachment into deliver\*



8463 fruit all wisdom single-decision great into deliver\*  
 8464 those all non-abiding expanse single into gather\*  
 8465 samsara action all abandon\*  
 8466 wisdom light-appear to always familiarity make\*  
 8467 wisdom arise time recognize make\*  
 8468 ground dharmas all essence nature compassion three as recognize make\*  
 8469 path dharmas all kayas five wisdoms five as recognize make\*  
 8470 fruit dharmas all kayas three return-back-without as recognize make\*  
 8471 essence dharmas all empty as recognize make\*  
 8472 nature dharmas all clear as recognize make\*  
 8473 compassion dharmas all sentient beings all to pervade as recognize make\*  
 8474 wisdom dharmas all unmixed as recognize make\*  
 8475 light dharmas all grasping without as recognize make\*  
 8476 ray dharmas all emanation-withdrawal without as recognize make\*  
 8477 awareness dharmas all self-concept from separation as recognize make\*  
 8478 thus dharmas all whatever also not-think not-mind into deliver thus is said  
 8479 second nature in unmoved equal placement way in two from  
 8480 essence nature in placement way briefly showing is  
 8481 result-of-consequence from  
 8482 meditation characteristic appear way is  
 8483 characteristic emptiness-clarity awareness to  
 8484 nature wherever not-mixed  
 8485 grasp and hold extreme end and\*  
 8486 dharmata self-face purity is  
 8487 thus is said  
 8488 nature appear to placement way extensively explained is  
 8489 six expanse from  
 8490 past kayas three to nose place  
 8491 future kaya three back support  
 8492 present kaya three enjoyment doing is  
 8493 buddha all fruit to direct make being  
 8494 time three equality in primordial abiding called  
 8495 past wisdom five basis make  
 8496 future wisdom five peak direct  
 8497 present wisdom five path make doing is  
 8498 clear by clear light gather called being  
 8499 time three equality in awareness yoga is  
 8500 past awareness confidence make

8501 future awareness measure hold\*  
 8502 present awareness path make doing is  
 8503 mother by son hold called being  
 8504 time three equality in awareness yoga is  
 8505 past thigle portion hold\*  
 8506 future thigle mind direct  
 8507 present thigle all one gather doing is  
 8508 single unique root cut called being  
 8509 time three equality in gather yoga practitioner called is  
 8510 past expanse and gap join  
 8511 future expanse and expand  
 8512 present expanse and ground one in abiding is  
 8513 awareness expanse into enter called being  
 8514 time three equality in primordial connection abiding called  
 8515 past lamp all nose direct  
 8516 future lamp hand hold\*  
 8517 present lamp all clarity strike doing is  
 8518 emptiness dhatu lamp self pure view is  
 8519 time three equality in primordial appearance is  
 8520 past light all path give  
 8521 future light all mind place  
 8522 present light all mind lower doing is  
 8523 appearance all self-confidence reach called being  
 8524 time three equality in primordial gather separate without is thus  
 8525 third that from sign measure time certain appear way in three  
 8526 clear light kaya three sign  
 8527 samadhi spontaneously accomplished measure  
 8528 unmoved equal placement time  
 8529 first is  
 8530 again that very from  
 8531 samadhi first direct placement by  
 8532 kaya three gradual familiarity by  
 8533 entity nature yoga in  
 8534 meaning this supreme near become  
 8535 kaya three familiarity samadhi experience  
 8536 instantaneous arising not being  
 8537 this all gradual mind object  
 8538 first samadhi nirmanakaya obtain

8539 that time self knowing in  
 8540 before not seen dharma all  
 8541 thought without mind in appear  
 8542 self pith instruction term word  
 8543 not held like mind in clear  
 8544 person fortune possessing in  
 8545 dharma taste by mind expand by  
 8546 body also day six seven in  
 8547 exist those not feel and\*  
 8548 earth on rise from  
 8549 mid-space in going experience  
 8550 self activity field itself arise\*  
 8551 awareness unfabricated castle place  
 8552 self by nirmanakaya thus obtain  
 8553 that passed awareness not move by  
 8554 sambhogakaya kaya itself and\*  
 8555 self knowing continuum in  
 8556 self-appearance effort all without  
 8557 experience taste thus arise\*  
 8558 before not seen light appearance also  
 8559 piece piece who see  
 8560 this also sambhogakaya kaya train  
 8561 fortune possessing yogi family possessing that  
 8562 knowing self-clear experience each clear  
 8563 self-clear mind in familiarity by  
 8564 inner clear move mind outward not cast  
 8565 entity trace mind not follow\*  
 8566 world action mind not appear\*  
 8567 this by sambhogakaya complete obtain  
 8568 then awareness sky in  
 8569 direct placement great view manner by  
 8570 distraction without equal placement by  
 8571 again dharmakaya samadhi appear\*  
 8572 that time knowing depth clear  
 8573 infant directly engage  
 8574 appearance increase measure is  
 8575 knowing sharp quick by  
 8576 before not seen buddha see\*

8577 this by that time people  
 8578 hundred thousand myriad mind appear\*  
 8579 body before not made being  
 8580 knowing without craft all and\*  
 8581 miracle all and letter and\*  
 8582 sign and speech and dependent arising and\*  
 8583 whatever before not seen being  
 8584 this all experience taste and\*  
 8585 earth and water and fire wind  
 8586 Sound-also this-by self-power obtain  
 8587 Summary-in clairvoyance-six all-also  
 8588 Fortune-and endowed-this obtain  
 8589 Self-and other benefit all indeed  
 8590 Person this-by do become  
 8591 Thus  
 8592 Second samadhi spontaneous-completion measure indeed  
 8593 Also that-from  
 8594 Three-bodies self-arisen intention indeed  
 8595 Summary-in this-like experience-measure find  
 8596 Emanation-body yoga conduct  
 8597 Former-nonexistent great-compassion indeed  
 8598 Self continuum-in supreme arise  
 8599 This time emanation-body samadhi obtain  
 8600 Clear-yet non-conceptual cognition experience  
 8601 Enjoyment-body samadhi called  
 8602 Uncontaminated emptiness bindu-body  
 8603 Effort-without self-arise when  
 8604 Dharma-body samadhi  
 8605 Yogin endowed-this obtain  
 8606 Thus  
 8607 Third immovable equipoise time-in two indeed  
 8608 Luminosity manifest appear time and  
 8609 Instruction arise-place strike time indeed  
 8610 First indeed  
 8611 Also that-from  
 8612 Appearance all self-power-to become  
 8613 Awareness manifest demonstrate time  
 8614 Intention true-seeing time called

8615 Appearance all self-direction-to arise  
 8616 Experience seed increase time  
 8617 Awareness itself balance-to reach time called  
 8618 Person arise power cease  
 8619 Cognition all face inward-to look time  
 8620 Awareness arise-place strike time indeed  
 8621 Dharma-nature condition-from free appearance all bliss wide spread time  
 8622 Dharma-nature mother-son equal time called  
 8623 Buddha all true light-rays self body fill expand  
 8624 Body manifest enlightenment time  
 8625 Stability self-obtain time called  
 8626 Thus  
 8627 Second instruction arise-place strike time indeed  
 8628 Self-arise from  
 8629 Continuum-in cognition-awareness arise time-at  
 8630 Body face recognize  
 8631 Realization continuum-in arise time-at awareness field face recognize  
 8632 Samadhi power-to become time-at lamp variously pure face recognize  
 8633 Power special arise time-at  
 8634 Samadhi path spread face recognize  
 8635 Awareness body see time-at desire-mind without know  
 8636 Wisdom special continuum-in arise time-at demon deception face recognize  
 8637 Difficulty-without conduct expanse-overflow time-at  
 8638 Wisdom enter-direction face recognize  
 8639 Emptiness field-to pervade time-at light face recognize  
 8640 Lamp field-to appear time-at  
 8641 Space-and field face recognize thus and  
 8642 Lion Power-Perfect from  
 8643 Appearance piece piece time  
 8644 Expert thoroughly examine must  
 8645 Extremely subtle-and flicker time  
 8646 Familiarity thoroughly settle must  
 8647 Flutter-and subtle-and flicker time  
 8648 See thoroughly hold must  
 8649 Round-and subtle-and coil time  
 8650 Expert distraction-without samadhi steady  
 8651 Sink-and blaze-and hurl appear time  
 8652 Familiarity appearance expand hold

8653 True all-to appear time  
 8654 Expert appearance gather explained  
 8655 Attachment-and fixation without time  
 8656 Expert hold-method know must  
 8657 Secret-mantra familiar characteristic indeed  
 8658 Thus  
 8659 Second day-night luminosity wheel-in three indeed  
 8660 Space luminosity arise-base face-hold  
 8661 That-from lamp experience demonstrate  
 8662 Day-night wheel manner meditation manner determine indeed  
 8663 First indeed  
 8664 Formerly although explained  
 8665 But here thoroughly condensed clear demonstrate five indeed  
 8666 Space manner  
 8667 Lamp location manner  
 8668 Space-awareness arise manner  
 8669 Experience take manner  
 8670 Special determine manner indeed  
 8671 First indeed  
 8672 Space luminosity bliss-gone heart essence that sentient-being all-to  
 without-difference abide  
 8673 Jewel Variegated from  
 8674 Sesame seed-or mustard seed-on  
 8675 Butter itself from spontaneous like  
 8676 Sentient-being body like appear  
 8677 Thus-gone seed indeed  
 8678 Compatible light-and self-nature-as  
 8679 abide then path-enter door pure-to  
 8680 various emerge benefit conduct\*  
 8681 sky like pervade sentient-beings indeed\*  
 8682 awareness meaning also that-much indeed\*  
 8683 thus\*  
 8684 where exist question indeed  
 8685 that-from  
 8686 ah awareness location-condition indeed\*  
 8687 self heart center-in abide\*  
 8688 father-mother two-of portion hold\*  
 8689 method-and wisdom manner-in abide\*

8690 father-of portion hold method body\*  
 8691 mother-of hold wisdom body\*  
 8692 light-and light-ray manner-in abide\*  
 8693 space-and awareness with thoroughly adorned\*  
 8694 spontaneously-complete bindu great-in abide\*  
 8695 thus\*  
 8696 also awareness light-of expanse-in body-and wisdom as how abide  
 8697 location determine indeed what-and what question  
 8698 power-perfect from  
 8699 self self heart jewel within\*  
 8700 color fill light blaze vase manner\*  
 8701 within wisdom fire light blaze\*  
 8702 measureless wisdom many appear\*  
 8703 body essence each-each-on\*  
 8704 speech emanation numberless-and\*  
 8705 mind intention surpass without one\*  
 8706 thus and\*  
 8707 all-ground dharma-arise great treasure\*  
 8708 awareness wisdom mound-as abide\*  
 8709 appearance hold-without field-of treasure\*  
 8710 awareness wisdom space-in abide\*  
 8711 secret-assembly jewel corner-eight treasure\*  
 8712 awareness wisdom mound-as abide\*  
 8713 appearance hold-without field-of treasure\*  
 8714 awareness wisdom space-in abide\*  
 8715 secret-assembly jewel corner-eight treasure\*  
 8716 awareness wisdom father-mother manner\*  
 8717 life-assembly jewel corner-four treasure\*  
 8718 awareness wisdom bindu-in abide\*  
 8719 meaning-coil bandha measureless treasure\*  
 8720 awareness wisdom wrathful-body-as abide\*  
 8721 cease-without clear door two treasure\*  
 8722 space-and nadi thread-in abide\*  
 8723 emptiness sign-free sky treasure\*  
 8724 awareness wisdom light-as abide\*  
 8725 that secret treasure-as demonstrate\*  
 8726 thus\*

8727 also awareness nature that base heart location time space light five-of  
 within-in exist peacock egg like  
 8728 path space-to arise time sky rainbow light and\*  
 8729 End reach time fetus egg shell-from free like indeed  
 8730 Power-Perfect from  
 8731 Base-in abide awareness indeed  
 8732 Wisdom space-in three-bodies perfect  
 8733 Example peacock egg like  
 8734 Within light wisdom clear demonstrate  
 8735 Path-on arise awareness indeed  
 8736 Example rainbow like demonstrate  
 8737 End-to deliver awareness indeed  
 8738 Peacock chick egg all  
 8739 Break-through emerge like indeed  
 8740 Thus  
 8741 Also wisdom that unripe time-at all open  
 8742 Appear time-at light  
 8743 Familiar time body-appearance  
 8744 That-from  
 8745 Elaboration without space itself-from  
 8746 Luminosity unobstructed contact arise  
 8747 Appear time-at light appear  
 8748 Perfect time-at self-appear indeed  
 8749 Familiar time-at body become  
 8750 Wisdom method relate by  
 8751 Ultimate mandala five see  
 8752 Thus  
 8753 Thus abide body and awareness and space and wisdom characteristic indeed  
 8754 Also that-from  
 8755 Body characteristic this-like indeed  
 8756 Change without and clear and  
 8757 Empty and concept free indeed  
 8758 Awareness characteristic this-like indeed  
 8759 Subtle indeed and emanate and  
 8760 Nadi-thread and move indeed  
 8761 Space characteristic this-like indeed  
 8762 Vast spontaneous thick empty infinite  
 8763 Clear warm cool and



8764	Flexible moving self-nature hold
8765	Pervade rim wall indeed
8766	Wisdom characteristic this-like indeed
8767	Arise and arisen and self-clear and
8768	From-and know and realize indeed
8769	Clear blaze pervade-infinite indeed
8770	Appear dark open and
8771	Empty clear wisdom supreme
8772	Secret-mantra characteristic pure-as consider
8773	Thus
8774	Second lamp location manner indeed
8775	God-to cubit one
8776	Demigod-to finger four
8777	Human-to color one
8778	Animal-to self-clear
8779	Preta-to sesame seed like
8780	Hell-to horse-hoof like
8781	Buddha-to measure without
8782	Bodhicitta arrow one
8783	Emanation-body-to fathom one indeed
8784	Self-light wisdom appear exist indeed
8785	Also that-from
8786	Wisdom location large-small and
8787	Appearance six direction-from
8788	Thoroughly explain this-like indeed
8789	Joyful all-to cubit one abide
8790	Strife all-to finger four abide
8791	Equal-possess to color one indeed
8792	Two-possess all-to self-clear only
8793	Hunger-possess all-to sesame seed like
8794	Suffering-possess to horse-hoof like
8795	Thus indeed abide explained
8796	Buddha all-to measure without
8797	Bodhisattva arrow one indeed
8798	Emanation body-to fathom one abide
8799	Buddha bodhisattva and
8800	Emanation body-and god all-to
8801	Manifest field-to appear indeed

8802 That all below five field-to  
 8803 Not-demonstrate see become-not  
 8804 Thus  
 8805 Also intermediate-space-in self-appear buddha bodhisattva god three lamp  
 appear great field vast by  
 8806 Other five self body field by small  
 8807 Third space awareness arise manner two-from  
 8808 Space indeed within exist light five wisdom self-glow outer field-to blue  
 pervade great light and  
 8809 That-from expand five possess great wisdom light two field appear self-arise  
 indeed  
 8810 Awareness indeed vajra nadi-thread appear portion body with indeed  
 8811 Power-Perfect from  
 8812 Buddha all view-essence indeed  
 8813 Space awareness two-from not-surpass indeed  
 8814 Thus and  
 8815 Vajra nadi-thread itself-from  
 8816 Portion body indeed think-not pervade  
 8817 Self-arise space lamp-to  
 8818 Self-appear light indeed think-not pervade  
 8819 Bindu empty lamp-to  
 8820 Ray possess bindu think-not pervade  
 8821 Wisdom five essence-to  
 8822 Demonstrate word indeed think-not pervade  
 8823 Condition without field appear-to  
 8824 Cease without arise think-not pervade  
 8825 Thus  
 8826 Fourth experience take manner two indeed  
 8827 Essential-point-by constrict and  
 8828 That-from arise experience-appearance indeed  
 8829 First-in also general place-method and  
 8830 Particular essential-method two-from

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8831 First indeed  
 8832 Self-arise from

8833	Dharma-nature self-appear sky-in
8834	Awareness wisdom not-distract
8835	Hold-without state-in place become
8836	Wisdom pure self-appear see
8837	Non-awareness delusion-appear dharma reverse
8838	Thus and
8839	Set without banner-to
8840	Change without lamp clear
8841	Concept without wisdom-to
8842	Clear-obscure without light five clear
8843	Thus and
8844	Jewel precious nectar-to
8845	Do and meditate-by find not-become
8846	Lamp space appear-to
8847	Not-distract clear hold-without examine
8848	Thus meaning-from not-distract
8849	Precious nectar lamp indeed
8850	Release-place without find supreme
8851	Hold without self-place free
8852	Thus
8853	Second indeed
8854	Thalgyur from
8855	Body essential-point resonance-by indeed
8856	Wisdom posture pure-by indeed
8857	Bindu coil and stir-by accomplish
8858	Light indeed extend and gather indeed
8859	Connection-possess restrain-by wind essential-point
8860	Enter action indeed end-by distinguish
8861	That change-by from wind cease
8862	Delusion encounter and join indeed
8863	Awareness essential-point release and
8864	Coil and sky-to place indeed
8865	Space essential-point gather and
8866	Draw and element overflow join
8867	Appear essential-point increase and cease
8868	Various self-place free indeed
8869	Thus

8870 Also body see time that perfect essential-point resonance that-to not-change  
 look indeed  
 8871 Wisdom fortress-mouth etc. time-at posture not-change indeed  
 8872 Bindu not-expand eye center-to roll light root constrict indeed  
 8873 Light overflow brow-to place indeed  
 8874 Concept scatter wind bind and emit indeed  
 8875 Awareness essential-point nadi-thread sky-to release indeed  
 8876 Space essential-point center-to gather eye corner-from lead look indeed  
 8877 This all essential-point indeed  
 8878 Second thus experience take time gradually experience arise space-awareness  
 essential-point indeed  
 8879 First experience take from end perfect until  
 8880 Lion Power-Perfect from  
 8881 Self-appear awareness thing that  
 8882 Wisdom nadi-thread-in abide  
 8883 Example winged fly swift like  
 8884 Moment only-in everywhere go  
 8885 That-to arrow-by reach become  
 8886 Deer swift only become  
 8887 That-from meaning-to not-distract  
 8888 Bee nectar-to circle only  
 8889 That-from self-appear look become  
 8890 Example mirage like abide  
 8891 That-from meaning-to not-distract  
 8892 Move or flutter only become  
 8893 That meaning-to not-distract  
 8894 Sink like and blaze become  
 8895 That-by very look become  
 8896 Go-come not light appear see  
 8897 That meaning-to stable become  
 8898 Bindu empty lamp see  
 8899 That-to true look become  
 8900 Bindu body with see  
 8901 That meaning-to not-distract  
 8902 Delusion-appear enjoyment-body-to see become  
 8903 Body appear that all  
 8904 Illusion rainbow like indeed  
 8905 That-to thoroughly stable become

8906 Day night without indeed  
 8907 Example fox she eye  
 8908 Day and night without like  
 8909 Self-appear mandala thus indeed  
 8910 Thus  
 8911 Also empty-form rainbow-light bindu body etc. all  
 8912 Outer intermediate-space-in exist widely say and  
 8913 That-in exist think hold  
 8914 Error by thus not indeed  
 8915 Within body light-root clear-in exist all  
 8916 Eye light-root clear-by inward empty-form see indeed  
 8917 Also heart resonance-root all-pervade emanate indeed  
 8918 Now base-appear arise time  
 8919 Self face know self-glow-in clearly place-by  
 8920 Increasingly clear go  
 8921 Wind-mind pure time spontaneous appear what by body within see  
 power-base dissolve-in within enter time  
 8922 Measure reach cease go indeed  
 8923 Again set time base-appear base-to dissolve primordially-pure free from  
 8924 Appear that all expand appear time expand self-characteristic without  
 8925 Within self-reverse from obscuration without  
 8926 Here tantra and instruction-from outer sky-in exist say that  
 8927 For-now intentional say condition outer sky-to eye place see portion and  
 that-in exist like by  
 8928 Nature outer-in exist other-by also see possible from  
 8929 Outer-in without know  
 8930 Other-by self empty-form not-see that body-by obscure by  
 8931 Self-by see light-root pure gap-from within arise see hole-from within-in sun  
 arise appear see like  
 8932 Proof eye close-from empty-form see this-by also within-in exist know  
 indeed  
 8933 Therefore body etc. appear outer field-in without also exist like appear  
 8934 Mirror-to look time face arise like  
 8935 Within light-root clear mirror-in  
 8936 Heart awareness face-like resonance appear that  
 8937 Field-in without also within see reference pure light-root quality portion-from  
 arise  
 8938 Outer inner two portion mix appear only delusion also many all true

8939	Manner thus understand person wisdom-possess great-perfection expanse-from arise called
8940	Various self-free yogin I like
8941	Manner this confident scripture-and join
8942	Lion Power-Perfect great tantra-from
8943	Body appear that all
8944	Field appear not indeed
8945	Example young girl-by
8946	Mirror characteristic clear-to
8947	Self face appear see like
8948	Dharma-nature field sky-to
8949	Awareness appear body-to arise
8950	Self location-condition see indeed
8951	Field-in exist not indeed
8952	Reference pure manifest clear
8953	Self center-and mandala with
8954	Wisdom meaning-to field without
8955	Sentient-being time-at field like appear
8956	See field-to realize great
8957	Understand field-in bliss great
8958	Appear see experience great
8959	Self-awareness one-only companion supreme
8960	Appear field-in without by
8961	Vajra nadi-thread itself-from
8962	Portion body indeed think-not pervade
8963	Thus
8964	This understand-reason one exist by intelligence-possess all-by know must
8965	Nature realize easy by body-appear say say contradiction without by
8966	Outer sky-to space-awareness-and lamp-appear say confuse-possess all-to realize easy for explain must
8967	Self within understand-reason former like indeed
8968	Fifth special determine manner indeed
8969	Awareness-to change without essential-point-by

8970	First base-from transcend samsara-in delude also awareness bad-to go without
8971	Then lama-by face-introduce that lose-from wander that later decide time joy and

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8973	Not-meditate awareness and
8974	Meditate time-to distinction without and
8975	Wander time and
8976	Pass time awareness-to good-bad without indeed
8977	Sleep-to go time and
8978	Wake time and
8979	Go-come awareness-to good-bad distinction without like indeed
8980	But appear manner good-bad dream joy-suffering only exist by
8981	That-to depend-from path meditate indeed
8982	Essence good-to go hope indeed not indeed
8983	Awareness-to transfer-change without reason
8984	That word also self-arise from
8985	E ma ho
8986	Jewel precious nectar this
8987	Beginning without time time
8988	I jewel precious lose
8989	That time suffering wrong wander
8990	Jewel precious nectar that
8991	Search-by find place without indeed
8992	Self-from self-arise self-by realize
8993	Jewel precious nectar that
8994	Lose not-feel find feel
8995	Lose-by thing characteristic without
8996	Find-by joy glow with
8997	Find time and lose time
8998	Distinction without one state-in realize
8999	Thus
9000	Also self-awareness state-in lose that self state-from find also
9001	Self-awareness one wheel-from
9002	Other-to enter without indeed

9003 King treasure-in jewel lose-from jewel without-by suffering do indeed  
 9004 Treasure-from find-by joy-bliss expand also two both treasure one-from  
 not-move like  
 9005 Awareness state-from samsara-nirvana two-as appear also thus like  
 9006 This vast Dharma-nature expanse realize wish-fulfilling supreme  
 self-essential-point determine secret-word indeed  
 9007 Second that-from lamp experience demonstrate three indeed  
 9008 Preliminary place characteristic  
 9009 Actual lamp press-method  
 9010 That-from appear arise-manner indeed  
 9011 First indeed  
 9012 Life this action all abandon  
 9013 Lama holy please do  
 9014 Very secluded place darkness decorate room-in immovable three-with sit  
 9015 Lama yoga perfect meditate request heart-from place  
 9016 Thalgyur from  
 9017 Lamp press this-like indeed  
 9018 Faith-possess samsara mind-free by  
 9019 Lama offer-and giving do  
 9020 Samsara connection all abandon  
 9021 Secluded direction-or charnel-ground-in  
 9022 Companion abandon one-only abide must  
 9023 Thus  
 9024 Second indeed  
 9025 Ah-to place and  
 9026 Clear enter two-from

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9027 First indeed  
 9028 Cross-legged sit thumb finger press-by red-clear clear light round appear-to  
 place experience take  
 9029 Session short-to number many do  
 9030 Thumb finger effort release slow look  
 9031 Again press-by appear see Dharma-nature manifest appear called  
 9032 That-from  
 9033 Self thumb and finger-by



9034	Bindu empty lamp press
9035	Press that-from what arise
9036	Dharma-nature manifest appear indeed
9037	Thus
9038	Clear enter indeed
9039	Then light five appear-from first smoke like and
9040	Dull illusion like and
9041	Cloud hover like and
9042	Fire spark emanate like and
9043	Sun and moon and
9044	Star form like and
9045	Intermediate-space rainbow like and
9046	Light white clear and
9047	Yellow clear and
9048	Red clear and
9049	Green clear and
9050	Blue and
9051	Various and
9052	Net pattern and
9053	Ray arise and
9054	Round gather and
9055	Bindu and
9056	Stupa and
9057	God body and
9058	Sentient-being form various there-here far-near self-appear time-at
9059	Clear enter-by wind five arise appear measure without arise
9060	Thalgyur from
9061	That-from wisdom expand experience
9062	Color and shape also
9063	Outer and inner all clear pervade
9064	Above-from above-to certain expand
9065	This time body speech bliss sign
9066	Appear measure and manner-with join
9067	Thus
9068	Third that-from appear arise manner indeed

9069	First red-yellow round from
9070	Later light five-of halo-to appear
9071	That-also wind-of essential-point-by move from
9072	Outward hold slow essential-point
9073	Then clear-of portion experience-by taken
9074	Lamp mirror like
9075	Light single-flicker like
9076	Bindu bowl like-from body with expand indeed
9077	That-from
9078	Thus press appear indeed

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9080	Empowerment complete round self-clear complete
9081	Finger two pure-from three-to become
9082	Then again again press-by
9083	Wisdom five color indeed
9084	White red green blue yellow
9085	Field-to appear effort indeed
9086	Then effort-without outer also
9087	Wind portion-by go-come and
9088	Mirror pure shape like-from
9089	Two and three portion appear indeed
9090	That itself always familiarity-from
9091	Color five light-by also
9092	Slice like-from edge cut appear
9093	Field edge like-from see measure indeed
9094	That-from familiarity measure find-from
9095	Bindu center-to body with
9096	Half body pure-to while abide
9097	That-to five five pair-with
9098	Very clear bindu-with connect
9099	Father-mother body appear possess
9100	Delusion-appear cease-from pure-field indeed
9101	Thus
9102	This all time-at formerly demonstrate measure and sign manner all arise
9103	Wisdom perfect appear space and

9104 Dharma-nature pure appear awareness and  
 9105 Bindu ripen appear body-from mandala-to measure reach-from  
 9106 Again Dharma-nature cease appear conduct  
 9107 Thalgyur from  
 9108 Wisdom perfect appear and  
 9109 Dharma-nature first appear-from  
 9110 Appear three perfect-from cease become  
 9111 Thus and  
 9112 This time body speech mind measure  
 9113 Individual appear see time  
 9114 Self-to ripen-by sign complete  
 9115 Cease measure all manifest appear  
 9116 Thus  
 9117 Thus experience take-by effort supreme all year three  
 9118 Middle all year five  
 9119 Last all year seven month eleven  
 9120 Day six Dharma-nature cease appear see light body free  
 9121 That-from  
 9122 This-to effort great-small-by  
 9123 Day and month year all-by  
 9124 Individual time-to certain accomplish  
 9125 Move very without time all-from  
 9126 Individual measure-to reach indeed  
 9127 Thus  
 9128 This experience take secret essential-point great indeed  
 9129 Third day night wheel manner determine four indeed  
 9130 Continuum-to sense-organ essential-point-to gather memory door close  
 9131 Dawn know object vase-in put wisdom directly clear  
 9132 Morning wisdom clear-to demonstrate arise-feeling all self-place pure  
 9133 Day appear vast-by strike  
 9134 Sign all suppress indeed  
 9135 This formerly also explain though  
 9136 Here also leap-over companion-as explain summary experience take  
 9137 Little former-and not-different distinction exist  
 9138 Day time elephant gaze-by manifest-to look  
 9139 Delusion-appear self-cease release sign suppress indeed  
 9140 Night time bindu empty lamp-to cognition place  
 9141 Bindu that expand time cognition-also clear portion expand

9142 Decrease time cognition increasingly subtle go-from end reference without  
 go state cognition reference think emanate gather without equipoise  
 9143 Sleep-to go time forehead center-in bindu empty dissolve manner mind place  
 having  
 9144 Sleep-of luminosity essence seize  
 9145 Midnight-at heart within-of luminosity-to mind hold having sleep by  
 9146 Dream luminosity-to liberate having habit-continuum cease indeed  
 9147 Then morning lion gaze by bow-span-of sky-to AH white one-to  
 consciousness place by  
 9148 Clear-empty elaboration-from free-of meaning within-from arise  
 9149 That manner-in how-much abide meditate indeed  
 9150 Six-Expanse from  
 9151 Body-of posture press having  
 9152 Consciousness sky-of range-to cast  
 9153 Like-that eye indeed space-between-to  
 9154 Elephant-of gaze by  
 9155 Memory-without great-spreading great-as place  
 9156 Like-that awareness sky-to place  
 9157 This-from separate without indeed  
 9158 Yogin continuum-by what meditate  
 9159 Daytime appear expand-spread indeed  
 9160 Nighttime self-of place house-in  
 9161 Time four equal-of measure hold for  
 9162 Sense-organ door all self-gather having  
 9163 Bindu empty-of lamp-to  
 9164 Yogin endowed mind place by  
 9165 Bindu itself indeed expand time  
 9166 Consciousness itself-also expand place  
 9167 Like-that bindu subtle become time  
 9168 Bindu increasingly-subtle increasingly-subtle-to  
 9169 Consciousness increasingly-subtle increasingly-subtle place  
 9170 Sleep-and dream essential-point by indeed  
 9171 Before attachment habit-continuum root-from extract  
 9172 This-like nighttime-of time all-in  
 9173 Yogin fortune-with endowed act  
 9174 This-by appear self-expand reach  
 9175 Thus  
 9176 Like-that day-night wheel-continuum-by experience take having

9177	Delusion-appear self-cease luminosity-to liberate indeed
9178	That-from
9179	Body-and field-and awareness by
9180	Self-appear pure-of measure all hold
9181	Like-that self-appear measure grasp having
9182	Six-classes delusion-of appear cease
9183	That cease time-at
9184	Awareness measure-to reach indeed
9185	Like-that measure-to when reach time
9186	Self-of body-also not-appear
9187	Elements-by produced-of flesh-blood body
9188	Elements self-place-at pure-of cause
9189	This field-as appear-of cause
9190	Delusion-by grasped-of mind-of body
9191	Elements self-place-at dissolve-of cause
9192	This-also not-appear self-place-at dissolve
9193	Awareness-by grasped-of light-of body
9194	Water-moon mandala like indeed
9195	This time Dharma-nature cease-and near
9196	This-in what familiar Buddha-field
9197	Then body three limit exhaust having
9198	Action-free perfect-of body obtain
9199	This time body-of limit all-and
9200	Free-of near indeed
9201	Base-at familiar yogin-by
9202	Self-of place-also empty become
9203	Path-at familiar yogin-by
9204	Elements coarse-of stain exhaust
9205	Fruit-at indeed who familiar
9206	Not-return ground-to this-by reach
9207	Thus
9208	Also light-body-and samadhi-of body two-of distinction indeed light-body awareness-of self-light stain without Buddha-of eye-of field-from sentient-being-by see unable
9209	Samadhi god-body indeed ripening habit-continuum produce four-elements particle very clear pervasive nature possessing sentient-being god-eye exist having-to appear-of distinction exist understand

9210	Meaning three profound-expanse wisdom-of wheel extensive explain-in three indeed
9211	Essence briefly demonstrate
9212	Nature extensively explain
9213	Aspect meaning summarize
9214	First indeed
9215	Lion Power-Perfect from
9216	That-also intention five what question
9217	Mountain general-meaning-of intention by view by transcend should
9218	Wisdom general-fill-of intention by ground grasp should
9219	Bindu range-penetrate-of intention by appear-of arise manner examine should
9220	Sun-moon gap-equal-of intention by meaning end-to deliver should
9221	Ocean expanse-penetrate-of intention by awareness space-to deliver should thus
9222	Second five-from

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9223	First mountain general-meaning-of intention-of essence indeed nature great-perfect luminosity transfer-change without-of awareness space-and wisdom two-from without indeed
9224	That itself sense-power-by realize time
9225	Space-awareness field-to appear time person-of sense-power best middle last three-to view intention conduct fruit four-four-as arise having portion twelve indeed
9226	Power-Perfect from
9227	Mountain general-meaning-of intention arise-of time-at
9228	Great-perfect view end reach
9229	Sense-power best middle last three-to view all three arise
9230	Sense-power best-to wisdom-of appear spontaneous arise-of view indeed
9231	Self-of wisdom realize without-of awareness body-with together realize indeed
9232	That-of time intention indeed clear-in not-move ocean-on planet-star arise like indeed
9233	Conduct indeed cease without power-arise-of conduct sky-of spear cast like indeed
9234	Fruit indeed birth without self-arise-of appear see indeed
9235	Sense-power middle-of view indeed

9236	Self-of awareness birth without only realize
9237	Intention indeed ocean-on flag attach like concept-of portion-from free indeed
9238	Conduct indeed not-block spontaneous mad-one like indeed
9239	Appear what-to indeed obstruct without conduct
9240	Fruit indeed
9241	Sign conquer having self-place-of intention-with endowed indeed
9242	Sense-power last-of view indeed appear this itself-to illusion-or emanation like realize indeed
9243	Intention indeed self-of appear essence demonstrate having intermediate-in wisdom arise understand lion-chick womb-egg-from free like indeed
9244	Interior-of wisdom obscured see indeed
9245	Conduct indeed
9246	Samsara-nirvana two grasp-of conduct-with endowed indeed
9247	Fruit indeed
9248	Body abandon having nature emanation body-of field-to breath reach indeed thus
9249	Second wisdom general-fill-of intention-of essence indeed
9250	Awareness-of power empower from-perfect realize indeed
9251	Sense-power three-by realize manner different indeed
9252	Also that-from
9253	Wisdom general-fill-of intention arise-of time-at
9254	Also person sense-power best middle last three-by view manner three-as become
9255	Sense-power best-by empowerment that itself birth-without-of fruit self-nature-as demonstrate only realize
9256	Intention indeed
9257	Wisdom-by practice-by bindu-to spread place having bliss great sky-equal-of intention-from not-move indeed
9258	Conduct indeed
9259	Awakening mind white-red-to pure-impure without conduct
9260	Fruit indeed
9261	Buddha-family ground-of suchness see indeed
9262	Sense-power middle-of view indeed
9263	Appear awareness-of power-as become only realize indeed
9264	Intention indeed
9265	Clear-in not-distracted sun-moon pair-as relate like abide
9266	Conduct indeed

9267	True Dharma-nature yogin manner-in conduct
9268	Fruit indeed
9269	Birth-death without-of suchness obtain indeed
9270	Sense-power last-of view indeed
9271	Empowerment-of qualities all expand arise realize
9272	Intention indeed
9273	God-body sign-with together rely having meditate
9274	Conduct indeed
9275	Dharma-nature-of display-in conduct
9276	Fruit indeed
9277	Quality-of gate-from Buddha obtain thus
9278	Three bindu range-penetrate-of intention-of essence indeed
9279	Intermediate-of wisdom self-arise-of awareness-by self-appear-of range self-awareness-as penetrate having Buddha-hood indeed
9280	Person-of sense-power-of distinction-by different indeed
9281	That-from
9282	Bindu range-penetrate-of intention arise-of time-at
9283	Also sense-power best middle last three-to view sign not-different three-as arise
9284	Sense-power best-of view indeed
9285	Example meteor sky-in move like
9286	Wisdom-of power quality-as arise having
9287	Moment three-to liberate realize
9288	Intention indeed
9289	Space-between-to sun arise like clear open pervasive all-to pervade abide
9290	Conduct indeed
9291	Wisdom-of body pure complete-in enjoy
9292	Fruit indeed moment three-to primordially-pure ground-at Thus-come indeed
9293	Sense-power middle-of view indeed
9294	Dharma-nature-of bliss leak without great-of appear gap-by arise realize
9295	Intention indeed
9296	Moment each-each-to view-of field distinction-possessing each-each see having
9297	Realize distinction-possessing each-each arise and
9298	Dharma-body-of appear each-each see and
9299	Heart-of suchness pure complete-of intention-in abide
9300	Conduct indeed
9301	Self-of heart-of light-ray-and two-from without conduct



9302	Fruit indeed
9303	Self-of awareness-of appear birth without-of Dharma-body-as see indeed
9304	Sense-power last-of view indeed
9305	Wisdom pure-of appear-to
9306	That-from I arise or
9307	I-from that arise think realize
9308	Intention indeed
9309	Appear that itself-to see agent without abide
9310	Conduct indeed
9311	Doubt-and indecision-of conduct-with endowed indeed
9312	Fruit indeed
9313	Nature emanation body-of field-to breath issue-of fruit obtain indeed thus
9314	Four sun-moon gap-equal-of intention-of essence indeed
9315	Appear-emptiness cease not-equal equality-as realize indeed
9316	Sense-power-by individual separate indeed
9317	Power-Perfect from
9318	Sun-moon gap-equal-of intention expanse-penetrates-of time-at
9319	Sense-power best middle last three-to view sign three-as arise
9320	Sense-power best-of view indeed
9321	Wisdom open realize
9322	Intention indeed cease without-of wisdom river-of channel like-and not-separate indeed
9323	Conduct indeed
9324	Wisdom great-of conduct-by display not-cease conduct
9325	Fruit indeed
9326	Method-and wisdom two practice-and release two indeed aspect four gather-separate without-of fruit obtain
9327	Also sense-power middle-of view sign three indeed
9328	View method-and wisdom two-from without realize
9329	Intention indeed method-and wisdom-of nature space-between-to sun-moon arise like-of manner-in abide
9330	Conduct indeed bliss great secret-of bindu white-red-to conduct
9331	Fruit indeed
9332	Buddha-family Buddha five-of practice womb-in Buddha-hood-of fruit obtain
9333	Sense-power last-of view sign three indeed
9334	View father-mother-of practice-by awakening mind seed-as indicate-of view realize

9335	Intention indeed
9336	God-of nature heart essence remember having samadhi clear-of manner-in abide
9337	Conduct indeed
9338	Medicine five nectar five-to conduct
9339	Fruit indeed
9340	Intermediate-in tutelary-deity god-of illusory-body seize having
9341	Appear pure-of fruit obtain thus
9342	Five ocean expanse-penetrate-of intention-of essence indeed
9343	State clear-equal-of Dharma-nature-as nature force-of samadhi-in abide indeed
9344	Sense-power individual-by separate
9345	Power-Perfect from
9346	Ocean expanse-penetrate-of intention-of time-at
9347	Also sense-power three-to view sign three arise
9348	Sense-power best-of view indeed
9349	Wisdom great-of activity-by whatever-appear self-of appear itself realize
9350	Intention indeed
9351	Appear-to attachment small alcohol-by intoxicated like indeed
9352	Conduct indeed
9353	Samsara-and nirvana-in conduct
9354	Fruit indeed appear-in not-abide-of wisdom one-cut-as arise-of fruit obtain indeed
9355	Sense-power middle-of view sign three indeed
9356	View clear open wisdom-of body-as realize indeed
9357	Intention indeed
9358	Fierce-in duration short waterfall like-with endowed indeed
9359	Conduct indeed
9360	All-of conduct-object not-is awareness-vision like-of conduct-object-with endowed indeed
9361	Fruit indeed
9362	Empty wisdom-of heart-essence-to end reach-of certainty obtain
9363	Sense-power last-of view sign three indeed
9364	View indeed
9365	Delusion-of appear gap-by abandon desire indeed
9366	Intention indeed
9367	God-and human-of mind hold-in abide
9368	Conduct indeed

9369	Fabricated two grasp-of conduct-with endowed
9370	Fruit indeed
9371	God-and human-of status obtain thus
9372	Third aspect meaning summarize indeed
9373	Intention five that-by secret heart-essence-of yogin all bind having
9374	Yogin-of experience arise indeed
9375	Mountain general-meaning-by great-perfect view high-low-and slack tight without equal view transcend
9376	Wisdom general-fill-by that manner-in self-abide Dharma-nature-as ground grasp
9377	Bindu range-penetrates-by space-appear-from awareness-of liberate manner examine
9378	Sun-moon gap-equal-by intention Dharma-cease-of expanse-to deliver
9379	Ocean expanse-penetrates-by space-awareness primordially-pure ground-at stable ground hold indeed
9380	Also first view-by high wash having delusion-appear-of fear conquer having lion play like-and
9381	Second-by self-power Dharma-nature-as obtain king-awareness empowerment like-and
9382	Third-by pure space-to reach peacock chick egg-from emerge like-and
9383	Four-by all-equal vast great expand sun-moon two without equal like-and
9384	Five-by self-appear wisdom-as clear mountain neck-from sun arise like-of intention bindu supreme secret supreme meaning gather establish
9385	Lion Power-Perfect from
9386	Mountain general-meaning-of intention indeed
9387	Lion play like indeed
9388	Wisdom general-fill-of intention indeed
9389	King race head-from empowerment like indeed
9390	Bindu range-penetrates-of intention peacock chick egg-from emerge like indeed
9391	Sun-moon gap-equal-of intention sun-and moon two-from without equal enter like indeed
9392	Ocean expanse-penetrates-of intention indeed
9393	Mountain neck-from sun arise like thus
9394	Like-that aspiration five each-each-to sense-power three-as separate having fifteen each-each-to view intention conduct fruit four-four-as separate having Dharma-of enumeration sixty become eon-of increase-decrease-and sentient-being-of affliction-and view-of enumeration sixty purify having

9395 Wisdom-of nature experience take-of pure complete-as demonstrate  
 Vajra-Holder speak indeed  
 9396 ### CITATION: Supreme Vehicle-of Treasury from  
 9397 Spontaneous leap-over-of wisdom experience take-of essential-point  
 establish chapter twenty indeed  
 9398 Like-that guidance method-by experience take-of method all demonstrate  
 having  
 9399 Now introduction give having experience how take-of sequence extensive  
 explain-in two indeed  
 9400 Introduction general-of sequence-by Dharma all establish-and  
 9401 That distinction determine having mind-and wisdom-of indicate example  
 extensive explain  
 9402 First-in introduction-of precede go-and  
 9403 Introduction actual two-from

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9404 First  
 9405 Dwelling direction half sun-of light-ray-with together crystal stain without  
 prepare do indeed  
 9406 Face-introduce ornament-of tantra from  
 9407 Dwelling direction half also  
 9408 Aperture sun-of light-possessive  
 9409 Clear make mirror extend having-by  
 9410 Light-of appear outside come see indeed  
 9411 Thus  
 9412 That-to vajra-mind mirror example-of face-introduce-to before arisen  
 show-by bless from

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9413 Jambu continent this-in arise manner indeed  
 9414 Samsara Dong-Sprug precious secret tantra-from  
 9415 Buddha five-of lineage hold  
 9416 Crystal-of stupa thousand-span five  
 9417 Wisdom five-of nature possess  
 9418 Sky expanse five-of lineage hold

9419	Appear without sky-to pervade expand
9420	Color not-mixed individual clear
9421	Essence nature compassion three
9422	Essence cease without pure ground
9423	Nature element great five
9424	Compassion form-body complete demonstrate
9425	Vajra space-of mandala-from
9426	Nature spontaneous complete-of body
9427	Wisdom five possess water-moon body
9428	Not-clear clear self-nature possess
9429	Crystal-of stupa thousand-span five
9430	Vajra-Holder-of left-to descend
9431	Tone-of aspect three possess
9432	North-east direction-in corner-to enter
9433	Nighttime direction-in daytime see
9434	Wisdom right corner near place
9435	Buddha single certain see become
9436	Wisdom superior-seeing wisdom indeed
9437	Buddha intention single indeed
9438	Nectar tongue-by meaning apply
9439	Awareness cuckoo word one indeed
9440	Change without vajra body-of supreme
9441	Instruction commentary corner-proceed possess
9442	Vajra-Mind testaments indeed
9443	Thus and
9444	Then thirty-three-of place
9445	Complete-victory-of palace-of upper-story
9446	Potalaka called descend
9447	Then mountain five-peaks peak-to descend
9448	Then Vajra-Seat-to descend
9449	Then Gangs-Ti-Se-to descend
9450	Then stupa great that light-ray-as emanate having
9451	Sentient-being-of concept dispel speak
9452	Beginning world this form time vajra space-of mandala-from emanation nature-of blessing-from
9453	Teacher Vajra-Holder being-of benefit-to Joyful-Stacked gone-of left-to descend having
9454	Thirty-three-and

9455 Mountain five-peaks-and  
 9456 Vajra-Seat-and  
 9457 Snow-mountain Ti-Se-of interval-to being-of benefit-to one-from one-to  
 descend  
 9458 Now Ti-Se-of peak precious light-emanate-of house-in abide having  
 9459 Sky-goer-and accomplishment-and awareness-mantra-holder many worship  
 doing-and aspire  
 9460 Like-that actual mirror without also  
 9461 Indicative-example determine having jewel various or  
 9462 Snow-and ocean-of continent-to etc.-from self-arise-of crystal search having  
 introduction mirror-as do indeed  
 9463 Introduction ornament-from  
 9464 Jewel heart-essence jewel light-blaze or  
 9465 Jewel lapis lazuli blue water-crystal or  
 9466 Earth-of heart-essence jewel eye-ma-phug  
 9467 Stone-of heart-essence jewel crystal-by  
 9468 Buddha all-of state establish  
 9469 Thus and  
 9470 Jewel Intricate-Display from  
 9471 Vajra-Mind indicative-example indeed  
 9472 Stain without white moon-of color  
 9473 Dark-and appear-of interval-from examine  
 9474 Jewel luminosity stain without-by  
 9475 Appear color five-with endowed  
 9476 Body five individual not-separate having  
 9477 Front-and back-to separate not-separate  
 9478 Appear-clear Dharma-nature light great  
 9479 Clear-of Dharma-nature all-as blaze  
 9480 Appear make lamp all-of supreme  
 9481 Empty great-of sky expanse-in  
 9482 Appear all light-as arise  
 9483 Arise that itself separate not  
 9484 Who-by-also grasp able not  
 9485 If wisdom eye possess-by  
 9486 Self-appear stain without moon full like  
 9487 Face-beautiful mandala see become  
 9488 Distracted without great-perfect meditate indeed  
 9489 Thus

9490 Like-that-of mirror that mantra-water stain wash having self-of root-of  
 guru-to devotion-by  
 9491 OM AH HUM hundred thousand-by bless having dependent-origination  
 heart-essence-by flower scatter having auspicious speak having  
 9492 Branch seven-by rule request having  
 9493 Again auspicious speak having  
 9494 Silk color five-and incense powder imagine having garment offer having  
 9495 example all-of precede go should  
 9496 second introduction actual-to  
 9497 lineage-and \*  
 9498 introduction two-from  
 9499 lineage is  
 9500 buddha intention-by-means-of lineage  
 9501 awareness-holder sign-by-means-of lineage  
 9502 person ear-continuum-from lineage three speak  
 9503 introduction actual is  
 9504 instruction precious introduction vehicle one  
 9505 family one  
 9506 bindu one  
 9507 primordial-wisdom eye one  
 9508 example one vajra-mind mirror-by-means-of introduction show  
 9509 example rely-from meaning recognize  
 9510 elaboration non-existent vastness \*  
 9511 merit ornament-possess body  
 9512 emanation vajra light-vitality to  
 9513 bhagavan splendor infinite-by-means-of  
 9514 birth non-existent pure vastness from  
 9515 essence enlightenment supreme-of drop three emit  
 9516 body manifest appear water-moon mandala like from  
 9517 body-of drop crystal secret body bring-out-from example  
 primordial-wisdom-as establish  
 9518 speech elaboration non-existent vastness from  
 9519 speech-of drop nectar enlightenment mind-of essence extract-from  
 9520 meaning primordial-wisdom introduction  
 9521 mind vajra like not-change-of state from  
 9522 mind-of drop essence enlightenment-of mind clear lamp bring-out-from  
 9523 sign primordial-wisdom confidence certainty establish  
 9524 body-of drop self-arise primordial-wisdom five ornament-possess

9525 nature completely pure stain non-existent primordial-wisdom front back  
 non-existent clear  
 9526 primordial-wisdom direct-penetration great  
 9527 outside inside non-existent clear  
 9528 two-in non-existent primordial-wisdom  
 9529 inside non-existent-of inside from  
 9530 condition non-existent primordial-wisdom part intermixed clear  
 9531 non-intermixed completely complete primordial-wisdom  
 9532 child-appearance supreme inconceivable and time same become  
 9533 simultaneously arise primordial-wisdom  
 9534 appearance infinite body-of lineage hold \*  
 9535 beings thought eliminate  
 9536 body lineage great-relics called  
 9537 body three primordial-wisdom five-of example show-by-means-of  
 vajra-mind primordial-wisdom clear is  
 9538 show example-of form many though example plural-of inside-from supreme  
 become precious crystal call  
 9539 crystal nature-by-means-of completely pure outside inside non-existent clear  
 that show-by-means-of  
 9540 dharmakaya recognize  
 9541 crystal-of inside light rely-from  
 9542 prajna life become-of wind limb four possess from  
 9543 prajna body-as clear manner recognize  
 9544 outside clear-of light rely-from  
 9545 emanation body light-of arise manner recognize  
 9546 crystal support-by-means-of show-from ground abiding primordial-wisdom  
 nature recognize  
 9547 inside clear-of characteristic hold primordial-wisdom recognize  
 9548 outside clear-by-means-of form all know primordial-wisdom recognize  
 9549 inside dissolve-by-means-of all know primordial-wisdom recognize  
 9550 crystal-of appearance various show-by-means-of  
 9551 appear manner recognize  
 9552 crystal self-of nature show-by-means-of abiding nature single recognize  
 9553 crystal light self-possess-by-means-of rigpa primordial-wisdom-as recognize  
 9554 that plural also show example definite aspect summarize  
 9555 lamp plural arrange-of tantra from  
 9556 intention sign and ear-continuum from  
 9557 secret mantra meaning-of valid-cognition arise



9558 example rely-from meaning recognize  
 9559 sign rely-from confidence become  
 9560 meaning essence decide-by-means-of  
 9561 ground establish primordial-wisdom three  
 9562 seed manner abide that  
 9563 condition from arise primordial-wisdom-by-means-of  
 9564 fruit manner ripen that  
 9565 non-recognition-of darkness clear  
 9566 know object obstacle self pure  
 9567 non-seek fruit self see  
 9568 say meaning sequence like introduction do  
 9569 that-to first general ground self-arise nature body  
 9570 introduction do  
 9571 that-to nature nature compassion three reside  
 9572 emptiness rigpa essence possess bindu single that  
 9573 mirror clear one teacher-by-means-of hold  
 9574 student-to show  
 9575 this word speak  
 9576 samantabhadra appearance mirror this  
 9577 direction agree example nature recognize do  
 9578 recognize meaning that appearance introduction is  
 9579 first samantabhadra abiding nature introduction is  
 9580 rigpa direct-penetration abide-by-means-of crystal like  
 9581 rigpa thought non-existent clear crystal like  
 9582 rigpa spontaneously-accomplished abide crystal like  
 9583 rigpa non-cease direction non-existent crystal like  
 9584 say  
 9585 Light five outer eye clear also  
 9586 Within-from clear-of nature possess-of  
 9587 Nature indeed  
 9588 Light white also that and not-separate abide having compassion demonstrate  
 9589 Crystal essence-by primordially-pure-and three-as demonstrate also  
 9590 Not-separate having bindu single-of meaning example that how abide within  
 understand should  
 9591 Then delusion-base demonstrate indeed  
 9592 Crystal sun-ray-to extend having  
 9593 Within light two outer demonstrate having

9594 Base-from base-appear arise-of time-of cause self-nature one-of ignorance  
 cause-of condition  
 9595 Color five possess field  
 9596 White subtle that all-to search-of mind demonstrate  
 9597 Beginning-of move that light-and together arise having  
 9598 Together arise-of ignorance knowable-of obscuration-as arise  
 9599 All-Good base-from transcend-of wisdom-of sense-power-by moment one-by  
 distinction separate  
 9600 Moment one-by complete Buddha having  
 9601 Buddha all-of common without great-grandfather-as before Buddha indeed  
 9602 Liberate manner this-by  
 9603 First-of Buddha-of arise manner-and arise manner all know should  
 9604 First-of Buddha cause without  
 9605 Buddha beginning end without  
 9606 Wisdom eye one stain without  
 9607 Thus Manjushri-from speak having  
 9608 All-Good-of liberate base demonstrate indeed  
 9609 Also base-from base-appear-as arise essence know having liberate having  
 samsara-in delude not many-of Buddha now-also space-from arise measure  
 without exist speak  
 9610 Base-appear that sentient-being all-by self-appear-as not know having  
 9611 All imagine-of ignorance affliction obscuration-as arise  
 9612 Thus having  
 9613 Awareness rise sleep-by habit-continuum-by delusion various-as arise  
 9614 That-also crystal cloth color various-of top-to hope-by place or  
 9615 Light white that color white-to etc. each-each place having equal  
 9616 There awareness-of wisdom concept collection-of net-and  
 9617 Body-of interior-in enter having  
 9618 Four hold-of awareness heart center-in abide manner-and  
 9619 Sentient-being all-to pervade manner introduction give  
 9620 That-also nature delude manner introduction indeed  
 9621 Delusion condition-from arise crystal light-like  
 9622 Thing various appear crystal light-like  
 9623 Appear also essence change crystal-like  
 9624 Exhaust without increase without crystal light-like  
 9625 Thus speak all understand having sign meaning well apply  
 9626 Delusion-of sentient-being liberate manner sign meaning indeed  
 9627 Lamp Blaze from

9628 Base itself fruit ripen make wisdom indeed  
 9629 Wisdom body-as ripen having-by  
 9630 Essence itself-of Dharma-body that  
 9631 Wisdom Dharma-of body-as ripen  
 9632 Thus speak having  
 9633 Heart center-from wisdom three-stack lung wind-and wisdom-of tone two  
 meet having  
 9634 Power mind-as become having  
 9635 Power base-of manner-in dissolve-and not-move abide-of example  
 9636 Within light outer emanate having white mind-of example  
 9637 Six mind called  
 9638 Light five wisdom-of example  
 9639 Base hold-of awareness indeed  
 9640 Mind-and wisdom two example-of introduction that suitable indeed  
 9641 Intermediate-of introduction sound light ray three-and  
 9642 Vajra-Mind heart-interval nadi path introduction etc. appropriate all crystal-to  
 certain know produce having  
 9643 Yogin essence-and know apply having confidence make having experience  
 take diligent should  
 9644 Fruit-as liberate manner indeed  
 9645 Above interior-clear primordially-pure-of liberate base self-arise essence  
 itself body-as clear also  
 9646 Outer-clear called  
 9647 Light five-and white two mixed-as introduction give  
 9648 This wisdom exist essential-point great exist having  
 9649 Path-of wisdom or  
 9650 Wisdom without desire middle extremely not-abide or  
 9651 Self great-perfect primordially-pure-to wisdom without desire exist having  
 9652 Delusion root-from pure also  
 9653 Body two not-cease-as arise  
 9654 Wisdom space-to exist need having  
 9655 Light five white-and mixed that mirror wisdom  
 9656 Also white separate-as arise enjoyment-body-from emanation-body  
 emanate-of example  
 9657 That all pure two possess-as aspect all know-as Buddha-hood-of introduction  
 9658 Superior who Buddha nirvana-from pass called  
 9659 Emanation-body-and enjoyment-body Dharma-body-to dissolve  
 9660 Crystal sun-of condition-from free having

9661 Beginning-of base primordially-pure-to stable ground seize having  
 not-delude abide  
 9662 Essence-to not-separate that like liberate also  
 9663 Aware not-aware-of distinction-by  
 9664 All wisdom-of body only-in abide all know called  
 9665 Main wisdom two possess indeed  
 9666 Interior-clear-in exist having cease ground-to deliver-of essence that first  
 human-of common-base self-arise essence itself body-and not-separate  
 9667 However sun cloud-by obscured-and  
 9668 Liberate like self essence know having obscuration all-from liberate having  
 realize manifest become-of portion-from  
 9669 Beginning-of base-and  
 9670 End-of liberate ground two distinction very great  
 9671 Essential-point great indeed  
 9672 Wisdom space-in swirl crystal light-like  
 9673 Dharma-body clear pure arise crystal itself-like  
 9674 Thus  
 9675 Self essence know-of Dharma-body that self bed-in self itself abide indeed  
 9676 Now also not-delude-of Dharma-body stable ground hold desire  
 9677 Self-clear naked open great-of manner-in clear — snap not-distracted keep  
 itself essential-point great  
 9678 Being-of protector glorious guru holy-of mouth-from  
 9679 Self essence know-of Dharma-body self bed itself indeed  
 9680 Not-delude stable ground hold desire who exist all  
 9681 Not-wrong not-delude not-distracted do essential-point indeed  
 9682 Intention ocean like wisdom-possessing-by know make  
 9683 Thus well speak indeed  
 9684 Introduction this all-of time-at relax fresh self-by-also new confidence  
 common not produce having other-to demonstrate should  
 9685 Also World Sun Dharma-Lord Guru mouth-from  
 9686 Introduction all sequence-by introduction give careful should  
 9687 Ha-le  
 9688 Ho-le  
 9689 What exist portion without  
 9690 Introduction not  
 9691 Not-introduced not do  
 9692 Dharma-not-of action declare not  
 9693 Delusion for not follow

9694 Guru etc.-of name take having Dharma-not-of action bad all not do  
 9695 Name meaning together make need indeed thus instruction make having  
 9696 Future time-at-also Dharma this entered all-by like-that mind-in place  
 respectful  
 9697 Meaning two that distinction determine having sentient-being-and wisdom-of  
 indicate example extensive demonstrate-in two indeed  
 9698 Root awareness-from delusion-by reverse manner mind-of introduction-and  
 9699 Awareness self-appear-with together self-appear wisdom-of introduction  
 9700 First indeed  
 9701 Introduction ornament-from  
 9702 E-ma-ho  
 9703 Appear mind-as introduction give mind-to come manner  
 9704 Mind itself empty-as introduction give empty bliss-as expand reach  
 9705 Empty awareness-as introduction give  
 9706 Awareness itself space-and wisdom two-from without thus speak having  
 9707 This-in three indeed  
 9708 Outer field-of essential-point-by inner mind establish-and  
 9709 Inner mind-of essential-point-by secret space establish-and  
 9710 Secret space-of essential-point-by supreme awareness itself establish  
 9711 First-in appear field base without delude demonstrate-and  
 9712 Appear hold self mind empty demonstrate two-from

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9713 First indeed outer appear various white-red-of appear container-contents  
 element five-by gathered-of expanse-in clear this all  
 9714 Self mind delusion-of face-to appear not-except outer meaning-of thing-and  
 9715 Inner mind-of thing two both not establish having  
 9716 Base without empty-of miracle without clear-appear-of nature eye-defect-of  
 hair-shadow-and dream illusion-of appear like understand should  
 9717 Six-Expanse from  
 9718 Appear all illusion-or  
 9719 Dream-and image like  
 9720 Thus and  
 9721 Root Wisdom from  
 9722 Dream like illusion like  
 9723 Gandharva city like  
 9724 Like-that arise-and like-that abide

9725	Like-that not-destroy also speak
9726	Thus
9727	What-to appear mind-to appear
9728	Eye-defect-of hair-shadow eye-defect-possessing-of sense-power impure-to appear like
9729	That-from
9730	Object exist-of mind itself-to
9731	Appear various self-arise
9732	Name-and color individual indeed
9733	Form-as aspect two-as complete
9734	Thus
9735	Mind-to appear also appear manner outer-clear this all self-of mind not
9736	Self without-also exist
9737	Field-as abide
9738	Color-and
9739	Shape etc.-as see cause
9740	Mind-to that all not-exist mind not
9741	Here appear field form etc. outer-in appear this all not-exist clear-appear delusion dream like introduction give
9742	This form indeed
9743	Color thought etc. arise-arise first arise-of appear field hold that appear-of mind called
9744	Grasped-of mind called
9745	Field-of mind called essence seize having
9746	Appear-of mind that exist question field not-exist clear-appear hold-by-also not-true
9747	Color essence seize-as not establish having-also not-exist
9748	Arise cease abide three-in examine having-also not-exist cause
9749	Mind itself empty-as introduction give called
9750	Self dissolve place without wisdom Buddha-as introduction give
9751	That-by Dharma ordinary-and
9752	Great-perfect ordinary-by appear
9753	Appear field not-separate having
9754	Outer appear field self-characteristic mind-as desire indeed
9755	Mind-only various-true odor-with mistake indeed
9756	Here appear mind-as introduction give time appear not-appear-as mind-by hold having
9757	Field first meet-of mind-to appear-of mind-and

9758 After that distinction mental-event-as examine hold-of mind called desire  
 having  
 9759 Abandon purify delusion-appear delusion-hold samsara called  
 9760 Two-truth-in  
 9761 Mind-and mental-event three-realms-of  
 9762 Superimpose aspect-possess concept indeed  
 9763 Thus and  
 9764 Treasury from  
 9765 Concept-and examine coarse-subtle indeed  
 9766 Thus abandon explain all meaning together enter having essential-point great  
 this intelligence supreme holy wisdom-possessing all-by realize should  
 9767 Also outer-inner base without meet this like one need indeed  
 9768 Second inner mind-of essential-point-by secret space establish indeed  
 9769 Mind-to examine having essence essence seize without time  
 9770 Inert like become not-exist  
 9771 Spread spread clear essence seize-as not-exist declare not know also  
 9772 Self-clear empty self-tone-of manner space primordially-pure stain without  
 arise Dharma cease inner-of Dharma-space-as introduction give  
 9773 Limit free stain without-of realization within-from arise  
 9774 That manner-in familiar luminosity space-appear-of appear also secondary  
 see indeed  
 9775 Introduction ornament-from  
 9776 From-without not-exist empty-by  
 9777 Element self-cease light-appear ray  
 9778 Action agent free-of empty-by  
 9779 Body three indicate-of light-appear obtain  
 9780 Thus  
 9781 Three secret space-of essential-point-by supreme awareness establish indeed  
 9782 Mind space-in pure-of empty that also empty extreme mere not-exist  
 9783 Clear — snap  
 9784 Self-clear self-clear individual self-by aware-of wisdom Dharma-body  
 stain-from free introduction give  
 9785 Awareness portion-from extreme go not  
 9786 Thing not-exist eternal go not  
 9787 Where-also declare not two both-and two both not extreme free expanse vast  
 great-in decide manner-in place  
 9788 Awareness self-tone nadi-thread bindu-with together self-appear indeed  
 9789 That-from

9790 Base-in abide awareness-by  
 9791 Dharma-nature gather-of space-and meet  
 9792 Characteristic hold-of awareness-by  
 9793 Pure complete-of space-and meet  
 9794 Nadi-thread-of awareness-by  
 9795 Nature light-of space-and meet  
 9796 Thus  
 9797 Like-that field appear base without introduction give  
 9798 Appear field container-contents-of samsara-to transcend  
 9799 Appear mind-as introduction give  
 9800 Arise liberate self-dissolve-of object know  
 9801 Mind itself empty-as introduction give  
 9802 Grasp hold delusion-of root cut  
 9803 Empty space-awareness-as introduction give  
 9804 Experience take body three one-as roll having  
 9805 Life one-by perfect-of Buddha obtain cause  
 9806 Mind-from delusion reverse manner-of introduction very important  
 demonstrate  
 9807 Example-of introduction-by  
 9808 Awareness-of wisdom self-in exist-of meaning  
 9809 Awakening mind-of lamp-by sign confidence demonstrate indeed  
 9810 That-from  
 9811 Buddha all-of measure hold  
 9812 Example-of wisdom all-to examine  
 9813 Sign-of wisdom measure hold  
 9814 Bindu empty-of lamp examine  
 9815 Meaning-of wisdom measure hold  
 9816 Manifest clear-of appear examine  
 9817 Thus  
 9818 Briefly summarize  
 9819 Outer appear-of field base without  
 9820 That hold appear-of mind empty-as introduction give  
 9821 Samsara delusion ground without one-as know having  
 9822 That-by not-sufficient  
 9823 Root awareness-of meaning manifest introduction space-awareness  
 gather-separate without introduction give  
 9824 Primordially-pure-of Dharma-body-to deliver should intelligence supreme  
 excellent all-to instruction indeed



9825	Meaning two self-appear wisdom-of introduction two indeed
9826	Instruction object sense-power-of distinction-and
9827	Instruction introduction-of sequence
9828	First indeed
9829	Sense-power best middle last three-to seven seven-as separate having twenty-one indeed
9830	That all-also wisdom-and
9831	Purify-and
9832	Liberate different
9833	First best called indeed
9834	Wisdom-and realize-of portion
9835	That-also separate seven indeed
9836	Best-of last-and
9837	Best-of middle-and
9838	Best-of best-and
9839	Best-of advanced-and
9840	Best-of supreme-and
9841	Best-of peak-and
9842	Best-of end reach
9843	That all-also self-appear realize easy-of portion-from place
9844	Middle-to also seven indeed
9845	Middle-of last-and
9846	Middle-of middle-and
9847	Middle-of best-and
9848	Middle-of advanced-and
9849	Middle-of supreme-and
9850	Middle-of peak-and
9851	Middle-of end reach
9852	Like-that last-to also seven indeed
9853	Last-of last-and
9854	Last-of middle-and
9855	Last-of best-and
9856	Last-of supreme-and
9857	Last-of advanced-and
9858	Last-of peak-and
9859	Last-of peak complete
9860	Second indeed
9861	Like-that sense-power twenty-one become introduction also twenty-one arise

9862 That also individual introduction give two indeed  
 9863 Common-of distinction-and  
 9864 Distinction-of indicate manner  
 9865 First indeed  
 9866 Light-and wisdom awareness three-to  
 9867 Seven group-as introduction give indeed  
 9868 Vajra-Mind heart mirror tantra-from  
 9869 Awareness base-from transcend  
 9870 Path-to enter essence know make cause example meaning-of introduction etc.  
 introduction give twenty-one know should  
 9871 Snow or  
 9872 Conch or  
 9873 Ocean-from arise crystal stain without one  
 9874 Window-of appear-to extend  
 9875 Light color five spontaneous arise  
 9876 That-also what question  
 9877 Color blue-and  
 9878 White-and  
 9879 Yellow-and  
 9880 Red-and  
 9881 Green  
 9882 Crystal one follow-of person that-of eye right-to hand right-by hold having  
 9883 Eye-of top-to place appear see become hand left-by eye left block should  
 9884 That example-of introduction  
 9885 Meaning that-like self-of heart center-in abide  
 9886 That meaning-of introduction  
 9887 Sign self-of thumb-by eye press light bindu fish eye like arise  
 9888 That sign-of introduction  
 9889 Dharma-body-of introduction  
 9890 Sun mandala-to apply  
 9891 Enjoyment complete body-of introduction  
 9892 Thus-come body cloth-on draw self-of front-to place having  
 9893 Crystal eye-of top-to place having  
 9894 Eye sky-to look  
 9895 Enjoyment complete body mouth eye ear possess see become  
 9896 Likewise enjoyment complete body field intermediate-to arise understand  
 should  
 9897 Emanation body-to introduction give

9898	Dharma-possessor sign-as appear self-of awareness miracle-as essence know make
9899	Dharma day self-of light ray-of mass know make
9900	That concept habit-continuum-of interior this itself not abandon essence know make
9901	That emanation body-of introduction
9902	Root bind method appear self manner-as arise-of introduction that
9903	Like-that aspect seven light-of introduction called
9904	Wisdom-of introduction what question
9905	Dharma space-of wisdom-of introduction copper vessel-of essence-to examine
9906	Copper vessel well water fill having
9907	Eye-of top-to clear make mirror place look
9908	Bindu-and
9909	Bindu particle-of manner-as arise
9910	That-from-also light-and
9911	Weapon point like emanate
9912	That Dharma space-of wisdom-of introduction
9913	Mirror like-of wisdom-of introduction what question
9914	Silver mirror two-of interval dust-color mandala draw
9915	Interval compare near side two-to mirror each place
9916	That-from appear two arise
9917	Equality-of wisdom-of introduction
9918	Water moon-to essence seize
9919	Discriminate-of wisdom-of introduction
9920	Lamp essence seize
9921	Action accomplish-of wisdom-of introduction
9922	Crystal stain without-to essence seize
9923	Not-abide-of wisdom-of introduction
9924	Sky rainbow-by essence seize
9925	Complete complete-of wisdom-of introduction
9926	Sky cloud without-by essence seize
9927	Seven that wisdom-of introduction
9928	Now awareness-of introduction demonstrate
9929	Awareness youth vase body-of introduction
9930	Clothes color white wear one self-of front-to place having
9931	Eye-of top-to jewel place having
9932	Eye sky-to extend look

9933 Thus-come peaceful body see become  
 9934 That awareness vase body-of introduction  
 9935 Awareness youth hero power possess body-of introduction  
 9936 House dark black-in clothes black wear self-of front-to place having  
 9937 Above-of like look  
 9938 Thus-come wrathful body see become  
 9939 Awareness base abide-of introduction  
 9940 Ocean clear-to essence seize  
 9941 Awareness all-as clear-of introduction  
 9942 Sun-and moon essence seize  
 9943 Awareness two-from without-of introduction  
 9944 Vase body-to essence seize  
 9945 Awareness stain-with together-of introduction  
 9946 Sun-moon cloud-by obscured like-to essence seize  
 9947 Awareness what-also not-abide-of introduction  
 9948 Eye space-between-to look know should  
 9949 Like-that seven awareness-of introduction  
 9950 Like-that twenty-one complete having  
 9951 Buddha-family son that nirvana-from pass time  
 9952 Awareness eye-from path arise intermediate-of appear-to enter thus  
 9953 Second distinction-of indicate manner two indeed  
 9954 Introduction-of condensation briefly demonstrate-and  
 9955 That nature extensively separate  
 9956 First indeed  
 9957 Light-and wisdom-to introduction give seven-by sense-power last seven  
 confidence-of indicate example demonstrate  
 9958 Body-and  
 9959 Bindu-to introduction give seven-by middle seven luminosity essence-to  
 confidence produce-and  
 9960 Awareness-and space-to introduction give seven-by best all confidence  
 demonstrate indeed  
 9961 Introduction ornament-from  
 9962 Twenty-one intelligence sequence like  
 9963 Light-and wisdom itself-to indeed  
 9964 Introduction aspect seven all-by  
 9965 Intelligence small sequence seven all liberate  
 9966 Body-and bindu itself-to also  
 9967 Introduction itself aspect seven-by

9968	Middle seven-of meaning purpose
9969	Awareness-and space-to seven
9970	Great all-of meaning purpose
9971	Thus
9972	Second three-from
9973	Light-and wisdom-to introduction give
9974	Seven-from
9975	Wisdom-of self-light space-from move-of appear light five clear-by self-light introduction give-and
9976	That-from outer-clear-as arise space-of wisdom-of appear introduction give-and
9977	Mirror like etc. five-of self-appear know-of sprod
9978	Interval-of connect ray-by appear-and
9979	Body three one-as connect-of appear-and
9980	Appear-clear-from wisdom self-appear-of appear-and
9981	Dust-color-from awareness mother-son-of measure-and
9982	Human female-from wisdom heart-interval-of appear seven introduction give
9983	Second bindu-and
9984	Body-to introduction give
9985	Seven-from
9986	Bindu-to wisdom five-of appear pure bindu-of appear-as arise five-to
9987	Copper vessel-of essence-by bindu self introduction give-and
9988	Cloth-of surface-by wisdom-of light appear introduction give-and
9989	Swirl water-by intermediate first-of appear introduction give-and
9990	Peacock mirror-by intention introduction give-and
9991	Stir copper vessel-by bliss great Brahma-of gate-from appear-of bindu nine stack introduction give
9992	Body-to two indeed
9993	Awareness youth vase body-and
9994	Youth wrathful frown possess body
9995	This two-also half body-and
9996	Self single-and
9997	Collection mandala-from
9998	Being-and
9999	Being female-and
10000	Father mother pair connect-as appear-as introduction give five exist also
10001	Peaceful wrathful two-of body-as family gather having like-that seven
10002	Third awareness space-to introduction give seven-from

10003	Awareness-of introduction two indeed
10004	Body three not-separate-as introduction give-and
10005	Father mother mouth join-from emanation emanate-as introduction give
10006	Awareness body-as ripen-of introduction
10007	Space-of introduction five-from
10008	Wisdom wind-by move-of space appear introduction give-and
10009	Family five surface appear space-of wisdom introduction give-and
10010	Space-of ornament net-and
10011	net half hang-by-means-of measureless palace introduction and *
10012	window-of direction four center and five-in family five-of appearance light mirror raise-from show-by-means-of
10013	expanse-of body introduction and *
10014	vessel water fill flower five-of cluster that like raise-from show-by-means-of
10015	expanse-of cluster introduction seven
10016	this plural also introduction time offerings and *
10017	collection-of material excellent arrange
10018	clothing and dwelling prepare should
10019	introduction ornament tantra from
10020	that after suitable vessel recipient plural
10021	self-of nature look-for
10022	dwelling direction half and *
10023	hole sun-of ray possess
10024	clear make mirror raise-by-means-of
10025	light five outside arise see is
10026	eye-of top intelligent that place-from
10027	self light clear outside also see
10028	disciple left-by-means-of corner-by-means-of one-to one look
10029	between relate thread ray-of appearance see *
10030	also eye-of top light place-from
10031	also one-by-means-of one-to look time
10032	body three one-to relate method also see *
10033	butter-lamp essence that self-by-means-of look time
10034	primordial-wisdom clear light self-of nature also meet
10035	intelligent color pigment edge mirror two
10036	clear make eye-by-means-of method supreme self look time
10037	rigpa mother child-of measure plural that meet-from
10038	dharmata mother-of measure plural know is
10039	Khampa-of form image inside empty sense door huge

10040 inside butter-lamp put primordial-wisdom door hold \*  
 10041 vase water moist good-of inside self look  
 10042 bindu self-of nature meet is  
 10043 cloth cloth white red plural spread-from  
 10044 clear make possess eye-by-means-of look become time  
 10045 primordial-wisdom plural-of light plural self nature meet  
 10046 ocean surface pond or whirlpool water edge  
 10047 clear make possess eye-by-means-of that look time  
 10048 light-of dome sky fill-by-means-of  
 10049 intermediate first-of appearance certainty establish  
 10050 peacock mirror self-of garland hang-by-means-of  
 10051 clear make possess eye-by-means-of look time is  
 10052 bindu light clear possess see is  
 10053 primordial-wisdom intent self-of nature also introduce  
 10054 stick vase hundred gather that head  
 10055 clear make possess above like look time  
 10056 bindu nine pile Brahma-of meaning introduction  
 10057 family five-of mask field place-from is  
 10058 clear make possess above like look time  
 10059 sky expanse self-in form-of body  
 10060 appearance self experience-of intent  
 10061 person ornament possess self-of front place  
 10062 clear make possess eye-by-means-of look time  
 10063 light-of body move come ray and possess  
 10064 that self see-by-means-of enjoyment body self alone appear \*  
 10065 rigpa youth vase body called  
 10066 also appearance non-existent house that-in  
 10067 person color black excellent ornament  
 10068 self-of front above like place-from is  
 10069 clear make possess eye-by-means-of look time is  
 10070 wrath body terrifying-of form image sky-in is  
 10071 move come sign-with together see  
 10072 enjoyment wrathful body essence demonstrate  
 10073 awareness itself youth wrathful frown possess  
 10074 hero itself power-with endowed demonstrate  
 10075 human ornament possess action appear interval abide  
 10076 clear half possess-by above like look time  
 10077 being itself-of abide manner introduction give having

10078	body half demonstrate image itself meet
10079	crystal make custom body hand fill
10080	yogin possess left-by hold having
10081	vajra essence-by-means-of body speech mind-by-means-of establish
10082	vajra holder blessing-by-means-of introduction
10083	mirror clear water essence-by-means-of gazing
10084	lamp essence clear light-by-means-of shine
10085	butter-lamp self-of light clear-by-means-of dwell
10086	color pigment light-by-means-of clear make
10087	vase water essence bindu-by-means-of moist
10088	rainbow light essence appear-by-means-of clear
10089	ocean water essence wave-by-means-of move
10090	peacock feather essence color-by-means-of shine
10091	crystal mirror essence clear-by-means-of dwell
10092	nine pith body essence-by-means-of show
10093	five family mask essence-by-means-of display
10094	sky expanse essence form-by-means-of appear
10095	light body essence move-by-means-of come
10096	wrathful body essence terrifying-by-means-of appear
10097	seven introduction essence example-by-means-of show
10098	introduction time essence offerings-by-means-of arrange
10099	dwelling place essence prepare-by-means-of should
10100	Color mismatch silk tongue flutter
10101	Clear make possess again look time
10102	Wisdom move possess inner wind self meet
10103	Abide wind hold called intention
10104	Body color red yellow green blue
10105	Color white red cloth look
10106	Family five individual body self meet
10107	Family plural distinguish called introduction
10108	Tree interval space direction four above below
10109	Pearl etc. garland complete surround
10110	Clear make possess eye again look
10111	Net and net half also
10112	Very clear light decorate
10113	Above below direction center clear see
10114	Family five net introduction give
10115	Measureless palace self show called introduction



10116	Again dwelling place direction half
10117	Direction four window center together
10118	Self light god image well draw
10119	Side spread above below center red emit
10120	Light possess substance plural spread
10121	vase water essence look good inside
10122	bindu self essence nature meet
10123	cloth red white essence spread-from
10124	clear eye essence look time
10125	primordial wisdom light essence nature meet
10126	ocean surface essence pond edge
10127	clear eye essence look time
10128	light dome essence sky fill
10129	intermediate first essence appearance establish
10130	peacock mirror essence garland hang
10131	Intelligence elaboration great plural purpose demonstrate
10132	Elaboration middle all-to light-to interior light-and outer appear two
10133	Wisdom-to essence nature compassion three
10134	Body-to self single father mother
10135	Collection three
10136	Bindu-to base path fruit three
10137	Awareness-to base abide-and characteristic hold field appear three
10138	Space-to outer inner two introduction-of enumeration sixteen-by demonstrate
10139	Elaboration small all-to example-and meaning-and sign three
10140	Very elaboration-from free all-to manifest single-of appear-by essence meet indeed
10141	That-from
10142	Great all-of purpose indeed
10143	Introduction twenty-one-by
10144	That outer-from inner-to gather
10145	Also gather indeed this all
10146	Light-to two wisdom three
10147	Body-to three demonstrate bindu three
10148	Awareness three space-to two
10149	That all gather-of meaning purpose
10150	Very gather indeed this all
10151	Example-and sign-and meaning three-by
10152	Self nature abide-of fruit obtain

10153 | Mudra god-of yogin enter  
 10154 | Sign possess-of meaning purpose  
 10155 | Elaboration free single intention indeed  
 10156 | That all-of hold free  
 10157 | Ripen having ripen path-as make  
 10158 | Manifest continuum-by abide-to  
 10159 | Heart essence self-by self see having  
 10160 | Other effort all-by what do  
 10161 | This itself-to familiar should  
 10162 | Thus speak  
 10163 | Scripture inner contradict abandon indeed  
 10164 | Jewel Intricate-Display from  
 10165 | Alas Buddha-family son I complete nirvana-from pass after  
 10166 | Time-of degeneration five hundred-of time-at  
 10167 | Deceive child-of nature possess all-by  
 10168 | Buddha-of intention example-to confidence make-of time arise  
 10169 | That time self-of tantra secret this arise indeed  
 10170 | True awareness itself-to example demonstrate not-exist  
 10171 | Nature-of light five self nature-as exist-to  
 10172 | Image-of light five demonstrate also Buddha become not  
 10173 | Example introduction block not question  
 10174 | That awareness manifest-of meaning not see mind examine hold-by  
 awareness example this like some-by sky-and  
 10175 | Some-by element different-and  
 10176 | Some-by light-and  
 10177 | God body-by demonstrate  
 10178 | Common vehicle general-and  
 10179 | Outer inner secret portion some-to low pure nature only make having  
 10180 | Negate base awareness primordially-pure-to  
 10181 | Thing self-characteristic grasp negate cause speak indeed  
 10182 | Secret heart essence meaning demonstrate occasion this-at  
 10183 | Example how-much demonstrate also deviation-and  
 10184 | Grasp place not-exist  
 10185 | Awareness manifest see all-by that helper only introduction give also  
 10186 | Again essence-and  
 10187 | Expand-and  
 10188 | Dissolve manner-by crystal like primordially-pure open great only crystal  
 above pure-by demonstrate cause

10189	Suitability-with together indeed
10190	This little tantra that-also demonstrate that speak
10191	That-from
10192	Vajra-Mind indicative-example
10193	Color white moon-of color
10194	Thus etc.-by example sign meaning three-by awareness demonstrate having
10195	Birth without cease without open expanse demonstrate indeed
10196	Then sense-power-with suitable introduction give this indeed
10197	Experience take hand guidance-with together indeed
10198	Deviation place-and stagnate place without
10199	Ear lineage-and hand gesture together
10200	Confidence-and
10201	Superimposition cut
10202	Word-and meaning-as connect
10203	Buddha-of Dharma lineage-of place demonstrate introduction supreme speak
10204	### CITATION: Supreme Vehicle Treasury from
10205	Vajra place difficult introduction rely having demonstrate
10206	Chapter twenty-one
10207	Like-that experience take-of sequence extensive demonstrate having
10208	Now experience take doer yogin-of sign determine sequence demonstrate three indeed
10209	Life before-to purify-of sign now body speech mind-to how abide meaning general demonstrate
10210	Now path-to enter-of sign door three appear-with together arise manner distinction explain

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10211	Intermediate-and after-to liberate delude determine-of sign secret-by conclusion summarize
10212	First three indeed
10213	Before body-by three body speech mind-to how purify-of sign
10214	Speech-by how familiar-of sign
10215	Mind-by how train-of sign
10216	First indeed
10217	Life before-to body-of gate-from three body speech mind-to purify having obstacle-by now that sign demonstrate four indeed
10218	Sign-of sequence

10219	Arise-of suitability
10220	Familiar fruit
10221	Not familiar determine not obtain
10222	First indeed
10223	Glorious Sky Without Body Blaze Great Tantra-from
10224	How perfect Buddha all-of
10225	Body-of sign-and speech-of sign
10226	Like-that vajra mind-of sign
10227	How before arise like
10228	Here also sentient-being all body-to
10229	This all appear become
10230	This itself who-to appear that
10231	Before-from purify-of fortune possess
10232	Before not ripen having-from
10233	Now time certain fruit
10234	Who-by accomplish person that-to
10235	Body-of sign-and like-that speech
10236	Mind etc. sign this arise indeed
10237	Thus having
10238	Life before-to Buddha body-to purify-of sign-as born-or woman who-of forehead center-in conch right swirl-or three-point like frown vertical-and
10239	OM mark all
10240	Line or
10241	Self protrude-as exist
10242	Speech-to purify-of sign-as born throat right-and
10243	Woman-of left-in lotus petal eight-or
10244	Conch right swirl-or
10245	Silk tongue like-or
10246	Hook-and
10247	Sword-and
10248	AH mark all line-or
10249	Self protrude-as arise
10250	Mind-to extensive sign-as heart center-in vajra-and
10251	Wheel-and
10252	Three point-of complexion-or
10253	Jewel shape-or
10254	Letter aspect HUM-with together
10255	Second sign that all arise-of suitability indeed

10256 Being all-to base-from three body speech mind self-in exist that before purify  
 having now arise  
 10257 that self from  
 10258 butcher lower trade suitable non also \*  
 10259 ground from body speech mind exist  
 10260 that from before familiar by-means-of  
 10261 above intermediate obstacle enter  
 10262 above body speech mind sign  
 10263 this all also arise exist  
 10264 say  
 10265 third familiar do fruit obtain method is  
 10266 sign that exist life this effort quickly body speech mind liberate  
 10267 that also body sign exist body this now purify life two vajra body obtain  
 10268 speech-by-means-of speech vajra birth two accomplish and \*  
 10269 mind familiar three accomplish  
 10270 sign and familiar fruit definite know  
 10271 body lineage blaze from  
 10272 sugata body who purify  
 10273 that forehead expanse also \*  
 10274 conch right coil or  
 10275 also top three frown upward  
 10276 like also letter A+oM  
 10277 mark or self mark  
 10278 who sign this arise person  
 10279 before buddha body purify  
 10280 this self purify yogi that  
 10281 buddha body different non  
 10282 confidence possess time is  
 10283 life two obtain become  
 10284 this intermediate obstacle non enter  
 10285 meditation self effort is  
 10286 this self supreme precious  
 10287 buddha all speech  
 10288 before arise person that self  
 10289 suitable vessel possess that  
 10290 that throat right left  
 10291 lotus petal eight or  
 10292 also conch right coil

10293 | like banner spread or  
 10294 | hook or sword and \*  
 10295 | letter AH mark  
 10296 | mark self or mark also \*  
 10297 | who exist person that  
 10298 | buddha all speech also \*  
 10299 | this-by before purify by-means-of  
 10300 | life two-by-means-of speech one  
 10301 | definite fruit obtain become  
 10302 | this also intermediate obstacle non precious  
 10303 | intermediate non cut speech meditate  
 10304 | certain obtain definite  
 10305 | buddha plural mind also \*  
 10306 | before familiar who do  
 10307 | this-by body sign this  
 10308 | who heart place is  
 10309 | top three vajra upward raise and \*  
 10310 | like wheel spokes four or  
 10311 | sequence three complexion or  
 10312 | jewel shape self or  
 10313 | letter hU~M mark  
 10314 | who arise person is  
 10315 | buddha mind also  
 10316 | this-by meditate suitable possess  
 10317 | this-by meditate effort do  
 10318 | intermediate non life three  
 10319 | buddha mind mandala  
 10320 | buddha doubt non  
 10321 | say  
 10322 | Fourth sign that plural exist dharma practice not take  
 10323 | first non-existent habit residue long \*  
 10324 | immediate non-virtue arise near  
 10325 | karma momentum force fierce  
 10326 | before sign exist only-from  
 10327 | that non protect later  
 10328 | before virtue small and now various mixed karma  
 10329 | body sign possess form and \*  
 10330 | speech that superior Brahma form and \*

10331 mind sign possess demi-god birth  
 10332 that self from  
 10333 this self intermediate obstacle from  
 10334 fruit self non obtain  
 10335 mind thought disturb place become  
 10336 body like form realm god  
 10337 speech Brahma place  
 10338 say  
 10339 second speech how familiar now sign three arise method  
 10340 sign arise body three mind yogi effort do  
 10341 life two liberate obtain  
 10342 other non obtain self  
 10343 sign and that nature is  
 10344 that self from  
 10345 like beings that-in also \*  
 10346 before buddha body three  
 10347 familiar purify sign also \*  
 10348 like arise dakini  
 10349 buddha all body self  
 10350 before who familiar that  
 10351 speak word force and \*  
 10352 cut become non also \*  
 10353 this self become suitable possess  
 10354 sun day time one  
 10355 verse thousand or  
 10356 also four hundred verse  
 10357 meaning mind appear become  
 10358 what speak other benefit person  
 10359 this-by before body also \*  
 10360 familiar is dakini  
 10361 before buddha all also \*  
 10362 speech who familiar that  
 10363 voice Brahma melody like  
 10364 all ear pleasant and \*  
 10365 verse thousand also \*  
 10366 day one mind grasp and \*  
 10367 beings all servant like  
 10368 this-by samsara become that

10369	before buddha speech also *
10370	this-by familiar dakini
10371	buddha plural mind also *
10372	before familiar person
10373	other word one speak-by
10374	that meaning that manner
10375	like understand and *
10376	self speak word plural
10377	become non other follow grasp
10378	this-by buddha plural also *
10379	before familiar dakini
10380	like body speech mind also *
10381	who familiar person is
10382	life two buddha obtain
10383	say
10384	third mind sign now mind arise familiar do life three mind vastness liberate show
10385	again that very from
10386	being whatever mind in also signs these with possessing that
10387	buddha kaya speech mind in also*
10388	this by familiar i teach
10389	not learned meditation self descend and*
10390	mind nature by ease obtain
10391	this by before kaya in familiar
10392	thought by dharma all mind appear and*
10393	before not seen object see and*
10394	before not heard dharma word
10395	nature in knowing is
10396	this by before buddha
10397	speech in familiar dakini
10398	always alone dwell and*
10399	whatever fear mind without and*
10400	mountain and forest roam person
10401	this by before mind in also*
10402	familiar is dakini
10403	thus possessing person that
10404	gap without truth practice if
10405	life three by obstacle without



10406 buddhahood in doubt without  
 10407 thus  
 10408 signs these nature by body speech mind in primordial abiding life before in  
 familiar clear send being  
 10409 that very end not reach  
 10410 obstacle become life this in arise  
 10411 here also effort without certainty without called  
 10412 karma different power by existence other enter  
 10413 signs these mind apprehend hold meaning familiar by being many bird and  
 wild animal and\*  
 10414 dog and horse etcetera in arise being life before white kaya speech mind train  
 by arise  
 10415 black karma by lower existence being born  
 10416 later from present action depend  
 10417 present truth supreme dharma practice important  
 10418 again that from  
 10419 thus family and not family in  
 10420 before familiar force by  
 10421 this signs body in arise exist  
 10422 bird and wild animal dog etcetera  
 10423 animal form in apprehend  
 10424 this signs all arise exist  
 10425 before train obstacle is  
 10426 thus  
 10427 meaning second present path entered signs particular explain in two  
 10428 common general signs know and\*  
 10429 uncommon supreme secret path signs manifest  
 10430 first in three  
 10431 confusion self by self deceived changing signs and\*  
 10432 pith-instructions' essential self directly not-arrived certainty without signs  
 and\*  
 10433 awareness direct by not-seized demon obstacle signs  
 10434 first is  
 10435 practice not-taken people and bird and wild-animal etcetera also arise exist  
 10436 changing meaning without cause signs called  
 10437 second is

10438 vehicle common path practice-taken and this preliminary trained and  
 object-conceptual beings' view-meditation-conduct-result practice time arise  
 possible  
 10439 deviation and deviation-not limbs know for explain if  
 10440 hundred and sixteen from  
 10441 first body speech mind in arise certainty without signs fifty complete  
 10442 examination words skilled self-arising and\*  
 10443 other mind part-knowing and\*  
 10444 deity body seeing and\*  
 10445 body on relics fall and\*  
 10446 speech in power arise and\*  
 10447 other prophecy give and\*  
 10448 concept cease and\*  
 10449 calm-abiding continuity long and\*  
 10450 body heat part-emit and\*  
 10451 worldly spirits' forms see and\*  
 10452 dharma compose words superimpose craft and\*  
 10453 awareness light immeasurable emanate and\*  
 10454 mind light and\*  
 10455 sense-faculties clear and\*  
 10456 previous happiness especially great and\*  
 10457 sleep not-arise and  
 10458 joy special and\*  
 10459 awareness increase and\*  
 10460 always song sing heart desire and\*  
 10461 travel heart desire and\*  
 10462 eye go other to not-attach and\*  
 10463 foot step fast and\*  
 10464 mind wide carry and\*  
 10465 awareness always change and\*  
 10466 mind one to not-arrive and\*  
 10467 words examination analyze fine and\*  
 10468 dakini voice hear and\*  
 10469 border-land people and together dwell experience and\*  
 10470 always heart tremble and\*  
 10471 body hair upright rise and\*  
 10472 fingernail center letters self-arise and\*  
 10473 aged teeth grow and\*

10474	other body in blessing show and*
10475	crossed-leg sky into leap and*
10476	hand palm wheel exist and*
10477	foot toe net connected and*
10478	mouth from light emanate and*
10479	go-sit feeling and*
10480	body animal emanate know and*
10481	limbs from relics small fall and*
10482	gods and*
10483	asuras fight see and*
10484	letters design previously not-know know and*
10485	eye from sound emanate and*
10486	non-human with converse able and*
10487	outer wind bind able and*
10488	sun moon hold able and*
10489	other elements stir time know and*
10490	body from fire sparks emanate and*
10491	palms clap sound wonder emanate
10492	dream changing certainty without signs sixty-six
10493	dream in always dharma teach
10494	listen
10495	read
10496	hold
10497	meditate do and*
10498	deity body see and
10499	stupa and*
10500	palace and*
10501	prophecy see and*
10502	lion throne sit and*
10503	place previously see not various see and*
10504	sravaka and bodhisattva body see and*
10505	crystal stupa climb and
10506	gold stairs climb and*
10507	snow plain meditate and*
10508	sky fly buddha field see and*
10509	lion ride direction go and*
10510	crystal spear other strike and*
10511	beings lower-realm from liberate and*

10512	samsara river cross dream and*
10513	body exchange dream and*
10514	buddha face see and*
10515	jewel treasure find and*
10516	beings refuge place enter dream and*
10517	lower-realms three cease thus aspiration make and*
10518	four-continent see and*
10519	guru and abbot prophecy dream and*
10520	three-kaya see and*
10521	dharma all know dream and*
10522	central mountain peak reach dream and*
10523	oneself buddha dream and*
10524	beings six steering upward turn dream and*
10525	limbs jewel stupa become dream and*
10526	own body buddha emanation spread dream and*
10527	three-realms hole from extract dream and*
10528	gold bow-arrow hold dream and*
10529	head top buddha dwell dream and*
10530	own body clear-light become dream and*
10531	samsara cease dream and*
10532	oneself king empower dream and*
10533	demons defeat dream and*
10534	own body self purify dream and*
10535	birth aging sickness death river four cease sound hear dream and*
10536	oneself bodhisattva body emanate dream and*
10537	reality ineffable meaning realize dream and*
10538	oneself body different many emanate dream and*
10539	speech beings gather dream and*
10540	mind characteristics see dream and*
10541	gods realm see dream and*
10542	gold temple top sit dream and*
10543	buddha speech hear and*
10544	body see and*
10545	mind intent realize dream and*
10546	hand two gold umbrella hold sky fly dream and*
10547	gods and asuras prostrate dream and*
10548	jewel heap enjoy dream and*
10549	scripture rain fall dream and*

10550 dharma sound various own ear resound self music various worship dream  
and\*  
 10551 gods' lord jewel throne foot four possess top place sky lift go dream and\*  
 10552 naga lords self jewel rain fall dream and\*bardo vision arise dream and\*  
 10553 elephant top sit man power possess four foot four lift sky depth go dream  
and\*  
 10554 gold wheel top self dwell sky three-times leap dream  
 10555 relics blazing tantra commentary as spoken  
 10556 third obstacle signs  
 10557 body various emanate know and\*  
 10558 body from light emanate and\*  
 10559 where gone direction sound emanate and\*  
 10560 other power enter and\*  
 10561 gathering assemble and\*  
 10562 words superimpose craft and\*  
 10563 person that obstacle arise signs much  
 10564 occasion water mandala sit nape wood stick finger sixteen insert  
 10565 body sandalwood oil smear outer inner things coarse meditate dispel certainty  
 10566 demon blessing from emanate know examine reflection two appear  
 10567 dharani water body wash phat utter emptiness sky-like meditate dispel is  
 10568 other also yogin whoever reality not-realize realize thinking-from  
 10569 bliss demon enter  
 10570 all empty realize penetrate action and result by not-harm hold and\*  
 10571 flesh-eating dakinis that before prophecy and\*  
 10572 gathering etcetera siddhi small accomplish and\*  
 10573 dakini and converse ear near formless sound good-bad dharma explain  
etcetera come and\*  
 10574 occasion clairvoyance subtle arise conceit with exist  
 10575 this all demon obstacle know creation-completion dwell or gathering great  
accumulate aspiration make and\*  
 10576 emptiness meditate liberate  
 10577 awareness self-arise from  
 10578 mouth-words engage depth not-realize mad like arise if  
 10579 obstacle demon arise is  
 10580 gathering great abandon practice take\*  
 10581 or mindfulness lost arise vision not-see signs three-roots reverse  
 10582 dakini prophecy arise experience-vision is intent place settle said and\*  
 10583 prophecy in two

10584 dakini self power become and\*  
 10585 self dakini power become two  
 10586 self power dakini become is  
 10587 action all accomplish deed complete  
 10588  
 10589 self power dakini become method is  
 10590 spiritual-son that practice time prophecy arise if  
 10591 that attachment joy mind not-arise and\*  
 10592 that true hold if  
 10593 self power dakini become called  
 10594 that meaning any show not-can  
 10595 wisdom pure dakini worldly not-appear  
 10596 flesh-eating action dakini worldly come  
 10597 practitioner place inspect come exist  
 10598 that form clearly-appear without liberate not-can  
 10599 correct path go for  
 10600 dakinis life essence once gave is  
 10601 self dakini power become is  
 10602 self also prophecy that true hold and\*  
 10603 prophecy that always hold and\*  
 10604 body not-attach conduct do and\*  
 10605 result is-not extreme beyond said and\*  
 10606 prophecy that follow hold that obstacle demon near become is  
 10607 that time demon deceive recognize  
 10608 second uncommon supreme secret signs manifest in three  
 10609 preliminary trained body speech mind signs general show  
 10610 main trained clear-light signs particular explain  
 10611 signs other distinction say path measure grasp  
 10612 first in three from  
 10613 three-kaya nose trained four-elements sound meaning preliminary trained  
 signs  
 10614 relics blazing from  
 10615 by-what elements sounds and\*  
 10616 races six sound by-who familiar  
 10617 this by elements harm-not and\*  
 10618 likewise fire burn-not  
 10619 water drown carry-not  
 10620 foot ground not-touch

10621 mid-space also go able  
 10622 wind cold shake-not  
 10623 thus who in arise is  
 10624 four-elements sound familiar is  
 10625 said  
 10626 mind nose-trained body speech mind preliminary trained measure is  
 10627 that from  
 10628 beings appear not-appear  
 10629 instant which know that  
 10630 races six form take-not for  
 10631 beings six sounds know  
 10632 beings six mind-continuum self-cut for  
 10633 that all mind thought know  
 10634 confusion thought thought exhaust for  
 10635 briefly clairvoyance six arise  
 10636 beings six appearance is  
 10637 own nature abide is  
 10638 later birth-continuum cut meaning  
 10639 thus person this by cut  
 10640 own signs this all arise  
 10641 said  
 10642 awareness nose-trained samsara-nirvana border separate signs  
 10643 also that from  
 10644 samsara-nirvana border separate  
 10645 before go body speech mind  
 10646 conduct in familiar  
 10647 thus tantra signs arise\*  
 10648 body attachment self-reverse  
 10649 confusion attachment continuum cut for  
 10650 own body attachment not  
 10651 sky in conduct and\*  
 10652 likewise ground enter able  
 10653 think not-think meaning know  
 10654 mouth dharma also speak arise\*  
 10655 thus who in arise person  
 10656 body and speech and mind by  
 10657 samsara realize bondage is  
 10658 what by bound all from liberate

10659 later body speech mind connection cut  
 10660 said  
 10661 meaning second main signs particular explain in two  
 10662 common view-meditation signs general show and\*  
 10663 direct clear-light signs particular explain  
 10664 first is  
 10665 view extreme-free sky-like trained sky go and instant Jambudvipa  
 circumambulate and\*  
 10666 solid look dissolve  
 10667 meditation clarity self-settle samadhi trained body speech mind signs wonder  
 arise  
 10668 relics blazing from  
 10669 view in familiar signs  
 10670 fortunate person  
 10671 this-like also arise become  
 10672 emptiness body and mind expand  
 10673 dakini like sky in  
 10674 wind self-control turn for  
 10675 wind-like instant six-hundred  
 10676 Jambudvipa all travel able  
 10677 own-mind empty realize for  
 10678 what look dissolve able  
 10679 this view confidence great gain  
 10680 what by meditation trained signs  
 10681 body on insects not  
 10682 compassion other benefit complete for  
 10683 concept mind-continuum empty is  
 10684 body cotton-like also\*  
 10685 awareness deathless meaning possess  
 10686 body sixteen age-pass like become  
 10687 reality moisture mind pervade for  
 10688 body etcetera hair oily have  
 10689 thus mind not-wander  
 10690 where place ground sit and\*  
 10691 confusion object enter not-able  
 10692 this meditation self-gain and\*  
 10693 life two by buddha obtain  
 10694 said



10695 that conceptual object beings' signs certain is  
 10696 second direct clear-light signs particular explain in five  
 10697 light and\*  
 10698 expanse and\*  
 10699 bindu and\*  
 10700 kaya and\*  
 10701 awareness measure trained signs explain  
 10702 First light-to  
 10703 Essence  
 10704 definition  
 10705 division  
 10706 characteristic  
 10707 result and five from  
 10708 light essence awareness tone show  
 10709 definition is  
 10710 appear clear for light  
 10711 divide if  
 10712 own characteristic daytime hold light wisdom five own-tone and\*  
 10713 practice taken familiar measure light direct from experience above increase  
 appearance measure reach arrive two  
 10714 characteristic is  
 10715 illuminate other not-depend self-illuminate  
 10716 result is  
 10717 dharma-expanse inconceivable state buddha condition become  
 10718 thus light familiar confusion-appearance clear-light liberate body speech  
 signs special appear  
 10719 relics blazing from  
 10720 light by-who familiar  
 10721 self see activity-field  
 10722 earth and water and fire and wind\*  
 10723 four-elements appearance self-dissolve  
 10724 gradually color five enjoy  
 10725 this separate-not signs  
 10726 other see activity-field  
 10727 mad like obstacle-free  
 10728 whatever attachment not and\*  
 10729 mountain rocks all transparent-penetrate and\*  
 10730 likewise ground depth enter appear\*

10731	water all also transparent-penetrate
10732	body clothes also not-have
10733	naked whatever obstacle-free and*
10734	food etcetera desire self-free
10735	this appearance this in
10736	elements self-place dissolve and
10737	contaminated aggregates not-appear
10738	result obtain certainty without
10739	said
10740	outer appearance experience-signs like
10741	inner awareness also arise
10742	person what by path not-wrong enter nirvana signs arise is
10743	self-arise from
10744	awareness changeless horse ride
10745	correct light always look
10746	teacher words meaning great indicate
10747	awareness king see measure
10748	this correct hold
10749	alone dwell happiness obtain
10750	own-appearance companion arise for
10751	other mind accord is
10752	own that separate-not for
10753	attachment clinging not become
10754	own ground go for
10755	whatever hostility make not-become
10756	own meaning gain for
10757	cotton leaf like also*
10758	insect worm free for
10759	said
10760	second expanse familiar signs also
10761	essence
10762	definition
10763	division
10764	characteristic
10765	result and five from

10766 first essence is  
 10767 vast pervade great self clear self-clear is  
 10768 definition is  
 10769 center called  
 10770 expanse called  
 10771 reality thing nature vast end without is  
 10772 divide if outer expanse sky  
 10773 inner expanse lamp  
 10774 secret expanse light and bindu  
 10775 unsurpassed expanse confusion-appearance self-cease appearance great  
 10776 that rank according  
 10777 awareness and\*  
 10778 wisdom and\*  
 10779 three-kaya and\*  
 10780 result object is  
 10781 characteristic is  
 10782 vast open appear able pervade clear object appear mirror clear expanse like  
 10783 briefly reality thing not  
 10784 reality appear make object clear power produce  
 10785 result is  
 10786 reality object not-mistaken understand depend  
 10787 reality own essence see direct not-change path make buddha  
 10788 thus expanse familiar outer signs wonder appear-experience arise  
 10789 relics blazing from  
 10790 expanse familiar who  
 10791 breath outer inner move cease  
 10792 sky bird-like go and\*  
 10793 likewise water fish-like  
 10794 fortunate this go  
 10795 before not-see objects and\*  
 10796 continent and Meru with and\*  
 10797 sit place one from see and\*  
 10798 likewise buddha field  
 10799 before see not those  
 10800 this all time one see become  
 10801 thus signs and possess  
 10802 this from month sixteen in  
 10803 dharma-expanse also see become

10804 said  
 10805 inner experience-signs is  
 10806 vajrasattva heart mirror from  
 10807 person that before-signs these arise  
 10808 alone sit experience joy and\*  
 10809 body cotton leaf like light and\*  
 10810 human with associate heart not-desire and\*  
 10811 sky fly think-do and\*  
 10812 appearance this cease joy perception and\*  
 10813 body and life not-attach and\*  
 10814 appearance this whatever mind not-enter and\*  
 10815 awareness not-dull clear and\*  
 10816 awareness naturally slow and\*  
 10817 associate joy and\*  
 10818 affliction what by arise not-able and\*  
 10819 affliction arise also think not-hold and\*  
 10820 form beautiful attachment not-arise and\*  
 10821 form ugly hate not and\*  
 10822 samadhi power food drink perception not-arise and\*  
 10823 human with associate other mind not-accord make and\*  
 10824 these complete nirvana before-signs said  
 10825 third bindu familiar signs also

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10826 first bindu essence  
 10827 definition  
 10828 division  
 10829 characteristic  
 10830 result and five from  
 10831 essence is  
 10832 different not one dwell moon without  
 10833 definition is  
 10834 bindu not-change  
 10835 le vast great all pervade  
 10836 divide if  
 10837 body dwell channel bindu

10838 nature path bindu  
 10839 complete result bindu three  
 10840 first conventional cause bindu white red two and\*  
 10841 ultimate wisdom bindu five  
 10842 category two  
 10843 wisdom bindu five and\*  
 10844 ground bindu good light upper-bur body general channel in not-move dwell  
 10845 result-exposition from  
 10846 body place is this-like  
 10847 crown and heart channel in\*  
 10848 not-fabricate pure reality dwell  
 10849 said  
 10850 path bindu good channel in wisdom wind move go make  
 10851 good bindu lamp four object arise make  
 10852 good peak wisdom analysis various channel in move make  
 10853 good ornament possess bindu lamp four depend experience increase  
 appearance show make  
 10854 nature path bindu is  
 10855 reality bindu fabrication without all pervade and\*  
 10856 Samantabhadra bindu good bad big small not appear and\*  
 10857 expanse bindu outer inner not clear and\*  
 10858 expanse pure bindu deviation obscuration direction fall without arise and\*  
 10859 wisdom bindu primordial make without dwell and\*  
 10860 wisdom great bindu affliction what by not-obscure direct appear and six  
 10861 complete result bindu is  
 10862 dharma-kaya bindu single elaboration-free identification separate  
 primordially-pure essence state arise-way various appear  
 10863 establish cause any not  
 10864 bindu characteristic is  
 10865 various pain without  
 10866 round elaboration without  
 10867 awareness appearance show wisdom transparent-penetrate great  
 10868 rim five one gather kaya place is  
 10869 emptiness thing not-establish essence identification beyond  
 10870 that from appearance increase arise virtue directionless arise  
 10871 defect what by not-stain characteristic stain without  
 10872 capacity not-cease appear play various arise  
 10873 characteristic two without essence self-pure

10874 reasoning directionless arise nature self-liberate  
 10875 thus bindu expanse become from  
 10876 outer signs certain is  
 10877 relics blazing from  
 10878 bindu expanse who become  
 10879 this fortunate single see\*  
 10880 bindu empty lamp is  
 10881 effort without self-arise  
 10882 this all own experience signs  
 10883 word elaboration cut  
 10884 other mind instant also\*  
 10885 enter not-become that occasion not  
 10886 speech-continuum say exhaust for  
 10887 other speak thought also\*  
 10888 person this in arise not-possible  
 10889 sound word follow how become  
 10890 thus who in appear that  
 10891 elaboration-free single this decide  
 10892 thus signs possess that  
 10893 that from year two in also\*  
 10894 awareness measure know and\*  
 10895 expanse and awareness own-appearance and\*  
 10896 separate-not dwell  
 10897 that also elements self-dissolve  
 10898 change this certainty without  
 10899 said

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10900 fourth kaya in  
 10901 definition  
 10902 division  
 10903 characteristic  
 10904 result and five from  
 10905 essence is  
 10906 always dwell nature nirvana dharma support dwell  
 10907 definition is

10908 stainless transparent-penetrate self-complete great  
 10909 divide if  
 10910 dharma-kaya  
 10911 sambhogakaya  
 10912 nirmanakaya three  
 10913 that vehicle common three-kaya result consider  
 10914 Great-Perfection this system three-kaya path appearance consider  
 10915 that dharma-kaya own-appearance is  
 10916 dharma as-long-as exist mind exist is path is  
 10917 kaya as-long-as exist body exist for also path appearance is  
 10918 final not  
 10919 this main measure reach complete and\*  
 10920 exhaustion appearance  
 10921 primordially-pure dissolve near that is  
 10922 sambhogakaya and nirmanakaya path appearance is  
 10923 various appearance dharma exist rank  
 10924 extreme-free mark-free equal final not for  
 10925 this also measure reach time  
 10926 spontaneously-accomplished appearance from kaya and\*  
 10927 field and\*  
 10928 teacher appear and\*  
 10929 characteristic is  
 10930 path appearance clear-light empty nature is  
 10931 result is  
 10932 primordially-pure jewel secret inside move time  
 10933 inner clear three-kaya arise-basis only dwell  
 10934 thus path appearance kaya reality familiar obtain appear-experience  
 three-kaya signs  
 10935 relics blazing from  
 10936 kaya measure trained  
 10937 fortunate person  
 10938 before signs this-like  
 10939 dharma-kaya who familiar  
 10940 other see activity-field  
 10941 body who also not-see  
 10942 yogin self self-freely play  
 10943 not-seek placed samadhi is  
 10944 own continuum arise and\*

10945	awareness not-think experience
10946	yogin all mind in appear*
10947	thus arise persons
10948	dharma-kaya appearance see*
10949	this see buddha all
10950	kaya expanse gather
10951	who sambhogakaya
10952	familiar confidence become signs
10953	thus experience person
10954	kaya five wisdom five play
10955	play great gaze by
10956	thus signs and possess
10957	yogin possess fortunate that
10958	bindu empty lamp is
10959	effort without arise in
10960	appearance also kaya also*
10961	gradually see person is
10962	sambhogakaya root this see is
10963	thus continuum familiar
10964	speech clear voice possess
10965	lie say words and*
10966	this mouth word not-arise*
10967	likewise non-virtue action words
10968	always say expression-end cease
10969	thus signs possess by
10970	this meaning practice if
10971	sky in fly and*
10972	mountain rocks also transparent-penetrate and*
10973	ground under enter and*
10974	water drown without arise*
10975	thus arise fortunate by
10976	expanse awareness confidence enter-not if
10977	elements self dissolve
10978	change self not
10979	this from birth transfer and
10980	reality bardo in
10981	instant five liberate become
10982	what person fortunate possess



10983	nirmanakaya familiar and
10984	this confidence become person
10985	body speech mind signs these
10986	who in arise person is
10987	this also fortunate become
10988	before hear dharma and*
10989	meaning own continuum also*
10990	simultaneously arise
10991	this become dakini
10992	likewise before not-hear
10993	dharma words various
10994	nature mouth speak
10995	likewise secret-mantra other
10996	tantra words as
10997	order how clear become
10998	likewise dharma all
10999	word meaning form all
11000	beings how faith
11001	dharma and accord also*
11002	how ask answer that
11003	fortunate this speak
11004	this speech lion
11005	body strength previous than
11006	foot fast strength gain
11007	body wrinkle without and*
11008	hair white also black become
11009	likewise sixteen age like
11010	youth luster possess also*
11011	example grass youth
11012	rain again fall
11013	grow self-grow have like
11014	before not compassion also*
11015	this depth from arise and*
11016	that after beings benefit enter
11017	own body benefit
11018	beings arise when
11019	this how desire
11020	body and limbs give able

11021 outer possessions mention what need  
 11022 likewise own guru  
 11023 as-before body etcetera give able  
 11024 thus who in arise person by  
 11025 nirmanakaya this touch  
 11026 said  
 11027 thus nirmanakaya signs exist that desire nature nirmanakaya field  
 miraculously birth take beings benefit year sixty-eight thousand dwell  
 11028 that state four-continent million emanate beings benefit immeasurable do  
 11029 primordially-pure ground cross  
 11030 nature emanation year five hundred complete contradiction think-if  
 11031 not-contradiction  
 11032 self-benefit accomplish five-hundred dwell  
 11033 other-benefit accomplish limitless dwell contradiction not  
 11034 also that from  
 11035 thus possess person  
 11036 after nirmanakaya field  
 11037 miraculously birth body take  
 11038 year sixty-eight thousand  
 11039 that dwell beings benefit  
 11040 person this by do  
 11041 then essence nature from  
 11042 Jambudvipa etcetera continents  
 11043 emanation million sixty-thousand  
 11044 own suitable body take  
 11045 beings benefit do  
 11046 this become dakini  
 11047 then essence primordially-pure  
 11048 sun rays gather like  
 11049 own emanation with  
 11050 own essence self-dissolve and  
 11051 difference without distinction without become  
 11052 as water water dissolve and\*  
 11053 likewise butter butter dissolve and\*  
 11054 sky sky dissolve like  
 11055 essence identification without become  
 11056 said  
 11057 inner awareness experience is

11058	self-arise from
11059	that joy possess and*
11060	worldly attachment not and*
11061	appearance all light arise and*
11062	light kaya mass not-cease see and*
11063	grasp without body joy and*
11064	awareness one-point become and*
11065	awareness naturally slow and*
11066	awareness not-distracted and*
11067	awareness other not-enter and*
11068	awareness anything not realize and*
11069	awareness not-change and*
11070	awareness not-cease clear and*
11071	awareness not-thought cease and*
11072	awareness grasp without self-liberate and*
11073	outer inner dharma grasp small and*
11074	body attachment and clinging not said
11075	fifth awareness in essence
11076	definition
11077	division
11078	characteristic
11079	result and five from
11080	essence is vajra chain appear
11081	Lion-Power-Complete from
11082	own-appearance awareness thing that
11083	wisdom chain dwell
11084	said
11085	definition is
11086	before not-aware guru pith-instruction by aware is awareness
11087	divide if three from
11088	ground-dwell awareness ground thing meaning nature virtue-defect fault beyond
11089	path-appearance awareness philosophical-system respective famous
11090	mind-itself and*
11091	unborn and*
11092	co-emergent wisdom and*
11093	mind-beyond and*
11094	meaning alaya and*

11095 bodhicitta called etcetera name whatever  
 11096 buddha and beings all pervade dwell self-awareness wisdom self-clear empty  
 naked this  
 11097 insight awareness vajra chain kaya direct appear thought words cage free  
 11098 virtue-defect fault-merit bright-dim without  
 11099 diligence that view not-distract light-body transparent-penetrate accomplish  
 that  
 11100 characteristic is  
 11101 self-clear naked this  
 11102 result is  
 11103 that practice primordially-pure transparent-penetrate liberate make  
 11104 common three-kaya result consider  
 11105 here path make  
 11106 primordially-pure extreme-free great kaya and wisdom not-establish  
 11107 arise-basis not-cease crystal-like result consider distinction great  
 11108 thus awareness trained signs  
 11109 relics blazing from  
 11110 awareness who familiar  
 11111 that body signs this  
 11112 where place thing  
 11113 there self-awareness insert able  
 11114 where dwell ground that  
 11115 body also that follow  
 11116 as awareness same  
 11117 other faith change able and\*  
 11118 thought-continuum clinging self-cease and\*  
 11119 inner signs possess  
 11120 direct who aware  
 11121 this elements own-place  
 11122 fortunate this dissolve  
 11123 unborn supreme siddhi gain  
 11124 said and\*  
 11125 result-exposition  
 11126 thus practice from  
 11127 signs and measure this-like  
 11128 body light transparent-penetrate appear\*  
 11129 ground touch without obstacle without and\*  
 11130 speech power complete speech pair exhaust

11131	mind transfer able
11132	eye form nose tongue
11133	body sense-faculties all cease
11134	nature not become measure
11135	said
11136	third signs other distinction say path measure well grasp in three
11137	unborn obtain signs general show
11138	qualities signs particular explain
11139	signs three mixed distinction separately say
11140	first is
11141	primordially-pure realize confidence enter yogin that existence birth after not-take signs body insects not and*
11142	hair and fingernails not grow two
11143	then month three other see light five center race five kaya sky rise dissolve is
11144	relics blazing from
11145	unborn who
11146	root cut person that
11147	signs this-like also arise*
11148	this signs who possess is
11149	me fortune equal is
11150	body insect etcetera
11151	this all birth continuum cease and*
11152	who hair and fingernails and*
11153	this all not-grow continuum cease if
11154	this birth without is
11155	thus signs possess and
11156	month three in also*
11157	this elements self dissolve
11158	contaminated aggregates not-appear
11159	own body light tone center
11160	race with this become
11161	said
11162	this exhaustion time yogin fortune-great
11163	second is
11164	that qualities praise is
11165	appearance body speech qualities and*
11166	not awareness empty qualities immeasurable is

11167 own-appearance buddha field peaceful-wrathful two mandala and  
 dharma-kaya qualities enjoy  
 11168 that from  
 11169 thus realize person  
 11170 exist not-exist qualities think inconceivable  
 11171 one dwell wisdom is  
 11172 self self-show teacher great  
 11173 not-arrange primordial-tone self dwell  
 11174 method and wisdom nature from  
 11175 buddha race also two appear\*  
 11176 this all that retinue appear\*  
 11177 ground-appearance nature without from  
 11178 speak think express without dharma appear\*  
 11179 three-times equal also\*  
 11180 primordial this all self-dwell  
 11181 said

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11182 third in signs single only and\*  
 11183 two mixed and\*  
 11184 three possess and\*  
 11185 body signs complete bardo liberate  
 11186 body and speech two exist body speech signs possess emanation field liberate  
 and\*  
 11187 mind signs complete bardo momentary three liberate and\*  
 11188 three all complete compassion other benefit do and\*  
 11189 self-benefit obtain certainty know  
 11190 life countless bless benefit done support that light liberate is  
 11191 body and mind signs two exist self-benefit quick obtain liberate  
 11192 speech and mind signs gather is  
 11193 year ten light-body obtain and\*  
 11194 also body speech mind three signs gather support other benefit not arise two  
 year liberate is  
 11195 that from  
 11196 who person effort possess  
 11197 body signs complete person

11198	bardo reality in
11199	truth see buddha
11200	body speech signs exist
11201	this emanation field
11202	breath-out birth one take
11203	mind signs possess
11204	this life formation
11205	birth two between without
11206	shooting-star sky in
11207	shoot way momentary three
11208	emanation with and*
11209	essence self-dissolve
11210	body speech mind signs gather if
11211	this bodhicitta great
11212	beings hold compassion possess
11213	this beings hold for
11214	year million hundred-thousand
11215	human body one also*
11216	this meaning complete and
11217	birth two between not-enter
11218	complete attain
11219	also fortunate whoever
11220	body and mind signs possess if
11221	thus possess year ten in
11222	elements self-place dissolve and
11223	appearance not-appear
11224	reality pure ground deliver
11225	who body speech mind signs
11226	thus person fortunate
11227	who gather fortunate
11228	this from year two in also*
11229	this elements self dissolve
11230	change this certainty without
11231	said
11232	that outer inner signs special without signs some exist also uncertain signs is liberate not become and
11233	outer inner signs certain that liberate measure exist
11234	thus signs exist only liberate not pervade

11235 | liberate signs exist pervade for special this important  
 11236 | relics blazing from  
 11237 | body speech mind signs all  
 11238 | some arise person is  
 11239 | complete liberate not  
 11240 | worldly common siddhi and\*  
 11241 | gradually sravaka pratyekabuddha  
 11242 | this all ground in also\*  
 11243 | this that ground enter  
 11244 | pure great result not  
 11245 | who body speech possess  
 11246 | signs complete person  
 11247 | equal great ground in also\*  
 11248 | this all go dakini  
 11249 | said  
 11250 | thus signs only exist certainty not say if  
 11251 | now liberate signs outer inner any without now meditation without gone  
 | action harm meditation not-need  
 11252 | later skull head not-place do and\*  
 11253 | reality original meaning see view-meditation complete say also\*  
 11254 | lie send other and self both deceive demon enter know  
 11255 | that from  
 11256 | thus signs not possess  
 11257 | own-appearance confidence enter  
 11258 | who claim accept that  
 11259 | examination view and\*  
 11260 | likewise examination meditation  
 11261 | this all liberate  
 11262 | this ability not  
 11263 | samsara in long  
 11264 | person this also dwell  
 11265 | said  
 11266 | that leap-over meditation yogin signs these liberate certain deception without  
 | arise diligence special instruct is  
 11267 | that from  
 11268 | therefore expanse awareness familiar important  
 11269 | expanse and awareness who familiar  
 11270 | above explained signs these



11271 not-arise impossible  
 11272 well said as diligence do  
 11273 general meaning third bardo and next liberate confusion certain signs  
 conclusion in two  
 11274 yogin liberate enlightenment obtain signs and\*  
 11275 beings six confusion birth take signs show  
 11276 first in two  
 11277 signs brief show and\*  
 11278 extensive explain  
 11279 first is  
 11280 reality direct meaning meditate also\*  
 11281 diligence inferior measure not reach  
 11282 stone with solid-awareness separate time existence take not defilements from  
 liberate signs relics self-ringsel and sound light appearance great complete  
 buddha  
 11283 that Great-Perfection this system buddha two  
 11284 complete buddha signs appear stone with remainder with nirvana is  
 11285 perfectly complete buddha diligence excellent stone with pure aggregates  
 remainder without nirvana is  
 11286 vajrasattva heart mirror tantra from  
 11287 nirvana that two  
 11288 perfectly complete buddha and\*  
 11289 complete buddha  
 11290 that perfectly complete buddha is  
 11291 aggregates remainder without buddha  
 11292 complete buddha person that  
 11293 light and\*  
 11294 sound and\*  
 11295 relics and\*  
 11296 kaya and\*  
 11297 earth move etcetera arise said and\*  
 11298 relics blazing from  
 11299 person wisdom-power excellent is  
 11300 confusion appearance this in  
 11301 elements self-place dissolve and  
 11302 essence result in  
 11303 contaminated aggregates not-appear  
 11304 result self-ground become

11305	thus outer signs
11306	what nirvana from
11307	that kaya and relics and
11308	likewise light and sound and*
11309	earth move become
11310	said
11311	second extensive explain five
11312	kaya and*
11313	relics and*
11314	light and*
11315	sound and*
11316	earth move extensive explain
11317	first in essence
11318	division
11319	cause
11320	place
11321	result and five from

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11322	first essence is
11323	deity form appear kaya single and*
11324	half-kaya and*
11325	father-mother and*
11326	mass and*
11327	mandala great and*
11328	that direction accord stupa and*
11329	wheel and*
11330	vajra and*
11331	jewel and*
11332	lotus and*
11333	cross and*
11334	sword etcetera
11335	creation-completion not reach letter and*
11336	hand-symbol and*
11337	half-kaya and*
11338	self-single appear

11339	complete father-mother and*
11340	mass and*
11341	mandala appear
11342	divide if peaceful kaya and*
11343	wrathful kaya two
11344	relics blazing from
11345	race possess nirvana
11346	that remainder contaminated
11347	aggregates trace burn purify
11348	that kaya two
11349	peaceful kaya and wrathful kaya
11350	said and*
11351	self-arise from
11352	kaya form two exist
11353	peaceful and wrathful say
11354	wrathful thus-gone
11355	peaceful nirmanakaya power not
11356	said and*
11357	vajrasattva heart mirror from
11358	kaya two
11359	peaceful kaya and wrathful kaya said
11360	continuum two from
11361	essence cause beings all primordial clear-light kaya and*
11362	relics exist from
11363	here creation-completion clear show manifest cause pure elements gather arise
11364	latency exist not-ripe nature
11365	manifest ripe relics appear
11366	former from
11367	beings primordial
11368	self-place great ground dwell
11369	ripe not-ripe distinction
11370	manifest and latency
11371	said
11372	place head or spine from arise much
11373	other from also arise
11374	here clear-light familiar arise kaya two from arise show is
11375	relics blazing from

11376 likewise kaya head from  
 11377 or spine vertebrae joint from  
 11378 said  
 11379 result is liberate obtain rank  
 11380 that peaceful-wrathful both arise consciousness sky dissolve  
 11381 sky primordially-pure own-tone arise time liberate reality bardo without  
 buddha  
 11382 this-life liberate include  
 11383 support this separate part future that is for  
 11384 peaceful kaya arise appearance this cease immediately clear-light  
 own-appearance samadhi day five liberate  
 11385 samadhi day concentration ground part say  
 11386 yogin long short difference exist  
 11387 wrathful kaya arise eye from vajrasattva nose-rope arise  
 11388 sound light ray three own-appearance arise instant part five liberate  
 11389 thus relics blazing from  
 11390 if both arise  
 11391 this bardo without also\*  
 11392 essence primordially-pure great  
 11393 confidence possess this become  
 11394 day five truth see  
 11395 that buddha dissolve  
 11396 if wrathful kaya arise  
 11397 this reality bardo in  
 11398 instant part five in  
 11399 liberate become dakini  
 11400 said and\*  
 11401 vajrasattva heart mirror from  
 11402 peaceful kaya arise appearance this cease immediately stability obtain  
 11403 emanation kaya emit not-able  
 11404 wrathful kaya arise that stability obtain  
 11405 day twenty-one emanation kaya emit able said  
 11406 that peaceful kaya arise clear-light path deliver primordially-pure ground  
 transparent-penetrate liberate  
 11407 bardo own-appearance emanation not-arise  
 11408 primordially-pure that emanation appearance separate own-appearance  
 emanation arise ground not

11409 however other-appearance sambhogakaya-nirmanakaya arise basis is other  
 benefit activity that depend arise also\*  
 11410 primordially-pure actual emanation appearance portion without know  
 11411 wrathful kaya arise sound light ray three own-appearance know liberate time  
 11412 spontaneously-accomplished ground-appearance arise moment stay  
 11413 samadhi day twenty-one complete and\*  
 11414 own-appearance impure samsara door beings six appear  
 11415 pure door emanation kaya whatever tamed emanate benefit do  
 11416 illusion illusion benefit do like  
 11417 own-appearance own-appearance benefit do  
 11418 emanation emit before liberate what need  
 11419 self not-liberate self-benefit not-complete other-benefit arise occasion not for  
 11420 emanation shooting-star run only and\*  
 11421 that long time long short certain explain  
 11422 emanation emit able not-able this confuse  
 11423 buddha other benefit do able not-able mind focus much  
 11424 error great  
 11425 buddha benefit not-do buddha Great-Vehicle not-want impossible  
 11426 emanation emit able not-able bardo spontaneously-accomplished door arise  
 long without transparent-penetrate primordially-pure liberate emanation not  
 11427 emanation field impure time that not-appear for  
 11428 spontaneously-accomplished door appear impure appear  
 11429 there emanation benefit not-do if  
 11430 samsara appearance not-set buddha activity own-appearance not-complete  
 complete make emanation open appear  
 11431 that benefit do samsara empty again emanation appearance  
 spontaneously-accomplished door eight in dissolve primordially-pure ground  
 go is  
 11432 primordially-pure ground that appear not-appear beyond three-kaya  
 arise-basis only three-kaya individual actual difference without  
 11433 that ground-appearance again other benefit arise way know  
 11434 place this supreme vajra secret great  
 11435 now future not-wrong speak know arise me power know  
 11436 second relics extensive explain in three  
 11437 common division brief show  
 11438 special division extensive explain  
 11439 relics and ringsel distinction meaning conclude  
 11440 first is

11441 generally beings all primordial buddha wisdom five nature individual and  
 individual not dwell that kaya race life hold relics five not-ripe latency exist  
 11442 yogin clear-light essence path train manifest ripe  
 11443 ringsel etcetera five arise race separate liberate is  
 11444 relics blazing from  
 11445 supreme-person nirvana  
 11446 buddha all relics arise\*  
 11447 buddha race distinction from  
 11448 relics race five-five arise\*  
 11449 ringsel thus-gone relics\*  
 11450 likewise ringsel called  
 11451 vajra race relics is  
 11452 ringsel jewel  
 11453 ringsel lotus  
 11454 likewise ringsel called  
 11455 action race relics is  
 11456 said  
 11457 that person relics race five from  
 11458 one or all complete whatever arise race five mass appearance  
 11459 relics race that buddha liberate signs is  
 11460 that from  
 11461 method-possess nirvana  
 11462 body this all arise is  
 11463 individual race relics arise if  
 11464 reality bardo in also\*  
 11465 individual race buddha  
 11466 kaya see liberate  
 11467 said and\*  
 11468 vajrasattva heart mirror from  
 11469 relics also five  
 11470 color dark-blue Vairocana field complete buddha  
 11471 color white Vajrasattva  
 11472 color yellow Ratnasambhava  
 11473 color red Amitabha  
 11474 color green Amoghasiddhi  
 11475 color various kaya five spontaneously-accomplish ground reach said  
 11476 second special division relics race five color  
 11477 big small measure

11478	place distinction
11479	cause what from arise and four from

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11480	first color race five portion possess five
11481	that peaceful relics color and*
11482	wrathful relics color portion two arise
11483	relics blazing peaceful color said is
11484	ringsel white
11485	ringsel blue-black
11486	ringsel yellow
11487	ringsel red
11488	ringsel green
11489	self-arise in
11490	wrathful relics color said is
11491	that race show this-like
11492	ringsel white luster
11493	ringsel blue-black
11494	ringsel heat yellow-possess
11495	ringsel dark-blue
11496	ringsel red-green-black
11497	likewise color division
11498	said
11499	big small measure ringsel mustard seed equal white mustard same
11500	others poppy seed equal small mustard seed between oily round
11501	place ringsel head dwell
11502	ringsel rib joint and*
11503	ringsel liver top and*
11504	ringsel kidney and*
11505	ringsel lung top dwell
11506	cause two from
11507	peaceful relics cause ringsel bone pure and*
11508	ringsel heat pure and*
11509	ringsel blood pure and*
11510	ringsel elements pure and*
11511	ringsel awareness pure body gather arise

11512	wrathful relics cause is
11513	ringsel head skull luster and*
11514	ringsel blood pure and*
11515	ringsel joint pure and*
11516	ringsel foot pure and*
11517	ringsel five elements pure from arise
11518	self-arise from
11519	ringsel head from arise*
11520	ringsel blood from arise*
11521	ringsel joint from arise*
11522	ringsel foot from arise*
11523	ringsel five elements
11524	pure from correctly arise*
11525	said
11526	that relics five all shape very round oily gather
11527	depth clear light five exist sun show time very shine clear is
11528	relics blazing from
11529	alas listen dakini
11530	ringsel called white luster
11531	oily gather color clear
11532	mustard seed grain equal
11533	this bone pure from
11534	ripe gather arise is
11535	method-possess that head from arise*
11536	ringsel called blue-black
11537	poppy seed equal or
11538	or small mustard seed equal
11539	this heat pure gather
11540	that rib joint from
11541	arise is dakini
11542	ringsel color yellow
11543	poppy seed equal blood from
11544	that liver top from arise*
11545	ringsel red luster
11546	big small measure poppy seed equal
11547	this elements gather gather
11548	fortunate kidney from
11549	arise is dakini



11550	ringsel indra
11551	poppy seed equal color clear
11552	awareness pure from
11553	this lung top from arise*
11554	this all shape round gather
11555	all depth clear color five
11556	said
11557	peaceful relics own-appearance certain race ground liberate
11558	wrathful relics
11559	dharma-kaya
11560	sambhogakaya
11561	nirmanakaya
11562	evident-awakening meaningful kaya
11563	unchangeable vajra kaya obtain
11564	self-arise from
11565	ringsel unborn obtain
11566	ringsel meaningful
11567	ringsel sambhogakaya obtain
11568	ringsel nirmanakaya obtain
11569	ringsel vajra
11570	said
11571	third relics and ringsel distinction meaning conclude is
11572	relics like ringsel called
11573	shape round color five whatever dwell
11574	ringsel cause pure white red flesh bone heat breath pure gather arise
11575	relics pure very pure from arise
11576	produce place and arise place body joints and flesh skin between arise produce
11577	ripen place bone and flesh and skin all in exist thus those all from arise
11578	that flesh and skin and bone from arise and*
11579	blood and serum pure from arise and*
11580	heat from arise and*
11581	breath from arise
11582	race four color white and*
11583	red-yellow and*
11584	red and*
11585	green-dark-blue five arise
11586	this result nature emanation breath-out

11587 that heart-essence meditation fortunate arise that is  
 11588 other all uncertain  
 11589 some higher-realm birth  
 11590 some lower-realm birth etcetera  
 11591 beings common and\*  
 11592 bird and dog etcetera and\*  
 11593 evil and\*  
 11594 good-friend examination scholar also arise for  
 11595 relics elements harm not-break iron hammer strike also not-break  
 11596 ringsel fear  
 11597 burn ash also break ringsel not-arise is  
 11598 ringsel hope corpse burn time very not-burn important  
 11599 that relics blazing from  
 11600 this and also like  
 11601 ringsel tiny is  
 11602 sesame seed dust particle equal  
 11603 this elements break able  
 11604 this emanation field  
 11605 said and\*  
 11606 ringsel joints between or  
 11607 or flesh and skin between  
 11608 this all from produce arise\*  
 11609 said  
 11610 that people common and\*  
 11611 buddha ringsel and  
 11612 very pure not-pure light five exist not and\*  
 11613 bodhi-tree and leaf know  
 11614 third light in essence  
 11615 cause  
 11616 division  
 11617 liberate measure result and four from  
 11618 light essence is  
 11619 color five self-clear  
 11620 continuum elements pure and\*  
 11621 awareness familiar own-tone two gather beyond time arise  
 11622 divide if occasion upward-stand  
 11623 wing-arise  
 11624 rim three

11625 or ladder way sky-pierce insert and\*  
 11626 sky center reach light house appear  
 11627 result rim arise bardo first liberate  
 11628 upward-stand sky-pierce like arise primordially-pure transparent-penetrate  
 reality bardo without liberate  
 11629 wing-arise bardo last life liberate  
 11630 light ladder like person died body or house or  
 11631 crematorium around insert if  
 11632 samadhi day seven wisdom four union liberate  
 11633 light house like arise  
 11634 mass appearance day five liberate  
 11635 vajrasattva heart mirror from  
 11636 light two  
 11637 light house way arise and\*  
 11638 light upward-stand ladder way arise  
 11639 light house like arise day five stability obtain  
 11640 complete buddha  
 11641 light ladder like arise day seven complete buddha  
 11642 said and\*  
 11643 relics blazing from  
 11644 light form three  
 11645 rim around with  
 11646 what trace from arise  
 11647 this bardo first in  
 11648 certain result obtain  
 11649 if upward stand  
 11650 this bardo not-appear  
 11651 instant buddha  
 11652 light wing from appear  
 11653 this bardo last in  
 11654 complete awakening obtain  
 11655 said  
 11656 that spontaneously-accomplished appear emanation spread  
 11657 that state world directions also beings benefit emanation out-emanate  
 11658 own-appearance reflection beings six and\*  
 11659 other-appearance self-character beings two field  
 11660 emanation two benefit do also\*  
 11661 that from

11662 thus light mandala in  
 11663 who enlightenment gain person  
 11664 this fortunate great-mind by  
 11665 emanation direction ten  
 11666 beings benefit nature  
 11667 this do dakini  
 11668 said  
 11669 fourth sound in  
 11670 essence  
 11671 division  
 11672 cause  
 11673 result measure and four from  
 11674 sound essence ear faculty resound  
 11675 divide if pleasant unpleasant middle etcetera exist  
 11676 occasion here slow continuity long peaceful drum-sound and\*  
 11677 fierce short wrathful thunder-sound two hum and thug called  
 11678 cause general cause sky gap two clash condition from arise  
 11679 here stability obtain cause from arise  
 11680 result is  
 11681 sambhogakaya and\*  
 11682 that emanation spread obtain  
 11683 that slow continuity long hum peaceful kaya samadhi day seven stability  
 obtain  
 11684 hum thug stack fierce short wrathful kaya liberate  
 11685 that two race five exist  
 11686 race five where liberate sign examine is  
 11687 yogin died place or  
 11688 corpse carry direction east resound vajra race  
 11689 south jewel race  
 11690 west lotus race  
 11691 north action race  
 11692 up arise thus-gone race buddha accomplish  
 11693 relics blazing from  
 11694 where died place house  
 11695 east direction near  
 11696 sound very resound is  
 11697 this vajra race become  
 11698 likewise south direction also\*

11699 sound jewel race appear\*  
 11700 west lotus likewise  
 11701 north action race become  
 11702 likewise up thus-gone  
 11703 sound nature this-like  
 11704 hum thug stack and\*  
 11705 continuity long gentle long sound  
 11706 peaceful wrathful distinction  
 11707 thus sound possess become if  
 11708 this sambhogakaya  
 11709 kaya result able  
 11710 that all sambhogakaya measure equal  
 11711 thus sambhogakaya also\*  
 11712 emanation kaya emit able  
 11713 able accord enter method by  
 11714 this ground final-reach  
 11715 said and\*  
 11716 vajrasattva heart mirror from  
 11717 sound also two  
 11718 hum arise day seven complete buddha  
 11719 thug arise day fourteen complete buddha said  
 11720 fifth movement in essence  
 11721 cause  
 11722 division  
 11723 result four from  
 11724 essence is vessel under ground beings support lift  
 11725 cause is person that power wind move move  
 11726 divide if movement very move  
 11727 greatly move  
 11728 all very move and four  
 11729 result is  
 11730 person common bodhisattva race etcetera and\*  
 11731 this door not-see preliminary training death or  
 11732 object-conceptual some or  
 11733 labelled-liberation labelled person common path faith and diligence do life  
 transfer signs  
 11734 that breath separate immediately move center arise sravaka noble ground  
 white form see obtain later seven purify dwell

11736	eighth and*
11737	see and*
11738	diminish and*
11739	done realize and*
11740	sravaka and*
11741	pratyekabuddha ground inferior ground eight
11742	death day three east move pratyekabuddha ground obtain
11743	this stream-enterer
11744	once-returner
11745	never-returner
11746	arhat ground and four
11747	death day six south move bodhisattva ground
11748	this great-joy and*
11749	stainless and*
11750	light-maker and*
11751	light-radiant and*
11752	difficult-training and*
11753	manifest and*
11754	far-gone and*
11755	immovable and*
11756	excellent-wisdom and*
11757	dharma-cloud cause ground ten
11758	all-light result ground eleven
11759	death day nine up sound little with move awareness-holder ground obtain
11760	this maturation ground and*
11761	power-over-life sa*
11762	mahamudra'i sa*
11763	spontaneously-accomplished sa dang four*
11764	that-also individual those-pluralgrammar-marker">-instrumental quickly result not-obtain-by*
11765	self-self-possessive sa that-plural-possessive first obtain-nas completely perfect-nir cultivate-possessive interval at long-time-du remain-par said-te*
11766	sku-gdung-'bar-ba las
11767	sa-ni moving-possessive birth-being that-possessive
11768	breath dang separate-possessive time move-nas

11769	thisgrammar-marker">-instrumental sravaka sa obtain-bo
11770	like-that day-ni three-in-also*
11771	that sa-possessive moving arise-nas
11772	thisgrammar-marker">-instrumental pratyekabuddha-possessive sa
11773	day-ni six-in arise-ba na
11774	this-ni bodhisattva-possessive
11775	sa enter-go dakini*
11776	if day-ni nine-in-also*
11777	sa-ni moving become-nas ni
11778	this-instrumentalgrammar-marker">-ablative vidya-dhara-possessive
11779	sa-in freely exercise-able*
11780	sa-ni moving-possessive fortune-possessive-to
11781	buddha result not-visible-te*
11782	like-that sa dang path-plural-in
11783	long-time-du cultivate-zhing remain-pa'o
11784	thus
11785	that-also vehicle-possessive door dang entry-path individual individual yin-par not-understand-bar
11786	now-hearing hear-chung-ba-plural cause-nature kho-na-possessive sa-path- possessive sa all-in apply-ba ni
11787	burden-bear-possessive interval-daygrammar-marker">-instrumental lha-sa like traverse-possessive interval-day thatgrammar-marker">- instrumental there go-able-possessive birth-being-to calculate hit-pa dang resemble-yang*
11788	all indicate-not-able-te*
11789	horse-driver dang*
11790	foot-quick-one dang*
11791	bird-in etc.-pa burden-heavy-than long-time day do-pa chod-la
11792	slow-nas far-du take-time-pa yod-pas not-certain-pa like
11793	path individual-possessive method dang wisdom-possessive action yang that-like-par wise-one wisdom-possessive-onegrammar-marker">- instrumental understand-par realize-par do'o
11794	meaning two-pa six-realms confusion-by birth take-possessive sign-in two-te
11795	general-possessive manner establish-pa dang*
11796	sign actual show-pa'o

11797	first-ni
11798	thus birth-being all-to
11799	go-possessive path two*
11800	result two-te four-from
11801	path-ni dharmata-possessive intermediate-state dang*
11802	existence-possessive intermediate-state two not-being-by path exist-not-possible
11803	Fruit-to Buddha and being self-to return two from go-place-not-exist
11804	buddha-toward go-pa-in path five-te
11805	path-of-accumulation*
11806	path-of-application*
11807	path-of-seeing*
11808	path-of-meditation*
11809	path-of-completion dang five*
11810	birth-being-toward confusion-possessive path-also continuum five-te
11811	dream-possessive path*
11812	latent-tendencies-possessive path*
11813	karma-possessive limit-possessive path*
11814	confusion-mandala not-certain-possessive path*
11815	cause dang result individual individual not-certain-possessive path
11816	result-from distinction-as buddha-ni just-as-it-is-possessive buddha-possessive result dang*
11817	realization manifest become-possessive buddha-possessive result-possessive
11818	birth-being-possessive result-ni hell*
11819	hungry-ghost*
11820	animal*
11821	human*
11822	god*
11823	asura six-from go-place-not-exist
11824	two-pa sign actual-in six-from

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11825	first hell-toward birth-possessive sign-ni
11826	die-possessive time that-at sky cloud black-by gather-te
11827	darkness kindled like go-la
11828	rain dang*



11829	steam dang*
11830	wind great dang*
11831	hail dang*
11832	dust-whirlwind swirl-nas hot hell eight dang*
11833	cold eight dang*
11834	intermittent dang*
11835	neighboring dang*
11836	birth-being hell unbearable dang*
11837	vajra hell seven-in birth*
11838	that-in later this two hot hell eight-possessive category-in include-yang life long-pa dang*
11839	suffering great-by distinction-as make-te separately count
11840	that-also immediate-etc.-possessive karma-by hot hell last that-in birth-pa all-possessive life interval kalpa one yin-yang*
11841	dharma abandon-possessive karma-possessive-one that that-than-also billion hundred-thousand-by long-du remain-pas birth-being hell unbearable thus explain-te
11842	arya wisdom-possessive transcend-possessive sutra hundred-thousand hundred-from
11843	dharma abandon-pa that-possessive karma-possessive result-by birth-being hell great unbearable exist-pa-in birth-te suffering unbearable experience-from
11844	there-also fire-possessive gather-possessive kalpa great arise-ba na
11845	east-direction-possessive world-in birth-being hell great exist-pa-possessive place where there-in birth-te
11846	there-also fire-possessive kalpa great arise-ba na thus ten-directions limitless boundless extent-du said
11847	therefore secret-mantra-possessive door-in enter-nas vajra guru-to samaya great break-pa that life long-zhing suffering great-ba-te
11848	samaya supreme-as establish-pa trunk-possessive tantra-from
11849	who vajra guru-to
11850	evil-mind possess-pas disparage-te
11851	samaya-from break-pa great-pa-dag
11852	as-long-as ocean great-from
11853	hair-possessive strand each-each-by
11854	water that throw-ba exhaust become-pa
11855	kalpa ocean that amount-du
11856	remain-par become-pa which yin-pa
11857	vajra-possessive hell-in famous-pa yin

11858	thus
11859	two-pa hungry-ghost-toward birth-possessive sign-ni
11860	die-possessive time-at sky not-clear-at light-ray spread nub-direction-possessive appearance like dang*
11861	sun moon die-pa dang*
11862	cloud yellow-by sun moon not-visible-pa dang*
11863	rain fall-possessive after cold-pa dang*
11864	that-possessive twilight-at rain fall-pa-te
11865	these-plural-ni hungry-ghost outer-possessive obscuration-possessive-one dang*
11866	inner-possessive obscuration-possessive-one dang*
11867	sudden-possessive obscuration-possessive-one dang*
11868	particular-possessive obscuration-possessive-one dang*
11869	erroneous-toward gone-possessive obscuration-possessive-one dang*
11870	karma dang karma-possessive arrangement-possessive obscuration-possessive-one dang*
11871	enjoyment appearance power-to not-become-possessive obscuration-possessive-one dang that-plural-in birth-pa'o
11872	three-pa animal-possessive sign-ni
11873	life transfer-possessive time-at sky gloom zhing confidence-warmth-in oil-not-exist zhing cloud black-by gather-pa dang*
11874	mist rise-gis gloom-pa'am
11875	smoke-possessive form-by valley blue-tinged-te go-pa dang*
11876	gloomy zhing joy-not-possessive sky arise-nas animal many-legged dang*
11877	legless dang*
11878	four-legged dang*
11879	winged dang*
11880	clawed-in etc.-par birth-pa'o
11881	Fourth asura-to birth possess sign
11882	Die possess time-at wind fierce direction all-from rise
11883	Cloud mass black creature fear possess form like arise
11884	Cloud plural very disturb thunder fierce light garland flash roar sound
11885	sun moon-possessive light cloud-by not-visible-bar obscure-pa-te
11886	asura horned five-pa dang*
11887	face six-pa dang*
11888	arm long dang*
11889	belly swollen great dang*
11890	sky-goer ral-pa-possessive five-possessive birth take-pa'o

11891	five-pa god-toward birth-possessive sign-ni
11892	breath dang separate-possessive time-at
11893	sky clear-at sun moon clear zhing wind dust-not-exist-pa-in direction-plural radiance good zhing greatly joyful-bar see-pa
11894	this-ni desire-possessive god race six dang*
11895	pure-abode race-possessive god five dang*
11896	clear-light-in etc.-possessive birth-place fifteen dang*
11897	sense-field four-limit-in birth take-possessive sign
11898	six-pa human-toward birth-possessive sign-ni
11899	life pass-possessive time-at sky greatly clear zhing pure-pa-in dust-not- exist-pa dang*
11900	gentle-cloud thin white-silk-possessive thread like stretch-pa dang*
11901	sun dang moon rainbow-light-by surround-nas
11902	sequence like
11903	human body mere dang*
11904	pure-one dang*
11905	jewel-possessive birth-place-in birth-possessive sign
11906	these-plural-ni general-possessive manner establish-te
11907	particular-by exclude-nas
11908	bad wind dang*
11909	hail-in etc.-pa non-human angry-by send-pa'am
11910	birth-being other evil-possessive-one die-possessive sign yin-pa-also possible-la
11911	good rainbow-light dang sky pure-pa-in etc.-pa holy-being other-plural ground rise-pa dang
11912	samadhi obtain-pa dang*
11913	life transfer-pa-in etc.-possessive yin-also possible-pas
11914	here self-own-possessive mind-in sign that arise-possessive capacity-possessive-one
11915	alive-time mind dang conduct good one-in die-time sign good-pa that appropriate-la
11916	alive-time bad-one-in sign good-yang other-possessive sign impose-pa yin-te
11917	world-in rainbow-meaning seek-pa dang meet-pa thus call
11918	that-possessive sign-from bad that arise-bar appropriate-te outer-inner dependent-origination one yin-pa-possessive reason
11919	here particular-exclusion not-know-nas holy-being-to sign bad-pa dang mistake-pa possible-pas slander hit come-la
11920	evil-possessive-one-to sign good-pa rainbow-meaning seek-pa dang meet-pas after-from rejoice arise-nas

11921	that-possessive after-from learn-pa arise-possible-pas
11922	that-plural turn-back-possessive for explain
11923	as proclaim-pa sku-gdung-'bar-ba signs-possessive tantra-from
11924	thus birth-being all-possessive
11925	life-possessive formation do-possessive time
11926	sky-possessive-ni characteristic-by
11927	this all birth-possessive place-in exercise
11928	who die-pa that time-at
11929	sky gloomy-black darkness black
11930	like-that rain dang steam dang*
11931	wind dang hail dust-whirlwind dang*
11932	this all who-to arise-pa that
11933	hell-possessive-ni birth-place-in
11934	this-in intermediate-state not-exist-par
11935	become-pa yin dakini*
11936	sky mist like-at
11937	light-ni yellow-at sun moon die
11938	wind dang dust-not-exist-pa-at
11939	yellow-mist sun not-visible dang*
11940	rain-or trace-or also-or
11941	that-possessive twilight-at fall-par become
11942	thus who-to arise-pa that
11943	hungry-ghost-possessive-ni birth-place-in
11944	birth yin dakini*
11945	sky gloomy zhing wind also not-exist
11946	cloud-ni black-at gap-not-exist
11947	also-or mist appearance dang*
11948	gloomy zhing joy-not-possessive-at
11949	life-possessive formation who-by do-pa
11950	this-ni animal place-su'o
11951	greatly fierce zhing wind-by disturbed
11952	cloud-ni mass-black fear-possessive form
11953	greatly disturbed zhing go-come with
11954	thunder dang light-possessive tongue protrude dang*
11955	sun moon visible-not-able
11956	thus who-to arise-pa that
11957	this-ni asura birth-place
11958	sky clear zhing pure-pa-at

11959	sun dang moon-possessive appearance clear
11960	wind dang dust rise-not-able
11961	this-ni god-possessive birth-place
11962	also-in sky clear pure-at
11963	not-dividing cloud-ni white-silk like
11964	greatly thin zhing thread-like appear*
11965	also-or sun moon light-housing-possessive
11966	thus who-to arise-pa that
11967	human-possessive birth-place thisgrammar-marker">-instrumental obtain
11968	thus sign dang who-possessive-one
11969	certainly race six ground certainly yin
11970	thus not-be formation-plural
11971	sign-not certain-not yin
11972	thus sign-ni that-plural all
11973	day-ni two-from three-to come*
11974	this all birth-place there-in birth-possessive sign
11975	thus said
11976	that-also sign-not die-pa-plural where-to birth self-possessive karma-by know-yet
11977	yet death-time hell-possessive fire-possessive appearance dang*
11978	hunger-thirst fear-possessive appearance dang*
11979	consciousness gloomy-pa'am animal-possessive inside-in dwell-pa think-pa'am
11980	human-possessive land before not-see-pa'am
11981	meru-possessive inside dang ocean-possessive inside-possessive experience-am
11982	god-possessive mansion-am pleasure-grove-possessive inside see-pa- possessive appearance-am
11983	white-clear like-possessive appearance see-pa-plural six-realms individual individual certain-possessive inner-possessive sign-as sutra-from explain-la
11984	also tantra-section-from
11985	warmth foot-sole dang*
11986	teeth dang*
11987	navel da nga
11988	throat dang*
11989	between-eyebrows dang*

11990	crown-from dissolve-pa-in six-realms-possessive birth-place take-pa-possessive sign-as said
11991	sign arise-pa-plural-also self-possessive mind dang agree-as appear-pa yin-nas birth-place individual-possessive sign-as certainly know-par do'o
11992	### CITATION: From the Treasury of the Supreme Vehicle
11993	vehicle-possessive supreme jewel-possessive treasury-from
11994	three-times signs-possessive arrangement certain establish-te chapter twenty-two-pa'o
11995	thus instruction-possessive general-possessive place dang effort dang faculty excellent-plural life this-in liberation-possessive method signs-possessive sequence dang together-pa show-nas
11996	now middle-plural intermediate-state-in completely perfect buddha-possessive dharma-possessive arrangement extensive establish-la two-te
11997	intermediate-state general-possessive manner establish-pa dang*
11998	individual-possessive nature extensive explain-pa'o
11999	first-in intermediate-state-possessive essence
12000	certain-term
12001	division
12002	appearance-pattern

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12003	first essence-ni
12004	outer object-possessive dharma inner-possessive mind-to appear-pa-possessive situation
12005	that-also inner space primordially-pure-from other-to appear-pa all intermediate-state-possessive situation-te
12006	ground-appearance body dang wisdom-as appear-pa-possessive self-radiance form-body two-by activity arise-pa-possessive self-face-possessive appearance-aspect-ni pure-pa dharmata-possessive intermediate-state yin-la
12007	confusion-appearance six-realms-possessive dharma all unclean-pa confusion-possessive intermediate-state yin
12008	pure unclean-possessive dharma that two who-possessive interval-in exist-nas
12009	primordially-pure-possessive space-from outward move-pas again primordially-pure-du dissolve need-possessive reason nature primordially-pure-possessive interval-in exist-pa'o
12010	first also that from arise

12011	first-also that-from arise*
12012	last-also that-possessive nature-to deliver need-possessive reason
12013	primordially-pure-possessive space-in intermediate-state not-exist
12014	that self dharma-other before-after-to not-depend zhing who-possessive-also interval-in enter-pa not-possible
12015	transfer-change dang appear-empty limit-from transcend-pa-possessive reason
12016	thallogical-result-from
12017	beginning first-possessive primordially-pure-at
12018	confusion-ground only-as express-not-able
12019	like-that not-confused-pa-also what
12020	thus
12021	point this-also wisdom exist-nas concise-great
12022	two-pa certain-term-ni
12023	interval thus-pa upper lower before-after which-any-possessive center-possessive dharma yin-pa-possessive aspect-from express-te example-as dream intermediate-state sleep-toward go-mouth dang wake-pa two-possessive interval-in exist-pa like
12024	center thus-pa center indicate-pa'o
12025	two thus-pa beginning end two join-du enter-possessive connection-rope like center-in remain-te two-possessive center-possessive connection-rope like
12026	three-pa divide-nas common dang*
12027	common not-yin-pa two-from
12028	vehicle common-pa some-from
12029	birth death intermediate-state dang*
12030	dream intermediate-state dang*
12031	dharmata intermediate-state dang
12032	existence intermediate-state-in etc.-pa desire-yang*
12033	common not-yin-pa-possessive vehicle secret king here
12034	nature intermediate-state
12035	death-time intermediate-state
12036	dharmata-possessive intermediate-state
12037	existence-possessive intermediate-state dang four-as regard-te
12038	thallogical-result-from
12039	intermediate-state-possessive dharmata thus like
12040	greatly secret-possessive dharmata explain

12041	divide-nas aspect four-from
12042	thus
12043	four-pa appearance-pattern-in two-from
12044	first general-as show-pa-ni
12045	realm three general-aspect-in appearance-pa-ni
12046	grasping-grasped attachment-aversion affliction-plural manifest-become-as desire-pa dang*
12047	subtle form formless
12048	six-realms individual individual-in appearance-pa-ni
12049	cause water one-only-in god-by nectar-in etc.-pa-te
12050	two-truths-from
12051	thing-one mind-ni different reason
12052	object not-established-pa self-as see*
12053	thus
12054	individual door-category-in donor one-to enemy-friend-as many-as appear-pa dang*
12055	pleasure-pain dang confused not-confused dang*
12056	attachment-aversion dang*
12057	good bad dang*
12058	dharma dang possess not-possessive-in etc.-pa appearance-pattern many-from
12059	later-possessive karma good-bad-by cause-result different-in exercise-pa- plural
12060	in-short who-to what appear-yang yesterday-possessive dream good-bad various like appear-pa-te
12061	appear-yang not-established-pas not-exist-pa clear-appearance-in exercise-pa'o
12062	two-pa particular-as explain-pa-ni four-from
12063	nature remain-pa-possessive intermediate-state-possessive appearance-pa-ni
12064	form-in etc.-pa aggregate five-possessive binding-by body five-possessive appearance-pa self-cease-pa dang*
12065	element dang sense-field-by binding-by light dang*
12066	color-possessive appearance-pa self-cease-pa dang*
12067	karma dang affliction-possessive binding-by wisdom dang dharmata-possessive appearance-pa self-cease-te
12068	outer appearance-possessive object-in inner grasp-possessive mind attach-pas
12069	error four-possessive water river cross-difficult-possessive depth-in day-night wheel-like exercise-pas karma dang latent-tendencies many-in exercise-pa'o



12070	error four-ni samsara-possessive confusion-appearance dream illusion resemble-pa-possessive nature not-know-pas
12071	impermanent-at permanent-as grasp
12072	untrue-at true-as grasp
12073	suffering cause-result-in pleasure-as grasp
12074	nature-by empty-pa-at thing dang mark-as grasp-pa'o
12075	that-plural-possessive antidote-by conqueror-possessive dharma-possessive summary four child individual individual-possessive birth-being guide-possessive for say-pa yin
12076	death-time-possessive intermediate-state-possessive appearance-pa-ni
12077	body-possessive element disturbed-pas outer body-possessive suffering experience-du feel
12078	mental-factor feeling-possessive path lose-pas inner mind-possessive suffering experience-du feel
12079	latent-tendency grasp-possessive lake overflow-pas life this-possessive appearance-in attachment-yang separate-pa-possessive suffering experience-du feel
12080	self harm dharma-not-possessive karma remember-pas later negative-path-possessive precipice-to fall-by fear-possessive suffering experience-du feel
12081	attachment-grasping cherish-possessive-by support-possessive body remember-pas support aggregate-possessive castle collapse-by fear-possessive suffering who feel-te
12082	meaning-by inanimate-consciousness separate-nas death-by fear-possessive suffering-in remain-pa'o
12083	dharmata intermediate-state-possessive appearance-pa-ni
12084	aggregate self-grasping-possessive support abandon-pas
12085	body dang wisdom-possessive dharmata manifest-as appear*
12086	karma dang latent-tendency-possessive connection cut-pas nature meditation-possessive dharmata-in enjoyment
12087	faculty grasp-doer-possessive object empty-pas self-appearance clear-light-possessive dharmata-in exercise-pa'o
12088	existence intermediate-state-possessive appearance-pa-ni
12089	outer body-possessive existence mind-possessive body-possessive faculty all-complete unobstructed-as go
12090	inner mind-possessive existence think-doer many-in think zhing mind enter
12091	body mind two gather-possessive existence support two ma-except-pa all-in unobstructed-as go zhing mind loose-pa'o
12092	
12093	support two-ni
12094	blessing-from accomplish-pa vajra-possessive seat dang*

12095	mother-possessive womb two
12096	that-in master most vajra-possessive seat india-possessive that-in identify-yang
12097	here primordially-pure not-change-pa-possessive inner space buddha all buddha-pa-possessive place supreme pure suffering-from liberated-pa- possessive door-in dwell-pa that-in desire-la
12098	mother-possessive womb-ni not-pure-pa samsara-possessive door six-realms- possessive birth-place which-any-in desire-pa yin-pas
12099	word thus-in not-yin-par know-par do'o
12100	general sutra-possessive place-plural provisional-meaning dang definitive-meaning two
12101	intention dang indirect-intention two-te manner four-by bind-la
12102	tantra-section-possessive place-plural that-possessive top-on word thus-in yin-pa dang
12103	thus-in not-yin-pa two-te limit six-by bind-par know-par do'o
12104	that-plural-also thallogical-result-from
12105	intermediate-state-possessive appearance-pa-ni
12106	nature remain-pa aggregate dang*
12107	element dang affliction object-as appear*
12108	death-time-possessive mist rise-gis gloom dang*
12109	consciousness one-as not-remain-pa'o
12110	dharmata intermediate-state body dang-also*
12111	wisdom light dang color
12112	drop expand dang element-appearance-pa-dag
12113	what-as appear dharmata measure-palace
12114	existence-possessive appearance flicker-flicker dang*
12115	flash-flash dream appearance like
12116	true-appearance false mind-possessive object
12117	white-mist-in etc.- race six light
12118	individual individual-possessive focus-possessive object appear-pa'o
12119	thus
12120	five-pa ground-boundary-ni four-from
12121	nature remain-pa-possessive intermediate-state-possessive ground-boundary mother-possessive womb-from exit-nas last death-condition-possessive disease-by strike-pa until
12122	that-from breath gasp-by ma-cut-pa-possessive interval-in death-time- possessive intermediate-state'o
12123	inner breath cut-nas clear-light arise-te spontaneously-accomplished- possessive appearance-possessive interval-ni dharmata intermediate-state'o

12124	that-from spontaneously-accomplished dissolve-te flash-flash dream like arise-nas mother-possessive womb-in enter-pa until existence intermediate-state-possessive ground-boundary
12125	that-also death-time-possessive time end-possessive introduction show-pa- plural-to traveler-to cross-la robe-shake-as give-possessive instruction thus call
12126	that-also death-time-possessive that traveler path-enter yin-la
12127	death-possessive suffering-in great yin zhing*
12128	that-possessive path appearance various-pa self-appearance-as not-know-nas enemy-as arise-pa-possessive danger yod-la
12129	know-nas helper-as appear-pa-possessive danger yod-pas
12130	death-time-possessive shake that-to hit-la
12131	robe-shake-as hit-pa-possessive instruction thus example meaning that fit
12132	that-plural-ni intermediate-state general-possessive manner establish-pa-te
12133	divide half-as easy-possessive need yod
12134	meaning two-pa individual-possessive nature extensive explain-pa-in four-te
12135	nature-possessive intermediate-state-in knowable-possessive class rope-cut- pa entering-box like-possessive tone-instruction
12136	death-time-possessive intermediate-state-in not-clear-pa clear give-pa beautiful-woman mirror look like-possessive instruction
12137	dharmata-possessive intermediate-state-in self-appearance-to mind-confidence-pa before familiar-possessive person dang meet-pa'am mother lap-in child enter like-possessive instruction
12138	existence-possessive intermediate-state-in karma-possessive continuity connect-pa fox hole break-in fox insert like-possessive instruction
12139	first-ni
12140	entering-box do-pa-possessive before harm-enemy-by catch-am not-catch examine-nas harm-pa not-exist-par box with finish-time later box there-in when-enter-also superimposition cut-not-need-par doubt dang*
12141	obstruction-attachment not-exist-pas enter-pa like yogin that-also first-from samsara-from liberation desire-pa method which profound point which great examine-nas self mind-confidence-pa-possessive dharma that-also limit not-decide-pa dang doubt enter-pa dang beginning-to not-arrive-pa three abandon-la
12142	first-by hearing-by mind cultivate
12143	middle-by thinking-by rope-cut
12144	last-by meditation-by la repeat-te mind ease-as do-pa-ni box approach-pa dang resemble-la
12145	box-to enter-pa like meaning-plural-as settle-pa dang die-time danger dang fear not-exist-pas enter-pa'o

12146	this-plural-possessive meaning extensive-as before show-la
12147	here practice condensed-te slightly explain-nas
12148	outer appearance-in look-pas appear-object illusion-possessive confusion-mandala like see-te
12149	ground-not empty-pa-possessive self-form only-as see-time
12150	dharma-various various-as appear all look meditate exercise-possessive mirror-in ye-as arise-te
12151	dharmata-possessive play cease-not-du arise-pa-possessive self-power yin-pa-possessive reason
12152	that-also dharma-various general eat under garment house like white-red various-as appear-pa look one-in look-pas
12153	what-as appear what arise what hear all self-dissolve empty-pa-possessive play-as see-time appear blockage with correction discard hand-not put-pas
12154	appear-pa appear-ground-from liberate-te confusion ground-not-as liberate-pa illusion-possessive peak only-as arise-pas outer object-as grasp-pa-possessive samsara-from liberate-pa'o
12155	dharma-various piece-pa mountain excellent-born woman-in etc.-pa first appear-object-as what arise-in piece-as cut-te what appear-ground there great great put-pas
12156	consciousness great-in investigation doer ma-enter-te
12157	appear-pa mind-by ma-change
12158	mind appear-pas-by ma-seize-par self-place-in dissolve
12159	consciousness-group six ma-prevent-par self-place-in put-pas dharmata-possessive appearance-pa spontaneous-as arise-pa'o
12160	thus outer dharma-various-in look-pas object-not empty-pa-possessive self-form-as know-time grasp-pa object-not sky like pure-pas
12161	grasp-pa nature-not-as realize-pa thus call
12162	thus outer-in look-er-possessive consciousness-in look-pas
12163	move-pa empty-dissolve outline-not-as dissolve-nas
12164	suddenly-dissolve-par not self-clear-as realize-time
12165	inner dharmata birth-cease ground-not great-as realize-pas
12166	grasp-pa support-not sky resemble-pa-possessive nature-in self-dissolve-as spread-le
12167	support-not-in ye-re
12168	penetrate-through-as remain-ne
12169	true-not-as pervade-ne
12170	root-free-as fix-se
12171	dharmata equal-pa great-possessive nature-in smile ge put-pas
12172	inner grasp-pa mind-possessive twist-nail come-out-possessive need yod-de

12173	thus object mind ground-not root-free-as realize-time
12174	secret self-awareness grasping-grasped elaboration-free remain-pa-in go-te
12175	awareness self-clear primordially-pure great master-possessive word-by introduce give lamp four-by space-awareness gather-separate not-exist-pa clear-light-possessive nature-in meditate-time
12176	outer space appear-pa self-radiance-possessive light five clear-pa mirror inside-possessive form-reflection like
12177	aspect outer-appear-yang essence inner-in remain-pas
12178	appear-empty water-moon-possessive form-reflection like know-te
12179	appear-pa-in joy-play-possessive grasp-attachment ma-do
12180	outer appearance-possessive clear-light-in far look-pas
12181	inner awareness-possessive clear-light near clear-te
12182	awareness meditate-mind-possessive antidote dang free-pa nature pure vast-possessive view wide
12183	self-descend nature-remain-possessive meditation clear
12184	clear-light exercise-possessive accept-reject not-exist
12185	primordially-pure self-clear-possessive result obtain-pas
12186	confusion-appearance ma-abandon-par abandon
12187	confusion-thought ma-prevent-par block
12188	dual-grasping ma-train-par pure-nas
12189	fault ma-abandon-pa-from pure-la
12190	quality ma-seek spontaneously-accomplished-pas
12191	realm three completely-liberated-possessive meaning
12192	view-possessive object-from transcend-pa
12193	meditation-possessive mind-from transcend-pa
12194	exercise-possessive calculate-from transcend-pa
12195	result-possessive dharma-from transcend-pa
12196	samsara empty-carry-possessive fortune-in
12197	dharmata manifest-appearance-possessive field spacious-te
12198	bliss-possessive source-possessive land circle good-in
12199	desire-according self-arisen-possessive palace obtain-nas
12200	first-possessive lord light-not-change-pa-possessive king dang*
12201	light five spontaneously-accomplished-possessive queen gather-par
12202	boy appearance holy thought-by mi-think-pa self-possessive father mother dang meet-te
12203	joy-bliss separate-not-possessive eternal-establish obtain-pa-possessive time thus call
12204	this-plural-possessive scripture extensive-as before show-la

12205	situation clear-pas certainty-by do-nas
12206	sun-moon union-from
12207	exclamation conqueror you listen
12208	that-plural-all-ni condensed-pa-by
12209	one-as remain-pa-possessive drop obtain
12210	that-also what dang what call-nas
12211	put-pa-plural-by self-spread obtain
12212	intention-plural-by time show
12213	exhaust-pattern-plural-by intention show
12214	stable-possessive confidence-by not-turn sign
12215	thus meaning-plural condensed-pa'o
12216	that-possessive result this-plural yin
12217	space-possessive lamp who see-pa
12218	dharma-possessive space-in manifest-as exercise
12219	drop-possessive lamp who see-pa
12220	effort-with-plural-possessive hope-base obtain
12221	wisdom lamp who see-pa
12222	general dang self-possessive characteristic realize
12223	water-possessive lamp who see-pa
12224	faculty-plural-in power-over obtain
12225	lu-gu-rgyud-in who habituated
12226	awareness-plural balance-on obtain
12227	that-possessive result body three-by
12228	this self-all-ni self-awareness ground
12229	nature remain-pa-possessive intermediate-state-in
12230	this-plural habituated-possessive birth-being-ni
12231	element all self-vanish-as
12232	become-pa this-in doubt-not
12233	I proclaim-pa-possessive dharma-plural-ni
12234	sutra-tantra all-also here condensed-pa'o
12235	thus extensive said
12236	meaning two-pa death-time-possessive intermediate-state-in not-clear-pa clear give-pa beautiful-woman mirror look like-possessive instruction-in eight-te
12237	example many dang together-as die-par certain-possessive cause think
12238	death-possessive sign examine-pa
12239	reverse-possessive method show-pa
12240	death-time-possessive appearance show-pa

12241	give-pa-possessive instruction show-pa
12242	birth-place-possessive sign show-pa
12243	purify-pa-possessive rite show-pa
12244	common not-yin-pa-possessive place other show-pa'o

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12245	first-in three-te
12246	obtain-difficult-possessive manner-in think-nas leisure-freedom opportunity-not-exist-par dharma-in train
12247	train-pa-possessive rite show-pa
12248	decay-certain-possessive continuous-cause think-nas always definite-emerge dang weariness produce-la
12249	death-certain-possessive example-in think-nas need-time empty-possessive profound-meaning meditate-pa'o
12250	first-ni
12251	birth-as difficult-pa jambu-continent karma-possessive ground-from dharma exercise-possessive place-in birth
12252	obtain-as difficult-pa leisure endowment obtain
12253	meet-as difficult-pa master virtue-possessive friend dang meet
12254	enter-as difficult-pa holy dharma jewel-possessive door-in enter
12255	know-as difficult-pa unsurpassed instruction exact not-wrong-pa know
12256	abandon-as difficult-pa samsara suffering-possessive ocean abandon-nas liberation buddha-possessive continent-to go-pa-possessive time now effort dang courage produce-nas ma-accomplish-nas
12257	later this-like-possessive favorable-conditions complete-pa not-possible-pas
12258	leisure-freedom dang opportunity-not-exist-par day-night profound meaning-in meditate-par appropriate-te
12259	arya nagarjuna-possessive presence-from
12260	favorable become-pa-possessive land-in remain-pa dang*
12261	birth-being holy-to-ni rely-pa dang*
12262	self-by good-pray before-train virtue arise
12263	wheel great four-ni you-to possess
12264	thus-pa dang*
12265	arya shantideva-possessive presence-from
12266	leisure endowment this-ni greatly obtain-as difficult
12267	birth-being purpose accomplish obtain-as become-pa-la
12268	if this-in effort-as ma-do-nas

12269	later-ni again proper obtain-pa where become
12270	thus-pa dang*
12271	this-like-possessive leisure obtain become-nas
12272	now effort-as mi-do-nas
12273	die-pa-possessive corpse-to negative-path-to go
12274	kalpa billion hundred-thousand-in
12275	happy-path-possessive sound-also not-hear-nas
12276	happy-path obtain-pa mention what need
12277	thus said
12278	that-also now-possessive pleasure-pain dang appearance this all before-possessive karma-from become-la
12279	now-possessive karma-by later-possessive appearance produce-pa-te
12280	before-in karma evil-pa do-pa-plural-ni here-also faculty not-complete-pa dang*
12281	limb crooked-in etc.-pa dang*
12282	form ugly zhing poor-la other power-as become-pa-in etc.-par ripen-la
12283	before-in karma good gather-pa-plural-ni here-also faculty clear zhing form beautiful-pas see-nas mind-pleasant-pa dang*
12284	retinue dang enjoyment dang possess zhing always self-power prosperity-in etc.-par become-pa'o
12285	life later-ma where-to birth yang now-possessive thought-conduct good-not- good-in depend-te
12286	accumulation gather zhing giving dang morality-in etc.-pa exercise-pa-plural happy-path high-possessive world-in birth zhing retinue dang prosperity-by high-la
12287	patience dang integrity-in etc.-abide-pa-plural form beautiful-pa dang*
12288	army friend dang protector-shelter do-pas land center-in birth-pa dang*
12289	all-by honor zhing other-by harm not-exist-par birth-pa dang*
12290	before-in master-to respect zhing dharma-in exercise-pas
12291	now master proper virtue-possessive friend dang meet zhing dharma-in exercise-pa dang*
12292	land good desire-wish dang possess-par birth-la
12293	before-in three-jewels-to respect-pas offering-pa-plural-ni here-also good-as completely go-forth-pa dang*
12294	ordination complete-te purity-as conduct-possessive life-possessive end reach zhing*
12295	vehicle holy-possessive dharma exercise-pa dang*



12296	before-in hearing thinking meditation-in train-pa-plural here-also wisdom great zhing dharma-possessive arrangement measure-not-pa-possessive door-in hearing dang thinking dang meditation-by self dang other-possessive purpose two spontaneously-accomplished-as do-pa-in etc.-pa quality measure-not
12297	before-in evil mi-virtue-possessive karma do-pa-plural here-also negative-path various-in birth-la
12298	high-realms obtain-yang faculty not-complete-pa-in etc.-pa poor zhing merit small-as birth-la
12299	here-also mi-virtue exercise-pas later-in-also suffering dang possess-pa- possessive race-in birth-pa'o
12300	in-short life before-in what do now-possessive pleasure-pain dang body mind-possessive form-by know-la
12301	later-ma where-to birth now-possessive thought-conduct-in depend-te
12302	sutra-section trunk arrange-from
12303	before what do now-possessive body-in look
12304	later-ma where-to go now-possessive mind-in look
12305	thus
12306	thus think-nas-also now mi-virtue abandon virtue accomplish always holy dharma-in mind remain need-te
12307	dharma ma-except-pa what-by-also benefit-not-reach-pa-possessive reason
12308	girl jewel-by ask-pa-possessive sutra-from
12309	here father dang mother dang relative-plural dang*
12310	relative dang retinue refuge-as not-become-te
12311	son dang daughter like-that protector-shelter not
12312	quality possess-pa this-plural ma-except-pa
12313	world protector-shelter become-pa other any not-exist
12314	thus-pa dang*
12315	king-to instruction-pa-possessive sutra-from
12316	time-possessive danger-as king go-become-nas
12317	enjoyment friend dang relative dear accompany-not
12318	birth-being-plural-ni where-from where-go yang*
12319	karma-ni shadow like follow-as accompany
12320	thus
12321	two-pa decay-certain-possessive cause-in think-nas always definite-emerge dang weariness produce-pa-ni
12322	that-like obtain-difficult-possessive leisure obtain-yang element four gather-pa-possessive aggregate yin-pas decay-par certain-te compounded yin-pa-possessive reason

12323	bubble burst-pa-possessive aggregate like this when decay-opportunity not-exist-pas
12324	now ma-perish-pa-possessive support this-in self-by liberation holy-possessive dharma do
12325	dream magical-illusion like life this-possessive appearance this-by what do thus heart-from think need-te
12326	ratnagotra-possessive tantra-from
12327	element coarse-possessive form-plural-in
12328	sit-possessive ground-not alas
12329	birth-being stable-possessive life breath-to
12330	time strike-not-pa alas
12331	group six object-possessive appearance-in
12332	permanent-pa not-exist alas
12333	birth-being-possessive remember-thought arise-feel-in
12334	exhaust-not-pa alas
12335	body-from arise-pa-possessive suffering-in
12336	pure-not-pa alas
12337	thus
12338	that-like impermanent-pa yin-yang*
12339	permanent-pa dang true-as grasp-pas life this-possessive appearance-in attachment-possessive birth-being-plural confusion-pas
12340	self-ni that-like ma-become-pa one do need thus heart-from inner think-pa dang*
12341	self-by other-to benefit give-am
12342	enemy conqueror-am
12343	land obtain-am
12344	what do-yang that all-in essence not-exist zhing deceive-pas inner self-possessive mind only-to look-par do-ste
12345	glorious atisha-possessive presence-from
12346	exclamation world conduct-plural-in far look-pas
12347	do-pa all purpose-not suffering cause
12348	what-in think-yang benefit-as mi-reach-pa
12349	self-possessive mind-to look-pa habituate-par do
12350	thus-pa like think-request

12351	three-pa death-certain-possessive example-in think-nas need-time empty-possessive profound-meaning meditate-pa-in instruction-ni
12352	general compounded-possessive dharma impermanent-pa-possessive example dream illusion-in etc.-pa dang resemble-te
12353	especially-speak-pa-possessive chapter-from
12354	exclamation compounded-plural impermanent
12355	birth arise dang perish-possessive dharma-characteristic yin
12356	birth-nas perish-par become-pa-than
12357	that-than quickly peace bliss
12358	star dust eye-disease lamp dang*
12359	magical-illusion dew water-bubble resemble
12360	dream lightning cloud like
12361	compounded dharma-possessive that dang resemble
12362	thus
12363	especially birth-being-possessive life impermanent-pa-possessive example
12364	sun-moon union secret great-possessive tantra-from
12365	who body-possessive birth-being-plural
12366	life-ni impermanent dream like
12367	dream-by-ni establish-pa not-exist
12368	life-ni impermanent rushing-water like
12369	falling-water-by one-as sit-pa not-exist
12370	life-ni grasp-not wind like
12371	wind-by birth-being seize-pa not-exist
12372	life-ni duration short emanation like
12373	emanation-by always remain-pa not-exist
12374	life-ni true-not magical-illusion like
12375	magical-illusion-by true-possessive ground seize-not
12376	life-ni not-stay traveler like
12377	traveler-by always sit-pa not-exist
12378	life-ni not-certain rain-cloud like
12379	cloud-by time seize-pa not-exist
12380	that-like birth-pa-possessive life-possessive extent
12381	thus one-as not-certain-te
12382	sudden dang thunder-fall-as
12383	time thus-like seize-pa not-exist
12384	thus-pa dang*
12385	extensive play-pa-possessive sutra-from
12386	life-ni impermanent play-possessive cloud like-te

12387 mountain-cascade falling-water like quick fast go  
 12388 thus-pa dang\*  
 12389 especially-speak-pa-possessive chapter-from  
 12390 some womb-in remain-nas die  
 12391 like-that some birth ma-after  
 12392 some cough stop-only-at  
 12393 like-that some completely run-nas  
 12394 some old dang some young  
 12395 some youth-in descend-nas die  
 12396 that-in human this young thus-te  
 12397 alive-possessive confidence-pride what exist  
 12398 thus  
 12399 that-like impermanent-by quickly die certain-pa think-te  
 12400 life this-possessive activity  
 12401 attachment-aversion fight-quarrel  
 12402 laziness hoard-store  
 12403 year wish great difference  
 12404 faction side grasp  
 12405 enemy friend subdue-protect\*  
 12406 hear-yang meaning-in mi-fit-pa-possessive word-explain dang dang friend  
 all-by what benefit thus heart-from think need-te  
 12407 speech do-par  
 12408 life-ni duration short knowable-possessive form many\*  
 12409 life-possessive extent-also how-much not-know-pas  
 12410 goose-by water-from milk take-pa like  
 12411 self-possessive desire accept do-par do  
 12412 thus-pa like  
 12413 today-from profound dharma-in effort need  
 12414 that-also outer object-possessive appearance-in look-pas-also sun moon time  
 four change-pas continuous impermanent  
 12415 day-night moment change-pas moment impermanent  
 12416 birth-death-possessive sequence-row think-pas nature impermanent  
 12417 shop traveler think-pas gather-yang separate-pa-plural-in think-te  
 12418 quickly die  
 12419 certainly die  
 12420 when die opportunity-not-exist  
 12421 dharma-not-by benefit-not-exist thus think-pa dang\*  
 12422 inner self-possessive illusion-body-possessive youth

12423	mind-possessive arise-door
12424	pleasure-pain-possessive sequence-row-plural before-after change-pa-in think-nas-also*
12425	impermanent-pa not-stable-pa change-pa transfer
12426	die-nas again return-pa-possessive example not-exist-pa-plural-as think-la
12427	moment instant-also ma-distracted-par death only think-te
12428	conduct-enter-from
12429	day-night all-in self-by-ni
12430	this only think-pa-possessive appropriate
12431	thus
12432	that-also life this-from mind ma-turn-possessive interval-in samadhi meditate-pa dang do-pa-possessive dharma exercise other put-nas-also this only heart-from think need-te
12433	samsara-from mind turn-pa-in this-than profound-pa-possessive dharma not-exist-pa-possessive reason
12434	master great padma-possessive presence-from-also*
12435	impermanent distraction-not death-by urge give
12436	day-night session divide always meditate-par do
12437	thus said-pa like
12438	that-by-nas long-pa existence attachment-decay-in think-yang life impermanent
12439	near-pa moment instant-in think-yang life impermanent
12440	faculty dang object impermanent-te situation change
12441	retainer dang wealth substance impermanent-te now exist-yang now not-exist
12442	father mother dang relative impermanent-te pass-nas not-exist
12443	land person dang neighbor impermanent-te separation many*
12444	sun moon dang old young impermanent-te appearance change
12445	pleasure-pain dang enemy friend impermanent-te traveler-house like
12446	in-short birth-being all birth-death-in pillow put
12447	pleasure-pain-possessive garment wear
12448	grasping-grasped-possessive seat spread*
12449	ignorance-possessive bed take
12450	self-grasping-possessive sleep sleep
12451	latent-tendency-possessive dream dream
12452	realm three samsara-possessive house-in poison five self-nature-in exercise-pa-possessive go-pa all-also sleep-yang arise-pa-possessive sleep dang dream-in beginning-end dang wake-pa-possessive time not-exist-pa this think-la

12453 now samsara-possessive darkness-house-from liberation-possessive  
 method-in effort bring-out need  
 12454 karma dang affliction power-become samsara-pa  
 12455 impermanent manifest-as become-yang true-as grasp  
 12456 birth-death-possessive water-fall-in fall-yang liberation-not-know  
 12457 various suffering experience-yang forget-time not-exist  
 12458 true friend separate-path show protector not-exist zhing\*  
 12459 dharma-possessive eye close ignorance darkness-in wander  
 12460 this-plural think-nas obtain-difficult-possessive leisure-in  
 12461 joy-possessive mind produce dharma accomplish-par appropriate  
 12462 true path show guide supreme become-pa  
 12463 mark-possessive master-plural dang meet become zhing\*  
 12464 profound dharma supreme nectar obtain-time this-in  
 12465 effort-by accomplish-te existence three ocean-possessive  
 12466 other-side supreme-to cross effort-request  
 12467 life-ni impermanent setting-mountain-possessive shadow like  
 12468 precipice-edge-possessive tree wind-by move like zhing\*  
 12469 cloud dang lightning grass-tip-possessive dew like  
 12470 quick-pa self-as die-par think-request  
 12471 now die thus heart-from ma-remember-nas  
 12472 laziness-by distracted-pas die-time benefit-not-reach  
 12473 that-than now beginning-to fall-pa like  
 12474 fear-terror fear-by essence-possessive meaning-in train  
 12475 from-now self-also forest flower-possessive  
 12476 birth-being-by empty zhing falling-water-possessive sound hear-la  
 12477 solitary zhing mind-pleasant cliff-mountain-possessive near dwell-te  
 12478 time four-in essence not-exist thus mind-possessive  
 12479 virtue ornament-cause world person-by cultivate-pa  
 12480 all-than supreme nectar obtain become zhing\*  
 12481 impermanent empty-possessive sound great proclaim-parshog  
 12482 medicine tree flower grove beautiful-pa there  
 12483 dharma manner peace cloud-possessive canopy possess  
 12484 awareness-holder conqueror-possessive gold-possessive light flicker-pas  
 12485 life one clear-light essence accomplish-parshog  
 12486 liberation-possessive mansion jewel palace-from  
 12487 dharma manner peace drum sound-possessive tone resound-pas  
 12488 not-remain go all ignorance sleep wake-te  
 12489 original ground-in manifest buddhashog

12490	weariness-by mind-possessive nature clear-possessive-one
12491	peace-possessive forest-to one-along go desire-nas
12492	heart-from wish-pa-possessive word-possessive tone speak-pa
12493	faith virtue pure-pas quickly accomplish-parshog
12494	thus call-pa-ni interval-possessive verse-plural
12495	two-pa death-possessive sign examine-pa-ni
12496	thallogical-result-from
12497	death-possessive sign-also twenty-one
12498	charnel-ground solitary-possessive direction gone-la
12499	master worship zhing give-par do
12500	other-also eat dang drink-by
12501	go-pa other-also please do-te
12502	that-from outer inner secret-possessive
12503	death-possessive sign-also examine-par do
12504	thus said-pas
12505	ordinary-pa when die not-know-pa all-also*
12506	divination dang pra-in etc.-pas examine-pa outer-follower-in etc.-pa world-in-than distinction-as transcend-pa
12507	yogin-by time certain-as seize-pa-ni
12508	person not-exist-pa-possessive valley empty-or
12509	retreat-or
12510	charnel-ground-or
12511	forest-retreat-or
12512	mountain valley-in etc.-par gone-la
12513	life form examine-pa-in etc.-pa-plural do-ste
12514	sun-moon union-from
12515	death-lord demon-ni rise-time-possessive
12516	death-time-possessive intermediate-state thus examine
12517	solitary-possessive place-or valley empty-in
12518	death-possessive time seize-pa precious
12519	thus
12520	examine-pa actual-in common not-yin-pa dang*
12521	common not-yin-pa two-from

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12522	first-ni
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12523	that self-from
12524	sky-possessive space-in form-reflection-ni
12525	impermanent become-te dissolve-pa-at
12526	moon-form not-exist-te death yin
12527	limb four break month four-in'o
12528	that-above head break month three-in'o
12529	upper lower divide-nas month two-in'o
12530	fist-in roll-nas month one-in'o
12531	that-possessive time know-par do
12532	sky earth two-possessive connection-rope-ni
12533	if cut-par become-pa-at
12534	day-ni nineteen-than not-able
12535	meru-possessive-ni side-plural-from
12536	lion white-possessive not-fall-nas
12537	sixteen day-by not-liberate-not
12538	if mountain dang plain boundary-in
12539	wish-fulfilling tree waist break-nas
12540	this-plural-also-ni wise-by examine
12541	ocean water-possessive vapor dissolve-nas
12542	this-also sequence wise-by divide
12543	earth-possessive village-city-in
12544	monk smoke self break-nas
12545	day-ni nine-in that-like perish
12546	meru mountain-possessive peak-on
12547	not-change sun set-become-nas
12548	day three-in-ni that-also die
12549	rite-plural-ni completely abandon-la
12550	self-awareness essence-possessive meaning-in examine
12551	meru-plural-possessive inside hollow-from
12552	dakini-possessive sound break-nas
12553	thirteen self-or five-in'o
12554	if wish-fulfilling tree-from
12555	death-lord-plural-possessive demon rise-nas
12556	day seven-by not-liberate-not
12557	that-ni benefit-as not-become-gyi
12558	empty-pa-in habituate-pa precious
12559	thus
12560	two-pa common-pa-ni



12561	also that self-from
12562	limb nail-possessive luster not-exist-nas
12563	month nine-in not-liberate-not
12564	birth-being-possessive eye-possessive vapor dissolve-nas
12565	like-that month five-in'o
12566	death-lord yama self rise-nas
12567	day-ni twenty-one-in die
12568	that-in what-by-also benefit not-exist
12569	foot-possessive ankle outward protrude-nas
12570	like-that month one-in'o
12571	if other-possessive body examine-nas
12572	birth-being disease-by strike-pa-possessive time
12573	tooth-possessive root-at tartar accumulate
12574	day nine-in-ni that-also die
12575	like-that various day five-in
12576	like-that-also-yang death
12577	limb repeatedly move contract do
12578	that-ni day seven-in'o
12579	eye-ni grain stick look-pa-at
12580	day three-in-ni tro-ta'o
12581	eye-possessive joints greatly disturbed-nas
12582	that-ni month half-in'o
12583	cheek-possessive-ni channel break-nas
12584	like-that day-ni nineteen-in
12585	birth-being life-possessive formation do
12586	breath-ni gasp upward-also agitated-nas
12587	that-also month six-in'o
12588	nose-possessive ma-si-ka break-nas
12589	day seven-in-ni perish-par become
12590	eye-possessive ba-ra-na break-nas
12591	day five-plural-in that-also perish
12592	cheek left-possessive flesh fall-nas
12593	day one-in-ni that-like perish
12594	upper lower tooth-ni closed become-nas
12595	day three-by not-liberate-not
12596	tongue-on black-possessive drop arise*
12597	day two-by-ni that-also perish
12598	ear head-to stick become-nas

12599	that-ni that night midnight
12600	chest-possessive protruding-nose collapse-pa-at
12601	month half-by not-liberate-not
12602	sleep fall root-ni not-exist-pa-at
12603	that-also month half-in'o
12604	thus
12605	three-pa reverse-possessive method show-pa-ni
12606	land special-in accumulation gather-pa dang*
12607	element-possessive support-depend-possessive wheel do-pa dang*
12608	demon-to ransom-by deceive-pa dang three-by life exhaust-pa-from-also reverse-par explain-te
12609	that self-from
12610	that-like body-in sign arise-nas
12611	death deceive-possessive rite explain
12612	birth-being reverse-pa-possessive karma begin-pas
12613	self-possessive master virtue-assembly dang*
12614	accumulation gather land-ni special-in
12615	gift dang feast-by please do-la
12616	rite this-plural begin-par do
12617	element-possessive sound-plural portion equal reason
12618	palm-tree-possessive-ni leaf-on
12619	element five-possessive wheel-ni
12620	calculation four center rim with
12621	earth water fire wind sky-possessive
12622	wheel-plural-ni five do-la
12623	color-plural-ni element-by divide
12624	center wall dang five-plural-in
12625	self-self-possessive-ni letter five
12626	rim ali-possessive group-by surround
12627	that-like wheel-plural write-te
12628	worship dang praise dang pure confess
12629	individual individual-possessive what desire prayer give
12630	center-in element-possessive god think-la
12631	letter-possessive number-ni recite-la insert
12632	that-from clay-vessel mouth fit-in
12633	wheel that all insert-nas-ni
12634	color-thread five-by cross bind*
12635	wood dang water dang fire dang earth

12636	race not-agree-pa-possessive mouth-vapor-in
12637	that all mix-la dough-food dang*
12638	mixture-in form-ni cubit one do
12639	faculty five-in letter-ni
12640	paper write-te unfold put-in
12641	that-by-ni element weak-pa restore
12642	if demon-by seize-pa-la
12643	dough-food birth-being-possessive age extent
12644	color self change do-la
12645	self-possessive stain cloth-piece dang*
12646	like-that element-possessive substance-plural-also*
12647	food dang mix-nas form-su'o
12648	wool-color silk dang feather-plural-by
12649	form that-plural-ni adorn do-la
12650	that-plural dang-also agree-pa-possessive
12651	torma-plural-also that-like
12652	that form last-in dough-food-ni
12653	yogin age year amount-by surround
12654	blessing-la word this recite
12655	carry carry power-possessive-plural
12656	craving dang attachment dang grasping dang*
12657	remember dang seize dang think dang touch
12658	release dang peace dang liberate-parmdzo
12659	word-ni that all time three recite
12660	that-from river-possessive channel-to send
12661	death-from-ni reverse-pa-in
12662	doubt not-exist naraka-ni
12663	thus
12664	four-pa death-time-possessive appearance show-pa-ni
12665	element individual individual-in dissolve-time channel-wind disturbed-pa- possessive appearance individual individual-te
12666	earth earth-in dissolve-pa-possessive sign-as body heavy zhing rise-not-able
12667	water water-in dissolve-pa-possessive sign-as mouth dang nose-possessive water outward flow-nas come*
12668	that-from dry
12669	fire fire-in dissolve-pa-possessive sign-as body-possessive edge-four-from heat lose
12670	luster dang complexion gather

12671	wind wind-in dissolve-pa-possessive sign-as breath gasp arise-not zhing body-possessive strength lose-te
12672	sun-moon union-from
12673	earth-ni earth-in dissolve-pa dang*
12674	like-that water dang fire dang wind*
12675	individual individual self-in dissolve-pa-ni
12676	birth-being-possessive body-in thus come*
12677	earth-ni self-in self dissolve-pas
12678	body-ni heavy zhing food take-not
12679	rise dang go-pa-possessive strength all exhaust
12680	water-ni water-in dissolve-pa-possessive time
12681	mouth nose-possessive water-ni drip-par do
12682	like-that fire-in fire dissolve-pas
12683	mouth nose-plural-ni greatly dry
12684	body-possessive edge-possessive heat-plural lose
12685	like-that wind-in wind dissolve-pas
12686	breath-ni coarse-coarse limb move
12687	eye-also upward turn-pa'o
12688	thus
12689	five-pa give-pa-possessive instruction-in three-te
12690	habituated excellent space-awareness self-place-in put-pa
12691	middle transfer purify
12692	last other-condition-in rely-pa'o
12693	first-ni
12694	yogin alone-as die-pa-plural clear-light-possessive appearance-in gather-separate not-exist-nas time that-in-also other-to not-depend-par self-appearance clear-pas that-possessive nature-from ma-distracted-par put-te
12695	body key-posture three which-any-or cross-legged-or
12696	lion-possessive sleep-method-by awareness space-awareness place-pa- possessive nature-in die-nas
12697	moment that-in upward-possessive penetrate-through-as liberate-te dharmata-possessive intermediate-state not-exist-pa-ni
12698	also that self-from
12699	that-time birth-being fortune-possessive-one
12700	appearance-pa self-ni self-clear-nas
12701	not-remain consciousness self-place thus
12702	thus-pa dang*

12703	aggregate lion-possessive sleep-method-by
12704	awareness self-ni eye-to place
12705	mind little interval-space path-as do
12706	space dang awareness not-change-nas
12707	person that intermediate-state not-exist-par-ni
12708	buddha-in doubt not-exist
12709	die-pa-possessive breath-also slow-as become
12710	thus
12711	space-awareness habituated-plural-ni die-time snow-or cave-or person-in etc.-pa mind-distracted-possessive condition not-exist-par die-pa important-te
12712	peace god-by-also*
12713	near-in stay-pa who any-also*
12714	grief do-pa-also not-exist-pas
12715	this-by buddha remember etc.
12716	who-by-also distracted-par become-pa not-exist
12717	thus said-pa like
12718	two-pa-ni before show-pa like transfer-possessive key do-ste
12719	that-also wind consciousness-in enter-time life-wind heart-from place lift-pa- possessive time yin-pas awareness heart-from self-possessive master-possessive body color fill-as think-pa hig-possessive sound seven-or twenty-one-by brahma-opening-to throw-pas primordially-pure-possessive ground-in moment-by penetrate-through-as liberate-te
12720	sun-moon union-from
12721	wind four sequence-by cease-nas-also*
12722	wind great one-by move-pa-possessive time
12723	thus-pa-from
12724	consciousness wind ride wind-in purify*
12725	that-also above-to send-pa precious
12726	awareness gather dang throw-pa precious
12727	that-also hig-by throw-pa'o
12728	that self master-possessive mouth-to meet
12729	thus
12730	awareness-possessive wisdom wind consciousness-in enter-time here transfer-pas
12731	instruction-plural here clear-hit-te
12732	that self-from
12733	that-time master-possessive instruction-plural
12734	self-possessive continuum-in familiarize-par do

12735	meaning this-plural-by clear-also hit
12736	thus
12737	breath transfer-time place dang place-in enter-pa transfer dang*
12738	body dang wisdom-in enter-pa space-awareness-possessive instruction two yin-la
12739	space-awareness-in-also habituated-pa other-condition-in not-rely-pa dang*
12740	rely-pa two-as explain-pas-nas
12741	instruction-possessive form three-as become-pa-possessive place that yin
12742	three-pa other-condition-in rely-pa-ni
12743	time that-in master-or vajra-possessive brother existence samaya-in stain not-exist-pa one-by clear-hit-te
12744	that-also now-possessive clear-light send-ma dang resemble-la
12745	intermediate-state-possessive clear-light early-ma dang like-pas
12746	that two middle-join-pa-possessive reason
12747	space-awareness send-ma like-pa-possessive appearance show-la
12748	exclamation race-possessive son now-possessive clear-light this self-arisen-possessive wisdom actual yin-gyi this-possessive nature-in mind ma-fabricate-par put dang*
12749	upward-possessive penetrate-through-as you buddha
12750	that-also appearance this ma-change-par look dang*
12751	now-possessive clear-light this dharmata mother-possessive clear-light appearance all buddha-possessive field-in arise-pa dang mix-par become
12752	that-possessive time self-appearance-as recognize-par doshig
12753	that-possessive time primordially-pure-possessive ground-in you buddha
12754	there recognize ma-know-nas clear-light spontaneously-accomplished-in dissolve-time body dang wisdom-possessive appearance arise
12755	that-from wisdom four preparation-possessive appearance arise
12756	that-from spontaneously-accomplished-possessive door hundred arise-pas you-by self-appearance-as recognize-par doshig
12757	self-face recognize ma-after primordially-pure-possessive ground-to you well gone thus time three recite-la
12758	self self-also appearance that-to moment equal-par put zhing-also that-in clear give
12759	that-by liberate certain-te
12760	sun-moon union-from
12761	if space-awareness not-clear-nas
12762	dharmata bliss-possessive intermediate-state-in
12763	awareness-possessive appearance grasp-pa-possessive for
12764	before show-pa light-plural mind-in do

12765 that-by true-possessive appearance obtain  
 12766 if that-plural not-clear-nas  
 12767 self-possessive master remain-pa-at  
 12768 above-possessive instruction clear-also hit  
 12769 master not-exist-nas vajra brother  
 12770 know-pa-possessive clear-also hit-par do  
 12771 thus  
 12772 that-like instruction hit-continue die-pa'am  
 12773 dharma awareness not-agree-pa other-plural death-time-in instruction jewel  
 form three-by other-to benefit show-pa-ni  
 12774 that-also outer breath cut inner breath ma-cut-pa-possessive time that  
 12775 self self-by moment-possessive interval-in dharmata manifest-possessive  
 meaning-in remain-par do-la  
 12776 that-from other person breath dang separate-la gap that-possessive mouth  
 nose three dang self-possessive mouth nose three join-la wind upward go-pa-  
 in piece three  
 12777 here gather-pa-in three-from  
 12778 there-possessive piece first white-aom think-la throw\*

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12779 two-pa red-ah with-te throw\*  
 12780 last what-also think-not-par throw  
 12781 here-possessive three all hum-as think-te that-possessive consciousness hum  
 blue-green self-possessive awareness-to pull\*  
 12782 speech-in-also hum thus cause shoe-sole-to forcefully pull  
 12783 that-possessive time-at self-possessive body speech mind three strength  
 produce-la shoe-sole shoe-sole inside-to pull-pas  
 12784 that-possessive wind warm pierce-by self-possessive inside-to arise-bar  
 certain  
 12785 that-possessive time-at other person that-possessive eye between hriq-by  
 come\*  
 12786 that-from body-also suddenly-by rise able-pa come\*  
 12787 that-like become-time eye-possessive that thusness dharmata  
 manifest-possessive appearance show-la  
 12788 eye suddenly become-time drop empty-possessive lamp thumb finger-by  
 introduce-pa like put-nas

12789	clear-light self-in exist-pa that this yin-te this self body-from come-out-time dharmata intermediate-state self-possessive-as arise-pa self-appearance this yin-gyi other not-pas self-face recognize-par doshig thus time three hit-la
12790	appearance that see-am instruction that understand-am thus say-time voice come-nas good*
12791	sign arise-yang hit-pa yin-pas
12792	dharmata-possessive intermediate-state-in not-think-possessive samadhi obtain-te buddha-bar certain
12793	that-also sun-moon ga-union-from
12794	if other-possessive benefit do-nas
12795	that self compassion-by grasp-pa-possessive for
12796	door three-plural-ni door open-te
12797	breath-ni hold dang inhale dang throw*
12798	letter syllable three insert-pas-ni
12799	body dang speech mind strength produce-for
12800	breath dang together-te wise-by do
12801	that-like again dang again do-pas
12802	that-possessive appearance this like
12803	if body-possessive strength obtain-nas
12804	instruction-plural-ni hit-par do
12805	yet consciousness clear become-nas
12806	meaning self-in equal-par put
12807	faculty-possessive door-plural self near-in
12808	eye-possessive thusness look-as put-in
12809	equal-as remain-pa-possessive mind arise-nas
12810	not-think possess-possessive samadhi obtain
12811	thus
12812	instruction this-ni robe-shake-as hit-pa call-pa great-completion this-possessive point great-important one yin
12813	that-like faculty gather-nas-also again die reverse-par do-pa-possessive key-by clear hit-nas
12814	now ma-die-pa-in effort produce-nas meditation important
12815	six-pa birth-place-possessive sign show-pa-in warmth crown-to dissolve-nas excellent primordially-pure middle intermediate-state-in last emanation-body-as breath give-par certain-la
12816	birth-being ordinary-plural high-realms-in birth-pas breath give
12817	that-also die-time eye dust-eye-do zhing genitals-to warmth gather-nas animal-toward birth
12818	hand right move zhing warmth crown-to gather-nas god



12819 word confused zhing armpit right-in warmth gather-nas asura  
 12820 foot left move earth-to strike zhing warmth foot-sole-to gather-nas hell  
 12821 body yellow zhing luster not-exist warmth throat-to gather-nas hungry-ghost  
 12822 word clear zhing memory ma-lose-par warmth eye-in gather-nas  
 human-possessive birth-place-in birth  
 12823 also that self-from  
 12824 outer-possessive appearance this like  
 12825 if warmth-ni upward dissolve-nas  
 12826 breath great give-par become-pa yin  
 12827 eye-ni not-clear dust-eye-nas  
 12828 negative-path place-plural-in-toward birth  
 12829 hand-plural-ni right move-nas  
 12830 person that god-possessive place-su'o  
 12831 mouth-from word-ni confused-pa-ni  
 12832 asura place-in that-like birth  
 12833 foot left-pa earth-to strike  
 12834 that-ni hell-possessive place-su'o  
 12835 body-possessive color-ni yellow luster-not-exist  
 12836 that-ni hungry-ghost land-su'o  
 12837 mouth-from birth-being voice utter-nas  
 12838 that-ni animal place-su'o  
 12839 also-or mouth mute tooth closed-nas  
 12840 that-like animal birth-place  
 12841 word clear memory ma-lose-nas  
 12842 that-ni human-possessive place-su'o  
 12843 outer-possessive sign-ni that-plural dang\*  
 12844 inner-possessive sign-ni this-plural join  
 12845 crown-in warmth-plural gather-pa-at  
 12846 that-ni god-possessive place-su'o  
 12847 like-that foot-sole warmth gather-nas  
 12848 that-ni hell-possessive place-su'o  
 12849 armpit right-in warmth gather-nas  
 12850 that-ni asura land-su'o  
 12851 like-that throat-in warmth gather-nas  
 12852 person that hungry-ghost place-in birth  
 12853 like-that genitals-in warmth gather-nas  
 12854 that-ni animal birth-place  
 12855 eye-in warmth-plural gather-pa-at

12856	human-possessive place-in birth yin
12857	that-like sign dang who-possessive-one
12858	this-ni certain only
12859	thus
12860	that-plural-from distinction-as animal-toward birth-nas genitals-to warmth gather-pa dang*
12861	tooth closed-pa'am
12862	mouth-from animal-possessive voice various utter-pa'am
12863	eye dust-eye-possessive appearance-by cover-pa-ni outer-inner-possessive sign meet-par explain
12864	seven-pa birth-place purify-pa-possessive rite-in three-te
12865	death-time-in purify
12866	corpse-on purify
12867	after-in purify
12868	first-ni
12869	sun-moon union-from
12870	letter a-possessive preparation-possessive-by
12871	breath dang that-possessive number dang join
12872	if that interval ma-die-nas
12873	crown-in mouth place breath-by-ni
12874	consciousness-by body-possessive center-in-also*
12875	a-ni focus-te gather-par do
12876	thus-pa dang*
12877	that-like rite possess-pa-possessive time
12878	person that-possessive breath dang ma-separate-nas
12879	letter breath dang together-pa-by
12880	doubt not-exist-par remain-nas purify
12881	thus-pas
12882	go-pa most dharma this-possessive door ma-see-pa-plural high-realms- toward pull-pa-possessive for method this explain-te
12883	person that-possessive heart inside-in white-possessive light-possessive sphere egg like think-du put-la
12884	that upward-to upward-to gone-as focus-pa pair do do-la
12885	self self-by-also that-possessive consciousness that-like become-pa-la focus-nas
12886	a person that-possessive age breath outward go long-pa dang join-la time short-du tone dang together-pas recite-te

12887	breath gasp-gasp go-time that-possessive crown mouth place a a thus twenty-one recite-pas steam whistle-ru-ru come-te
12888	evil-possessive-one yin-yang high-realms-to send-la
12889	intellect-possessive view meditation-possessive-one-also dharmata-to send
12890	if hell-toward birth-possessive sign-possessive-one yin-nas breath dang separate-time that-possessive consciousness heart-place'am
12891	navel-in a-focus-te light five-as fire-by melt-pa-la self-possessive upper-garment moment remain-pas place above-to send
12892	hungry-ghost dang*
12893	animal dang*
12894	asura dang*
12895	god dang*
12896	human-plural-also above-from above-to send-la
12897	human-toward birth liberation-toward send
12898	below-possessive suffering mi-experience-bar above-possessive bliss obtain-pa-possessive method-by benefit give-pa-possessive rite
12899	that-also focus-pa continue die-nas above-to send-la
12900	complete-nas before like
12901	two-pa corpse-on purify-pa-ni
12902	corpse that-possessive before mandala cubit two-pa-in etc.-pa do-te saffron-in etc.-pa good-scent-by sprinkle do-la lotus petal eight beautiful color-in write-pa-possessive center-in jewel-am clay if white-earth-by transform-pa-possessive vase mouth ornament neck-binding mantra-thread dang together-pa-possessive inside-in water clean vase-substance dang together-pas fill-pa-possessive direction four vermilion-or madder-by a four write-pa put-la
12903	vase light five-possessive measure-palace-as think-pa-possessive inside-in teacher samantabhadra blue-green samadhi dang together-pa father-mother- possessive direction-corner-in race five-possessive buddha dang*
12904	above-in master lineage-plural think-la
12905	moment-by invite-te insert-nas
12906	om ah hum swaha dang a hundred-thousand by approach do-la
12907	interval interval-in om a bhaya rgya tam kem
12908	so-and-so-possessive evil dang obscuration all shantim ku ru ye swaha
12909	thus recite zhing*
12910	mantra-thread-from hold-te self self vajra-mind-as think-pa-possessive light-ray mantra-thread-on wrap-te gone-pas master dang god individual-possessive body-possessive part-from nectar fall-pas vase fill-as think-la

12911	worship dang praise what know-pas praise-te
12912	end-in a a thus recite-pas wisdom-pa go
12913	samaya-pa water dissolve-as think-la
12914	vase that corpse-possessive crown-on put-te
12915	a age amount recite-nas
12916	vase-possessive water that wisdom five-possessive water stream-as focus-la a dang together-pas wash-pas obscuration pure-as think-te a much recite-pas
12917	hell-possessive place-from send-par certain
12918	that-from vase throat hold-la bhaya age amount-by wash-pas hungry-ghost- from send
12919	that-from vase secret-place-in hold-la
12920	earth dang wind-possessive mixture combine-pas animal-from send
12921	that-from vase armpit-in hold-la kem recite-nas wash-pas asura-from send
12922	that-from vase crown-on hold-la tam recite-nas wash-pas god-possessive place-from send
12923	that-from om ah hum swaha thus recite zhing vase heart-in hold-nas wash-pas human-possessive birth-place bad purify-te
12924	human body jewel-as pull-time that-by liberation-possessive fortune-possessive-one-toward send
12925	that-like day three-or five-or seven-do nas
12926	aggregate burn-am send-nas god human special-or liberation-possessive sign sky-in not-arise not-possible-pa'o
12927	that-plural-also sun-moon union-from
12928	that self die-par become-pa-possessive time
12929	outflow with-possessive aggregate-in
12930	vase crown-on put-nas-ni
12931	letter-possessive-ni syllable self dang*
12932	wisdom water stream-by purify-nas
12933	hell-possessive place-plural empty-nas-ni
12934	that-possessive after-to that-like
12935	hungry-ghost sign dang possess-pa-la
12936	letter bhaya-possessive preparation-possessive-by
12937	breath dang together-te number-ni seven
12938	tongue-possessive top-on bhaya put-te
12939	consciousness-by essence that-by gather
12940	that-like vase mouth-possessive top*
12941	wisdom water stream-by wash-nas
12942	hungry-ghost place-plural empty-nas-ni

12943	person that-also-ni that-after
12944	animal sign dang who-possessive-one
12945	letter rgya-possessive preparation-possessive-by
12946	this-possessive place-plural purify-par do
12947	breath dang together-te time number nine
12948	genitals rgya-by hit-nas-ni
12949	consciousness-plural-ni empty-pa-by
12950	again dang wind dang together-pas throw*
12951	that-like vase genitals-possessive top*
12952	wisdom water stream-by wash-nas
12953	animal place-plural empty-nas-ni
12954	person that-also-ni that-after
12955	who god-possessive sign arise-nas
12956	letter tam-possessive preparation-possessive-by
12957	breath dang together-te number-ni-also*
12958	eleven with-pas consciousness purify*
12959	crown-in letter tam thus think
12960	consciousness outflow-not eye-to pull*
12961	that-like vase crown-possessive top*
12962	wisdom water stream-by purify-nas
12963	god-possessive place-plural empty-nas-ni
12964	that-by human-possessive birth-place obtain
12965	asura sign dang who-possessive-one
12966	letter kem-possessive preparation-possessive-by
12967	breath dang together-te twenty-possessive number
12968	armpit self-ni right-in-also*
12969	letter kem-ni wise-by put
12970	Consciousness-expanded-into Great-Sameness
12971	Like-that vase armpit-
12972	Wisdom-water-stream-by washed-if
12973	God-not realms emptied-from
12974	That-also human-of birth-realm obtain
12975	Like-that after followed-by
12976	Gradual-of realms transferred-from
12977	Gradually life-span shortened-becoming
12978	Human-of realm-of bliss obtain
12979	Human that-of breath with not-separated-if
12980	Letter breath with included-by

12981 Doubt without realms purify  
 12982 If breath with separated-to  
 12983 Aggregates-of realm-to vase-by  
 12984 Wisdom-water-stream-by purified-if  
 12985 That-also doubt not-eat=undoubted  
 12986 Thus  
 12987 That-too not-died-one-to signs six arisen that realm those-of letter  
 contemplated breath-by above-to drawn-if above-to guided vase not-needed  
 12988 Died-after corpse-of realm-to letter those contemplated vase-by washed  
 guided  
 12989 That-too realm other-to born finished-even ritual-of blessing-by  
 12990 Hell-to etcetera those-of life-of measure dream-in dream mere-by instant and  
 moment and moment finished-from human-of realm-to born  
 12991 Then migration-of lord god not-is  
 12992 Migration-of lord human  
 12993 Human-of basis-on effort-if life one-by liberation obtain and above-from  
 above-to realm choose exist  
 12994 Gods above-from below-to fall and life one-by liberation not obtain and  
 12995 Renunciation and ordination etcetera-of also basis not-is because  
 12996 Common-of virtue special even not accomplish-if  
 12997 Supreme virtue think not-pervade see what mention  
 12998 Faults also god killed-if downfall-of portion coarse from not arise and  
 12999 Human killed-from downfall arise because  
 13000 Therefore human-of body migration-of lord called  
 13001 Third after purification  
 13002 Corpse without below seven-sections how-to-do gradual  
 13003 Sun-Moon-face-union from  
 13004 If aggregates not-exist  
 13005 That same died-from day-count  
 13006 Twenty-one until-even  
 13007 Seventh at ritual-by effort  
 13008 Focus-of meditation possess precious  
 13009 Or seven-times seven do  
 13010 That time that-to path also show  
 13011 Dharma various teach  
 13012 Thus ritual who possesses  
 13013 That same-to also doubt not  
 13014 Certainly fruit obtain

13015 Thus spoken  
 13016 Elaboration-to attached spontaneously self-arisen-from taught as  
 13017 Six-classes-of mandala and  
 13018 realm-recitation and  
 13019 food-offering etcetera do  
 13020 Elaboration without those-by above-of ritual that same-by do  
 13021 That-too donor-of resources gradual superior-middle-inferior three-from  
 13022 Inferior-by above-of six-classes realm draw ritual day one  
 13023 Middle-by seven  
 13024 Superior-by seven-times seven do  
 13025 First mandala and vase prepare and  
 13026 Self and vase-of deity generate wisdom-being invite absorb recitation do and  
 13027 That-to offer praise and  
 13028 Died that-of name-card wash karma-cause-effect and vehicle great-of dharma  
 much teach and  
 13029 Path purify show  
 13030 That-to dharma teach  
 13031 Vairochana Abhisambodhi from  
 13032 World-in omniscient those  
 13033 Udumvara-flower like  
 13034 Hundred times even occasionally  
 13035 Arise will even not-arise  
 13036 Thus etcetera or  
 13037 Dharma this-of door see is-if  
 13038 Teach complete whatever suitable say  
 13039 Path purify  
 13040 Bardo-of dharma condensed say or  
 13041 Common to  
 13042 Accumulation-of path and preparation-of path  
 13043 Seeing-of path and meditation-of path  
 13044 Supreme not-exist special path  
 13045 Enlightenment obstacle not-exist path  
 13046 Path five rely-upon-from  
 13047 Noble path that traverse  
 13048 Thus and  
 13049 Path shown also  
 13050 Lotus mud-by not-stain like  
 13051 Existence three stain not-stain like

13052	Existence-of lotus-from arisen
13053	Bliss-possess-in born
13054	Thus say
13055	Here entered those-to
13056	Three-kayas-of path show
13057	Spontaneously Self-Arisen from
13058	Ho Awareness power-of king Lotus-power-of body-to prostration
13059	Life passed this-to liberate do and
13060	Obscurations all purify please
13061	Ho life passed such you listen
13062	East direction-of world-of realm-in
13063	Manifest-joy-of pure-land-in
13064	Teacher Vajra-Sattva called body-by tame dharma teach
13065	Son-of-family you there body-by tame dharma listen outer-inner-of superimposition cut and
13066	Bliss-possess-of pure-land-to proceed and
13067	South direction-in Glory-possess called pure-land exist
13068	There emanation body-of thus-gone perfectly complete buddha Ratnasambhava called
13069	Qualities-of door-from tame dharma teach one exist
13070	There son-of-family you fear not qualities-by tame dharma teach that-to listen and
13071	Outer-inner-of superimposition cut and dharma-nature primordial-pure-of pure-land-to proceed
13072	West direction-in Lotus-pile called pure-land exist
13073	There emanation-of body Light-endless called exist
13074	There speech-by tame dharma teach
13075	There son-of-family you fear not speech-by tame dharma listen and
13076	Outer-inner-of superimposition cut and
13077	There not-abide dharma-nature primordial-pure-of pure-land-to proceed
13078	North direction-in karma perfectly complete pure-land exist
13079	There thus-gone perfectly complete buddha emanation body Meaningful-accomplishment called exist
13080	There activity-by tame dharma teach
13081	There-to son-of-family you fear not
13082	Activity-by tame dharma listen and
13083	Outer-inner-of superimposition cut and
13084	Dharma-nature primordial-pure-of realm-to proceed



13085	North-east corner-in power perfectly display called pure-land very vast called exist there Glory Hand-vajra called exist
13086	There-to son-of-family you fear not power-of force request and
13087	Demons and afflictions-of force suppress and
13088	Dharma-nature primordial-pure-of realm-to proceed
13089	East-south corner-of world-of realm-in
13090	Pure-land compassion decorated called in
13091	Bhagavan compassion all-of lord Avalokitesvara called exist
13092	There-to son-of-family you fear not do
13093	Bhagavan that-to miraculous-power-of power request and
13094	Compassion directions-ten make and primordial-pure-of realm-to proceed
13095	South-west-of world-of realm-in pure-land Gentle-protector called exist
13096	There Bhagavan Manjusri-youth-become called exist
13097	There-to son-of-family you fear not dharma all-of eye enter make power request and
13098	Appearance-existence-of dharma all teach and primordial-pure realm-to proceed
13099	West-north-of world-in pure-land mind agitate all pacify called exist
13100	There Bhagavan Unshakeable called exist
13101	There-to son-of-family you fear not dharma all-of thusness show power request and
13102	Dharma-nature primordial-pure-of realm-to proceed
13103	Above direction-in space perfectly pure called world exist
13104	There Bhagavan Space-king called exist
13105	There-to son-of-family you fear not
13106	There view-of natural-state great-perfection basis-of power exist
13107	Power that request dharma-nature-of basis-appearance-to proceed
13108	Below direction-in pure-land not-move called exist
13109	There Bhagavan Light-protect great called exist
13110	There-to son-of-family you fear not
13111	There self-awareness manifest appear called power exist
13112	Power that request dharma-nature self-appearance-of space-to proceed
13113	Directions ten-of world center-in charnel-ground great fire-mountain blaze called exist
13114	That also very fearsome
13115	Fearful and trembling
13116	Terrified and frightened one exist
13117	There Bhagavan Lotus-power-of king called exist

13118	Son-of-family you there fear not Bhagavan that-to awareness self-abide-of power called exist
13119	Power that request dharma-nature self-appearance-of space-to fear not frightened not terrified proceed
13120	Alas life passed bodhisattva you listen
13121	West direction-of world-of realm-in
13122	Bhagavan Light-endless-of pure-land thought-not-pervade called exist
13123	Son-of-family you there lion-of posture-by go and
13124	Elephant great-of gaze-by look
13125	Manifest-joy called grove-in
13126	Bodhisattva space-endless-of cave lion-roar called in Noble Space-treasury called very fearful and trembling one exist
13127	There fear not go
13128	That passed outer outside-in
13129	Buddha Lamp-maker good called
13130	Ornament light-of heap possess exist
13131	That you-to appear
13132	Son-of-family that see time body-by tame dharma teach
13133	Enjoyment complete body marks and signs possess body and two-from not-different perfectly nirvana pass
13134	Alas life passed bodhisattva you listen
13135	Son-of-family dharma great light-of compassion passed beyond side-in
13136	Self-awareness-of appearance thought-not-pervade exist
13137	Son-of-family there lion-of gaze-by go and
13138	Elephant great-of gaze-by look
13139	Awareness uncompounded-of appearance called in
13140	Dharma-nature emptiness clear great-of place lion-roar called in
13141	Very trembling one exist
13142	There fear not garuda space-to hovering motion-by go
13143	That passed beyond side-in
13144	First buddha Light-not-change called exist
13145	That you-to appear
13146	That see time three-kayas distinction not-make dharma teach become
13147	Dharma-body birth-cease all from separate show-by
13148	Body-speech-mind two-from not-different perfectly nirvana pass become
13149	That time son-of-family you-of body stabilize
13150	Speech stabilize
13151	Mind stabilize do

13152 Awareness stabilize do  
 13153 That-by birth not-exist become  
 13154 Thus path show thus spoken as say and  
 13155 Dedicate and  
 13156 Aspire and  
 13157 Auspicious say karma-of conclude  
 13158 Ritual this nature great-perfection this-of disciples-to belong those-to special  
 spoke  
 13159 Secret-mantra common clearly taught seven-sections-from more deep and  
 superior because dharma this-of vajra master do those-by tradition obtain  
 please  
 13160 Eighth common not-is realm other show two  
 13161 Yogin-of death-manner general show and  
 13162 Elements dissolve manner difference explain  
 13163 First faculty inferior middle and superior become death-manner three-from  
 13164 Inferior above taught like world and accord die  
 13165 Sick time also diviner and  
 13166 Doctor and  
 13167 Service various do supreme dharma truth characteristics not-see sign is and  
 13168 Divination and ritual and medicine and astrology hope tirthika and difference  
 not  
 13169 Then die time also relatives and circle students and friends surround die  
 13170 Die after also virtue and grief and lament do and  
 13171 Seven-sections and corpse cremate etcetera do  
 13172 Karma first-of ordinary those-of death-manner from  
 13173 Dharma-of part even not-exist ordinary those and same  
 13174 Middle and superior those thus examine  
 13175 Thus not-die if meaning-of yogin not-is  
 13176 That-to deer and  
 13177 Lion and  
 13178 Beggar and  
 13179 Child like die four yogin middle-of death-manner  
 13180 Condition without die like attached those solitude-to die  
 13181 Example deer kill that human not-go cave or  
 13182 Valley empty or  
 13183 Forest edge or  
 13184 Wilderness hermitage-to die like  
 13185 Yogin that anyone see not die any-to fear from free sign

13186 Beggar like die  
 13187 Example beggar who is distinction not hole or  
 13188 Market street or crossroads or shop etcetera-to die like  
 13189 Yogin that also thus die realm-of attachment cease dharma-of sphere use sign  
 13190 Also child all die not-die distinction not state-to die like  
 13191 Yogin that also delusion some-from calculate not  
 13192 Die condition and die place and die to fear and not-die joy also not ordinary  
 just pass like die delusion-of appearance cease sign  
 13193 Superior those-of death-manner  
 13194 Sky-goer and  
 13195 Knowledge-holder and  
 13196 Fire-heap and  
 13197 Sky like death-manner four-from  
 13198 Yogin diligence superior this same aggregates not-exist depart is sky-goer die  
 time corpse anyone not-see and same  
 13199 Bardo not-exist buddha sign  
 13200 Yogin supreme one other teach purpose-to people all see space light-heap  
 center-in sound and light include vanish  
 13201 Knowledge-holder those realm above-from above-to leap time aggregates  
 include space-to sound and light include all see go like  
 13202 Continent thought-not-pervade emanation thought-not-pervade-by benefit do  
 sign  
 13203 Yogin power lord great Lhetsun Lion-power like  
 13204 Yogin practice end reach death-manner  
 13205 Example cause fuel-wood finish-by fire-heap great exist those also self  
 finish-from die like  
 13206 Cause elements finish-by condition aggregates-of lump not-exist go is  
 afflictions self-from liberate sign  
 13207 Example Tsari holy Dgyer Mi Majo two cave-from light-heap-to blaze  
 space-to go like  
 13208 Yogin primordial-pure realm dust particle body-of vase break time  
 before-after not one-in mix  
 13209 Sky like death-manner  
 13210 Body appear-of interval substance separate cut space and like  
 13211 Realization primordial-pure body within heart-of light-clear abide and  
 13212 Pot break-by outer space and pot-of space mix which is not-know like  
 13213 Body-of dust particle departed aggregates this is and that-of within awareness  
 this is not-know buddha  
 13214 This primordial-pure realm sudden-through liberate sign

13215	That-to sky and sky-goer-of death-manner two body-of dust particle departed
	primordial-pure break-through liberate death-manner is and
13216	Fire-heap and knowledge-holder two leap-through spontaneous liberate
	death-manner
13217	Death-manner thus who-from arise
13218	Nature great-perfection-to faith sign common tradition year not-enter and
13219	That same-of meaning enter sign direct meaning see-by intellect word
	purpose not-depend and
13220	Primordial-pure-of realization enter-by self-of next migration place which is
	face know and
13221	Die to difficulty and fear not life accomplish and die deceive service any not
	do and
13222	Natural-state action-effort from free confidence obtain-by door three-of
	action any not do and
13223	All basis not-exist primordial-emptiness great realize-by any-to entity
	characteristics-grasp from free nature-of state-from moment even
	not-separate meaning vast-expanse from arise
13224	Thus yogin those-to death examine and
13225	Deceive and
13226	Clarify not need
13227	View-meditation from surpass dharma-by benefit-harm not and
13228	Self-appear primordial-pure and spontaneous arise-by liberation place
	self-nature as appear
13229	Spontaneous primordial-pure-of expanse-into dissolve-from liberate because
13230	Thus also
13231	Sun-Moon-face-union from
13232	Yogin this thus examine
13233	Inferior faculty inferior
13234	Existence bardo-to spread continue
13235	Example rooster-cut like
13236	Like-that faculty middle those
13237	Deer like death-manner
13238	Yogin death-manner
13239	Like-that lion like and
13240	Who beggar like and
13241	Like-that child like die
13242	Yogin middle-of die place
13243	Who sky-goer death-manner and
13244	Like-that knowledge-holder death-manner and

13245	Fire-heap like self finish and
13246	Not-see sky garuda like and
13247	This all elements self finish
13248	Not-see not-take thus
13249	Yogin self-of sphere
13250	This-to habituation-of self-momentum obtain
13251	Die time this know-by
13252	Body mind transference-of characteristics know
13253	Thus abide yogin-to
13254	Die condition permanent and impermanent not
13255	Like-that fear all free and
13256	Body-of attachment extreme also free
13257	View itself and meditation-by also
13258	Yogin possess-to benefit-harm free
13259	Benefit free harm-of fruit not-exist-by
13260	This-to abide sphere also not
13261	Cause and effect-of ripening free
13262	Therefore this-to habituation supreme
13263	Self-arise self-liberate birth-not-exist expanse
13264	Time not-change appear change
13265	Spontaneous primordial-pure expanse-into dissolve
13266	Hope fear two-of extreme from free
13267	Cause effect two-of extreme finish-from
13268	Sphere awareness two-not-exist primordial-pure expanse
13269	Therefore this meaning realize-by sufficient
13270	Do-not spontaneous great-perfection
13271	Thus
13272	Second elements dissolve manner difference explain two
13273	Condition sudden by die bodhisattva breath transference manner and
13274	Condition force sudden not gradual transference
13275	First
13276	Collapse and fire and water and cliff and weapon-by sudden sudden die those-to
13277	Elements gradual dissolve trace not awareness transference
13278	Karma bad those birth door bad-to enter and
13279	Good those good migration-to birth and
13280	This-of meditation see-from purified small those bliss possess see lineage supreme or nature emanation-to born

13281	Second
13282	Outer elements inner elements-to dissolve
13283	Inner five secret five-to dissolve
13284	Secret five perfectly complete elements five-to dissolve-from
13285	Light-clear dharma-nature-of path great-to enter
13286	First outer elements
13287	Body-of part earth water fire wind space five
13288	Appearance hold produce-by outer called sign
13289	Outer appear object-of element form-to not-say
13290	Body-of coarse-of elements five each-to dissolve manner also two
13291	Outer elements inner elements-to dissolve and
13292	Inner elements outer elements-to dissolve
13293	First
13294	Die time-of first elements five each-of power before like not
13295	Earth earth-to dissolve-by power lose
13296	Water water-to dissolve-by moist contract
13297	Fire fire-to dissolve-by heat small
13298	Wind wind-to dissolve-by breath draw difficult
13299	Space space-to dissolve-by consciousness clear lose-from memory not clear
13300	Second also outer inner two-from
13301	Outer elements four
13302	Inner elements first outer elements-to dissolve and
13303	Very clear secret elements-to dissolve-from

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13304	First five-of first outer elements
13305	Inner earth five outer earth five-to dissolve-by body-of power lose memory decline
13306	Water five water-to dissolve-by body-of water drip silk moment nose mouth dry eye upward turn
13307	Fire five fire-to dissolve-by body-of heat rise memory cease lamp not-see
13308	Wind five wind-to dissolve-by body-of luster not and breath rough from silk moment-in cease
13309	Then inner elements dissolve manner
13310	Space five sphere awareness-to dissolve time-to face grasp
13311	Then inner elements very clear five secret elements-to dissolve manner

13312 Elements five-of part very subtle life-to dissolve-by  
 13313 Life five heart center-of awareness-to enter  
 13314 Light-channel and  
 13315 That-of hollow space and  
 13316 Drop and  
 13317 Light five-of self-body awareness light-of mansion possess-to dissolve  
 13318 Then secret elements five first life-wind-in abide those perfectly complete  
 elements great basis-appear awareness-of self-resound heart-in light-power  
 self-nature as awareness light-of mansion possess  
 13319 Light end not object possess  
 13320 Lamp four-of appearance with include-from  
 13321 Dharma-nature bardo self-resound outward clear appear part only do-from  
 13322 Outer inner-of dharma not-pure samsara-of part from separate-from  
 13323 Awareness basis-from revert  
 13324 Self sphere original primordial-pure-to arrive do  
 13325 That-from special inner elements outer elements-to dissolve time-of  
 13326 Earth earth-to dissolve time emptiness power emerge-from wisdom latent  
 13327 Wisdom clear awareness-of power-to latent-by wisdom path-to appear not  
 able  
 13328 Water water-to dissolve time wisdom-of moist awareness state-to latent-by  
 mouth nose-from water flow  
 13329 That also awareness-of wisdom-to clear dim not although power outward  
 appear not able-by awareness latent  
 13330 Fire fire-to dissolve time primordial-from self-of awareness wisdom  
 essence-as abide although  
 13331 Time that wind inner-to enter-by power outward appear not able  
 13332 Wind wind-to dissolve time awareness power complete-by object-to not  
 abide-by  
 13333 Body-of power lose time wisdom-of qualities latent because  
 13334 Space space-to dissolve time awareness bardo-to dissolve-by wisdom  
 self-ground grasp time  
 13335 Self-appear awareness-to appearance-to  
 13336 Lump with binding-agent from free near because  
 13337 That body inner-of basis-appear spontaneous-of part that time this bardo  
 called  
 13338 Elements five lump with there dissolve and  
 13339 Awareness inner clear self-ground-in abide interval is because  
 13340 Therefore body-to abide time heart inner power rely dharma-nature-of  
 self-resound that body-from eye-to path arise emerge-by



13341 Dharma-nature-of bardo called symbol although  
 13342 Awareness self-resound with include that from other arise what also not and  
 13343 That same inner dissolve set time primordial-pure self-ground grasp only  
 from other not-exist  
 13344 Inner elements this slightly difficult separate explain  
 13345 Remainder scripture itself-by know therefore here separate not explain  
 13346 That also  
 13347 Awareness self-arise from  
 13348 Ho friends beings cavity transference great  
 13349 Outer elements inner elements-to dissolve  
 13350 Inner elements secret elements-to dissolve  
 13351 Secret elements perfectly complete elements-to dissolve-from path great-to  
 enter time this thus know  
 13352 Then inner elements outer-to dissolve sign this thus know  
 13353 Earth earth-to dissolve  
 13354 Water water-to dissolve  
 13355 Fire fire-to dissolve  
 13356 Wind wind-to dissolve  
 13357 Space space-to dissolve  
 13358 That also earth earth-to dissolve two  
 13359 Outer earth inner earth-to dissolve and  
 13360 Inner earth outer earth-to dissolve  
 13361 Outer earth inner earth-to dissolve time  
 13362 First time  
 13363 Inner elements outer-to dissolve  
 13364 Time is inner earth outer earth-to dissolve sign body-of power lose  
 13365 That also thus  
 13366 All appear earth dissolve sign outer consciousness dull  
 13367 Not-change vajra earth dissolve sign body-of power lose  
 13368 all-arising precious-jewel earth-dissolving sign declining-weakness rising-not  
 able  
 13369 appearing demonstrating boundless-endless earth-dissolving sign  
 complete-power lost conceptuality not-clear  
 13370 practice completion-stage earth-dissolving sign lamp-appearance ceases  
 13371 inner-water outer-water dissolving sign water-not able  
 13372 that also thus-is  
 13373 changeless water-dissolving sign mouth-nose-from water-drips  
 13374 peaceful clear-pure water-dissolving sign secret-place-from water-not able

13375	qualities arising spreading water-dissolving sign eye upward-turned comes*
13376	attachment-less water-dissolving sign mouth-nose dry
13377	grasping-free completion water-dissolving sign ear-by sound not-heard
13378	inner-fire outer-fire dissolving sign body-heat lost
13379	that also thus know-should
13380	outer-inner all-pervading fire-dissolving sign inner-heat lost conceptuality not-clear
13381	outer-inner all-with equal fire-dissolving sign secret-heat lost
13382	outer-inner actions realizing fire-dissolving sign-in
13383	complete-heat lost
13384	outer-inner actions accomplished fire-dissolving sign empty-lamp not-seen*
13385	inner-wind outer-wind dissolving sign body-energy lost
13386	that also thus know-should
13387	radiance splendor generating wind-dissolving sign body-radiance lost
13388	fire-with equal wind-dissolving sign body-from water-flows
13389	life-holding wind-dissolving sign breath not-able
13390	all-pervading wind-dissolving sign body-radiance mindfulness lost
13391	compassion-less wind-dissolving sign outer-breath ceases
13392	that outer-element named
13393	space space dissolving
13394	universal all-pervading space lamp completely-pure dissolves
13395	objectless clear-luminous space awareness dissolves
13396	unmixed pure space expanse dissolves
13397	meaning indicating space wisdom dissolves
13398	pure-field liberating space twenty-one meaning dissolves
13399	that inner-element named
13400	root-holding life-tigle dissolves
13401	protecting life-space coiled
13402	extremely-subtle life body coiled
13403	impure life space dissolves
13404	vibrating life expanse dissolves
13405	that secret-element named
13406	pure-impure separating wind collection dissolves
13407	heat-generating wind light dissolves
13408	clear-becoming wind body dissolves
13409	completely-abiding wind wisdom dissolves
13410	completely-encouraging wind compassion dissolves
13411	completely-consciousness moving wind emptiness dissolves

13412 completely-mind arising wind non-dual dissolves  
 13413 completely-splendor possessing wind limit-free dissolves  
 13414 completely-burning wind great-bliss dissolves  
 13415 completely-wild wind clarity dissolves  
 13416 basis all-pervading wind space-clear dissolves  
 13417 immediate all-pervading wind depth-clear dissolves  
 13418 fear terror all-pervading wind object dissolves  
 13419 mindfulness all-pervading wind intermediate-state dissolves  
 13420 grasping body all-pervading wind self-appearance dissolves  
 13421 completely-moving wind awareness space moves  
 13422 completely-liberating wind outer-inner dharma-with separate\*  
 13423 completely-turning-back wind self-awareness basis turn-back  
 13424 completely-quick wind awareness-object sees\*  
 13425 instantaneous wind instantaneous three ka-dak ground reach does  
 13426 that complete-completion element  
 13427 person condition-power not-gone thus life-action  
 13428 that-like not life-action  
 13429 bodhisattva breath-transference method named  
 13430 birthplace also bliss possessing born  
 13431 that negative karma exhausted thus know-do said  
 13432 thus wind twenty-five five-elements expanse dissolve  
 13433 samsara nirvana free  
 13434 nirvana ka-dak free action-doing  
 13435 wind named action all-does  
 13436 thus element  
 13437 these crucial-great instructions thus know-should  
 13438 those death-time intermediate-state named  
 13439 third-meaning dharmata intermediate-state self-appearance confidence earlier  
 acquaintance person meet or mother-lap enter like instructions extensive  
 explanation three  
 13440 awareness luminosity dissolving manner rejection-taught  
 13441 luminosity self-appearance arising manner extensively explained  
 13442 self-appearance sense-faculties liberating manner meaning-summarized  
 13443 first  
 13444 five-winds expanse dissolve-from  
 13445 heart-center wisdom triple-stack radiance throat enter horse-without power  
 self-dissolve mind mental-factors alaya-with samsara-dharmas all  
 latent-tendencies

13446 instant samsara-nirvana back-turn time that awareness white-path water-lamp  
 expanse completely-pure space emerge self-appearance arise  
 13447 first liberation intermediate dissolving manner eight complete become  
 13448 self-arising from  
 13449 truth-see beings thus know-should  
 13450 sons that pass-away time  
 13451 body-elements lost wisdom-appearance basis arise-from  
 13452 wisdom space move time  
 13453 awareness eye path emerge space move  
 13454 that also thus know-should  
 13455 mind-center awareness tige dissolves  
 13456 tige lamp dissolves  
 13457 lamp light dissolves  
 13458 light body dissolves  
 13459 body collection dissolves  
 13460 collection four-wisdom dissolves  
 13461 wisdom spontaneously-present dissolves  
 13462 spontaneously-present ka-dak great dissolves ground held  
 13463 person truth-see liberation-manner dissolving-manner thus appear said  
 13464 also wisdom pure appearance these body instant existence other-realms  
 transmigrated not-appear  
 13465 that not others instant appear yet duration short dream swift like what-is  
 aspect none dissipate gone face not-recognize  
 13466 truth-see also direct-familiarity great appearance long liberation-appearance  
 experience merely  
 13467 direct see yet that purpose not-cultivated that state quality that experience  
 without meteor shoot aspect merely completion explained  
 13468 now leap-over samadhi familiarity essential  
 13469 sun-moon mouth-unite from  
 13470 emptiness clear essence possessing  
 13471 clear awareness essence possessing  
 13472 awareness light house possessing  
 13473 lamp four familiarity essential  
 13474 thus  
 13475 second luminosity self-arising manner extensively explained five  
 13476 basis-appearance luminosity appearance  
 13477 union collection appearance  
 13478 wisdom four combination appearance

13479 spontaneously-present precious appearance  
 13480 those liberation doing pith-instructions extensively explained  
 13481 first  
 13482 thalgyur from  
 13483 here dharmata intermediate-state explained  
 13484 death-time-from liberated time  
 13485 consciousness space pure dissolve  
 13486 space luminosity dissolve time  
 13487 subtle-gross appearances all cease  
 13488 faculties all-possessing light-body  
 13489 karma-with supreme like become  
 13490 this time light-appearance piece time  
 13491 skilled appearance increase grasp\*  
 13492 movement wind increase by  
 13493 color five five light rays  
 13494 uncertain rainbow-appearance\*  
 13495 thus  
 13496 awareness not-arise space appearance time  
 13497 awareness expanse-in wisdom wind five existing increase-from luminosity  
 appearance rainbow-appearance space fill-from  
 13498 wisdom five separately clear unmixed self-radiance  
 13499 mirror-like wisdom primordially stain-free self-radiance white clear that also  
 other four-with unmixed self-place clear  
 13500 intermediate-state time east direction self  
 13501 experience time self front-direction self-place  
 13502 that-from ray self-pure\*  
 13503 crossed\*  
 13504 straight\*  
 13505 rays-rising sun rays like emanate\*  
 13506 equality wisdom nature spontaneously-present qualities ceaseless complete  
 self-radiance yellow is\*  
 13507 intermediate-state time south direction self-place clear ray above like  
 emanate\*  
 13508 appearance increase time those all self front self-place  
 13509 discriminating wisdom power four ceaseless arise-by  
 13510 self-radiance red ray above like emanate\*  
 13511 accomplishing wisdom activity-power primordially complete self-radiance  
 green is\*

13512 north self-place light rays above like emanate\*  
 13513 dharmadhatu wisdom spontaneously-present dharmata primordially complete  
 self-radiance blue is\*  
 13514 center self-place light rays above like emanate\*  
 13515 experience time all self-place front-from arise appearance increase  
 13516 that-from right left back top bottom two know-should  
 13517 wisdom five self-radiance those also body five distinction arise  
 13518 body those wisdom light-emanate one-to-one hand-span not-touch merely  
 white\*  
 13519 yellow\*  
 13520 red\*  
 13521 green\*  
 13522 blue nature extremely-shine direction-ten emanate  
 13523 root subtle tip wide spontaneously-present all appearance  
 13524 subtle\*  
 13525 trembling\*  
 13526 moving\*  
 13527 flickering\*  
 13528 shining is\*  
 13529 light five expanse extremely vast endless immeasurable  
 13530 height high tip wide mandala all source self-appearance\*  
 13531 appearance this see time  
 13532 awareness nature samadhi abide-by  
 13533 appearance increase self-appearance face recognize pith-instructions supreme  
 grasp that state abide-should  
 13534 here face grasp instant three ka-dak ground free  
 13535 skad cig dang por ngo shes  
 13536 gnyis par shes thog -grol  
 13537 gsum par grol thog -ka dag -thim pas de phan chad -snang ba gang yang med  
 do  
 13538 de dag kyang lung -spros na mkhas pa dag -mdzes shing\*  
 13539 blun po dag kyang b-gros -mig dbye bar bya ba'i phyir bshad de  
 13540 nyi z-kha sbyor las  
 13541 kye mi rtog pa'i thub pa chen po khyod nyon cig  
 13542 rang bzhin dag pa'i snang ba ni 'di lta ste  
 13543 skyes bu rnams -rnam par shes pa 'od gsal -thim pa zhes bya ste  
 13544 dbugs phyi nang -'grul chad ma thag tu  
 13545 rang -dbang po rnams ni

13546 cha -dngos por snang ba ni me de yod snyam pa'i shes pa ni 'byung ngo\*  
 13547 rdos bcas -lus 'di mi snang ste  
 13548 'od -lus -gsal ba'o  
 13549 de'i tshe dbang po'i spyod yul -gyur tshad tsam  
 13550 'od zer lnga'i dkyil 'khor -snang ngo\*  
 13551 de yang snang ba de dag ni phyi -bltas na nang gsal nang -bltas na phyi gsal  
 13552 phyi nang med par kun -zang thal ba  
 13553 ldem bzhin pa  
 13554 mer bzhin pa  
 13555 mnan na nems pa snyam pa  
 13556 bteg na 'phar ba snyam pa  
 13557 shin -yang 'phrog pa  
 13558 kha dog -gsal ba -so sor ma 'dres par rang gsal ba  
 13559 cha mnyam pa -gsal ba'i cha ma 'gags pa  
 13560 yang dag par bltas na shin -phra ba dang\*  
 13561 'gyu ba dang\*  
 13562 'gul ba lta bu dang\*  
 13563 'phrig pa lta bu dang\*  
 13564 rab -'tsher ba -lhun brjid pa'o  
 13565 shin -rgya che la  
 13566 dpag pa'am dmigs sa ma ma chud pa  
 13567 dpangs mtho -rtse mo yangs pa zhes bya ste  
 13568 dkyil 'khor thams cad -'byung g-bzhugs so  
 13569 de yang kha dog ni lnga ste  
 13570 dkar po rang sa na gsal ba -zer 'phro ba dang\*  
 13571 de bzhin -ser po rang sa na gsal ba -zer 'phro ba dang\*  
 13572 dmar po rang sa na gsal ba -zer 'phro ba dang  
 13573 ljang gu nyid rang sa na gsal ba -zer 'phro ba dang\*  
 13574 de bzhin -mthing ga nyid rang sa na gsal ba -zer 'phro ba ste  
 13575 de dag kyang 'byar ba -ma reg par so so na kha dog -rang gsal ba  
 13576 extremely spontaneously-present reside said  
 13577 person some scripture not-like ignorance intellect-lacking know  
 13578 learned scripture distinction done  
 13579 second union collection appearance extensively explained  
 13580 thalgyur from  
 13581 enter ripening wind-from\*  
 13582 directions four corners top bottom complete  
 13583 that direction light gather-by

13584 families five body also clearly appear\*  
 13585 blue white yellow red green  
 13586 respective mother-with appear\*  
 13587 this increase grasp know-if  
 13588 buddhas qualities complete  
 13589 three-realms enter not  
 13590 that characteristic thus  
 13591 coarse element reliance-free  
 13592 light tige pair blaze  
 13593 tige five connected body fill  
 13594 half-body form complete  
 13595 form half-body five five pair\*  
 13596 respective collection complete-in  
 13597 five-possessing ten-possessing hundred-possessing\*  
 13598 collection thousand myriad  
 13599 think nature pure appear\*  
 13600 express impossible numberless  
 13601 this self other know-if  
 13602 body three one-coiled obtain  
 13603 obtain this return none  
 13604 clarity-appear arising  
 13605 thus  
 13606 this cause what increase  
 13607 tige collection appearance actually not-return instructions indicate  
 three-from  
 13608 cause earlier wisdom wind object enter power luminosity appearance that  
 here union collection appearance arise-from  
 13609 union meaning awareness self-light free arise that\*  
 13610 dharmata mother luminosity five enjoyment-body field-appearance  
 primordially path-appearance exist two awareness face time gather awareness  
 instant non-dual one enter  
 13611 this time alaya propensities bound free-from  
 13612 dharmata eye dharmata appearance self-manner see that enter\*  
 13613 enjoyment-complete body wisdom eye awareness child appearance see  
 self-face non-dual enter  
 13614 earlier wisdom cultivate there arise wisdom eye that two non-dual gap  
 joined-by  
 13615 mother-child non-dual remain wisdom union dissolve called



13616	second
13617	light tip those tiple small-tigle five connected arise-in first half-body alone*
13618	father-mother*
13619	collection five five from
13620	respective family mandala arise
13621	body those also main-entourage proportion without light-round mutually immeasurable within main main not-large not-small
13622	entourage entourage one-from one not-large not-small
13623	main ones cubit thirty-two
13624	entourage ones that half half appear
13625	families five respective deities head-ornament*
13626	neck-ornament*
13627	shoulder-ornament*
13628	necklace*
13629	armlet*
13630	wrist-ornament*
13631	ankle-ornament*
13632	upper-garment*
13633	lower-garment etcetera adorn
13634	light eye mouth ear possessing face hand complete
13635	vairochana*
13636	akshobhya*
13637	ratnasambhava*
13638	amitabha*
13639	amoghasiddhi*
13640	mother dharmadhatvishvari*
13641	mamaki*
13642	buddha-locana*
13643	pandara*
13644	samayatara ones-with equal union*
13645	blue*
13646	white*
13647	yellow*
13648	red*
13649	green color shine
13650	supreme-enlightenment*
13651	earth-pressing*
13652	refuge-giving*

13653	equanimity*
13654	earth-touch mudra
13655	wheel*
13656	vajra*
13657	jewel*
13658	lotus*
13659	crossed hold
13660	feet vajra posture doing*
13661	families respective mandala center family lord father-mother directions four akshobhya etcetera buddha father-mother four*
13662	directions corners eight maitreya etcetera bodhisattvas eight*
13663	lasya etcetera goddesses eight*
13664	iron-hook etcetera gate-keepers gate-goddesses
13665	families mandalas immeasurable buddhas five
13666	lion elephant*
13667	horse supreme*
13668	peacock*
13669	garuda throne extremely-luminous sun-moon lotus vajra-cross-legged reside
13670	bodhisattvas goddesses lotus sun-moon half-cross-legged reside*
13671	gate-ones standing manner possessing
13672	those each self-body light ray collection immeasurable emanate
13673	those besides outer light five round-perimeter wisdom five light-halo surround
13674	vairochana etcetera respective collection mandala complete
13675	complete manner
13676	vairochana collections light-round within vairochana father-mother heart-center complete
13677	that direction deities heart-center mandala complete one-one complete-from
13678	vajra family akshobhya*
13679	jewel family ratnasambhava*
13680	lotus family amitabha*
13681	action family amoghasiddhi father-mother entourage heart-center outer-inner completely-pure complete
13682	light-round five connect families five collection body five group heart-center
13683	family that collection mandala buddhas bodhisattvas goddesses gate-keepers with one-one complete
13684	this time self body self-characteristics without yet exist think earlier body self-grasping propensities power arise dream-like

13685	propensities seed not-exhausted time light
13686	nature that time light body exist-by
13687	heart-center awareness field-appearance exist radiance arise-by
13688	body each heart-center collection mandala clear appear mirror like-arise like
13689	this time enjoyment-body those all heart-center light horse-neck aspect direction-ten all self heart-center enter*
13690	rang -snying ga -kyang de dag -thugs kar zug pa ni
13691	rang gdangs yin pa'i 'brel pa mtshon pa ste
13692	shel 'od rnams shel -'brel ba'i zer thag bzhin no
13693	de'i dus -rang -mig -zer thag mthong bas shes pa zin te yul gang du'ang mi rtog pa'i bsam gtan -rang bzhin -g-pa yin no
13694	gsum pa mi ldog pa'i gdams ngag mtshon pa ni de'i tshe 'od -zer thag lnga sgril 'byor -ma reg pa rta lnga'i nyag ma lnga sgril tsam las

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13695	dang po rig pa 'od -'jug pa rang snang -phar lta dus snang ba de rang snang - shes pa'i ngang -bzhag pas
13696	snang ba de dag zer thag -rang -snying gar thim pa na 'od rig pa -'jug pa zhes bya ste
13697	rang ngo ka dag -rang sa ngo shes par byas pas de nyid -sa zin -zang thal bas
13698	de phan chad -snang ba gang yang med do
13699	rig pa ni rang yin la
13700	'od ni phyi'i rang snang de rnams -zer bas

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13701	dang po mched dus de -phar 'jug
13702	thim dus de dag tshur -nang -'jug pa'o
13703	gdams ngag ni phyi snam bu dang 'dra ba'i 'od rnams
13704	rang rig ma'i snying gar thim pas pang -'jug pa lta bu ste
13705	chos nyid -'dres pas ka dag -sa -grol ba zhes bya'o
13706	de dag kyang nges pa'i lung dang sbyar na
13707	nyi z-kha sbyor las
13708	de yang skyes bu'i 'od gsal de zung 'jug -thim pa zhes bya ste
13709	yang snang ba de dag sku'i snang bar rang shar te
13710	sku de dag kyang mi che ba

13711	mi chung ba
13712	cha mnyam pa rgyan dang*
13713	kha dog dang*
13714	bzhugs tshul dang*
13715	gdan khri dang*
13716	rang rang -phyag rgya dang bcas pa ste
13717	sku de kun kyang lnga lnga'i zung -khyab pa
13718	lnga tshan re -'od -mu khyud dang bcas pa
13719	yab -cha 'dzin pa'i rigs dang*
13720	yum -cha 'dzin pa'i rigs dang*
13721	sems dpa' dang*
13722	sems ma dang*
13723	dkyil 'khor thams cad gcig rdzogs par g-so
13724	de'i tshe rang -snying ga -'od shin -phra ba cig 'char te
13725	de sku thams cad -thugs kar 'brel te 'char ro
13726	de -rang -shes pas zin te
13727	non-conceptual samadhi nature abide
13728	that awareness light enter called
13729	appearance those all extremely-flicker become
13730	heart-center ray-thread that-also tiple subtle numberless arise
13731	that-also self heart-center light ray thread silk-roll merely arise
13732	that body those all self-body dissolve think appearance arise
13733	that light awareness inward enter called
13734	this time person confidence mother-lap child enter like method supreme remember said
13735	third wisdom four combination appearance union wisdom dissolve called appearance arise manner*
13736	instructions remember manner two from
13737	appearance also again heart-center four-fingers above earlier slightly unclear light color four coiled thread extremely subtle horse-neck merely arise
13738	top space enter appear that-to
13739	wisdom eye look-by
13740	appearance subtle that extremely-increase separately unmixed extensively gone
13741	first subtle that nature not-change manner extensively gone
13742	dark-blue-of drapery big-small self-of sense-power-of field-of-activity only-toin

13743 color other-with not-mixing-by-means-of self-of front-direction-toin  
 appear-finale  
 13744 that-is dharma-of space-of pristine-awareness-of appearance-be  
 13745 that-of top-toin dharma-of space-of pristine-awareness self-of own-nature  
 thigle-of ray white-being-and  
 13746 red-being-and  
 13747 yellow-being-and  
 13748 dark-blue-and four-possessing-being  
 13749 big-small-of measure mirror mouth-covered only five-lights very clear  
 being-toin  
 13750 pristine-awareness-of light-radiance-by-means-of very shine-being  
 13751 own-nature-toin pristine-awareness five-of power self-complete  
 existing-being  
 13752 thigle that also nature-by-means-of thigle five-lights-and possessing-being  
 13753 subtle sesame-possessive shell only five five-by-means-of directions four  
 center-and five-as adorned-being  
 13754 that-is dharma-of space-of pristine-awareness self-of own-nature being  
 13755 own-nature that also knowable dharma self-of-and general-of characteristic  
 possessing-and  
 13756 experienced dharma manifest do summary  
 13757 space also outer space sky empty substance-in not-existing-and  
 13758 inner-of space completely pure-of lamp manifest become  
 13759 pristine-awareness is primordial existing-of meaning time that-toin manifest  
 become know being  
 13760 that-of reason-from characteristic holding pristine-awareness-and  
 13761 color-and  
 13762 body-and  
 13763 individual-of dharmata-of characteristic not-abandoning-by-means-of  
 holding-being  
 13764 that-from again that-of top-toin that-with attach-toin not-touching-by-means-  
 of mirror like pristine-awareness-of depth white drapery  
 13765 big-small sense-power-of field-of-activity-and equal equal hard-toin shine  
 and other-with not-mixing-of top-toin  
 13766 thigle five-lights clear being mirror mouth-covered only-toin  
 13767 white-being-and dark-blue-to-including-of ray five-and possessing-being  
 13768 pristine-awareness-of depth-by-means-of shine-of directions four center-and  
 five-as  
 13769 pristine-awareness five-of self-power complete-by-means-of nature-of thigle  
 sesame-possessive shell only five-by-means-of adorned-being

13770	mirror like pristine-awareness-from
13771	mirror-by-means-of form appearance make-toin
13772	that-toin form-reflection whatever appear-if
13773	awareness actual is-not-being
13774	that self-of form-reflection appearance make-from mirror like is example-be
13775	form-reflection self-radiance that-of existing time that-toin self face know pristine-awareness-be
13776	that-from again light-ray yellow-of drapery big-small sense-power-of field-of-activity-and equal equal yellow and other-with not-mixing-of top-toin
13777	again thigle five-lights self-clear being
13778	big-small mirror mouth-covered only-toin white-being-and
13779	dark-blue-and
13780	yellow-and
13781	red-of ray radiate-being
13782	pristine-awareness self-of depth-by-means-of very shine-being
13783	thigle that self-of directions four center-and five-as pristine-awareness-of self-power nature-of thigle sesame only five-by-means-of adorned-being is before-and similar-by-means-of appear-finale
13784	that-is equality-of pristine-awareness-of depth become-being
13785	equality equal-cause
13786	equal-condition
13787	equal-time
13788	equal four from
13789	equal-cause appearance samsara-nirvana dharma
13790	equal-condition dharmata familiarity
13791	equal time realization manifest become
13792	equal self-awareness
13793	equal conduct self thus face grasp done
13794	dharmata whatever correct not-find mind-investigate word superimpose not-find
13795	wisdom
13796	primordially equal abide that time here know-by
13797	characteristic definitely-settled
13798	that top join not-touch red cloth large-small faculties object merely light extremely clear top
13799	discriminating wisdom nature tigle light five extremely clear mirror cover merely light five ray emanate
13800	wisdom depth-radiance extremely-shine

13801 that direction four center five nature tiple pea-sized five adorn above like  
 arise\*  
 13802 that also each faculties supreme medium near-one  
 13803 that summarize nine  
 13804 that summarize supreme medium least three  
 13805 that extremely-summarize awareness self-appearance\*  
 13806 observed object mind possessing two realize  
 13807 observed object mind path subsequent-attainment realize  
 13808 awareness self-appearance path equipoise direct realize  
 13809 thus direct subsequent-attainment two primordially exist meaning that  
 13810 now characteristic definitely-settled arise know  
 13811 accomplishing wisdom seed aspect power not-complete ka-dak complete  
 13812 that also light two gather radiance aspect merely exist-by  
 13813 all-luminous wisdom five appearance all explained  
 13814 here still ka-dak free not-grasp with four-combination place  
 13815 mind coarse accomplishing appearance not-exist think very unreasonable  
 13816 power not-complete not-appear all not-appear follow  
 13817 power all completion time not-complete reason  
 13818 thus here self-place appearance four-combination  
 13819 liberation not power not-complete meaning take wisdom four-combination  
 accept  
 13820 that spontaneously-present precious appearance aspect see  
 13821 actual result not-complete until wisdom four quality appearance  
 13822 wisdom five manner accomplishing self-face not-appear  
 13823 seed power exist wisdom five manner arise  
 13824 that also those all wisdom five seed all-pervading exist-by  
 13825 wisdom four cloth four top tiple four top small-tiple five five mandala  
 collection arrange like exist  
 13826 those top light round peacock umbrella like wisdom five expanse appearance  
 13827 center blue color five perimeter surround arise\*  
 13828 this spontaneously-present arise seed time here arise  
 13829 those vajrasattva heart-center path called  
 13830 second instructions remember manner  
 13831 appearance these all awareness not-change self-appearance know instant  
 there relax equipoise place  
 13832 gold probe heart-center draw like mother instructions rely intermediate-state  
 self-appearance definitely-settled liberation  
 13833 those also sun-moon mouth-unite from

13834 again self heart-center light thread extremely subtle arise  
 13835 that top space upward enter appear come\*  
 13836 that self eye not-distracted look-by  
 13837 appearance those other unmixed extremely extensive arise  
 13838 that also blue cloth top  
 13839 tige ray possessing mirror cover merely  
 13840 extremely clear shine  
 13841 that nature tige five five adorn  
 13842 again that top white cloth top tige extremely clear above like arise\*  
 13843 yellow cloth top also tige above like arise\*  
 13844 that top red cloth top tige above like arise\*  
 13845 that top light round extremely clear umbrella like arise\*  
 13846 those also wisdom five manner  
 13847 accomplishing wisdom power not-complete not-appear\*  
 13848 that wisdom four combination appearance called\*  
 13849 vajrasattva heart-center path called  
 13850 that time not-change gold probe like method supreme remember said  
 13851 fourth spontaneously-present precious appearance six  
 13852 spontaneously-present arise manner subsequent-remember arising manner  
 13853 clairvoyance arising manner  
 13854 retention obtain manner  
 13855 samadhi arising manner  
 13856 spontaneously-present dissolve manner  
 13857 first  
 13858 wisdom spontaneously-present dissolve instant earlier appearance those  
 self-awareness top light-gather if that within arise think-from  
 13859 arise manner eight appearance  
 13860 compassion like arise samsara-nirvana gap not-cut  
 13861 light like arise appearance all inner-luminous  
 13862 body like arise know not-lose  
 13863 wisdom like arise appearance all completely-pure  
 13864 non-dual like arise self-awareness one-pointed abide  
 13865 limit-free like arise limit whatever not-abide  
 13866 impure samsara door like arise existence source not-cease  
 13867 pure wisdom door like arise dharmata mother-child connected  
 13868 appearance these also above below appear  
 13869 top ka-dak appearance space cloud separate like



13870 that below enjoyment-body wrathful mandala extensive  
 spontaneously-present  
 13871 that below enjoyment-body peaceful appearance luminosity well-arranged  
 13872 that directions corners nature emanation field-appearance mind-pleasing look  
 beautiful  
 13873 below six-realms confused appearance taming teacher with  
 13874 those all also self-appearance reflection like appear time  
 13875 face not-know other like appear  
 13876 these also earlier basis-appearance that time here arise  
 13877 precious mound from  
 13878 compassion like arise manner  
 13879 thus etcetera earlier taught like  
 13880 this time great-measure arrow outward throw unobstructedly go return-not  
 like  
 13881 inner expanse instant completely-pure realize  
 13882 body return-not instructions remember  
 13883 sun-moon mouth-unite from  
 13884 that self awareness top light dissolve-by  
 13885 arise manner eight experience  
 13886 that time below enjoyment-body wrathful appearance also see become  
 13887 arise manner eight what-are  
 13888 compassion like arise samsara-nirvana gap not-cut  
 13889 light like arise appearance all inner clear  
 13890 body like arise knowable mouth outward not-lose  
 13891 wisdom like arise appearance all completely-pure  
 13892 non-dual like arise self-awareness one-pointed abide  
 13893 limit-free like arise limit whatever not-abide  
 13894 impure samsara door like arise existence source not-cease  
 13895 pure wisdom door like arise dharmata mother-child connected\*  
 13896 that time return-not great-measure arrow like method supreme remember said  
 13897 this time instant awareness spontaneously-present dissolve self-time that then  
 return-not precious-king palace reach reside  
 13898 gate not-come-out important pith-instructions essential  
 13899 that also now luminosity appearance chain-with self-radiance state face grasp  
 that-from return ordinary not-return leap-over acquaintance that time here  
 support-gives  
 13900 this thalgyur from  
 13901 other awareness dharmata explained

13902 chain fully-see-by  
 13903 conceptual thought moving memory ceases  
 13904 birds space move like  
 13905 dharmadhatu move place none  
 13906 other none awareness-appearance completely-pure-by  
 13907 confused appear cause-condition exhausted  
 13908 thus  
 13909 intermediate-state earlier chain tige with body ripen actual chain not-appear  
 pith that  
 13910 second subsequent-remember arising manner  
 13911 earlier lama compassion self accumulation special superior dharma enter  
 purify familiarity here arise  
 13912 by empowerment received power river flowing-down seeing and  
 13913 generation-stage meditated-by deity recollecting and  
 13914 completion-stage meditated path and  
 13915 instruction and  
 13916 samadhi and  
 13917 view recollecting and  
 13918 aspiration pure made recollecting-by faculty last — nature emanation  
 recollecting — breath given  
 13919 spontaneous-accomplishment occasion here previously known merit special  
 — self-appearance arises  
 13920 basis empowerment  
 13921 first thus-gone all — upper space-from empowerment bestowing and offering  
 goddess countless — flower rain showering and  
 13922 auspicious song and dance doing great appearance arises  
 13923 this time-at self guru-to supreme devotion having — guru recollecting  
 immediately space-to came  
 13924 instruction introduction emerging-by not liberated not possible  
 13925 yi-dam devoted-to — deity face seeing-by karmic-body not appears  
 13926 yi-dam deity illusory-body taking time  
 13927 prophecy also emerges  
 13928 these two recollecting one-to draw  
 13929 deity supreme guru is because  
 13930 wheel completing rol pa from  
 13931 guru vajra-holder great  
 13932 deity-of deity you mind-to pray  
 13933 thus spoken because

13934 path five-to introduction power — that itself recollecting-by  
 13935 intermediate-state dharmakaya and jnana and light and color — power gained  
 and  
 13936 birthplace recollecting last emanation-body realm-to breath this time-at there  
 born-by emits and  
 13937 samadhi recollecting-by five days nature-of samadhi-in naturally dwells and  
 13938 guru instruction recollecting self-appearance knows dharmata practices and  
 13939 view recollecting dharmata direct view previously saw  
 13940 time this-at recognition certainty doubt-less previously acquainted person  
 meeting like  
 13941 that also previously delusion's appearance immediately direct appearance  
 relaxed transformed-by  
 13942 delusion luminosity-to transformed-from grasping without awareness within  
 clear when conceptual thought without dharmata eye-by seeing  
 13943 view meditation without basis primordially-pure-to carried-by appearance  
 grasping all exhaustion-to arrival meaning from emerges  
 13944 thal gyur from  
 13945 furthermore dharmata appearance explained  
 13946 impure is delusion-to  
 13947 faculty gates unfabricated  
 13948 relaxed place point  
 13949 that from transformation oral-instruction  
 13950 grasped without appearance-to  
 13951 grasping without mind arises  
 13952 analysis without eye-by seeing  
 13953 dharmata without path-from drawn  
 13954 view meditation without basis-to carried  
 13955 effort without effort-less result-to condensed  
 13956 this-to appearance extreme not dwells  
 13957 thus  
 13958 this time-at recollection six  
 13959 clairvoyance six  
 13960 unforgetting form  
 13961 continuous samadhi and fourteen-to self recognition power-by power gained  
 shown  
 13962 recollections those also tantra-from clairvoyance after spoken although  
 13963 here tantra-to birth's sequence and relating previously explained  
 13964 sun moon union-of commentary great precious one gold-of rosary from

13965 later recollection is previously deed special — power-by these clairvoyances  
 those before arise  
 13966 recollection definite quote  
 13967 sun moon union from  
 13968 that time recollection six also arise  
 13969 deity recollection — that itself yi-dam deity face seeing and  
 13970 paths recollection — intermediate-state dharmata power gained and  
 13971 birthplace recollection — faculty last — nature emanation-body's realm-to  
 breath giving and  
 13972 samadhis recollection — five days samadhi-in dwells and  
 13973 guru oral-instruction recollection — self appearances and two-not practice  
 and  
 13974 view recollection — previously acquainted person subsequently meeting  
 just-by recognition like  
 13975 third clairvoyance's emerging manner-to six  
 13976 faculty clairvoyance  
 13977 mind workable clairvoyance  
 13978 wisdom power-having clairvoyance  
 13979 jnana view pure clairvoyance  
 13980 dharmata not mistaken seeing clairvoyance  
 13981 buddha knowledge not mistaken seeing clairvoyance  
 13982 those also portions-by dividing — each six six — thirty-six  
 13983 first faculty clairvoyance six-of first eye clairvoyance arises  
 13984 bubble-of eye purified-from  
 13985 eye half-closed without phenomena all transparently seeing and  
 13986 flesh eye pure-by hidden became coarse phenomena league five up-to located  
 — seeing and  
 13987 flesh eye purified-by continents four meru-with together one seeing and  
 13988 very purified-by two and three seeing and  
 13989 very thoroughly purified-by ten-thousand and hundred-thousand up-to seeing  
 and  
 13990 supreme thoroughly pure-by ten-million and earth-grains countless —  
 not-mistakenly seeing  
 13991 then jnana eye-by emanation-body realms hundred time one-at seeing and  
 13992 purified-by emanation-body realm hundred-thousand eight seeing and  
 13993 very purified-by emanation-body realm hundred-thousand seeing and  
 13994 very thoroughly purified-by ten-million nine seeing and  
 13995 supreme thoroughly purified-by ninety-one seeing

13996	then all-knowing eye-by sambhogakaya realms hundred time one-at seeing and
13997	purified-by hundred-thousand five seeing and
13998	very purified-by ten-million five seeing and
13999	thoroughly purified-by ten-million countless seventy time one-at seeing
14000	then all-aspects knowing eye-by dharmakaya realms mind unimaginable time one-at seeing and
14001	completely-pure enjoyment-body field inconceivable time one see
14002	extremely-pure emanation-body field inconceivable time one see
14003	extremely-pure body three play field endless time one see
14004	that ear clairvoyance
14005	god ear actual sound hear top beings hidden become sound hear
14006	completely-pure thousand leagues until hear*
14007	extremely-pure five thousand*
14008	extremely-pure two myriads*
14009	flesh ear lower-realm sound thousand myriads one until hear*
14010	completely-pure demigods sound hear*
14011	extremely-pure gods sound hear*
14012	extremely-pure continent inconceivable beings sound time one hear
14013	completely-liberated ear shravaka*
14014	pratyekabuddha sound hear*
14015	completely-pure bodhisattva speech-moving sound hear*
14016	extremely-pure buddha numberless speech hear*
14017	extremely-pure buddha numberless seven speech explain hear
14018	numberless number place other sixty last number name
14019	that nose clairvoyance god nose invisible scent smell*
14020	completely-pure inanimate scent smell*
14021	extremely-pure formless scent smell
14022	extremely-pure space dwell scent smell
14023	marks possessing nose beings six-types scent time one smell*
14024	completely-pure shravaka pratyekabuddha scent smell*
14025	extremely-pure bodhisattva scent smell*
14026	extremely-pure perfect-complete buddha scent smell
14027	tongue clairvoyance element tongue pure god nectar taste experience
14028	completely-pure nectar thousand seven taste*
14029	extremely-pure dakini actual great-nectar taste*
14030	extremely-pure mouth nectar swirling hero obtain
14031	propensities completely-pure tongue great-arrangement samadhi taste*

14032	extremely-pure buddha thousand five homage-do nectar taste*
14033	extremely-pure eon myriad seven buddha homage-do taste experience
14034	body clairvoyance atom subtle all body soft melody touch
14035	completely-pure soft-protector stainless body touch
14036	extremely-pure sun thousand adorn mind equal touch
14037	extremely-pure samantabhadra endless mind mandala touch
14038	stains exhausted body passed buddha mind touch
14039	completely-pure now*
14040	extremely-pure future*
14041	extremely-pure times three one-become buddha mind touch
14042	mind clairvoyance
14043	ordinary self-pure mind samadhi ten power
14044	completely-pure hundred power*
14045	extremely-pure thousand power*
14046	extremely-pure myriad power*
14047	form limit-free mind elements four power separately transform able
14048	completely-pure beings agreeable place change able
14049	extremely-pure beings six place mutually transform able
14050	extremely-pure shravaka pratyekabuddha miraculous power strength seize able
14051	thus faculty eye
14052	ear
14053	nose
14054	tongue
14055	body
14056	mind six
14057	sequence eye six
14058	ear three
14059	remaining four two two seventeen
14060	dharma four four count sixty-eight faculty clairvoyance
14061	inner-section six included
14062	second mind workable clairvoyance six
14063	earlier attachment pure mind seeing completely-pure*
14064	later arising confusion exhausted seeing*
14065	disciple knowledge complete seeing*
14066	invisible path become seeing*
14067	beings complete seeing
14068	faculties misconception free mind seeing completely-pure

14069 that also here body mind not faculty mind clairvoyance come unreasonable  
 think-if  
 14070 body mind clairvoyance obscurations time here pure power appear that word  
 speak  
 14071 afflictions five become wisdom become thus  
 14072 afflictions pure power wisdom self-clear from  
 14073 afflictions itself wisdom become not-possible  
 14074 virtuous non-virtuous two cause-result is definitely not-possible reason  
 14075 however that word designated thus here also know-should  
 14076 wisdom exist this pith great one exist  
 14077 first earlier attachment pure mind seeing completely-pure earlier passed birth  
 hundred remember\*  
 14078 completely-pure thousand time one remember\*  
 14079 extremely-pure myriad remember\*  
 14080 extremely-pure seventy-two myriad birth time one amalaki fruit palm place  
 like remember know  
 14081 later arising confusion exhausted seeing completely-pure  
 14082 earlier birth taken body characteristic know\*  
 14083 completely-pure speech\*  
 14084 extremely-pure mind\*  
 14085 extremely-pure body speech mind three characteristic time one see  
 14086 disciple knowledge complete mind seeing  
 14087 birth myriad numberless beings collection other body characteristic see\*  
 14088 completely-pure speech\*  
 14089 extremely-pure mind\*  
 14090 extremely-pure three time one see  
 14091 invisible path become mind seeing  
 14092 three-thousand great-world atom subtle number instant know\*  
 14093 completely-pure atom that-much dwell beings those mind how moved  
 number time one know\*  
 14094 extremely-pure vessel-contents nature know\*  
 14095 extremely-pure dharmata emptiness meaning see  
 14096 beings complete mind seeing earlier self body taken time wind how-much  
 time one see\*  
 14097 completely-pure that time non-virtuous mind how-much number time one  
 see\*  
 14098 extremely-pure virtuous number time one see\*  
 14099 extremely-pure virtuous non-virtuous both number time one see

14100 faculties misconception free mind seeing  
 14101 self earlier birth how-many taken time place characteristic see\*  
 14102 completely-pure other earlier birthplace see  
 14103 extremely-pure those time self body speech mind conduct know\*  
 14104 extremely-pure both earlier birthplace characteristic door three conduct  
 what-done time one know  
 14105 thus mind clairvoyance six four-four divide dharma enumeration twenty-four  
 14106 third wisdom power clairvoyance six  
 14107 concept free wisdom seeing  
 14108 word free  
 14109 think free  
 14110 investigation free  
 14111 characteristic investigate wisdom seeing  
 14112 characteristic free wisdom seeing clairvoyance  
 14113 that concept free self mind characteristic instant see  
 14114 completely-pure other extremely-pure self-other both\*  
 14115 extremely-pure remainder none see  
 14116 word free wisdom seeing pitaka dharmas word time one see\*  
 14117 completely-pure that meaning misconception not wrong know  
 14118 extremely-pure those result liberation place know\*  
 14119 extremely-pure those respective entry see  
 14120 pitaka meaning misconception not common secret  
 14121 misconception common view-conduct investigate ones  
 14122 think free wisdom seeing dharmas all nature know\*  
 14123 completely-pure those conduct person faculties sharp-dull see\*  
 14124 extremely-pure faculties liberation place know\*  
 14125 extremely-pure faculties dharma know  
 14126 investigation transcended wisdom seeing dharmas general meaning all insight  
 see  
 14127 completely-pure self meaning see  
 14128 extremely-pure general self characteristic both insight see  
 14129 extremely-pure word letter transcended meaning see  
 14130 birth cut wisdom seeing samsara dharmas cause see\*  
 14131 completely-pure that condition afflictions characteristic see\*  
 14132 extremely-pure those time characteristic see\*  
 14133 extremely-pure those liberation see  
 14134 characteristic free wisdom seeing self mind moving extent grasp  
 14135 completely-pure that mind characteristic fully-see see\*



14136	extremely-pure other beings mind moving see*
14137	extremely-pure times three beings other mind moving*
14138	conceptual*
14139	non-conceptual*
14140	thought distinction time one know
14141	thus wisdom clairvoyance six four-group divide twenty-four
14142	fourth wisdom seeing completely-pure clairvoyance six
14143	dharmadhatu wisdom manifest clairvoyance future beings birthplace time one know
14144	mirror-like past know
14145	equality present know
14146	discriminating future beings death-transition know
14147	accomplishing past know
14148	non-abiding wisdom seeing completely-pure clairvoyance present beings death-transition know
14149	fifth dharmata misconception not see clairvoyance six arise time self-meaning complete other-meaning action do
14150	dharmas all elaboration free realize clairvoyance hell birthplace time one see that itself emanation myriad manifold able
14151	signs none dharmata realize hungry-ghost birthplace lifespan*
14152	suffering
14153	karma karma-end see compassion arise emanation numberless three divide able
14154	dharmas all nature luminosity realize animal birthplace*
14155	suffering*
14156	lifespan*
14157	karma karma-end see compassion arise emanation numberless five divide able
14158	dharmas all equality realize human birthplace etcetera see compassion arise emanation million hundred hundred divide*
14159	dharmas all self self-with empty realize demigod birthplace characteristic see emanation nine myriad nine thousand divide able
14160	dharmas all word free realize gods birthplace lifespan fall time know
14161	that itself emanation hundred myriad nine thousand nine hundred divide able
14162	thus other-meaning knowledge self-arise being kind not-same
14163	hell twenty-one*
14164	hungry-ghost four*
14165	animal two*
14166	human four*

14167	demigod three
14168	god distinction many realms three included
14169	god six birthplace*
14170	form*
14171	enjoyment*
14172	conduct*
14173	perception*
14174	characteristic
14175	clairvoyance six those see faculties power know
14176	thus outflows with clairvoyance faculty manner see six*
14177	faculties six other see etcetera thirty outflows without
14178	here object depend outflows with outflows that speak
14179	object dharma-possessor confused appear outflows with*
14180	dharmata elaboration free not-confused outflows without two meet mind that word speak
14181	nature realize mind noble wisdom equal outflows without*
14182	ordinary being outflows with know-should
14183	sixth buddha knowledge wisdom extremely outflows without clairvoyance misconception not six
14184	thus thirty complete
14185	abide samadhi expand thing mode misconception not see abide*
14186	nature body expand body three included appearance see*
14187	knowledge wisdom expand earlier clairvoyance those time one see*
14188	action activity expand emanation body action thirty-six complete sign clairvoyance thirty-six time one see*
14189	thus expand dharmata ceaseless wisdom conduct clairvoyance thing appearance hidden become extent see*
14190	signs self-place pure wisdom nature abide clairvoyance emptiness appearance*
14191	invisible faculties*
14192	know*
14193	think*
14194	wisdom*
14195	wisdom*
14196	compassion part from
14197	hidden body three self-continuum attachment bind become*
14198	sngar shes bya'i sgrib pas bcings pa thams cad shes pas na mngon par shes pa chen po'o
14199	

- 14200 gnyis pa dang gsum pa -nyi shu rtsa bzhi bzhi  
 14201 lhag ma gsum -drug drug ste cha shas dbye na brgya sum cu bzhi'o  
 14202 de dag kyang drug tshan drug -'la  
 14203 sum cu rtsa drug po rnams -lnga pa dbang po'i tshul mthong ba drug zag bcas  
 so  
 14204 drug tshan dang po lnga'i dbang po drug -pha rol mthong ba sum cu zag med  
 do  
 14205 tha ma shin -zag med -shes par bya'o  
 14206 de dag kyang nyi z-kha sbyor las  
 14207 de ltar shar ba'i rigs -de -mngon par shes pa drug 'char te  
 14208 sngon -skye g-shes pa dang\*  
 14209 'chi 'pho dang\*  
 14210 skye ba shes pa da nga  
 14211 pha rol -sems shes pa dang\*  
 14212 snang ba lkog -gyur pa thams cad shes pa dang\*  
 14213 rigs drug -g-mthong zhing shes pa dang\*  
 14214 dbang po rnams rnam par dag pa'i mngon par shes pa dang drug 'char ro zhes  
 so  
 14215 bzhi pa gzungs -thob tshul ni  
 14216 sngon thos pa'i chos -gyur to cog dus gcig -'char zhing\*  
 14217 sngon ma thos pa'i chos -rnam grangs kyang tshad med pa 'char bas na chos  
 nyid -bar do zhes bya ste  
 14218 de nyid las  
 14219 de'i tshe mi brjed pa'i gzungs rnams kyang rang -rgyud -skye ste  
 14220 sngon -chos rnams thams cad rgyud -dus gcig -'char ro  
 14221 de bzhin -sngar ma thos pa'i chos rnams kyang 'char bas na chos nyid -bar do  
 zhes bya'o zhes so  
 14222 lnga pa ting nge 'dzin -skye tshul ni  
 14223 de'i tshe chos nyid rnam par dag pa'i ngang -blo'i 'jug pa zad -mi rtog par  
 g-pa'o  
 14224 zad lugs ni  
 14225 gang -zad na rang -rgyud -zad  
 14226 ji ltar zad na  
 14227 gong -yon tan -snang char 'dzin pa chos nyid rnam par dag pa'i tshul -zad  
 14228 de'i tshe'i snang ba de gang yin na  
 14229 chos nyid zad pa'i snang ba shar bas rnam rtog ngan pa sngar zhen dang\*

14230 later take\*  
 14231 good clairvoyance\*  
 14232 subsequent-remember etcetera also definitely not-arise  
 14233 space pure state like  
 14234 sun-moon mouth-unite from  
 14235 continuum samadhi continuum nature arise-by  
 14236 conceptual thought bad definitely not-arise thus  
 14237 here faculties twenty-one liberation manner confusion manner know-should  
 14238 that text slightly many side-taught below arise  
 14239 sixth spontaneously-present dissolve manner  
 14240 earlier arise now inward gather  
 14241 dissolve manner eight time one arise  
 14242 compassion compassion dissolve example sun aged time rays gather like  
 14243 six-types appearance rain self-face not-appear impure confusion name none  
 pure appearance transcended  
 14244 light light dissolve space rainbow dissolve like light color sign-appearance  
 none  
 14245 empty face grasp free expanse taste one  
 14246 body body dissolve vase body like knowable inner-luminous  
 14247 sign form face hand accomplish none completely-pure  
 14248 wisdom wisdom dissolve mother-lap child enter like dharmata mother-child  
 non-dual mix face grasp none  
 14249 non-dual non-dual dissolve  
 14250 river river dissolve like originally free dharmakaya taste one  
 14251 face equal non-dual elaboration free  
 14252 limit-free limit-free dissolve  
 14253 space space dissolve like  
 14254 empty release object none thought-object transcended  
 14255 impure samsara door pure wisdom door dissolve yak-leash tamed like tigle  
 one gather dha dissolve  
 14256 pure wisdom door nature dissolve lion snow cover like worry shame none  
 awareness self-object reach  
 14257 those also self-arising from  
 14258 hey friends spontaneously-present appearance self that itself power become  
 truth-see time dissolve manner eight know-should  
 14259 that compassion compassion dissolve example sun set rays like\*  
 14260 wisdom wisdom dissolve example mother-lap child enter like\*  
 14261 light light dissolve example rainbow space dissolve like\*

14262 body body dissolve example vase body like\*  
 14263 non-dual non-dual dissolve example river river dissolve like\*  
 14264 limit-free limit-free dissolve example space space dissolve like\*  
 14265 pure wisdom door nature ka-dak dissolve example lion snow cover like\*  
 14266 impure samsara door pure wisdom door dissolve example yak-leash tamed  
 like thus  
 14267 fifth those liberation doing pith-instructions extensively explained two  
 14268 dharmata meaning pith-instructions pith strike  
 14269 times three pith-instructions aim place  
 14270 first  
 14271 life this intermediate-state both pith strike method taught  
 14272 nature  
 14273 character  
 14274 compassion three pith three from  
 14275 nature pith self-instant face recognize  
 14276 is-instant decisive  
 14277 free-instant confidence establish three from

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14278 first  
 14279 character light appear yet  
 14280 nature awareness-radiance one not-transcend state awareness  
 empty-luminous zang-ka that ka-dak self-face is decisive ultimate  
 liberation-place fully-see face introduce  
 14281 second  
 14282 that state release without nature samadhi decisively cut not-distracted  
 not-grasp meditate  
 14283 third  
 14284 that time meditation-object meditation-doer transcend awareness  
 completely-pure arise free good-bad thought-collection not-abandon self-free  
 confidence faith repeat-do  
 14285 pith crucial instruction one thus  
 14286 character place various appear yet appearance-from  
 14287 meaning self-clear naked wisdom one sink gather self-clear self-arising  
 wisdom meditate  
 14288 de'i 'dzin pa yang grol  
 14289 gzhan yang med pa ni

14290	'od snang chos nyid -grol ba'i gdams pa ste
14291	phar -bltas pa tshur -gsal ba'i rig pa skad cig rjen par bud pa'i ngo bo sprad pa ste
14292	snang ba -bltas na mtha' yas kyang*
14293	rig pa -bltas na gcig kyang med pa zang mar rang shar bas
14294	grol sa bar -btap pa'i man ngag
14295	gnad gal po che'i chings gnyis thal lo
14296	thugs rje'i gnad ni
14297	phyi'i gdul yul sna tshogs pa'i rkyen re -nang -gdul byed dam 'char ba'i rig pa -ma 'phro dus
14298	phyir 'phro ba'i rjes mi bcad
14299	rang ngo mi brtag
14300	nang -mi dgag par gang shar de ka'i thad der cog -bzhag la
14301	bar med -shes pa rjen par zang nge thal le ba de ngos bzung bas
14302	grol sa cer mthong -zin te
14303	shar gror rang yal -rig pa har sangs bar med rjen par zad thal ba de ka 'di dang bar do'i shes pa 'char byed ma 'gags pa -ngos bzung bas
14304	ka dag thugs rje'i rig pa zin -grol ba ste
14305	gnad gal po che'i chings gsum thal lo
14306	'di gsum ni gsang ba snying -bdud rtsi yang zhun thigs pa rab -gsang ba ste
14307	kha 'dums -chod che ba
14308	mdo 'dus -chings che ba
14309	gnad zab -gal che ba
14310	snying -bu mchog dag -gzhan -gsang ba'i rgyas gdab pa'i man ngag go
14311	'di ni rgyud -rdo rje'i g-rang -rnyed pa ste
14312	'di dang gzhan yang mang po dag rang -rtogs kyang gzhan -bshad pas ni mi go
14313	bstan pas ni mi rtogs
14314	slar rang -thim zhing nub pa rgya mtsho -chu bo babs pa slar de nyid da thim pa bzhin no
14315	gnad gsum lung dang sbyar ba ni
14316	thal 'gyur las
14317	gzhan yang chos nyid ngo bo ni
14318	rang bzhin nyid -ngo bor grub
14319	snang tshul gcig -ma nges pas
14320	'jug pa'i lam yang tha dad do
14321	ngo da-shes dang-grol mthong-gis
14322	'jug dang mthong dang goms pa las

14323	ngo shes pa -ra-ngo ste
14324	yid ches pa yi thugs sa'o
14325	thag chod pas ni gdeng -tshud
14326	de ltar gsum -nges pa'i las
14327	ngo bo rdzogs pas rgyu 'gags so
14328	gzhan yang chos nyid rang bzhin bshad
14329	'dir gcig -ma nges pas
14330	gang ltar btags pa de ltar snang*
14331	sna tshogs ming -gdags gzhi las
14332	sgra tshig -ma'i spros par snang*
14333	nges med mi-ni sna tshogs las
14334	don kyang btags pa tsam -stong*
14335	stong nyid gang du'ang ma grub pas
14336	rang bzhin dag pa ltar snang ngo*
14337	gzhan yang chos nyid thugs rje bshad
14338	gdul bya'i yul ni sna tshogs pas
14339	gdul byed sku yang de tsam mo
14340	rigs dang dbang po'i nram 'phrul las
14341	'khor 'das rtogs pa tha dad de
14342	de nyid so so'i yul bzhag na
14343	ma bcos don -dgongs pa'o
14344	zhes so
14345	gnyis pa dus gsum gnad -man -dmigs -gdab pa la
14346	times three place method pith-instructions two from
14347	pith three
14348	entry know pith
14349	liberation self-face pith
14350	complete face recognize pith
14351	first
14352	awareness outward luminosity appearance enter time radiance self-appearance know*
14353	light appearance inward awareness enter time self-place ka-dak grasp state that not-move know-should
14354	second
14355	wisdom four combination time outer-inner secret three liberation self-face remain self-face know instructions face grasp
14356	that aggregate self-grasping withdrawn body luminosity free dharmata self-face remain

14357 elements subtle-gross stone-free  
 14358 appearance luminosity great-bliss remain  
 14359 afflictions subtle-gross free awareness mother-child dissolve remain  
 14360 that outer confusion pure awareness dharmata mother meet know appearance  
 condition various object appear thing subtle-gross free mother-child non-dual  
 free  
 14361 how free  
 14362 elements earth characteristic self-pure body flesh bind free  
 14363 water pure blood  
 14364 fire pure heat  
 14365 wind pure breath bind free  
 14366 concept horse none  
 14367 flesh blood self-continuum grasp free  
 14368 inner awareness affliction stain none wisdom five self-appearance\*  
 14369 knowable stain none dharma dharmata two not  
 14370 self-face thus remain that realize-by  
 14371 now awareness affliction arise not-possible  
 14372 samsara karma result free  
 14373 awareness self-face affliction remain not-possible-by  
 14374 secret awareness dharmata that exist\*  
 14375 non-exist permanent annihilated thing empty part whatever not-fall  
 14376 outer dharma object subject\*  
 14377 inner dharma conceptual thought different grasp\*  
 14378 secret dharma awareness grasp even none self-face know do  
 14379 third complete face recognize pith  
 14380 awareness spontaneously-present precious self-object reach ka-dak  
 spontaneously-present non-dual remain that face grasp do  
 14381 samsara dharmas all time here pure earlier confusion not-experience cut  
 14382 now confusion not-possible body obtain awareness return-place none  
 14383 samsara confused-appearance\*  
 14384 nirvana pure-appearance expanse there set time exist non-exist permanent  
 annihilated whatever not-established samsara-nirvana play basis liberation  
 gone spontaneously-present dissolve manner time there face recognize  
 14385 this awareness self-face pith crucial  
 14386 second method pith-instructions two from  
 14387 earlier instructions life here pith three familiarize face introduce earlier  
 acquaintance object outer-inner face recognize like that time doubt none  
 free\*



14388 this time pith-instructions awareness sharp basis arise meteor space shoot like  
 instant self-face recognize free  
 14389 awareness dull whatever appearance distinction not-realize earlier profound  
 experience take power special-by  
 14390 lion-cub womb shell separate like stone free instant five etcetera faculties  
 twenty-one manner whatever free  
 14391 those also sun-moon mouth-unite from  
 14392 this time three  
 14393 entry time\*  
 14394 liberation time\*  
 14395 complete time  
 14396 entry time two  
 14397 awareness light outward enter  
 14398 light awareness inward enter  
 14399 liberation three  
 14400 awareness conditions free elements free\*  
 14401 awareness stain none\*  
 14402 afflictions free\*  
 14403 awareness limit whatever not-fall outer-inner dharma free  
 14404 complete awareness dharmas all appearance time one liberation show  
 14405 method two  
 14406 earlier instructions pith\*  
 14407 this time awareness sharp-dull distinction thus  
 14408 meaning third self-appearance faculty liberation manner meaning-summarize  
 three  
 14409 faculty distinction generally taught  
 14410 liberation confusion sequence particular explained  
 14411 faculty each liberation manner extensively said  
 14412 first faculty sharp-dull medium three least\*  
 14413 medium\*  
 14414 supreme\*  
 14415 peak\*  
 14416 excellent\*  
 14417 supreme\*  
 14418 complete seven seven connect twenty-one  
 14419 wisdom appearance manner one  
 14420 mode confusion basis one  
 14421 realization extent one

14422	knowledge examine manner one
14423	self-appearance liberation manner one arise
14424	faculty also twenty-one explained
14425	self-arising from
14426	hey faithful retinue listen
14427	self beings ignorance dispel for
14428	appearance arise manner twenty-one exist for
14429	these taught mind hold
14430	faculty mode three taught
14431	supreme*
14432	medium*
14433	supreme seven
14434	supreme least*
14435	supreme medium*
14436	supreme supreme*
14437	supreme excellent*
14438	supreme supreme*
14439	supreme peak*
14440	supreme complete*
14441	that supreme distinction
14442	that also see manner one
14443	wisdom appearance arise manner one
14444	realization extent one
14445	understand time one
14446	knowledge examine manner one arise self self-appearance stable obtain
14447	medium also seven
14448	medium least*
14449	medium medium*
14450	medium supreme*
14451	medium excellent*
14452	medium supreme*
14453	medium peak*
14454	medium complete*
14455	that wisdom arise extent one arise*
14456	that medium
14457	least also seven
14458	least least*
14459	least medium*

14460	least supreme*
14461	least excellent*
14462	least supreme*
14463	least peak*
14464	least complete thus
14465	second liberation confusion sequence particular explained
14466	nyi z-kha sbyor las
14467	dbang po nyi shu rtsa gcig -bye brag -brtan pa thob pa yang yod do
14468	de rang -shes pa ma chud cing slar b-ma'i lung med pa nmams ni snang ba de - bred pa dang*
14469	sngangs pa dang*
14470	rdugs pa dang*
14471	'jigs pa dang*
14472	'-shes shor ba -sogs te
14473	yang 'khor ba'i nye bar len pa'i kha len te
14474	yang dbang po nyi shu rtsa gcig -bye brag -'khrul pa yang yod do
14475	de ltar na dbang po gsum po ni
14476	rab -skad cig ma gsum -grol bar 'gyur ro
14477	'bring ni zhag lnga na brtan pa thob pa yang yod do
14478	skad cig ma nyi shu rtsa gcig na brtan pa thob pa yin no
14479	tha ma nmams ni rang bzhin sprul pa sku'i zhing khams -dbugs phyung -bar do med par sangs rgya ba yin no zhes pas
14480	'di -gsum ste
14481	dbang po nyi shu rtsa gcig -'khrul pa'i tshul
14482	grol ba'i tshul
14483	khyad par -rmongs pa bzlog pa'i tshul lo
14484	dang po ni
14485	sngar b-ma'i gsang chen nges pa'i lung chos 'di'i sgo ma mthong ba nmams dang*
14486	mthong yang pho tshod dang*
14487	le lo dang*
14488	g.yeng ba'i dbang -song ba dbang po tha ma'i tha ma nmams chos nyid bar do'i rang snang de -dbang ma thob pas rab -bred pa dang*
14489	nges pa ma rnyed pas rab -sna-ba ste
14490	pha -rgyud ci -byung ngam snyam pa dang*
14491	ngo ma 'phrod pas phugs rdugs pa snyam pa dang
14492	sngar skad cig kyang mngon sum nyams -ma blangs pas snang ba 'di ci yin dbang po 'khrul lam snyam pa'i '-shes phyin ci log -shar ba -sogs pa ste

14493	rang snang ngo ma shes pa yang 'khor ba'i nye bar len pa srid pa bar do'i kha brgyud nas
14494	dbang po nyi shu rtsa gcig -'khrul pa yod do
14495	ji ltar 'khrul na
14496	snang ba chen po mthong ba'i tshe
14497	dbang po tha ma'i tha ma kun phyi yul -rnam bzung bas 'khrul lo
14498	tha ma'i 'bring -de -chags pa'i nyis -'khrul lo
14499	tha ma'i rab -ngar 'dzin de ma thag rkyen -'khrul lo
14500	tha ma'i phul -rang mtshan -dmigs pa 'khrul lo
14501	tha ma'i mchog -gang du'ang ma shes pa'i gti mug -rmongs pas 'khrul lo
14502	tha ma'i rtse mos ci yin snyam -snyam byed the tshom zhugs pas 'khrul lo
14503	tha ma'i mthar phyin pas de nyid yul -cha bdag -bzung bas 'khrul lo
14504	'bring -tha mas gsal ba de dngos po med par mthong ba'i cha -'khrul lo
14505	'bring -'bring -dngos po zhen 'dzin -chags pa'i snying por bzung bas 'khrul lo
14506	'bring -rab -yul -yengs te gang du'ang ma shes pa bu chung -snang ba mthong ba lta bu'i rmongs pa -'khrul lo
14507	'bring -phul -shes pa 'dzin pa'i rkyen -byed pas 'khrul lo
14508	'bring -mchog -yul -bzung bar brtags pas 'khrul lo
14509	'bring -rtse mos nga -'di lta bu'i snang ba shar snyam -dga' gdung -bzung bas 'khrul lo
14510	'bring -mthar phyin pas nges pa -'jog pas rang snang -ma shes pa -'khrul lo
14511	rab -tha mas mdzes par 'dzin pas 'khrul lo
14512	rab -'bring -mdzes pa -zhen par 'dzin pas 'khrul lo
14513	rab -rab -gang -ma bzung yang yengs pa ltar ngos gzung med pas 'khrul lo
14514	rab -phul -snang ba'i yul des rgyu bdag nyid gcig pa'i bzung bar song -'khrul lo
14515	rab -mchog -skad cig 'gyur ba'i cha zlog ma shes pas 'khrul lo
14516	rab -rtse mos rtags dang mtshan ma ris can -bzung bas 'khrul lo
14517	rab -mthar phyin pas gang du'ang ma shes -snang ba gzu bo'am rmongs pa'i dbang -'khrul lo
14518	'khrul tshul thams cad nyi shu rtsa gcig po 'dir 'dus pas
14519	bar dor ma 'khrul pa shin -gces so
14520	de -yang da lta phyi'i snang ba tha mal pa dang*
14521	'od gsal -cha rang snang -skad cig ma -rjen ye re re ngo shes pa gces so
14522	de'ang rang shar las
14523	kye nye ba'i 'khor mams nyon cig
14524	sems can rnams ni bar do -'di ltar 'khrul lo
14525	rnams pa -'khrul lo

14526 nyams -'khrul lo  
 14527 de ma thag pa -'khrul lo  
 14528 dmigs pa -'khrul lo  
 14529 ci yin snyam pa -'khrul lo  
 14530 snyam byed -'khrul lo  
 14531 yul -'khrul lo -yul med pa -'khrul lo  
 14532 snying po -'khrul lo  
 14533 ma rig pa -'khrul lo  
 14534 rkyen -'khrul lo  
 14535 brtags pa -'khrul lo  
 14536 nga -'khrul lo  
 14537 ngo ma shes pa -'khrul lo  
 14538 'dzin pa -'khrul lo  
 14539 'dzin pa med pa -'khrul lo  
 14540 '-shes -'khrul lo  
 14541 rgyu -'khrul lo  
 14542 skad cig -'khrul lo  
 14543 rtags -'khrul lo  
 14544 gzu bo -'khrul lo  
 14545 bar ma do -sems can -blo nyi shu rtsa gcig yod pa'i phyir na  
 14546 'khrul lugs gcig -snang ba rdzogs par 'ong ste  
 14547 de ltar 'khrul lugs re re -snang ba re re 'char ro  
 14548 de ni bar do -'khrul lugs rgyas par bstan pa'o zhes so  
 14549 gnyis pa grol ba'i tshul dbang po nyi shu'i rim pa -mi 'da'  
 14550 de yang rab 'bring tha ma gsum -mi 'da'o  
 14551 de -dbang po rab skad cig gsum  
 14552 'bring lnga  
 14553 tha ma bdun -nyi shu rtsa gcig na grol ba'o  
 14554 de'i tha ma ni rang bzhin sprul pa'i zhing -skye ba -grol mi nus so  
 14555 rab -mthar phyin pa ni skad cig ma gsum -ka dag -grol te  
 14556 sku gdung 'bar ba las  
 14557 skar mda' dag ni nam mkha' la  
 14558 rgyug pa'i tshul -skad cig gsum  
 14559 sprul pa nyid dang bcas par yang\*  
 14560 ngo bo nyid -ra-thim mo  
 14561 zhes so  
 14562 rab -lhag pa drug bya ba rdzogs pa'i skad cig gsum -mthar phyin no  
 14563 dbang po'i khyad ni skad cig -yun ring thung yod de

14564 some some some meditation-of day one-from six-of interval takes time  
 14565 culmination-complete ni thorough-liberation-of momentary three-from  
 day-toin mi depends so  
 14566 de ni realization-of power-fromby arise ngo\*  
 14567 thorough-liberation-of momentary ni appearance-toin consciousness  
 dawn-from there-at dwell think-toin object realize-of duration-toin  
 momentary one-as reckon-of momentary three-in liberation  
 14568 intermediate dang\*  
 14569 final-of momentary plural de-from duration long ste  
 14570 action-complete-of momentary-toin consider-because now explain  
 14571 third-toin distinction-toin delusion dispel-of method-toin  
 14572 delusion dang\*  
 14573 de dispel two-from  
 14574 portion-toin delusion ni tantra dang oral-instruction extremely many-because  
 some-momentary three dang\*  
 14575 five dang\*  
 14576 some day three dang\*  
 14577 twenty-one-toetc. explain nominalizer distinction-not-divide meditation-of  
 day dang\*  
 14578 liberation-of momentary two one-as grasp-from explain  
 14579 de dispel ni two-from  
 14580 reasoning ni  
 14581 if de two one-if faculty excellent-of peak dharma-possessor momentary  
 one-in liberation thal  
 14582 meditation-of day one-in liberation-of because  
 14583 assert-if excellent momentary three-in liberation-as explain de-by clarify  
 14584 de same excellent-of final momentary six-in liberation thal  
 14585 day six-in liberation-of because-ro  
 14586 assert-if excellent plural what exist-yet momentary three-in liberation-by  
 clarify  
 14587 de'also cavity transfer-of time-of ka-dag-toin liberation-yet momentary  
 three-as ascertain-te

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14588 | first-toin identity fix

14589 | second-toin realization arise

14590 | third-toin liberation-of because-ro  
 14591 | scripture ni  
 14592 | wisdom-lamp from  
 14593 | de-toin momentary realize-by half  
 14594 | meditation day ni dwell-of portion  
 14595 | endowed-not-endowed distinction-from  
 14596 | mixed-yet same-toin not-mixed endowed  
 14597 | thus-by clarify  
 14598 | here self-system-of momentary-of time-toin division-toin self-face-know-of  
 realization-by pervade-yet  
 14599 | meditation-of day realization-by not-pervade ste  
 14600 | not-realize-yet nature-of meditation-toin dwell exist-of because-te  
 14601 | lhun grub -tha ma bzhin no  
 14602 | de'ang skad cig ma -bsam gtan -ma khyab ste  
 14603 | rtogs pa'i skad cig -ka dag -grol ba bzhin no  
 14604 | bsam gtan dang 'brel ba'i mu yod de rab -rtse mo -tha ma'i bar bzhin no  
 14605 | bsam gtan -zhag -skad cig ma'i rtogs pas ma khyab ste tha ma'i tha ma 'khrul  
 pa bzhin  
 14606 | skad cig ma 'brel ba'i mu yod de  
 14607 | 'bring dang tha ma'i 'bring yan chod bzhin no  
 14608 | des na skad cig ma dang\*  
 14609 | bsam gtan -zhag phyed pa gal che'o  
 14610 | bsam gtan -zhag la'ang kha cig da lta'i zhag 'dir 'dod pa ni shin -mi 'thad de  
 14611 | lung rigs -zlog pa'i 'os ma yin te  
 14612 | zlog rin mi chog pa'i phyir ro  
 14613 | rnam nges las  
 14614 | log pa'i lam -mtha' med phyir  
 14615 | de dag 'dir ni spro bya min  
 14616 | zhes bshad pa bzhin no  
 14617 | log rtog kyang 'dra rung -'khrul pa zlog gi

14618 | ha cang mi 'thad pa de kun spros pa'i dra ba yin -mkhas pa dag -ngo tsha ba'i  
 g-byas zin pas 'dir ci bya  
 14619 | rgyal ba'i sgra bsgrags pas blun po rgyal ba nyid -'gyur ro zhes rmongs pa de  
 kun -phyogs -bslan par bya'o  
 14620 | 'dir bsam gtan -zhag ni da ltar ting nge 'dzin -g-cha'i yun -brtsis pas  
 14621 | bar dor yang ting nge 'dzin g-cha'i yun -bsam gtan -zhag -gsungs pa yin no  
 14622 | gsum pa dbang po'i grol tshul rgya cher brjod pa -gsum ste  
 14623 | dbang po rab  
 14624 | 'bring\*  
 14625 | tha ma'i rim pa'o  
 14626 | dang po -bdun las  
 14627 | rab -mthar phyin pa  
 14628 | skad cig gsum -bsam gtan -zhag dang ma 'brel bar grol la  
 14629 | gzhan rnams skad cig gsum -bsam gtan -zhag mang nyung dang 'brel -grol te  
 14630 | skar mda' nam mkha' -rgyug pa'i tshul -rang snang ka dag -'jug pa'i bar der  
 sprul pa'i rang 'od 'phro bas rang snang lhun grub -zhing -sems can -'khor ba  
 stongs par byas -grol lo  
 14631 | de yang ka dag -rang sa de -sprul pa mi 'gyed de  
 14632 | body dang wisdom-of appearance coarse-from transcend-of ground exist-of  
 because-ro  
 14633 | emanation also above-below divide sentient-being actual-of benefit do ni  
 ka-dag-from spontaneous-accomplishment-of ground-appearance arise-from  
 divide  
 14634 | path-from divide-toin transfer great-of body grasp dang\*  
 14635 | nature emanation-as journey two-by sentient-being self-from continuum  
 other plural-of benefit do-toin  
 14636 | interval-in emanation divide manner spontaneous-accomplishment-of  
 door-from self-appearance samsara-as appear de-of benefit do-as appear-ste  
 14637 | dream-in sentient-being-of benefit do-yet self-appearance only-from other  
 face-toin benefit-not-arise equal-as know-by  
 14638 | ground this great-completion this-of distinction-of philosophical-position one  
 exist-because slightly realize-difficult-as make  
 14639 | momentary three-as do time first-toin bundle-of appearance wisdom four  
 preparation dang together cease

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14640 | second spontaneous-accomplishment-of door see  
 14641 |



14642	third-toin de also set-yet
14643	ka-dag-of appearance see-toin self-face-know-by ground fix-of
14644	de plural-of interval-in conceptualization power-possess plural instant-only- by liberate-yet
14645	power-small plural duration-long-as dwell-because meditation-of day many-as take-time
14646	arrow-force fierce dang*
14647	slow dang*
14648	extremely slow plural plural early-late go equal
14649	faculty excellent-of culmination-complete-of momentary de-toin
14650	other six-of ground-toin meditation-of day dang mixed-from realize-by
14651	self-arise-from
14652	some momentary three-by liberate
14653	some mirror bundle-by liberate
14654	some father dang mother-of liberate
14655	some flicker flicker-by
14656	self-of truth arise-from liberate
14657	some compassion-of ray-by liberate
14658	some bundle two-by liberate
14659	some whatsoever-appear body-by liberate
14660	de ni excellent-of liberation-manner
14661	thus-by dang*
14662	de also faculty excellent-of culmination-complete ni
14663	momentary three-in buddha-from emanation nature-as arise ngo*
14664	de also momentary one-toin
14665	bundle-of appearance ceases
14666	instant one inwith spontaneously-accomplished appearance ceases
14667	instant one inwith primordially-pure truth sees
14668	that also emanation primordially-pure ground fromout-ofthan not different
14669	path in power all of suchness obtains
14670	example as shooting-star sky in moving manner
14671	shooting-star that to light ray emanating with similar emanation projecting fromout-ofthan going beings benefit does
14672	benefit does seven-days in capable
14673	faculty excellent of peak
14674	seven-days one bardo in abides

14675 that also wisdom four junction of appearance toin self appearance sees  
 14676 that also self eye fromout-ofthan wisdom fire two arises  
 14677 weapon rain falls that all complete fromout-ofthan  
 14678 appearance ceasing not appearing fromout-ofthan  
 14679 that toin self knowing awakens fromout-ofthan  
 14680 self object sees  
 14681 spontaneously-accomplished ground toin certainty obtains fromout-ofthan  
 14682 also shooting-star like-as knows toin should  
 14683 faculty excellent of supreme  
 14684 seven-days two fromout-ofthan buddha  
 14685 that also bundle-of appearance toin seven-days one abides  
 14686 that also self heart-center fromout-ofthan wisdom sun one arises  
 14687 that fromout-ofthan light-ray directions ten-to radiate  
 14688 that fromout-ofthan light-ray of tip each-each toin thus-gone body each-each  
 arises  
 14689 that-by appearance of domain all body of nature as sees  
 14690 that fromout-ofthan also spontaneously-accomplished appearance toin  
 certainty obtains fromout-ofthan emanation seven-days seven in benefit does  
 capable  
 14691 that also shooting-star like  
 14692 excellent of transcendent  
 14693 seven-days three bardo toin abides  
 14694 that also bundle-of toin seven-days one abides  
 14695 that toin also certainty obtaining toin wisdom appearance toin self appearance  
 of part one arises  
 14696 that also seven-days two abides  
 14697 seven-days first light sees  
 14698 seven-days second body sees  
 14699 body that also large coarse as sees  
 14700 that toin confidence fromout-ofthan spontaneously-accomplished ground toin  
 certainty obtains  
 14701 that also shooting-star like-as knows toin should  
 14702 emanation also seven-days eleven in benefit does capable  
 14703 excellent of excellent  
 14704 seven-days four bardo toin abides  
 14705 that also self before toin bundle-of five clear radiant assembled abiding sees  
 fromout-ofthan

14706 that toin self propensities awakens fromout-ofthan east direction of bundle-of  
 toin seven-days one abides  
 14707 that like-as direction four of bundle-of toin seven-days each-each abides  
 14708 that fromout-ofthan also spontaneously-accomplished toin certainty obtains  
 fromout-ofthan buddha  
 14709 emanation seven-days fourteen in benefit does capable  
 14710 faculty excellent of intermediate  
 14711 seven-days rises fromout-ofthan sees  
 14712 seven-days five fromout-ofthan sees  
 14713 that also this like-as  
 14714 seven-days four bundle-of toin abides  
 14715 seven-days one wisdom appearance toin abides  
 14716 that also self heart-center fromout-ofthan light of ray horse-drum just-as one  
 arises  
 14717 that also sky of expanse toin vertical coming  
 14718 that toin self eye not wandering holding fromout-ofthan looking by  
 14719 sky center toin bundle-of great one clear radiant that sees fromout-ofthan  
 14720 that toin confidence strongly arises fromout-ofthan  
 14721 self of is thinking knowing one arises  
 14722 confidence lap toin child entering instruction called  
 14723 that fromout-ofthan that toin self awareness dissolves gradually dissolving  
 14724 not turning-back great-measure arrow like-as instruction called  
 14725 emanation also seven-days twenty-one in benefit does capable  
 14726 faculty excellent of final  
 14727 seven-days six takes  
 14728 that also bundle-of toin seven-days four takes  
 14729 wisdom appearance and dharma-dhatu toin seven-days one takes  
 14730 that like-as mirror like toin seven-days one takes  
 14731 that fromout-ofthan also self eye two fromout-ofthan wisdom mirror clear  
 two distinctly arise  
 14732 that fromout-ofthan appearance measure not-having radiating fromout-ofthan  
 14733 one self top toin bundle-of one as sees  
 14734 one self before toin also bundle-of great one as sees  
 14735 that fromout-ofthan certainty obtaining fromout-ofthan buddha  
 14736 emanation also seven-days twenty-five in benefit does capable thus  
 14737 that-also instant three toin individual faculties seven-days different delaying  
 fromout-ofthan primordially-pure appearance toin liberates  
 14738 not turning-back certainty obtains

14739	dissolving not finished occasion that-to emanation different by-means-
	ofthroughwith
14740	emanation of seven-days how-much different that-much abiding
	fromout-ofthan
14741	that fromout-ofthan emanation also sun setting time ray gathering like-as
14742	awareness toin gathers fromout-ofthan primordially-pure ground toin
	dissolves
14743	wisdom subtle examining if this toin also crucial-point understand reason
	great one exists
14744	two faculty intermediate seven of liberation manner instant five
14745	body-relic burning fromout-ofthan
14746	reality of bardo toin
14747	instant toin liberation becomes
14748	thus explained by
14749	instant first toin self appearance individual appearing

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14750	second toin sees
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14751	third toin that nature toin moment knowing captures
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14752	fourth toin self-appearance as realizes fromout-ofthan truth power obtains
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14753	fifth toin primordially-pure as liberates
14754	liberating fromout-ofthan not dissolving interval that-to emanation different
14755	emanation of seven-days concentration of seven-days with one
14756	momentary five and concentration of seven-days each-each joining
	fromout-ofthan appearance liberation manner showing
14757	self-arising fromout-ofthan

14758	some light five dhatu toin liberate
14759	some body five dhatu toin liberate
14760	some bundle-of five by-means-of liberate
14761	some mirror dhatu toin liberate
14762	some rim dhatu toin liberate
14763	some above-below bundle-of by-means-of liberate
14764	some rim empty toin liberate
14765	that intermediate of liberation manner
14766	thus and
14767	that also this like-as
14768	intermediate certainty establishing
14769	seven-days seven in certainty obtains
14770	that also seven-days five bundle-of appearance toin abides
14771	seven-days one dharma-dhatu toin abides
14772	seven-days one mirror wisdom toin abides
14773	that also self heart-center fromout-ofthan body one arises
14774	that fromout-ofthan body number not-having radiating by-means-of
14775	that toin self knowing awakens fromout-ofthan power becomes fromout-ofthan also shooting-star like
14776	emanation also seven-days twenty-six in benefit does capable
14777	faculty intermediate of peak
14778	seven-days eight takes
14779	also bundle-of toin seven-days five takes
14780	wisdom four appearance toin seven-days three abiding fromout-ofthan
14781	also self top toin wisdom body variously radiating one sees by-means-of
14782	that toin certainty obtains fromout-ofthan
14783	that also shooting-star like
14784	emanation seven-days twenty-seven in benefit does capable
14785	intermediate supreme
14786	seven-days nine takes
14787	also bundle-of toin seven-days five takes
14788	wisdom toin seven-days four takes
14789	that fromout-ofthan also certainty obtains
14790	whatever appears all mirror like realizing and seeing fromout-ofthan stability obtains
14791	emanation also seven-days thirty in benefit does capable
14792	intermediate transcendent
14793	seven-days ten takes

14794	also bundle-of toin five
14795	wisdom appearance toin seven-days four takes
14796	spontaneously-accomplished appearance toin seven-days one takes fromout-ofthan
14797	also body that all non-dual realizing fromout-ofthan buddha
14798	emanation also seven-days thirty-one in benefit does capable
14799	intermediate excellent
14800	seven-days eleven takes
14801	also bundle-of toin five
14802	wisdom toin five
14803	spontaneously-accomplished toin one abides
14804	that fromout-ofthan also certainty obtains fromout-ofthan appearance all light mansion toin sees fromout-ofthan certainty obtains
14805	emanation also seven-days thirty-four in benefit does capable
14806	intermediate intermediate
14807	seven-days twelve takes
14808	also bundle-of toin five
14809	other-body wrathful-one field ground one
14810	wisdom appearance toin seven-days five
14811	spontaneously-accomplished appearance toin seven-days one abiding fromout-ofthan
14812	also certainty obtains fromout-ofthan stability obtains
14813	emanation also seven-days thirty-seven benefit does capable
14814	intermediate final
14815	seven-days thirteen takes
14816	also bundle-of above-below toin six
14817	wisdom toin five
14818	spontaneously-accomplished toin two abiding by-means-of
14819	also whatever appears lamp mandala like seeing fromout-ofthan certainty obtains
14820	emanation also seven-days thirty-nine in benefit does capable thus
14821	three faculty final six
14822	instant twenty-one in liberates

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14823	first self-appearance gradually arising toin momentary seven
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14824 self-appearance arising fromout-ofthan that nature toin self-place what is or  
 thinking abiding toin seven  
 14825 that self-appearance as knows fromout-ofthan gradually certainty obtaining  
 toin seven  
 14826 twenty-one in primordially-pure as liberates  
 14827 not dissolving interval that-to emanation projecting fromout-ofthan  
 14828 primordially-pure toin dissolves  
 14829 instant twenty-one equal although concentration of seven-days much little  
 exists by-means-of faculty sharp dull as posited  
 14830 seven-days that all instant with joining  
 14831 faculty appearance manner and seven-days enumeration and  
 14832 emanation different manner different  
 14833 self-arising fromout-ofthan  
 14834 some color white by-means-of liberate  
 14835 some color yellow by-means-of liberate  
 14836 some color red by-means-of liberate  
 14837 some color green by-means-of liberate  
 14838 some color blue by-means-of liberate  
 14839 some color five all-by-means-of liberate  
 14840 some bindu ray by-means-of liberate  
 14841 that final of liberation manner  
 14842 thus and  
 14843 faculty final liberation manner this like-as  
 14844 that also final ground obtaining seven-days fourteen takes  
 14845 that also bundle-of above-below toin six  
 14846 wisdom toin five  
 14847 spontaneously-accomplished toin seven-days three taking final self  
 appearance as sees fromout-ofthan buddha  
 14848 emanation also seven-days forty in benefit does capable  
 14849 final peak  
 14850 seven-days fifteen takes  
 14851 also bundle-of and wisdom above like  
 14852 spontaneously-accomplished toin seven-days one abiding final also self  
 appearance as sees fromout-ofthan stability obtains  
 14853 emanation also seven-days forty thus three in benefit does capable  
 14854 final supreme  
 14855 seven-days sixteen takes  
 14856 bundle-of and wisdom toin above like

14857 spontaneously-accomplished toin seven-days five abiding final also self  
 appearance as sees fromout-ofthan stability obtains  
 14858 emanation also seven-days sixteen fromout-ofthan benefit does capable  
 14859 final transcendent seven-days seventeen takes  
 14860 bundle-of and wisdom toin above like  
 14861 spontaneously-accomplished toin seven-days six abiding final also self  
 appearance as sees fromout-ofthan stability obtaining  
 14862 emanation also seven-days seventeen in benefit does capable  
 14863 final excellent  
 14864 seven-days eighteen takes  
 14865 also bundle-of toin seven-days six takes  
 14866 wisdom toin seven-days eight  
 14867 spontaneously-accomplished toin seven-days three abiding final self  
 appearance as sees fromout-ofthan stability obtaining  
 14868 emanation also seven-days fifty in benefit does capable  
 14869 final intermediate  
 14870 seven-days nineteen takes  
 14871 also bundle-of toin seven-days twelve takes  
 14872 wisdom four abides  
 14873 sentient-beings faculties that all buddha ground possessing  
 14874 bardo that all dream like thus  
 14875 final final that nature emanation as born thus here liberation category toin  
 explained  
 14876 that all faculty liberation manner great essential-point is by-means-of knows  
 toin should  
 14877 general meaning four becoming bardo toin karma continuity flowing entering  
 channel hollow toin fox inserting like-as instruction toin two  
 14878 instruction demonstration briefly showing and bardo self-nature extensively  
 explaining  
 14879 first  
 14880 becoming bardo dream appearance like-as instant toin without-obstruction  
 toin object entering and instant former all self-ceasing dissolving by  
 recognition not-grasping  
 14881 now direct appearance clear exists and sudden confused scattered wandering  
 wherever thought object toin instant traversing miraculous-power exists  
 occasion that-to  
 14882 this door seeing all by-means-of bardo self-appearance recognition will-come  
 by



14883 directions ten emanation field mind doing just by-means-of reality truth  
 blessing by-means-of there arising fromout-ofthan bardo without buddha  
 14884 this toin-also before instruction  
 14885 now awareness eye or brahma-aperture fromout-ofthan light globe focusing  
 shooting-star moving like-as projecting  
 14886 that occasion instruction field that remembering fromout-ofthan east toin etc.  
 awareness self-momentum toin projecting  
 14887 this door not seeing beings majority dharma trained illusion-body holding  
 and  
 14888 truth not-having training and  
 14889 field pure mind doing by-means-of liberation possible explained thus  
 individual practice-text fromout-ofthan arising like-as  
 14890 dharma trained not those field pure aspiration praying and  
 14891 refuge doing and  
 14892 womb door bad toin reversing and  
 14893 good selecting doing  
 14894 golden-garland fromout-ofthan  
 14895 confusion becoming part just-as  
 14896 self-appearance nature not-having appearance as  
 14897 self-appearance nature not-having knowing fromout-ofthan  
 14898 emanation recollecting by-means-of self-continuum liberates  
 14899 thus  
 14900 two extensively explaining toin twenty  
 14901 circling manner  
 14902 definitive-meaning  
 14903 characteristics  
 14904 clairvoyance  
 14905 miraculous-power  
 14906 life measure  
 14907 color  
 14908 head looking manner  
 14909 karma accumulating not-accumulating difference  
 14910 karma signs  
 14911 name enumeration  
 14912 body measure  
 14913 birth-place recognition  
 14914 conduct difference  
 14915 light measure

14916	karma connection difference
14917	future body and afflictions connection manner
14918	three-realms which toin belonging difference
14919	future womb toin entering signs
14920	example near indicating
14921	first circling manner difference
14922	this door not seeing or seeing although confidence not-having and experience engaging those toin reality bardo duration short and
14923	self-appearance as recognition not-knowing thus becoming bardo toin again-and-again wavering and
14924	flesh-blood self-body form not-having although before body toin self-grasping habit propensities by dream body like faculties all complete and flesh form defect not-having existing existing like appearance arises by-means-of
14925	before arisen becoming flesh-form having
14926	faculties all complete obstruction-not-having possessing
14927	class similar gods eye pure by-means-of sees
14928	not-turning that smell-eater
14929	thus characteristics toin designated fromout-ofthan explained
14930	flesh-form and faculties self-characteristic as exists if body taken already actually becomes thus bardo is and contradicts
14931	that by arising-source solid body with separated thus mind becoming name and
14932	elements seed part depending fromout-ofthan body toin entering near thus illusion mind body name second having
14933	ground obtained not by-means-of karma all moving and circling
14934	two definitive-meaning
14935	reality appearance setting and
14936	six-classes body actually not-taken interval appearance is thus bar called
14937	that those two joining center itself toin recognition
14938	becoming some emanation-body as birth becoming
14939	kha cig lha mir skye srid
14940	kha cig ngan song -skye srid
14941	kha cig grol pas srid pa zhes bya ste
14942	bar srid ces bya'o
14943	gsum pa cha byad ni
14944	bar dar ji tsam sdod pa'i yar phyed snga ma'i nram pa la
14945	mar phyed -phyis gang -skye ba de'i lus dang*
14946	gos dang rgyan -sogs pa yod pa snyam pa ni rmi lam -cha byad bzhin no

14947 de'ang lha mir skye ba len na de'i rnam pa ste  
 14948 gzugs -skye na dang po 'od -lus -yod pa snyam mo  
 14949 gzugs med -yar skye dus gzugs med pas rnam pa mi 'char yang\*  
 14950 nam mkha' dang pa tsam -snang ba -skye ba'o  
 14951 gzugs med -khams 'og mar 'pho dus phyed snga ma'i ting nge 'dzin dang pa  
 tsam rang sprul ting nge 'dzin pa'i rnam pa -gzhan med la  
 14952 phyed phyi ma gang -skye ba'i rnam par 'char ro  
 14953 lha min dang\*  
 14954 ngan so-gsum ni de'i rnam pa 'char la  
 14955 mnar med -skye na zang -thal bas bar do med do  
 14956 de bzhin -yar zang thal ba dang\*  
 14957 'pho ba 'byongs pas skye g-gang -zang thal bas bar do mi snang la  
 14958 gzhan rnams ni bar srid -lam byed do  
 14959 bzhi pa mngon shes ni  
 14960 sngar chos nyis bar do'i mngon shes -cha bag -nyal 'dir yod pa de'i dbang -  
 sngar g-pa'i 'jig rten de'i snod bcud -rgya dang\*  
 14961 dpangs dang\*  
 14962 tshad dang\*  
 14963 chags 'jig -sogs pa dang\*  
 14964 phyis skye sa de'i snod bcud -mtshan nyid kun skad cig -me long -gzugs  
 brnyan shar ba mthong ba bzhin shes so  
 14965 de ltar phyi ma'i g-gang skye der 'dod cing 'dun pas skye ste  
 14966 lha mi'i yul mthong -chags pas der skye ba dang\*  
 14967 lha min dang\*  
 14968 dud 'gro'i nags dang mtsho gling mdzes dgur mthong bas de dag -skye la  
 14969 dmial ba yi dwags -g-kyang 'od zer gsal ba'i me'i snang ba mdzes shing  
 chags pa ltar mthong -phyin pa snyam pa -skye ste  
 14970 mdor na gang skye'i g-de mdzes shing dga' bar mthong ba dang\*  
 14971 enemies pursuing by-means-of refuge as sees fromout-ofthan there hiding  
 mind moment attachment by-means-of birth takes  
 14972 that-also desire as birth all mind desire-attachment impulse arising by-means-  
 of object toin pleasure longing especially great arises and  
 14973 form as birth if coarse appearance toin aversion and light toin pleasure  
 longing arises  
 14974 form not-having as birth if appearance whatever also pleasure longing  
 not-having by-means-of anything not-having mind abiding just toin pleasure  
 as arises  
 14975 container-contents appearance that also momentary just fromout-ofthan  
 14976 that fromout-ofthan propensities portion great power by-means-of ceases

14977 here clairvoyance arising cause what fromout-ofthan arises if  
 14978 reality seed exists that here obscuring body self not-having and  
 14979 reality above seeing blessing fromout-ofthan arises  
 14980 five miraculous-power  
 14981 faculties clear and body complete appearance that dream in flying etc. like-as  
 14982 sky toin going and knowing whatever focusing there entering thus  
 14983 small keyhole and horse-drum split inside also entering and  
 14984 large horse-ox and mountain-rock and sky toin-also entering by-means-of  
 14985 form large small not-definite sentient-being as comes and  
 14986 earth water fire wind mountain-rock etc. all toin freely going and  
 14987 elements harm by-means-of not-affected and  
 14988 elements whatever toin-also entering power exists by-means-of  
 14989 rock inside etc. and egg inside toin sentient-being entering crucial-point  
 14990 this occasion vajra-seat and mother womb not-excepted whatever toin-also  
 obstruction not-having and  
 14991 class similar and gods eye having not-excepted by-means-of that not seeing  
 and  
 14992 that-by-means-of sentient-being place class all far sees  
 14993 miraculous-power this continuity above enjoyment-body miraculous-power  
 seeing part fromout-ofthan arises  
 14994 that also instant just arising fromout-ofthan again ceasing and setting thus  
 appearance other arising  
 14995 other arising time above all forgotten fromout-ofthan not appearing dream  
 before-after dream there not remembering like-as  
 14996 six life measure  
 14997 appearance arising manner twenty this seven-days in completes  
 14998 intermediate-becoming that life seven-days passing fromout-ofthan finishing  
 thus  
 14999 life that fromout-ofthan not or  
 15000 again propensities power by-means-of above appearance awakens  
 fromout-ofthan  
 15001 mind body takes fromout-ofthan time seven dying  
 15002 time seven birth as appearance dream birth death like-as  
 15003 seven in birth also miraculous birth  
 15004 dying and birth all instant toin does  
 15005 virtue power applying if seven-days seven by-means-of seven-sections doing  
 by-means-of benefit great  
 15006 that-also birth seven abiding as appearance seven dying as appearance seven  
 twenty-one one portion

15007 body taking long limit  
 15008 seven-groups seven by-means-of seven-days forty-nine thus  
 15009 that category toin karma different by-means-of body individual takes  
 15010 generally intermediate-becoming life short limit seven-days  
 15011 long limit forty-nine  
 15012 intermediate that between  
 15013 that-also desire-realm in untimely dying like-as  
 15014 there also untimely karma by-means-of dying possible and  
 15015 karma some that fromout-ofthan long also possible explained although  
 intermediate control by-means-of made  
 15016 birth-death appearance cause  
 15017 before dying remembering fromout-ofthan above day-night part what-to  
 dying time that-to this also dies and  
 15018 birth remembering by-means-of instant toin birth  
 15019 seven color  
 15020 later what-born body sign as appears  
 15021 god human as birth if white and  
 15022 titan animal as birth if yellow and  
 15023 hungry-ghost as birth if smoke like and  
 15024 hell as birth if wool black scattered like  
 15025 this continuity above enjoyment-body color and hand-sign seeing  
 fromout-ofthan arises  
 15026 eight head looking difference  
 15027 god human as birth if upward  
 15028 titan animal horizontal  
 15029 hungry-ghost hell downward  
 15030 nine karma accumulating not-accumulating  
 15031 coarse manifest not accumulating and  
 15032 subtle latency mind power depending fromout-ofthan accumulates  
 15033 bar ma zhes bya'o  
 15034 de'ang chos nyid bden pa mthong bas sngar -mngon gyur pa'i -mi snang -sa  
 bon -yod  
 15035 'dir rmi lam -rang dus bzhin -bar ma phra ba phyi ma'i kha snon tsam gsog  
 pas  
 15036 phyi ma'i -'brel pa yang 'di'i rgyu mthun -'bras bu gcig -gcig brgyud byas te  
 'khor bar byed pa'o  
 15037 gsog lugs ni

15038	khyad par -snang ba gcig nub gcig ma skyes pa'i khar bsags pas de'i dbang - sngar -snang ba mi gsal ba'o
15039	dus ni shes pa snga phyi'i bar ro
15040	rgyu ni sngar -mngon gyur med kyang phra ba bag -nyal dang bsam gtan -cha -so
15041	'dir gsog pa ni gong -chos nyid -bred cing sngangs pa -byung ba'o
15042	bcu pa -ltas ni
15043	sngar -dag pa sa bon -chas snang ba de'i dus -gong ma'i chos nyid -rab -gsal zhing brtags pa yin la
15044	sngar -sa bon ma dag pas shes pa mi gsal zhing rmugs pa'o
15045	shes pa gsal mi gsal sngar -dge mi dge'i 'phen pa -byung ba'o
15046	rgyu ni gnyis -gsal ba'i rgyu sngar rjes dran dag pa -byung la
15047	mi gsal ba chos nyid -rgyab -phyogs pa -byung ba'o
15048	sngar lha mthong ba'i cha -rjes dran -btags -rjes dran mtshan nyid pa ma mthong bas 'dir 'khrul pa'o
15049	bcu gcig pa ming -rnams grangs ni
15050	'byung bzhi sa bon -cha -ming bzhi 'dus pa'i bdag nyid can te
15051	'byung ba sa'i byed -'dus pas srid pa sha gzugs -bdag nyid can dang gcig
15052	chu'i byed -sa bon sgyu ma lta bu'i lus -byung bas
15053	'di'i dus na zas -dri za zhing gong ma'i -nye bar 'khor ba dang gnyis -srid pa'i bar ma dor phung po lnga'i nying mtshams sbyor ba dri za nye bar 'khor ba dang gnyis
15054	me'i byed -sa bon -srid pa yid -gzugs tsam las
15055	sha khrag rang ka ma med kyang sa bon -cha -yod pa de yi gzugs -smin pas dbang po dang yan lag kun tshang ba snyam byed pas
15056	faculties all complete obstruction-not-having possessing and three
15057	elements wind action by-means-of seed fromout-ofthan karma wind by-means-of obstruction not-having lifting fromout-ofthan all toin looking heart desiring and entering by-means-of obstruction-not-having possessing or
15058	entering becoming called and four
15059	this all cause what fromout-ofthan arises if
15060	above wisdom four junction power fromout-ofthan arises
15061	twelve body measure
15062	karma not-purified those child year eight about toin
15063	purified those year sixteen passed body measure that dream form like self-characteristic as not
15064	cause spontaneously-accomplished arising manner eight seeing fromout-ofthan arises
15065	thirteen birth-place which toin belonging

15066 womb-born  
 15067 egg-born  
 15068 warmth-moisture-born  
 15069 miraculous-born four fromout-ofthan  
 15070 miraculous-born toin belonging and  
 15071 dharma whatever with similar if miraculous-power and light exists by-means-  
 of god with similar and  
 15072 seven-days seven in birth-death suffering engaging by-means-of hell with  
 similar thus  
 15073 hell all and god all and  
 15074 becoming intermediate miraculous thus birth  
 15075 thus by-means-of  
 15076 cause above emanation form seeing fromout-ofthan arises  
 15077 fourteen conduct  
 15078 reality truth power dissolving by-means-of before attachment propensities  
 arising by-means-of before whatever doing that here also doing  
 15079 cause reality occasion toin self-appearance forgetting and fearing  
 fromout-ofthan arises  
 15080 fifteen light  
 15081 karma purified higher-rebirth as birth those toin white mile one toin clear and  
 15082 not-purified bad-destiny as birth those toin yellow and black dim self-clear  
 just  
 15083 that all cause reality self-light fromout-ofthan arises  
 15084 sixteen karma connection  
 15085 future good destiny dharma possessing as birth if here virtuous form meeting  
 15086 future wealth and  
 15087 retinue and enjoyment possessing as birth if self mind pleasing form that all  
 meeting appears  
 15088 future faculties not-complete and evil-doer and  
 15089 bad-destiny etc. as birth if  
 15090 mind pleasing not and  
 15091 poverty etc. form meeting thinks  
 15092 cause reality toin attachment or aversion grasping fromout-ofthan arises  
 15093 seventeen body and afflictions connection  
 15094 form self not-having although dream like space in self-form attachment arises  
 if desire-realm and  
 15095 aversion arises if form-realm and  
 15096 intermediate birth if form not-having as birth

15097 that all cause reality truth fromout-ofthan straying fromout-ofthan arises  
 15098 eighteen realm which toin belonging  
 15099 desire  
 15100 form  
 15101 form-not-having three fromout-ofthan  
 15102 name four aggregates illusion mind body as exists although  
 15103 future aggregates not-taken by-means-of form self not-having thus  
 15104 form fromout-ofthan other feeling  
 15105 perception  
 15106 formations  
 15107 consciousness latency aggregates as abiding by-means-of form-not-having  
 realm toin belonging  
 15108 form-not-having cause what fromout-ofthan arises if above reality illusion  
 like seeing fromout-ofthan arises  
 15109 nineteen future womb toin entering signs  
 15110 seven portion one or two fromout-ofthan seven interval  
 intermediate-becoming experiencing definite karma completing  
 fromout-ofthan future becoming individual first entering occasion  
 15111 god birth-place toin entering if this occasion knowing appearance toin  
 god-house peak or jewel house piled inside abiding thinks does  
 15112 titan womb toin entering if  
 15113 fire-wheel inside abiding or  
 15114 rain falling center abiding thinking comes  
 15115 human womb toin entering if very cold thinking does if human body just  
 15116 dark center abiding thinking does if human body pure  
 15117 people assembled noise gap abiding thinking does if human body precious  
 sign  
 15118 animal womb toin entering if head inside or cave or mist inside abiding  
 thinking  
 15119 hungry-ghost womb toin entering if hole mouse digging inside abiding thinks  
 15120 hell intermediate fromout-ofthan actually becoming intermediate in abides  
 15121 this all arising fromout-ofthan womb toin entered already by-means-of  
 15122 going wishing although obstruction with possessed by-means-of control not  
 15123 cause above reality truth toin confidence not-having fromout-ofthan  
 15124 twenty example  
 15125 grass fire holding like-as karma and propensities power by-means-of  
 womb-place holding and  
 15126 mud-possessing life-creature or jewel or tree etc. holding like-as samsara in  
 self-knowing wisdom holding and



15127 bird flock bird holding like-as parents union residue intermediate-becoming  
 sentient-being holding  
 15128 summer flesh decaying toin fly gather like-as  
 15129 parents union womb door toin intermediate-becoming countless countless  
 heaping fromout-ofthan  
 15130 parents pleasure taste enjoying just by-means-of there birth karma having that  
 self control not-having womb rich filling mother excrement-path toin enters  
 15131 that all sun-moon conjunction fromout-ofthan  
 15132 this scripture with not-according  
 15133 sentient-beings entering  
 15134 becoming bardo called  
 15135 samsara place path beginning  
 15136 example as water-mill like circling  
 15137 flesh-blood self-body separated fromout-ofthan  
 15138 illusion mind form having  
 15139 solid separated name second  
 15140 before knowing appearance ceases  
 15141 after that-not arising  
 15142 class which-toin also not-definite by-means-of  
 15143 what setting what appearing that occasion  
 15144 instant abiding bardo  
 15145 later what-born characteristics holding  
 15146 later arising characteristics fully holding fromout-ofthan  
 15147 six-classes individual appearance portion becomes  
 15148 desire-realm container general and  
 15149 essence self by-means-of knowing and clear  
 15150 self which-born container-essence also  
 15151 that time occasion clear  
 15152 desire-possessing container-essence clear appearance  
 15153 faculties limbs fully complete by-means-of  
 15154 thing all toin obstruction-not-having and  
 15155 mountain-rock etc. obstruction-not-having entering  
 15156 other fromout-ofthan life seven-days becomes  
 15157 seven-days seven portion seven by-means-of  
 15158 that life measure  
 15159 god and human color white  
 15160 titan and animal yellow  
 15161 hungry-ghost light smoke like

15162 hell tree-trunk like or  
 15163 or wool black scattered like  
 15164 animal or blood corrected like  
 15165 titan rain falling like  
 15166 that time head this like-as  
 15167 god and human upward looking  
 15168 titan animal likewise horizontal  
 15169 hungry-ghost hell downward looking  
 15170 this all just-now birth control  
 15171 becoming bardo karma all  
 15172 accumulating and not-accumulating signs this  
 15173 fully-ripened propensities not  
 15174 intermediate power by-means-of cause-similar  
 15175 propensities all this accumulates  
 15176 de tshe shes pa'i ltas 'di'o  
 15177 gang zhig -ni dag pa yi  
 15178 shes pa nyid ni gsal ba yin  
 15179 de bzhi ma dag rnam mi gsal  
 15180 de kun dge sdig -byung\*  
 15181 de nyid ming -rnam grangs ni  
 15182 'di dag rnams -rig par bya  
 15183 ming bzhi 'dus pa'i bdag nyid can  
 15184 srid pa yi ni sha gzugs dang\*  
 15185 sgyu lus dri za nye bar 'khor  
 15186 srid pa'i bar do phung mtshams sbyor  
 15187 gzugs med dbang po kun ldan pas  
 15188 thogs pa med par kun -'jug  
 15189 de ltar bar ma'i lus -tshad  
 15190 byis pa po brgyad lon pa'am  
 15191 lo bcu lon pa'i lus tshad du  
 15192 rmi lam lta bu'i gzugs -gnas  
 15193 skye g-nyid ni rnam bzhi las  
 15194 rdzus -skyes pa nyid -ste  
 15195 lha dang dmyal ba bar ma do  
 15196 'di kun rdzus pa -skye'o  
 15197 spyod pa nyid ni 'di lta bu  
 15198 sngar zhen -spro ba ste  
 15199 de yi rjes -zhugs -ni

15200	de spyod yid -rjes -'dzin
15201	de nyid 'od -tshad rnams ni
15202	sngar zhen bag chags rags byung ba
15203	'di yi 'od ni dpag tshad gcig
15204	kha dog dkar po lheng lheng po
15205	'di ni lha mi'i skye g-so
15206	bag chags can -gsal mi snang*
15207	gang -ni bzang ngan gyis
15208	bzang ba dge dang yid 'ong 'phrad
15209	ngan pa'i sems can bag chags can
15210	yid -mi 'ong mngal -'jug
15211	phyi ma'i lus dang 'brel par ni
15212	rang shugs zhe sdang skyes pa'i rgyu
15213	de bzhin 'dod chags rkyen -ni
15214	phyi ma -ni snang ba'i tshul
15215	kham ni rnam pa gsum dag las
15216	ming bzhi'i phung po ma 'gags te
15217	phyi ma ma blangs par ma srid
15218	ming bzhi'i 'dus pa'i phung po las
15219	sha khrag gzugs ni mi snang bas
15220	gzugs ni med pa'i kham su'o
15221	phyi ma'i lus dang nye ba'i tshe
15222	mgal me'am ni char pa'am
15223	de bzhin grang ba nam rmugs pa
15224	skye bo 'dus pa'i ca co dang*
15225	lha khang ngam ni yang thog gam
15226	khang bu dag ni brtsegs par mthong*
15227	ngan so-rnams ni spyil po'am
15228	phugs rdugs grog po stong par mthong*
15229	'di dag mngal -tshud pa'i ltas
15230	'gro bar 'dod kyang rgyas 'thums te
15231	thogs pa nyid dang bcas pa'o
15232	dper na rtswas ni me 'dzin dang*
15233	de bzhin 'dam -rdzas 'dzin dang*
15234	mkha' 'gro 'dod pa'i dbang -ni
15235	sa khung brus pa'i rnyis 'dzin ltar
15236	dbang med chags pa'i myis 'dzin to
15237	zhes so

15238 de ltar srid pa bar do -lam brgyud de  
 15239 karma power by-means-of  
 15240 joy-possessing and  
 15241 conflict-possessing and  
 15242 equal-possessing and  
 15243 two-possessing and  
 15244 hunger-possessing and  
 15245 suffering great possessing place toin water-mill wheel like one  
 fromout-ofthan one toin going by-means-of going beings six-classes called  
 15246 self-arising fromout-ofthan  
 15247 conceptions samsara just  
 15248 crying-out great place and  
 15249 very hunger place and  
 15250 dull intoxicated place great and  
 15251 very coarse place and  
 15252 likewise equal place great and  
 15253 very joy-possessing place toin explained  
 15254 not-realized sentient-beings all  
 15255 that fromout-ofthan going place not-having  
 15256 thus  
 15257 vehicle supreme precious-treasury fromout-ofthan  
 15258 self-appearance bardo manner showing thus chapter twenty-third  
 15259 thus diligent and faculty intermediate all bardo toin liberation instruction  
 extensively showing fromout-ofthan  
 15260 now faculty final all nature emanation exhaling dharma enumeration  
 explained  
 15261 that toin this door seeing faculty final final toin-also class two fromout-ofthan  
 15262 extreme edge direct door seeing although confidence not-having by-means-of  
 experience not engaged and  
 15263 confidence although experience engaging although long instant also  
 not-having life this distracted those becoming other toin continuing  
 copper-letter fromout-ofthan explained and  
 15264 door seeing fromout-ofthan confidence by-means-of experience engaging  
 although  
 15265 appearance great also not-increasing  
 15266 realization dharma exhausted primordially-pure meaning recognition  
 not-meeting by-means-of realization continuum toin not arisen  
 15267 however experience engaging by-means-of non-virtue entering reduced  
 fromout-ofthan

15268 dream virtuous becoming person fortunate all nature emanation reality truth  
 blessing fromout-ofthan arises  
 15269 awareness self-arising great tantra fromout-ofthan  
 15270 truth seeing sentient-being  
 15271 realization continuum toin not arisen although  
 15272 directions ten emanation field  
 15273 abiding fromout-ofthan end reaching liberation becomes  
 15274 thus explained by-means-of

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15275 faculty final final or that above reality bardo arising although truth power  
 not-obtained by-means-of  
 15276 becoming bardo dream with similar path arising occasion  
 15277 I died am thinking recognition  
 15278 becoming bardo toin wavering that remembering fromout-ofthan  
 15279 guru remembering fromout-ofthan that instruction remembering  
 fromout-ofthan  
 15280 now nature emanation field toin going should thinking just by-means-of  
 15281 before reality truth blessing and  
 15282 becoming bardo toin self-blanket grasping stain not-having by-means-of  
 becoming after toin continuing propensities exhausted fromout-ofthan  
 15283 field that-toin lotus toin miraculously momentary arising fromout-ofthan  
 exhaling  
 15284 sun-moon conjunction fromout-ofthan  
 15285 birth-place subsequent remembering by-means-of faculty final all nature  
 emanation body field three exhaling and  
 15286 hey teacher vajra-mind  
 15287 this seeing faculty final toin  
 15288 bardo itself appearance becomes or  
 15289 or not appearing or what  
 15290 teacher declared that appears  
 15291 self-blanket grasping propensities exhausted  
 15292 nature emanation toin exhaled fromout-ofthan  
 15293 bardo without buddha obtained  
 15294 thus  
 15295 this toin before instruction  
 15296 daytime self-appearance direct toin habit

15297	nighttime light five heart inside toin habit by-means-of emanation field toin looking state toin sleeping
15298	interval transference power training
15299	object emanation field that-toin wisdom heart fromout-ofthan brahma-aperture or eye fromout-ofthan chief heart toin consciousness wind riding crucial-point by-means-of projected by-means-of
15300	bardo dangerous ground cutting fromout-ofthan dwelling good one fromout-ofthan one toin transference toin fault fault not-having like-as
15301	dying time wind out gone return not gathered occasion that-to focus clear establishing fromout-ofthan hig by-means-of transference
15302	sun-moon conjunction fromout-ofthan
15303	object place toin entering manner
15304	dwelling-transference dwelling-entering instruction
15305	consciousness wind riding toin training
15306	that also above going valuable
15307	awareness gathering and projecting valuable
15308	that also hig by-means-of projecting
15309	thus
15310	thus doing by-means-of some that itself pure field as birth also exists and
15311	hundred path bardo fromout-ofthan path arising although becoming bardo recognition will-come definite
15312	that occasion toin field that remembering just by-means-of reality blessing fromout-ofthan birth
15313	instruction other hidden what also not
15314	that fromout-ofthan nature emanation toin exhaling manner toin
15315	nature called toin two
15316	abiding nature and
15317	enumerated nature
15318	abiding
15319	originally this itself path appearance as abides
15320	ground-appearance spontaneously-accomplished door enjoyment-body directions four toin appearance
15321	field ten center charnel-ground fire mountain burning and eleven exists although
15322	here liberation great-exhaling five recognition
15323	enumerated
15324	paramita by-means-of eleven universal-light ground toas considered thus buddha appearance special ground
15325	here buddha speech heard and

15326 self bodhisattva all toin knowable obscuration by-means-of obscured  
 fromout-ofthan body not seeing  
 15327 that all body when seeing knowable obscuration exhausted fromout-ofthan  
 buddha between considered  
 15328 this itself merit accumulated dharma-body name designated also exists  
 15329 that therefore six-sphere fromout-ofthan  
 15330 merit accumulated dharma-body and  
 15331 omniscient wisdom two  
 15332 similar similar treasure indeed  
 15333 thus  
 15334 emanation called  
 15335 field four center and five buddha family five emanation field  
 15336 east direction manifest-joy called field in  
 15337 vajra-unshakable teacher toin retinue bodhisattva boy and girl form as  
 abiding white mostly miraculous birth  
 15338 going if also sky toin going and  
 15339 celestial-palace excellence measure not-having and  
 15340 emanation bird various voice sweet proclaiming and  
 15341 fragrance excellent incense scent and jewel tree infinite by-means-of adorned  
 when  
 15342 teacher speech by-means-of retinue continuum liberating doing etc.  
 excellence thought not-measurable exists  
 15343 south direction glorious-possessing called in teacher jewel-source toin  
 15344 retinue miraculous arisen bodhisattva boy and girl all also color yellow  
 15345 ground all also jewel gold from made  
 15346 excellence measure not-having possessing  
 15347 west direction lotus-piled in teacher light-infinite  
 15348 retinue bodhisattva miraculous appearance all color red  
 15349 emanation bird and deer and horse and elephant etc. all also very red radiance  
 possessing  
 15350 north direction action fully-completed field in teacher meaning-accomplished  
 toin retinue measure not-having surrounding emanation creatures possessing  
 all green shining  
 15351 ground all also jewel emerald and indranila nature  
 15352 that all center before sky endurance-piled toin charnel-ground fire mountain  
 burning called  
 15353 emanation wrathful field exists  
 15354 there this dharma profound door seeing just by-means-of faculty final all self  
 self class toin exhaled fromout-ofthan

15355 that fromout-ofthan year five hundred in bardo without buddha exactly  
 obtained  
 15356 that all ati arrangement great fromout-ofthan  
 15357 degeneration five hundred time end toin  
 15358 secret essence this human-realm appearance  
 15359 that subsequent holding person capable  
 15360 essence this who toin appears becomes  
 15361 that all unchanging ground toin traverse  
 15362 if degeneration life short disease many by-means-of  
 15363 essence meaning this confidence not-becoming although  
 15364 this seeing by-means-of exhaling great itself exhaling  
 15365 eleven universal-light that emanation field  
 15366 miraculous-born pure by-means-of womb limit separated  
 15367 east direction manifest-joy unchanging vajra field  
 15368 unshakable teacher by-means-of retinue knowing continuum liberates  
 15369 disciples self-appearance excellence thought not-measurable  
 15370 glorious-possessing and lotus-piled and  
 15371 action supreme fully completed field  
 15372 jewel-source and lotus dance-horse  
 15373 meaning-accomplished teacher by-means-of knowable obscuration purifies  
 15374 white yellow red and green color clear  
 15375 presence-pleasing mind-pleasing bird voice various proclaiming  
 15376 fragrance scent gentle like-as enough not knowing  
 15377 faculties pleasing excellence all possessing  
 15378 color body complete food clothes time one complete  
 15379 body effort-not wind moving going and abiding  
 15380 wind bile phlegm gathering disease all not  
 15381 limbs eight possessing taste hundred gathered water  
 15382 drinking by-means-of pleasing knowing if body also soft  
 15383 earth water fire wind elements arising by-means-of benefit harm separated  
 15384 hunger and thirst and hot cold suffering dispels  
 15385 desire-attachment aversion delusion afflictions all  
 15386 birth cause not-having knowing mind relaxed  
 15387 looking smiling hand holding two embracing desire-attachment not  
 15388 satisfaction craving-free always dharma toin listening  
 15389 obscuration two separated fromout-ofthan birth one by-means-of bound  
 15390 offering goddess mind-pleasing auspicious speaks  
 15391 celestial-palace beautiful door four horse-canopy possessing



15392 crystal and gold and emerald indranila  
 15393 auspicious umbrella and wheel banner beautiful  
 15394 thus nature directions ten emanation field  
 15395 self self teacher by-means-of self self retinue continuum tames  
 15396 before sky endurance-piled in  
 15397 terrifying wrathful-place charnel-ground fire mountain burning  
 15398 terrifying sound and wrathful-form alala  
 15399 this seeing just by-means-of that liberation becomes  
 15400 capable power-not essence meaning holding  
 15401 there exhaled birth one  
 15402 five hundred in certainty ground toin liberation  
 15403 thus and  
 15404 that all place and arrangement extensively explained if  
 15405 awareness self-arising great tantra fromout-ofthan  
 15406 this east direction world realm in  
 15407 field manifest-joy called exists  
 15408 emanation body field that in  
 15409 emanation body vajra-mind called  
 15410 thus-gone all by-means-of empowerment receiving and obtaining place that  
 in  
 15411 celestial-palace excellence measure not-having exists  
 15412 that also this like-as  
 15413 jewel crystal from made house door four possessing  
 15414 jewel horse-canopy possessing  
 15415 ground all also jewel crystal from made  
 15416 very mind pleasing  
 15417 looking beautiful  
 15418 steps and  
 15419 window possessing  
 15420 directions four toin opening window great four exists  
 15421 opening window fromout-ofthan sun arising by-means-of  
 15422 jewel crystal from made toin striking fromout-ofthan  
 15423 inside toin daytime light five appearance free appearing  
 15424 celestial-palace that outer rim toin  
 15425 limbs eight possessing water moat exists  
 15426 water that disease by-means-of stricken all by-means-of drinking when  
 disease healing becomes and  
 15427 that outer rim toin lake eight exists

15428 that all inside also bird voice sweet various  
 15429 that also this like-as  
 15430 bird king swan gold-possessing and  
 15431 black-neck and  
 15432 bya-ka-ti and  
 15433 ne-tsho human voice knowing and  
 15434 cuckoo and  
 15435 shang-shang-te'u and  
 15436 re-skegs and  
 15437 that etc. bird voice sweet bird kind thousand hundred and  
 15438 mind pleasing bird kind this like-as  
 15439 kang-ka-ri and  
 15440 sba-ba and  
 15441 zer-mo and  
 15442 god bird bell voice possessing and  
 15443 bya-kri-ti-pa gold vajra form etc.  
 15444 turquoise color like-as blue and  
 15445 conch color like-as white and  
 15446 coral color like-as red and  
 15447 indranila like-as green etc.  
 15448 mind pleasing and  
 15449 voice sweet by-means-of thought not-measurable exists  
 15450 that outer rim toin jewel seven iron-wall exists  
 15451 that all center toin jewel seven from made throne dharma explaining seat  
 possessing exists  
 15452 there emanation body vajra-mind called that  
 15453 morning retinue all toin cause dharma explains  
 15454 noon mantra dog dharma explains  
 15455 dawn inner dharma explains  
 15456 sun noon great-completion result supreme dharma explains  
 15457 thus seven-days each-each dharma session four four arises  
 15458 that fromout-ofthan abiding bodhisattva that all birth one by-means-of bound  
 mostly  
 15459 life even five hundred fifty sustaining  
 15460 field-realm that-from exhaustion also thirst also mind-in memory mere-by  
 satisfying exist  
 15461 that-in weariness not-existing-by supreme-to bliss within  
 15462 existence-in even water limb eight with possessing that drinking-by cleanses

15463	flower various-by emanation-body that-to worship great doing merely
15464	palace-measure that-of corner four-at pearl-from accomplished-of stupa four exist
15465	those four-of middle-at bell tinkling-of net-of thread-by connected exist
15466	thread that wind-by moved also
15467	bell-of sound mind-to pleasing various emerge
15468	direction four-at silk various-of banner four exist
15469	those wind-by moved-from fragrance pleasing various emerge
15470	palace-measure that this-from east-direction-at league five hundred beyond-of above-at exist
15471	there-born-of bodhisattva those also thirty-three-of gods with enjoyment equal
15472	east-direction-of emanation-body field-realm that-in thus exist
15473	this-from south-direction-at glory with possessing-of field-realm emanation-body dwelling-place that-in-also
15474	jewel gold-from accomplished-of house four-cornered balcony with possessing
15475	door four horse-projection with possessing
15476	corner four stupa with possessing
15477	side four banner with possessing
15478	direction four window with possessing
15479	lake seven bird with possessing
15480	limb eight with possessing-of water iron-mountain with possessing
15481	throne also dharma also above as explained
15482	bodhisattva those birth one-with obstructed merely
15483	emanation-body jewel Ratnasambhava field-realm that-in qualities thus exist
15484	this-from west-direction lotus-stack-of field-realm-in
15485	emanation-body light-limitless called exist
15486	that-in also above-of qualities with equal exist
15487	this-from north-direction-of world-of realm-in
15488	jewel various arranged called exist
15489	that-in-also emanation-body meaningful-accomplishment called-of field-realm that-in
15490	palace-measure this-like qualities exist
15491	jewel indranila-from accomplished-of house four-cornered with possessing exist
15492	that also direction four-at window great four exist
15493	that-from sun rising-by light green-with inside filled exist

15494 ground all also indranila-from accomplished exist  
 15495 that-of outside layer-at water limb eight with possessing  
 15496 water that also touch-if bliss  
 15497 drink-if disease all cleansing exist  
 15498 that-of outside rim-at lake seven exist  
 15499 those-of inside-at bird sound pleasant type various dwell  
 15500 those also thus  
 15501 bird-of king goose gold-possessing with  
 15502 thing-ril with  
 15503 bird ka-ta-ri with  
 15504 peacock with  
 15505 ne-tsho human-speech knowing with  
 15506 cuckoo with  
 15507 shang-shang-te'u with  
 15508 re-skegs with  
 15509 those-to including sound pleasant-of bird type thousand eighty with  
 15510 mind-to pleasing-of bird type thus  
 15511 kang-ka-ri with  
 15512 zer-mo with  
 15513 sba-ba with  
 15514 divine bird bell-of sound possessing with  
 15515 bird kri-ti-pa gold-of vajra-of form with  
 15516 those-to including  
 15517 turquoise-of color like blue with  
 15518 conch-of color like white with  
 15519 coral-of color like red with  
 15520 indranila-of color like green with  
 15521 those to including mind-to pleasing with  
 15522 sound pleasant thought-by not-conceivable exist  
 15523 that-of outside layer-at jewel seven-of iron-mountain exist  
 15524 those-of middle-at jewel margadala-from accomplished-of throne dharma  
 explained-of seat with possessing exist  
 15525 there emanation-body meaningful-accomplishment called that  
 15526 dusk-at instruction-of dharma teaches  
 15527 midnight-at empowerment-of dharma teaches  
 15528 dawn-at conduct-of dharma teaches  
 15529 noon-at view-meditation-of dharma teaches  
 15530 thus day each-to dharma session four four-by retinue-of mindstream liberates

15531	there dwelling-of bodhisattva those-also birth one-with obstructed merely
15532	life also thousand attain
15533	field-realm that-in food also thirst mind-to memory mere-by satisfying exist
15534	that-from phlegm-from produced also
15535	wind-from produced also
15536	bile-from produced also
15537	combination-from produced-of disease not-exist
15538	flower various-by emanation-body that-to worship extensive doing merely
15539	bodhisattva those also color green merely
15540	horse also mount also green merely
15541	boy also girl-of form-as appearance merely
15542	all-also mind-of aspect thought not-exist
15543	field-realm that-in sentient-being type three not-exist
15544	sense-base six not-exist
15545	affliction six not-exist
15546	ignorance not-exist
15547	condition four with possessing not-exist
15548	ignorance with similar-with possessing-of mind not-exist
15549	all-also thought from free merely
15550	palace-measure-of retinue-of qualities
15551	palace-measure this-of four-corners-at
15552	jewel crystal-of stupa nine-stories four exist
15553	those-of middle all gold-of bell tinkling-of net-by connected exist
15554	those wind-by moved-from bell-of sound pleasant various emerge
15555	stupa four-to sun striking-by light five-of rope-by connected exist
15556	direction four-at peacock-of banner four exist
15557	those wind-by moved-by mind-to pleasing also beauty various emerge
15558	qualities limit-to not-exist thus exist
15559	palace-measure that this-from north-direction-at league five hundred-of above-at exist
15560	there-born-of bodhisattva those also form-realm-of gods with enjoyment equal
15561	north-direction-of emanation-body field-realm that-in thus exist
15562	field-realm those-of front-of space-at emanation-body wrathful-of field-realm exist
15563	charnel-ground great mountain-blazing called this exist
15564	that also palace-measure thus exist
15565	skullcup-of house four-cubits with possessing exist

15566 that also thus  
 15567 skullcup dry-by fruit made  
 15568 flesh internal-organ exist-by wall made  
 15569 bandha tala-leaves-with covering made  
 15570 width also height-to limit not-exist  
 15571 meteoric-iron-of nails affixed  
 15572 rakta-of dripping-water falling  
 15573 sun moon seat made  
 15574 sea-monster mouth-of arch made  
 15575 god great eight pillars-as arrayed  
 15576 supreme great-of foundation laid exist  
 15577 day wind swirling  
 15578 night fire blazing  
 15579 palace-measure that-of four-corners-at great-field-of canopy spread  
 15580 goddess five dancing  
 15581 ground all also rakta-of ocean churning  
 15582 palace-measure that-of inside-at  
 15583 bhagavan youth hero power-possessing called  
 15584 mind peaceful-from not-moved although  
 15585 body wrathful-of aspect-as displayed  
 15586 dakini with  
 15587 wrathful-of assembly limit-to not-exist-by surrounded exist  
 15588 that also thus  
 15589 dakini purna near peaceful with  
 15590 brahma conch-throat with  
 15591 rishi moon-light youth with  
 15592 also retinue-of dakini e-ka-tsi-ti siblings six with  
 15593 those-of servant fourteen with  
 15594 attendant fifty-eight with  
 15595 also attendant ten-thousand-thousand-thousand to including  
 15596 dakini-of retinue limit-to not-exist-by surrounded  
 15597 bhagavan that-of mind-from emanated-of retinue vajra-in-hand to including  
 15598 wrathful-of assembly thought-by not-conceivable-by surrounded  
 15599 delight-vajra to including human-of retinue limit-to not-exist-by surrounded  
 15600 retinue to fruition secret-mantra supreme-of dharma-of wheel turning-by  
 15601 peaceful emanation-body-of bodhisattva those liberate doing  
 15602 all-also wrathful-of garland with possessing merely  
 15603 palace-measure that very vast with possessing

15604 faculty final-of person those  
 15605 there bewildered and fearing from emanation-body's pure-field into birth  
 flesh-only go thus spoke  
 15606 those also Victorious One vajra-holder's blessing from nature arranged  
 because nature-emanation field called  
 15607 pure-field those continuum heart-center-in mirror-like thus wisdom-jewel  
 self-luminous self-radiance and\*  
 15608 skull-house-in wrathful-mandala-in from-beginning abiding appearance from  
 arose  
 15609 retine-to appearance and\*  
 15610 faculties lowest-by seeing capable cause and\*  
 15611 liberation certain cause also that is as know should  
 15612 vehicle supreme jewel-treasury from  
 15613 faculties lowest-plural nature-emanation body-of field-to breath emit step  
 twenty-fourth  
 15614 thus secret-supreme certain essential-point-by liberated ground and path step  
 extensively explained having  
 15615 now method that-by where attain completed fruit step ascertain-to two  
 15616 inner-space primordially-pure ground-on manifest enlightenment manner  
 generally show and  
 15617 spontaneously-accomplished luminosity arising-basis from body and wisdom  
 appearance manner specifically explained  
 15618 first-to three  
 15619 liberation-place essence-by hold  
 15620 how liberate nature individually explained  
 15621 body and wisdom arising-basis-to ascertain  
 15622 first  
 15623 self-arisen awareness nature-by pure because adventitious stain all-by pure  
 15624 pure twofold-possessing dharma-body space and wisdom non-dual  
 primordially-pure jewel secret recess ultimate liberation-place  
 15625 self-arising from  
 15626 liberation-place primordially-pure appearance  
 15627 like vase body example and\*  
 15628 buddhas all-of sending-place  
 15629 primordially-pure great mandala  
 15630 thus and\*  
 15631 jewel-heap from  
 15632 fruit dharma-body emptiness-in  
 15633 entity cease wonder great

15635 pearl-garland from  
 15636 liberation-place itself first  
 15637 thus  
 15638 first primordially-pure-to awareness self-face knowing now cause-to  
 not-return because delusion-ground cease thus fruit called name change  
 15639 detailed above ground section-in explained finished from  
 15640 difference stain from separation-by distinguished as know should  
 15641 second-to three  
 15642 space-into liberation-manner actual  
 15643 space-into abiding nature  
 15644 space-into reality view-expanse how coil  
 15645 first is  
 15646 faculties sharp dull medium three liberate time fruit-to difference none and  
 15647 time three-of buddhas all intention cease dharma-body beyond-expression  
 that itself-in one because face-equal different-without nature sphere one-only  
 buddha  
 15648 that-also this-life-in with-aggregates pure or bardo-in self-appearance  
 finished or  
 15649 emanation-field-to breath emit even suitable  
 15650 path-appearance body and wisdom appearance outer luminosity portions  
 15651 spontaneously-accomplished dissolve manner step-by space-into set  
 crystal-light inner-in gathered like time appearance empty liberate  
 15652 wisdom space-into dissolve having  
 15653 form-body dharma-body expanse-into nirvana  
 15654 entity and characteristic without sky-like reality taste one sky sky-into  
 dissolve like  
 15655 like space-from awareness separate body-on abiding vase-inside-of sky-like  
 that opening-from sky great this connection like  
 15656 four-lamps first primordially-pure and junction make  
 15657 vase break time outer inner middle three-of sky indivisible nature one-as  
 abide like  
 15658 body mind separation-by awareness five outer middle without great  
 inner-space primordially-pure great-in abide  
 15659 six-expanse from  
 15660 state Samantabhadra-to proliferation all near cease incomparable buddha time  
 dharma all-of eye dust from free called word worthy



15661 pure-field all-to endless see appearance outer inner two without mix time  
 expanse pure view obtain  
 15662 that time samsara itself first-last cut called thus spoke  
 15663 thus sky mix or  
 15664 or outer-appearance self-light-of rays-plural space-into dissolve sun set-by  
 ray self-to gather or  
 15665 water-to water dissolve or  
 15666 butter-to butter dissolve and also similar  
 15667 body-relic burning from  
 15668 then essence primordially-pure-to  
 15669 sun from ray gather like  
 15670 self-appearance emanation including is  
 15671 self essence self dissolve having  
 15672 indivisible divide without become  
 15673 how water-to water dissolve and\*  
 15674 thus butter-to butter dissolve and\*  
 15675 sky sky dissolve like  
 15676 non-dual certain hold without become  
 15677 thus  
 15678 that time primordially-pure inner-space-into dissolve because awareness  
 self-place finished  
 15679 conqueror light not-change buddha  
 15680 sovereignty completed teacher Samantabhadra wisdom  
 spontaneously-accomplished protector vajra-holder called become and\*  
 15681 path dharma-plural fruit obtain thus cease and  
 15682 fruit dharma-plural moon full-in increase cease like completely completed  
 that from above go without because cease place-to arrive is  
 15683 self-arising from  
 15684 realization person intelligence-possessing  
 15685 not-change equal state-into dissolve  
 15686 concept-without wisdom self-arise  
 15687 bliss heap great-place  
 15688 not-arranged jewel heap like  
 15689 various arise and state-into dissolve  
 15690 buddha all-of ancestor is  
 15691 light not-change universally renowned  
 15692 thus and\*  
 15693 six-expanse from

15694 mindfulness awareness-plural nirvana time expression end all self-by self  
 cease  
 15695 aggregates elements sense-bases nirvana time appearance-existence all  
 bliss-field-to appear\*  
 15696 faculties objects nirvana time mudra supreme great enjoyment-to  
 self-appearance  
 15697 sound word-plural nirvana time appearance all-from beyond gone  
 15698 view meditation conduct fruit nirvana time effort including mindfulness self  
 cease is  
 15699 dharma and wisdom nirvana time god body-plural not-perceive reach-by  
 appear\*  
 15700 experience nirvana itself cease time sensation-plural door also self-by self  
 stop  
 15701 warmth and signs self cease nirvana time afflictions-plural self cease empty  
 make is  
 15702 cease dharma this practice person generate and self complete  
 15703 essence this-on abide person capable who see  
 15704 this buddha all-of fruit Samantabhadra essence self abide is  
 15705 buddha-plural-of fruit this-to who familiar glorious vajra-holder itself even  
 become  
 15706 first protector stainless pure light recess-from self-arisen arise because  
 15707 buddha all-of deed identity also secret-supreme great itself body obtain  
 15708 that from not-return yogin intelligence-possessing power and possessing  
 capable  
 15709 fruit all-of measure-to arrive Samantabhadra equal  
 15710 thus  
 15711 thus primordially-pure self-face-on existence-nonexistence limit from free  
 because body and wisdom etc. appearance existence-nonexistence beyond  
 15712 arising-basis not-cessate only is  
 15713 crystal self-face-on light and color anywhere establish-not  
 15714 that state-from light five-of arising-basis not-cessate like  
 15715 thal-'gyur from  
 15716 fruit express cannot and\*  
 15717 dharma-plural cessate place-to arrive and\*  
 15718 self establish view also destroy  
 15719 this time lama instruction set  
 15720 view meditation conduct end empty because  
 15721 dharma-as appearance exist not  
 15722 body and wisdom continuum cessate

15723 buddha without and sentient-being without  
 15724 briefly anything abide without  
 15725 go without because come without  
 15726 thus and\*  
 15727 six-expanse from  
 15728 thus reality primordially-pure-to  
 15729 wisdom without and body also without  
 15730 light without color-plural from free  
 15731 what essence establish without because  
 15732 ignorance and afflictions and\*  
 15733 mention what need exist not  
 15734 thus  
 15735 thus inner-space primordially-pure nature even arising-basis only from  
 15736 actual anywhere establish without  
 15737 that itself from  
 15738 nature appearance-to  
 15739 characteristic hold completely without  
 15740 color not self-luminous because  
 15741 know and aware portions only  
 15742 hold object what without because  
 15743 concept hold portion without  
 15744 light beyond primal-radiance-into  
 15745 from-beginning difference abide  
 15746 body beyond self-radiance-into  
 15747 completely-pure great-mudra abide  
 15748 thus  
 15749 second space-into awareness abide nature-to five  
 15750 elements mother-to settle  
 15751 wisdom space-into dissolve  
 15752 wisdom sky-to support  
 15753 luminosity space-into coil  
 15754 awareness self-place finish  
 15755 first is  
 15756 recess three one-as rolled because elements five and below liberate  
 15757 wisdom pure eye-to obstruction without  
 15758 that also impure delusion appearance pure reality-to dissolve time  
 15759 flesh-blood body luminosity illusory body-to dissolve that itself dharma-body  
 jewel secret body-to dissolve time

15760 wisdom eye wisdom eye-to dissolve and\*  
 15761 that itself reality eye-to dissolve because object and knowledge conduct  
 portions pure  
 15762 jewel secret recess-in wisdom inner-luminous view change without is  
 15763 Samantabhadra heart mirror-from  
 15764 impure delusion appearance-by wisdom appearance obscure  
 15765 delusion appearance cease pure appearance arise  
 15766 latent-tendencies recess-by wisdom illusory-body obscure  
 15767 body this abandon light appearance arise  
 15768 then jewel recess ultimate arrive become  
 15769 recess three one-as roll emanation directions-to perform  
 15770 thus  
 15771 now body-of elements five residual portions pure  
 15772 primordially-pure inner-space luminosity elements great five space that-to  
 individually abide become portion consider  
 15773 impure elements actual pure elements abide become or latent-tendencies  
 settle not  
 15774 impure elements pure power-by wisdom pure five elements great appearance  
 capable-to depending  
 15775 pure fruit portions establish  
 15776 that also wind vajra-cross arrangement good samaya goddess sky-in coil  
 motionless wind space-into dissolve  
 15777 earth jewel five-of stupa even-balanced manner arrange  
 15778 solidity without earth space-into dissolve  
 15779 water crystal wheel stacked good karma and afflictions portion from free  
 wetness without water space-into dissolve  
 15780 fire lotus-web light blaze unripe ripe make hot without fire space-into  
 dissolve  
 15781 space pure reality expanse vast and from-beginning pure because impure  
 delusion understanding open space space-into dissolve having  
 15782 outer object  
 15783 inner body  
 15784 aggregates elements sense-bases etc. dharma all pure  
 15785 wisdom jewel essence emptiness all-arising mandala expanse vast is  
 15786 self-arising from  
 15787 jewel five-of plain even-balanced  
 15788 jewel secret sun-to rise-set without  
 15789 jewel water lotus-to stain without  
 15790 jewel fire mandala build good

15791 jewel wind wisdom-to concept without  
 15792 jewel earth mandala vehicle great  
 15793 jewel sky limit and center without  
 15794 jewel emptiness mandala draw good  
 15795 jewel body-relic burning stupa stack good and\*  
 15796 direct-introduction adorned from  
 15797 eye and eye consciousness and  
 15798 ear and ear consciousness and\*  
 15799 nose and appearance consciousness and\*  
 15800 tongue and tongue consciousness and\*  
 15801 body and body consciousness-plural that suchness knowing  
 15802 body completely nirvana  
 15803 form aggregate pure  
 15804 space completely nirvana  
 15805 concept aggregate pure  
 15806 earth completely nirvana  
 15807 feeling aggregate pure pure  
 15808 fire completely nirvana  
 15809 consciousness aggregate pure  
 15810 wind completely nirvana  
 15811 formation aggregate pure thus  
 15812 second wisdom space-into dissolve is  
 15813 afflictions five wisdom five-into pure self-radiance five inner-space  
 luminosity-to dissolve having  
 15814 depth-radiance color five portion arising-basis abide  
 15815 six-expanse from  
 15816 self-radiance move white portion  
 15817 depth clarity great itself abide  
 15818 appearance self-cease yellow portion  
 15819 not-manifest depth-from self-face clear  
 15820 attachment-aversion self-cease red portion  
 15821 depth-radiance unmixed great-in abide  
 15822 action-effort move self-free  
 15823 cease without green  
 15824 first-plural-of ray-to also\*  
 15825 not-manifest depth-from clear portion  
 15826 change-not complete blue-in  
 15827 from-beginning complete made without abide

15828 thus  
 15829 third wisdom sky-to support is  
 15830 inner-space wisdom wind five self-place motionless change without abide  
 15831 that-also powerful  
 15832 momentum-possessing  
 15833 supporter  
 15834 stable  
 15835 appearance-maker five from  
 15836 water pure nature down clear powerful because  
 15837 wisdom wind main-retinue non-dual make purpose indivisible  
 15838 wind pure nature up go momentum-possessing main-retinue five moment  
 dharma-body state-to move  
 15839 earth pure nature pervader arising-basis portion abide supporter because  
 support supported without dharma-body state form-body-as abide  
 15840 appearance-maker space pure nature equal-not-arise four dharma-body and  
 wisdom actual without depth-clarity arising-basis portion inner-luminous  
 abide  
 15841 stable earth pure nature life-wind arising-basis portion-by awareness wisdom  
 concept-not view change without make  
 15842 that itself from  
 15843 from-beginning self-pure great-to  
 15844 complete-plural peak-in abide  
 15845 with-aggregates characteristic self-pure because  
 15846 depth-clarity great ground-as abide  
 15847 thus and\*  
 15848 self-arising from  
 15849 jewel portions arranged web portions even-called thus  
 15850 fourth luminosity space-into coil-to four  
 15851 dissolve-to not-dull  
 15852 clear-to concept without  
 15853 is-to self without  
 15854 individually unmixed understanding not-open  
 15855 first dissolve-to not-dull is  
 15856 elements mother-to settle  
 15857 wisdom space-into dissolve even body-three gather-dissolve without subtle  
 wisdom inner-luminous abide  
 15858 second is  
 15859 dharma-body stain without front-back without

15860 up-down without  
 15861 direction-boundary without luminosity because  
 15862 body and wisdom arising-basis-in abide and  
 15863 mind and breath without because samsara dharma all-by not-stain  
 15864 third is  
 15865 is view self-arisen king is latent-tendencies self from free  
 15866 fourth is  
 15867 dharma-body expanse-in jewel light-blaze body five depth-clarity abide  
 because  
 15868 first ground self-place abide even ground that-to concept without now  
 samsara delusion opening not-open  
 15869 that also wisdom body mature body five space-to move from arise  
 15870 fifth awareness self-place finish-to four  
 15871 dharma-body change without vajra-like body  
 15872 wisdom-to change without swastika-like life  
 15873 view gather-dissolve without river-like continuum  
 15874 awareness clear-dim without sun-like ray  
 15875 first is  
 15876 awareness form-body dharma-body-to dissolve essence one become  
 15877 change without  
 15878 second is  
 15879 essence hold wisdom  
 15880 nature characteristic hold wisdom  
 15881 compassion beings tame wisdom-plural arising-basis portion only self-face  
 indivisible eternal abide because time all-of wisdom called  
 15882 third is  
 15883 continuum concentration gather-dissolve without  
 15884 reality inconceivable concentration from change without  
 15885 fourth is  
 15886 individual self-arisen awareness inner-luminous spontaneously-accomplished  
 great abide because  
 15887 jewel recess change without abide  
 15888 those also\*  
 15889 self-arising from  
 15890 jewel vajra seat-to change without  
 15891 jewel emptiness path-to end without  
 15892 view self-abide instruction show thus spoke  
 15893 third space-into reality view-expanse how coil-to three

15894	essence briefly show
15895	portions extensively explain
15896	meaning summary
15897	first is
15898	primordially-pure space-in spontaneously-accomplished depth-clarity awareness wisdom luminosity essence is
15899	buddha dharma all-of root is great-scripture called
15900	endless vast
15901	buddha power great
15902	view ultimate sending-place
15903	change without nail
15904	here sight mind examine object beyond reach*
15905	all-knowing mirror*
15906	path all-by traverse peak
15907	liberation place
15908	secret king dharma all-of treasury great
15909	letter without from
15910	awareness wisdom not-wrong show
15911	unchange root great-scripture
15912	vast dharma appearance great
15913	view reality power great
15914	view self-arisen liberation-place great
15915	unchange nail letter great
15916	always difficult reach great
15917	view difficult mirror great
15918	traverse difficult path great
15919	abide difficult place great
15920	arrive difficult ground great
15921	nonexistence-like appearance appearance great
15922	depth without fathom difficult great
15923	pervade without primal-radiance great
15924	know great examine-do without
15925	object aware non-dual view great
15926	mind without appearance great
15927	unchange completely spread great
15928	subtle hold difficult great
15929	great see without great
15930	



15931	round shape without great
15932	flash breath without great
15933	clear color black great
15934	nonexistence soft great
15935	appearance examine difficult great
15936	emptiness appearance great
15937	one extent not-cut great
15938	two like appearance completely complete great
15939	beautiful adornment without great
15940	full emptiness great
15941	ripe not-complete great
15942	body like appearance go-come without great thus
15943	that also space wisdom two-as appear
15944	dharma-body state-in depth-clarity body-to arising-basis appear
15945	second portions extensively explain-to two from
15946	essence emptiness like measure primordially-pure sky-like anywhere establish-not limit-free great-completion dharma-body expanse vast is
15947	portions clear like measure dharma-body space deep-in inner-luminous spontaneously-accomplish wisdom body-speech-mind inexhaustible adornment wheel source-to subtle portion depth-clarity abide
15948	that side-from open
15949	wisdom five mandala-in primal-clear
15950	wisdom that above other without height great
15951	wisdom palace spontaneously-accomplish vast etc.
15952	Samantabhadra heart mirror-from
15953	jewel portions arranged mandala not-drawn adorn
15954	wisdom stable mountain-king not-build height great
15955	wisdom spread palace not-made vast
15956	wisdom expanse vast ocean not-stir self-radiance
15957	wisdom clear sun not-made rise-set without
15958	emptiness spread plain not-arranged portions even
15959	wisdom unchange path not-train near-far without
15960	awareness unchange horse run even cease without
15961	awareness aimless water continuum-to continuum cease without
15962	awareness wisdom seed-to increase decrease without
15963	awareness emptiness-clarity wisdom indivisible-not
15964	awareness hold-without wisdom face-hold limit from free
15965	awareness concept-without wisdom not-cease completely clear

15966	awareness all-clear wisdom unmixed completely complete
15967	awareness all-appear wisdom clear hold without
15968	awareness all-clear wisdom clear spontaneously-thick thus and*
15969	self-arising from
15970	jewel celestial-palace arrangement good
15971	jewel portions adorned queen adornment good*
15972	jewel beautiful horse swift
15973	jewel various plain-to cease without thus
15974	third meaning fruit summary is
15975	space and wisdom indivisible buddha that-to qualities collection measure without
15976	jewel display from
15977	perfect buddha miracle measure without
15978	fathom without
15979	grasp without
15980	measure without
15981	buddha appearance big-small limit beyond sky-like
15982	buddha power is-not limit beyond elephant-like
15983	buddha capacity abandon-obtain limit beyond lion-like
15984	buddha quality empty-full limit beyond wish-fulfilling jewel-like
15985	buddha essence self-concept limit beyond all-pervading wisdom itself
15986	buddha abiding-manner faculties and objects beyond self-appearance itself
15987	that self-arisen view itself word thus and*
15988	self-arising from
15989	perfect buddha view limit end without
15990	buddha realization measure without
15991	wisdom calculation without
15992	place good-bad without
15993	view is-not without
15994	ground extent-cease without
15995	path change without
15996	fruit cause return without
15997	wisdom clear-dim without
15998	wisdom mind without thus
15999	buddha actual ground that fruit completed finished self traverse path without
16000	buddha victorious-ones-plural path cease entry cease proliferation and existence lead cease thus object-from explained and
16001	disciple lead compassion path-body and*

16002 wisdom and activity outer-appearance arise because deed-to depending  
 16003 no-more-learning path called explained is  
 16004 third body and wisdom arising-basis ascertain-to two  
 16005 arising-basis identify\*  
 16006 nature extensively explain  
 16007 first-to also arising-basis actual and\*  
 16008 that-to wrong-view refute two from  
 16009 first is  
 16010 abandon-realize ultimate dharma-body primordially-pure  
 spontaneously-accomplished jewel recess that body and wisdom arising-basis  
 is  
 16011 that-also essence emptiness-clarity self-arisen wisdom anywhere  
 establish-not anywhere divide-not make-not divide without  
 expression-thought beyond  
 16012 samsara-nirvana limit from free  
 16013 sky-like anywhere establish-not not quality measure without sun-moon-  
 planet-star like all-arising arising-basis become wisdom complete body called  
 16014 thal-'gyur from  
 16015 buddha-plural reality is  
 16016 not-divide not-make equal-to  
 16017 sound word name how possible  
 16018 reference self-pure delusion pure  
 16019 samsara-nirvana name not-renowned  
 16020 not-arise not-born cease without  
 16021 all-arise wisdom what not  
 16022 thus and\*  
 16023 self-place settle reality is  
 16024 elements settle aggregates cease  
 16025 particle subtle-particle end cease having  
 16026 portion even abide not  
 16027 afflictions settle delusion and\*  
 16028 concept-free attachment not-abide because  
 16029 latent-tendencies and arising\*  
 16030 dust portion even not-abide  
 16031 thus subtle-coarse settle by  
 16032 aggregates five also end gradually subtle  
 16033 elements four body cease having  
 16034 all wisdom complete-body

16035 concept-free concentration self-abide  
 16036 fabricated dharma beyond because  
 16037 dharma called word not-abide  
 16038 thus  
 16039 second-to three  
 16040 wish establish  
 16041 that refute  
 16042 correct system establish  
 16043 first is  
 16044 early-tradition person some say  
 16045 perfect buddha time primordially-pure that anything establish-not body and  
 wisdom dharma-as also without arising-basis also not thus and\*  
 16046 some say  
 16047 body and wisdom actual abide that without fruit dharma-body and wisdom  
 not-obtain become or obtain having degenerate become because thus wish  
 16048 that refute-to two from  
 16049 reasoning is  
 16050 view first like  
 16051 buddha-to wisdom without self benefit and other benefit not-arise become  
 because  
 16052 anything without sky empty difference without because  
 16053 second like  
 16054 entity say some like dharma-body that entity and characteristic establish  
 material coarse like exist become because  
 16055 form self-characteristic establish because portion wisdom actual establish  
 concept difference without become because  
 16056 scripture refute is  
 16057 six-expanse from  
 16058 knowable wisdom non-dual  
 16059 material portion difference what have  
 16060 or empty completely  
 16061 this change only  
 16062 thus and\*  
 16063 four-lamps illuminator from  
 16064 thus wisdom portion without  
 16065 outer sky empty and\*  
 16066 difference itself is exist  
 16067 because ground-from wisdom pervade

16068 wisdom without cease and\*  
 16069 difference anything exist not-become  
 16070 coarse wisdom exist become  
 16071 or examine same  
 16072 thus  
 16073 third correct system-to  
 16074 primordially-pure self-face-on anywhere establish-not existence-nonexistence  
 limit beyond body and wisdom establish crystal like  
 16075 that state or space or portion-to arising-basis portion very subtle wisdom  
 three-stacked abide crystal inner-light that actual see object-in without even\*  
 16076 arising-basis-in abide like  
 16077 wisdom three that exist body and wisdom all-of source become and\*  
 16078 dharma-body change-not even form-body activity including disciple-to  
 appear capable power also essential-point that from arise  
 16079 thus not buddha-from dharma-body taste one  
 16080 that-to wisdom without sentient-being benefit and buddha dharma measure  
 without definitely without become because  
 16081 collection from  
 16082 wisdom without quality increase without enlightenment and\*  
 16083 ocean like buddha dharma also without become  
 16084 thus  
 16085 that-also wisdom without thus spoken-plural essence anywhere establish-not  
 exclusion  
 16086 wisdom exist spoken-plural nature spontaneously-accomplished portion-to  
 spoken  
 16087 contradiction without primordially-pure and spontaneously-accomplished  
 non-dual  
 16088 second nature extensively explain  
 16089 space primordially-pure dharma-body state-in wisdom  
 spontaneously-accomplished subtle nature abide also\*  
 16090 ground-hold wisdom actual subtle abide  
 16091 that portion-from characteristic hold wisdom five and\*  
 16092 knowable know wisdom arising-basis portion actual not-arise only exist  
 16093 thal-'gyur from  
 16094 that also mind ripe time  
 16095 dharma-body-to ground abide  
 16096 from-beginning pure stain cease  
 16097 essence from-beginning delusion without  
 16098 arise-maker not-cess spontaneously-accomplished

16099 thus  
 16100 that-also primordially-pure space-in spontaneously-accomplish abide that  
 essence nature compassion portion subtle actual appear  
 16101 ground-abide wisdom that three-by wisdom other two arising-basis make  
 16102 again that itself from  
 16103 thus liberate mind-to  
 16104 compassion without not  
 16105 ground-in abide wisdom-by  
 16106 nature momentum arising-basis make  
 16107 characteristic hold wisdom-by  
 16108 condition-by pure ripen make  
 16109 know and knowable wisdom-by  
 16110 faith-possessing actual-achievement give  
 16111 thus  
 16112 ground-abide three that arising-basis make manner-to  
 16113 essence body-three arising-basis make body-three different appearance  
 portion establish-not and\*  
 16114 nature-by light five arising-basis make color self-characteristic establish-not  
 and\*  
 16115 compassion-by wisdom two arising-basis make object and portion actual  
 measure without  
 16116 thal-'gyur from  
 16117 that also essence body-as abide because  
 16118 dharma and dharma enjoyment emanation portion  
 16119 not-divide make without manner  
 16120 descend establish itself from also\*  
 16121 body color etc. mind object without  
 16122 nature arise-maker light manner  
 16123 white red yellow and green blue  
 16124 characteristic form-possess not  
 16125 form without knowable descend establish  
 16126 compassion arise various from  
 16127 this-like one-as certain without because  
 16128 various appear because ground called  
 16129 thus and\*  
 16130 six-expanse from also\*  
 16131 with-aggregates characteristic self-pure because  
 16132 depth-clarity great ground-as abide

16133 pervade and pervaded itself-by empty\*  
 16134 completely cease without appear  
 16135 illuminate appearance portion not-cess  
 16136 essence all extract gather  
 16137 stain without self-place pure  
 16138 buddha-plural-by secret great-in  
 16139 nature portion-to abide  
 16140 compassion appearance portion various from  
 16141 empty portion cess without  
 16142 knowable wisdom two-in  
 16143 appearance portion-from appear because  
 16144 nonexistence appearance self-pure from  
 16145 nature momentum compassion  
 16146 deed effort completely without because  
 16147 not-made appearance manner pure-to  
 16148 from-beginning open without appear\*  
 16149 sun-to light like  
 16150 self make not  
 16151 self nature thus appear\*  
 16152 thus and\*  
 16153 knowable how know  
 16154 compassion portion wisdom-by  
 16155 self entity condition know  
 16156 wisdom that portion without  
 16157 elements four form difference what have  
 16158 knowable how-much know  
 16159 compassion wisdom-by  
 16160 disciple-plural mind know  
 16161 this without sky equal  
 16162 because all-knowing  
 16163 wisdom compassion portion-to appear\*  
 16164 this all mindfulness-by hold not  
 16165 nature itself abide from  
 16166 grasp hold coarse not-abide  
 16167 depth-clarity subtle portion appear because  
 16168 this sentient-being-plural path  
 16169 above seed like increase  
 16170 this appearance not-cess

16171 self-suitable medicine power like  
 16172 class six-to suitable appear\*  
 16173 that because compassion  
 16174 thus  
 16175 that-also arising-basis portion-from emanation-body arise time wisdom two  
 also actual disciple class six benefit do and  
 16176 primordial-purity time this-in thing anyone not-exist  
 16177 part seed-of mode-as existing  
 16178 sixth-expanse from also\*  
 16179 essence and self-nature and\*  
 16180 compassion of appearance-aspect  
 16181 intelligence-possessors to appear  
 16182 essence where-also not-established because  
 16183 self-nature appearance-aspect clear-by appearance\*  
 16184 compassion aspect-from wisdom-two  
 16185 action and actor without arise  
 16186 arisen-appearance mind-level two-of because  
 16187 wisdom deed this like-this  
 16188 effort-effort with free-from appearance\*  
 16189 buddhas of wisdom  
 16190 basis-from this-like appearance  
 16191 thus said  
 16192 thus expanse and wisdom two-as not-exist dharmakaya ultimate is  
 primordial-purity and spontaneous-presence two-not-exist of liberation-place  
 primordial-purity-great called  
 16193 self-nature arising-basis-in existing although\*  
 16194 essence where-also not-established because ultimate truth unique total-great-  
 completion body and wisdom beyond dharmata sky-like  
 16195 ultimate of result  
 16196 inner-expanse great  
 16197 liberation-place above-not-exist  
 16198 body speech mind two-as not-exist vajra secret spontaneous-presence  
 precious-jewel womb  
 16199 Samantabhadra mind-of mirror-in  
 16200 Tathagata body-to arise and abide not-possess  
 16201 that what-for ask then  
 16202 Tathagata-to body concrete-thing-as not-exist because  
 16203 Tathagata speech-to change and not-change not-possess



16204 that what-for ask then  
 16205 Tathagata secret empty because  
 16206 Tathagata mind-to intent and not-intent not-possess  
 16207 that what-for ask then  
 16208 Tathagata mind-to concept not-exist because thus said and\*  
 16209 essence sutra perfection-of-wisdom vajra-cutting from also\*  
 16210 whoever me-to form-as see\*  
 16211 whoever me-to sound-as know  
 16212 wrong abandon enter  
 16213 person that-by me not-see\*  
 16214 leaders are dharmakaya  
 16215 dharmata knowable not-is  
 16216 that know able not-is  
 16217 thus said like  
 16218 Madhyamaka Prasangika buddha actual is dharmakaya pure empty that-to  
 adhere  
 16219 self-essence-in existence non-existence of elaboration pacify by body and  
 wisdom even not-established and\*  
 16220 other-appearance buddha-of compassion and\*  
 16221 disciple-of prayer from form-body activity with appear  
 16222 garuda-of offering-pillar and wish-fulfilling-jewel and wish-fulfilling-tree  
 like considered  
 16223 entering from  
 16224 peace-body wish-fulfilling-tree like clear become  
 16225 mind-fulfilling-jewel as-like mind not-conceive  
 16226 migration liberation until world benefit always  
 16227 this elaboration with free-from appearance  
 16228 thus said  
 16229 here also primordial-purity-of self-essence that with similar although  
 16230 subtle wisdom expanse-in exist from body and wisdom arise  
 16231 that-by sentient buddhas by actually benefit-do prayer made those-of  
 benefit-do  
 16232 essence aspect-from spontaneous-presence is because cause prayer by  
 produced not-desire-of distinction by distinguished  
 16233 these are primordial-purity result-of point important great are because  
 intelligent bys very mind wisdom fine understand should  
 16234 general-meaning second spontaneous-presence light-of arising-basis from  
 body and wisdom-of appearance-manner particular explain two-are

16235 body-of distinction general show and\*  
 16236 three-bodies-of nature particular explain  
 16237 first five-from  
 16238 body one-as show  
 16239 basis awareness-as one  
 16240 path awareness place-at one  
 16241 result awareness stain-free primordial-purity-as one-of reverse-from  
 16242 extreme-free sky like not-change vajra-body empty wisdom essence possess  
 spontaneous-presence precious-jewel womb first buddha-of body  
 16243 self-arisen from  
 16244 e ma ho  
 16245 appearance great clarity great  
 16246 pure sky extreme with free  
 16247 elaboration-free dharmata change not-exist  
 16248 extreme and middle not-exist direction part free  
 16249 self-appearance dharmadhatu pure field\*  
 16250 first buddha cause not-exist  
 16251 last condition by produced not-exist  
 16252 empty wisdom essence possess  
 16253 extreme abide-not vajra-body  
 16254 elaboration with free-from dharmata to  
 16255 essence self-nature compassion lord  
 16256 wisdom three-bodies light-as clear  
 16257 sky-in sun arise darkness dispel  
 16258 wisdom five-of characteristic clear  
 16259 buddha emanation manifold arise\*  
 16260 thus said  
 16261 body two-as distinction  
 16262 basis primordial-purity and spontaneous-presence two-as not-exist awareness  
 16263 path expanse and wisdom two-as experience by  
 16264 result dharmakaya aspect two-as arise by benefit-two complete  
 16265 thal-'gyur from  
 16266 dharmakaya from form-body clear  
 16267 thus said  
 16268 body three-as distinguish then  
 16269 essence aspect-from empty-know knowing-of wisdom dharmakaya  
 16270 self-appearance light-of sambhogakaya  
 16271 manifold emanation body and three-are

16272 Pearl-Garland from  
 16273 three-bodies buddha unique one  
 16274 wisdom characteristic five possess  
 16275 exist-manner knowable-of manner by established  
 16276 thus said  
 16277 body four-as distinguish then  
 16278 three-bodies-of dharmata one and many extreme with free essence  
 svabhavikakaya  
 16279 power and fearlessness and\*  
 16280 dharma not-mix eighteen etcetera awareness-of quality realize and samadhi  
 and clairvoyance and compassion great those dharmakaya  
 16281 marks and signs complete by Akanistha Dense-Array field-in abide  
 sambhogakaya  
 16282 disciple-of essence-to whatever whatever tame-for appear emanation body  
 16283 thal-'gyur from  
 16284 emanation body and sambhogakaya and\*  
 16285 dharmakaya essence svabhavikakaya  
 16286 thus said  
 16287 these common treatise-from also arise and part similar  
 16288 Abhisamayalankara from  
 16289 essence sambhogakaya with  
 16290 likewise other emanation body  
 16291 dharmakaya deed with  
 16292 thus said and\*  
 16293 these-of detailed-explanation  
 16294 Muni essence svabhavikakaya  
 16295 outflow-free dharmata whatever  
 16296 obtain become all pure  
 16297 those nature characteristic possess  
 16298 thus said and\*  
 16299 Muni only-of not-mix dharmata  
 16300 eighteen explain whatever is and\*  
 16301 aspect all know and\*  
 16302 dharmakaya called  
 16303 thus said and\*  
 16304 marks thirty-two and\*  
 16305 signs eighty-of self-nature this  
 16306 great-vehicle near enjoy for

16307 Muni sambhogakaya considered  
 16308 thus said and\*  
 16309 who by existence how-long until  
 16310 migrators-to benefit manifold  
 16311 equal do body that  
 16312 Muni emanation body continuous not-cess  
 16313 thus said like  
 16314 body five-as distinguish then  
 16315 abandonment realization liberation-until peace attainment enlightenment  
 body  
 16316 expanse primordial-purity from move-change not-exist not-change  
 vajra-body  
 16317 dharmakaya  
 16318 sambhogakaya  
 16319 emanation body and five-are  
 16320 Perfect-Spontaneous from  
 16321 body five wisdom five  
 16322 thus said indeed  
 16323 Self-Arisen from  
 16324 change-not meaning-of body five exist  
 16325 thus said  
 16326 body distinction these and other also limitless elaboration-by enough  
 16327 meaning second three-bodies-of nature particular explain two-are meaning-of  
 connection establish and\*  
 16328 context-of meaning explain two-from

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16329 first three-are  
 16330 attain-manner general show  
 16331 result is particular explain  
 16332 path appearance-as explain and contradict avoid  
 16333 first  
 16334 essence-of arising-basis from body three-as appear also  
 16335 purify three-gates-of stain purify power-by attain show  
 16336 thal-'gyur from  
 16337 furthermore result-of sequence

16338 dharmakaya mind-of action by and\*  
 16339 sambhogakaya speech-of aspect-by attain  
 16340 emanation body body-by  
 16341 thus said  
 16342 these purify cause-effect called  
 16343 nature-as spontaneous-presence is because cause condition by produce then  
 attain understand do not-possible understand should  
 16344 second  
 16345 Pearl-Garland from  
 16346 result body three wisdom five  
 16347 thus said and\*  
 16348 Vajrasattva mind mirror from  
 16349 result-of dharmata all body three reverse not know understand do said  
 16350 third  
 16351 body three path appearance-as explain and contradict ask then  
 16352 lama earlier say  
 16353 result not-is say  
 16354 result body three-as attachment extreme-grasp with free make purpose-or  
 16355 three-cycles womb ultimate-as consider that refute purpose-or thus contradict  
 avoid doing  
 16356 meaning-as result-as place also\*  
 16357 primordial-purity-of inner-expanse-of essence not-purpose-of manifestation  
 is because very mistaken not-good  
 16358 here before accepted like path-appearance also  
 16359 result also is contradict not consider

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16360 first path-appearance is spontaneous-presence-of womb primordial-purity-  
 great that meaning-of result house like from  
 16361 that-to enter and that-from emerge basis primordial-purity from  
 outer-appearance-as arise need because  
 16362 arise-manner essence body-as abide from arise  
 16363 path-appearance two exist  
 16364 self buddha accomplish path result-of before those and\*  
 16365 self buddha accomplish done after disciple lead path body  
 manifest-appearance by benefit do

16366 that-from here not-learn path-appearance-as consider body three  
 path-appearance is and\*  
 16367 result is two contradict relationship establish meaning  
 16368 complete-liberation dharmakaya inner-expanse from body three  
 outer-appearance path-as arise by body and wisdom-of display appearance  
 also  
 16369 dharmakaya wisdom-of mind  
 16370 sambhogakaya that body  
 16371 emanation body deed-as appear by benefit arise because  
 16372 that-also inner-clear arising-basis-of body and wisdom gather-separate  
 not-exist Vajrasattva dharmata and\*  
 16373 that-from outer-clear-as body three-of path-appearance self-as arise two  
 awareness state-in similar although\*  
 16374 outer inner-of distinction distinguish and\*  
 16375 self-appearance aspect-from disciple-of appearance-in sambhogakaya  
 emanation arise by benefit do also\*  
 16376 awareness play one although\*  
 16377 self-appearance disciple-by not-see  
 16378 that-from arise that see distinction exist because similar two difference show  
 also\*  
 16379 Lion-Power-Perfect from  
 16380 Vajrasattva dharmata and\*  
 16381 self-appearance mandala pure two  
 16382 similar basis one-on mistake-place great  
 16383 thus said  
 16384 thus inner-expanse and\*  
 16385 outer-clear path-appearance aspect not-distinguish  
 16386 body three self-appearance-of result-as consider then  
 16387 emanation body disciple-to appear like  
 16388 liberation-place-of primordial-purity-of dharmakaya disciple-to appear  
 become  
 16389 body three essence one is because  
 16390 dharmakaya radiate-gather and color-as appear become  
 16391 you and essence one-of sambhogakaya emanation dharmata that appear  
 because  
 16392 or emanation body disciple-to not-appear become  
 16393 dharmakaya not-appear because  
 16394 therefore body three also awareness-by essence one-of  
 16395 aspect essence one that similar because not-accept and\*

16396 emanation body compassion aspect  
 16397 that-by emanation appearance that reflection emanation  
 16398 emanation body actual not-is  
 16399 compassion not-is because  
 16400 view distinction this also very subtle because intelligent bys analyze mind  
 understand do should  
 16401 point important great  
 16402 second context-of meaning explain three-are  
 16403 body three-of place general show  
 16404 wisdom-of place particular explain  
 16405 body speech mind quality activity five-of place-of meaning summarize  
 16406 first dharmakaya  
 16407 sambhogakaya  
 16408 emanation body three from

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16409 first dharmakaya-of place extensive explain essence  
 16410 distinction  
 16411 synonym  
 16412 extensive explain four-from  
 16413 dharmakaya essence self-arisen wisdom empty-clear elaboration with free  
 16414 abide-manner  
 16415 characteristic  
 16416 nature  
 16417 compassion  
 16418 appearance-manner five-from  
 16419 essence-of abide-manner defect whatever-by not-taint abide primordial-pure  
 nature  
 16420 essence that-of characteristic empty know awareness essence possess  
 16421 essence that-of nature what-with also not-mix  
 16422 essence that-of compassion not-divide not-separate separate not-exist  
 16423 essence that-of appearance-manner two-as not-exist  
 16424 definition  
 16425 impute synonym-of dharmata-from body-as mature because concrete-thing  
 not-exist  
 16426 characteristic whatever-by definite not-reach

16427 emptiness where-also not-established because dharmakaya called  
 16428 dharma  
 16429 buddha-of ground-of outflow-free dharmata awareness and connected  
 16430 body  
 16431 marks face-hands not-exist awareness essence not-change only called  
 16432 distinguish then  
 16433 thing characteristic with connected dharmakaya  
 16434 abide pervasion-manner with connected dharmakaya  
 16435 distinction appearance-manner with connected dharmakaya three-from

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16436 first  
 16437 dharmata-to consider essence what-of also not-established because  
 elaboration extreme with free  
 16438 thing identify beyond birth-death move-change not-exist  
 16439 ultimate manifest become because dharmata thought beyond  
 16440 second  
 16441 samsara nirvana all pervade dharmakaya stain adventitious by pure pure-two  
 possess that  
 16442 Hevajra from  
 16443 sentient are buddha indeed  
 16444 however adventitious stain by obscured  
 16445 that remove after buddha indeed  
 16446 thus said and\*  
 16447 Uttarantra in  
 16448 perfect-buddha body radiate because and\*  
 16449 suchness indivisible because and\*  
 16450 family exist because sentient all  
 16451 always buddha essence possess  
 16452 thus said that manifest become aspect  
 16453 third  
 16454 vehicle individual-from awareness and\*  
 16455 empty and\*  
 16456 quality etcetera aspect show  
 16457 total-completion great-here aspect display by distinguish then  
 16458 dharmakaya dharmakaya-of field limit-not-exist



16459 place thought beyond dharmata  
 16460 samadhi not-move great  
 16461 retinue manifold nature not-two  
 16462 teach expression-not-exist dharmata  
 16463 time when-also change not-exist dharmata  
 16464 dharmakaya sambhogakaya-of field dust with free stain not-exist  
 16465 place mindfulness mind thought self-cease  
 16466 samadhi mind and mental-factor occurrence cease by wisdom self-abide  
 16467 retinue empty self-appearance function possess  
 16468 teach object pure  
 16469 time examine not-is because primordially equal great-expanse  
 16470 dharmakaya emanation body  
 16471 field emptiness continuity not-cut  
 16472 place all-of arising-basis aspect depth-clear self-resound great  
 16473 samadhi cease-not self-clear  
 16474 retinue category-not-exist arise-appearance pure  
 16475 teach nature not-modify  
 16476 time essence manifest-appearance  
 16477 these also primordial-purity self-abide-of dharmakaya aspect-from impute  
 16478 Precious-Heap from  
 16479 grasp self-pure dharmakaya by  
 16480 elaboration-free self-pure celestial-palace-in  
 16481 self and indivisible appearance-retinue-to  
 16482 mark not-exist speech-by  
 16483 elaboration not-exist words  
 16484 abide-not self-cease mind-from emerge\*  
 16485 not-speak speak not-exist-as  
 16486 equal great state-in show  
 16487 thus said  
 16488 these also aspect-to impute only from  
 16489 meaning-as where-also not-established because extreme-free  
 total-completion great abide  
 16490 also that same from  
 16491 this-of place this called  
 16492 name famous mark with object  
 16493 aspect where-also not-appear because  
 16494 not-exist empty dharmadhatu-from  
 16495 secret great-of self-expanse-in

16496 | primordially-there dwell  
 16497 | not-grasp place-of mode possess-as  
 16498 | play great arise\*  
 16499 | this-from anyone-by dwell not  
 16500 | who-by place make not  
 16501 | this-to perfection not-exist  
 16502 | sit and come self with free  
 16503 | likewise primordial-empty great-of place  
 16504 | not-exist from expanse-of manner  
 16505 | this-to outer and inner also not-exist  
 16506 | above and below look not-exist  
 16507 | direction and intermediate anyone-by also  
 16508 | this-to grasp anything not-exist  
 16509 | thus said  
 16510 | fourth synonym extensive explain  
 16511 | body speech mind quality activity five from  
 16512 | dharmakaya body empty-clear mark not-exist  
 16513 | speech expression-not-exist sound word beyond  
 16514 | mind memory thought elaboration not-exist  
 16515 | quality reverse not-go change not-exist  
 16516 | activity spontaneous-presence arise-manner not-cess basis abide  
 16517 | thal-'gyur from  
 16518 | dharmakaya body and speech\*  
 16519 | mind and quality activity  
 16520 | body is empty and clear and\*  
 16521 | mark not-exist nature  
 16522 | speech is sound word name free-from  
 16523 | expression and conversation itself free  
 16524 | mind is thought and change not-exist because  
 16525 | radiate and examine all beyond  
 16526 | quality reverse come return not-exist  
 16527 | expanse and wisdom pervade and\*  
 16528 | nature modify not-exist  
 16529 | activity not-arise not-born  
 16530 | force-arise cease not-exist and\*  
 16531 | not-made make not-exist  
 16532 | thus said  
 16533 | second sambhogakaya extensive explain also

16534	essence
16535	definition
16536	distinction
16537	synonym four-from
16538	essence characteristic self-clear great total-completion
16539	essence abide-manner nature not-move body marks signs family clear not-move
16540	sambhogakaya definition sambhogakaya-as appear enjoy that itself knowing not-cease enjoy
16541	body is appearance self-clear array great
16542	sambhogakaya distinction four-are
16543	element-great essence body
16544	abide pervasion-manner body
16545	appearance path body
16546	disciple appearance-manner body
16547	first
16548	dharmakaya arising-basis-from self-arise light clear-five possess body complete
16549	basis-appearance element-great nature clear warm
16550	cool
16551	expansive
16552	pervade self-nature possess
16553	second
16554	buddha and sentient all-to light and light-palace pervade aspect manifest become
16555	Self-Arisen from
16556	all-to light essence-as abide
16557	concept-not-exist pure dharmadhatu
16558	rival-not-exist unique one
16559	center and retinue and palace and*
16560	awareness and empty and clear
16561	thus said
16562	third
16563	basis-appearance dharmata-of sambhogakaya sentient-to bardo-in path-as appear that context this disciple lead path-as dharmakaya inner-expanse-from self-arise
16564	light and color expanse-in
16565	center and*

16566	retinue and*
16567	individual troop and*
16568	body and
16569	wisdom and*
16570	father and*
16571	mother and*
16572	body-color and*
16573	hand-symbol etcetera clear
16574	secret seed-of cause from
16575	essence-of appearance-to
16576	essence-of body arise
16577	example self and reflection like
16578	three-bodies light clear empty
16579	permanent not thing not-exist
16580	cut not light clear body
16581	different not outer inner not-exist
16582	thus said
16583	fourth
16584	sambhogakaya-by tame disciple individual-to family and mandala individual appear
16585	display by distinguish disciple-of power consider then
16586	sambhogakaya dharmakaya Vairocana Ganga ocean
16587	that abide-manner outer-from look inner clear
16588	inner-from look outer clear
16589	transparent front back not-exist
16590	where-from look also that face show like appear face direction ten all translucent
16591	that field ornament total array
16592	hand palm-on lotus top-from world twenty-five possess
16593	place pure Dense-Array
16594	retinue itself-from other not
16595	teach self-arisen wisdom self-appear
16596	time realization manifest become
16597	this self-appearance original-to consider emanation is although*
16598	disciple light-to consider marks signs complete sambhogakaya-as established
16599	sambhogakaya sambhogakaya family five-of principal five appear
16600	that same-of characteristic essence different nature one
16601	field individual family-of mandala number-not-exist

16602 place Akanistha great retinue individual family five  
 16603 teach knowing wisdom five enjoy  
 16604 time appearance tame increase  
 16605 sambhogakaya emanation body  
 16606 family five buddha and individual principal retinue  
 16607 that characteristic appearance-to nature not-exist because  
 16608 clear concept not-exist  
 16609 that field god and goddess thought beyond enjoy appearance pure  
 16610 place Tushita wisdom array basis  
 16611 retinue buddha and bodhisattva limitless  
 16612 time awareness self-appearance time  
 16613 that-also yaksha abide Tushita not-is  
 16614 family five field appearance  
 16615 nature-by pure and\*  
 16616 light five appearance self-clear  
 16617 enjoyment great wisdom five aspect enjoy and\*  
 16618 affliction pain all with free  
 16619 these also Precious-Heap from  
 16620 self-clear pure sambhogakaya by  
 16621 light five pure celestial-palace-in  
 16622 elaboration-free great-bliss speech-by  
 16623 body five family-of retinue-to  
 16624 concrete-thing-not-exist pure dharmata  
 16625 wisdom five gather mind-from emerge\*  
 16626 pure light-ray tongue-from spread  
 16627 self-arisen syllable six even  
 16628 not-speak self-arisen great show  
 16629 thus said  
 16630 sambhogakaya  
 16631 essence dharma symbol show word not-exist not-speak called  
 16632 syllable six-of self-sound disciple hear  
 16633 speak like appear dream word like  
 16634 Sixth-Expanse from  
 16635 self face-from not-speak  
 16636 dream like characteristic-as  
 16637 retinue bodhisattvas-to  
 16638 wisdom discriminating mind-to appear\*  
 16639 thus said

16640	fourth synonym extensive explain body speech mind quality activity five from
16641	sambhogakaya body
16642	empty-clear rainbow like
16643	speech
16644	disciple self-appearance dream like
16645	mind
16646	characteristic hold wisdom continuity cease-not
16647	quality
16648	body marks signs light-ray pile complete
16649	speech self-arisen syllable appearance arise
16650	mind clairvoyance and samadhi ocean treasure become
16651	activity
16652	dharmata measure-not wheel continuous turn*
16653	thal-'gyur from
16654	sambhogakaya also body speech mind
16655	quality activity five
16656	body appearance nature not-exist
16657	clear and clear-maker reason pervade
16658	speech self-arisen self-appearance and*
16659	emanate-dissolve aspect wheel
16660	mind continuity-not see and*
16661	knowing power and intent
16662	quality marks signs complete
16663	intent-clear clairvoyance complete
16664	activity dharma wheel from
16665	outer inner secret spread
16666	individual family buddha and*
16667	bodhisattvas-to also
16668	self-arisen tongue-from spread
16669	retinue-to self essence show
16670	thus said
16671	third emanation body place extensive explain also
16672	essence
16673	definition
16674	distinction
16675	synonym four-from
16676	essence

16677 manifold definite-not  
 16678 essence that-of abide-manner  
 16679 attachment desire from free  
 16680 samadhi mind not-conceive state-in equal abide  
 16681 definition  
 16682 whatever whatever tame-for emanate because emanation  
 16683 that same suitable appearance body perfection possess because body  
 16684 distinguish then common and uncommon manner two-from  
 16685 common vehicle three famous  
 16686 Sutralankara from  
 16687 craft and birth and enlightenment great  
 16688 enlightenment supreme-of emanation  
 16689 buddha emanation body this  
 16690 complete-liberation method great  
 16691 thus said  
 16692 craft  
 16693 picture etcetera  
 16694 birth  
 16695 buddha migrators common form horse and fish etcetera emanate  
 16696 enlightenment supreme emanation  
 16697 deed twelve  
 16698 Uttarantra from  
 16699 dharmakaya-from not-move  
 16700 emanation nature manifold by  
 16701 birth manifest birth and\*  
 16702 Tushita place-from move and\*  
 16703 womb enter and birth and\*  
 16704 craft place skilled and\*  
 16705 queen retinue joy play and\*  
 16706 renunciation difficult practice and\*  
 16707 enlightenment essence-to go and\*  
 16708 mara host defeat and complete  
 16709 enlightenment dharma wheel and\*  
 16710 gods all with  
 16711 sorrow-free always show  
 16712 not-pure field-in  
 16713 existence how-long abide show  
 16714 thus said

16715	uncommon vehicle here
16716	not-pure emanation body and*
16717	migrators tame emanation body and*
16718	nature emanation body and three-from

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16719	first
16720	hunter and*
16721	butcher etcetera emanate
16722	Guhyagarbha from
16723	hunter and butcher etcetera
16724	emanate sentient benefit do
16725	thus said
16726	second
16727	whatever whatever tame-for emanate able six etcetera
16728	third
16729	Akanistha and*
16730	Sudarshana and*
16731	Glorious-Possess
16732	Lotus-Stack
16733	Karma-Perfect five-as family five pure buddha-as appear benefit do
16734	that also display disciple power consider then
16735	emanation body dharmakaya nature pure field teacher family five and*
16736	this Saha glorious Vajradhara great
16737	that characteristic birth four body become deed thirty-six complete accept
16738	that field three-thousand three-thousand-of hundred-million world etcetera Brahma aeon one include possess
16739	that place flower lotus thousand possess
16740	retinue birth four include migrators
16741	teach collection all root sound Prasangika
16742	time life year limitless Muni time
16743	emanation body sambhogakaya glorious Vajrasattva
16744	that field three-thousand hundred-million
16745	place tame essence match
16746	retinue ground-eight bodhisattva measure-not
16747	teach definite meaning vehicle



16748	time definite not-exist
16749	emanation body emanation body Shakyamuni etcetera
16750	home without renounce self deed enjoy
16751	field continent four hundred-million etcetera possess
16752	place Vulture-Peak mountain etcetera
16753	retinue common monk father mother two
16754	upasaka father mother two aspect four and*
16755	god human measure-not
16756	uncommon retinue bodhisattva measure-not
16757	teach cause-effect vehicle manifold
16758	time disciple-to dharma teach definite great separate time
16759	these also*
16760	Precious-Heap from
16761	emanation body manifest-attachment-not by
16762	dharmadhatu disciple self-abide-from
16763	family six awaken fortunate-to
16764	elaboration-with word speech-by
16765	faculty whatever desire dharmata all
16766	memory self-clear mind-from
16767	faculty desire-not tongue-on spread
16768	vehicle number-of dharmata teach
16769	thus said

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16770	fourth synonym extensive explain body speech mind quality activity five from
16771	body migrators whatever desire-as appear that also self self aspect marks signs complete
16772	speech limb six sound meter connection good
16773	mind how and how-much knowing expand
16774	quality power etcetera dharmata all knowing complete
16775	activity outer inner secret three dharma wheel perfection five nature turn
16776	thal-'gyur from
16777	emanation body also body speech mind
16778	quality activity five
16779	body marks signs

16780 disciple whatever appear body emanate  
 16781 speech word connection good  
 16782 Brahma expanse limb six  
 16783 mind knowable wisdom by  
 16784 self other benefit-two intent abide  
 16785 quality knowing complete and\*  
 16786 activity outer inner secret  
 16787 deed all complete and\*  
 16788 perfection five nature  
 16789 thus said  
 16790 that outer perfection five  
 16791 place perfection Vulture-Peak mountain  
 16792 teacher perfection Shakyamuni-by  
 16793 dharma perfection vehicle manifold  
 16794 retinue perfection common and uncommon those-to  
 16795 time perfection life year hundred time  
 16796 inner perfection five  
 16797 place perfection Akanistha-in  
 16798 teacher perfection Vajradhara-by  
 16799 retinue perfection dakini and siddha and\*  
 16800 bodhisattva etcetera-to  
 16801 dharma perfection secret mantra outer inner dharmata  
 16802 time perfection self-condition karma aeon meet time  
 16803 secret perfection five  
 16804 place perfection charnel-ground fire mountain blaze  
 16805 teacher perfection youth hero power great-by  
 16806 retinue perfection dakini etcetera-to  
 16807 dharma perfection  
 16808 nature great-completion  
 16809 secret supreme nectar seven  
 16810 time perfection self-condition aspect pure time teach  
 16811 that indicate teacher emanation body all outer inner secret perfection five five  
 know should  
 16812 meaning second wisdom place particular explain three-from  
 16813 essence  
 16814 self-awareness nature elaboration with free  
 16815 thal-'gyur from  
 16816 concept-free dharmata self-resound from

16817 object-not wisdom appearance arise\*  
 16818 thus said  
 16819 definition also that-from  
 16820 wisdom first-from arise  
 16821 know affliction stain purify  
 16822 thus said  
 16823 distinguish then three-are  
 16824 dharmakaya basis-abide wisdom  
 16825 sambhogakaya self characteristic hold wisdom  
 16826 emanation body all-pervade wisdom  
 16827 first essence nature compassion three-from  
 16828 essence primordial-purity-of wisdom awareness empty-clear stain not-exist  
 ultimate because dharmakaya elaboration extreme with free expanse  
 pure-two possess nature three-bodies two-as not-exist arise-basis abide  
 16829 nature spontaneous-presence-of wisdom depth-clear light-of arise-basis abide  
 field celestial-palace light-ray etcetera appear disciple hope fulfill\*  
 16830 compassion all-pervade wisdom self time elaboration near pacify object enter  
 expression not-exist although knowing wisdom all-of arise-basis abide  
 expanse and wisdom spontaneous-presence great state-from not-move  
 although migrators benefit-two move and effort striving not-exist arise seed  
 do  
 16831 Sixth-Expanse from  
 16832 essence primordial-purity wisdom by  
 16833 ignorance stain free  
 16834 nature spontaneous-presence wisdom by  
 16835 confusion word harm free  
 16836 compassion all-pervade wisdom by  
 16837 all expanse one connected appear\*  
 16838 thus said  
 16839 dharmakaya empty aspect basis-abide wisdom arise-basis-or seed like aspect  
 not-exist then buddha confusion awake above cut  
 16840 dharmakaya empty aspect basis-abide wisdom arise-basis-or seed like aspect  
 not-exist then buddha confusion awake above cut  
 16841 sentient confused wander below cut  
 16842 disciple and tamer not-suitable from  
 16843 basis-abide wisdom from outer-appearance-as arise  
 16844 samsara how-long sentient benefit arise nature force compassion depth-clear  
 knowing complete from arise  
 16845 thal-'gyur from

16846 dharmakaya empty nature from  
 16847 wisdom knowing complete aspect  
 16848 force-by sentient-to arise  
 16849 that not-exist samsara nirvana cut because  
 16850 knowing-by know clear  
 16851 self-awareness clear self-nature from  
 16852 nature force compassion itself  
 16853 not-cease cease not-exist  
 16854 thus said  
 16855 second sambhogakaya wisdom five  
 16856 self self characteristic hold  
 16857 Vairochana dharmadhatu wisdom principal other four retinue exist and\*  
 16858 Akshobhya mirror wisdom principal  
 16859 Ratnasambhava equality  
 16860 Amitabha discriminating  
 16861 Amoghasiddhi action complete wisdom principal  
 16862 remainder four four retinue exist because wisdom twenty-five and that-from  
 distinguish limitless  
 16863 summarize five include  
 16864 Self-Arisen from  
 16865 wisdom distinction this-like  
 16866 twenty-five essence from  
 16867 summarize aspect five include  
 16868 thus said  
 16869 how include know then  
 16870 thal-'gyur from  
 16871 sambhogakaya wisdom characteristic hold  
 16872 object pure mirror  
 16873 samsara nirvana reflection clear  
 16874 direction category-not-exist equality  
 16875 faculty object show discriminating  
 16876 effort-not action complete  
 16877 different not-exist dharmadhatu  
 16878 thus said  
 16879 these extensive before show already not-expand  
 16880 third emanation body wisdom two  
 16881 knowable all pervade enter  
 16882 appearance include whatever how-much knowing

16883 empty include whatever how knowing  
 16884 conventional dharmata all aspect not-mix knowing disciple faculty element  
 latency limit-not group teach doing\*  
 16885 conventional dharmata all aspect not-mix knowing disciple faculty element  
 latency limit-not group teach doing  
 16886 ultimate dharmata knowing empty and\*  
 16887 mark not-exist and\*  
 16888 light clear dharmata manifest do  
 16889 that also thal-'gyur from  
 16890 emanation body knowable  
 16891 how knowing thing  
 16892 abide-manner self benefit-as know  
 16893 how-much disciple  
 16894 thought how abide know  
 16895 thus compassion arise-manner from  
 16896 disciple migrator different-to  
 16897 tame body also that only  
 16898 thus said  
 16899 wisdom these meaning body three-to include clear summarize then  
 16900 thus buddha that dharmakaya context time  
 16901 wisdom three basis complete  
 16902 essence primordial-purity-of wisdom  
 16903 nature spontaneous-presence-of wisdom  
 16904 compassion all-pervade wisdom three characteristic category not-exist  
 because  
 16905 awareness clear aspect force or force-by knowing arise-basis do  
 16906 sambhogakaya context time characteristic hold wisdom five individual clear  
 16907 dharmadhatu  
 16908 mirror like  
 16909 equality  
 16910 discriminating  
 16911 action complete wisdom object and subject not-is near appearance self-clear  
 16912 emanation body time knowing wisdom two nature  
 16913 how and how-much knowing wisdom two  
 16914 these-two action and actor with not-is  
 16915 effort-not spontaneous-presence manner know  
 16916 thus buddha body three nature possess wisdom three

16917 emanation body outer-appearance knowable aspect appearance-empty two  
 knowing consider  
 16918 subject meaning aspect and\*  
 16919 dharmata peace aspect all knowing wisdom and\*  
 16920 sambhogakaya near self-appearance light clear wisdom knowable aspect  
 self-clear knowing consider  
 16921 all knowing wisdom and\*  
 16922 dharmakaya inner-clear essence basis-abide wisdom arise-basis aspect only  
 16923 self-place primordial-purity expanse-in self-knowing clear expanse aspect  
 pure abide  
 16924 Lamp-Illuminating from  
 16925 perfect-buddha-to  
 16926 wisdom aspect three  
 16927 aspect all know and\*  
 16928 all knowing wisdom and\*  
 16929 basis abide wisdom  
 16930 emanation body wisdom aspect two  
 16931 how knowing abide-manner know  
 16932 how-much knowing other benefit  
 16933 sambhogakaya wisdom near-of  
 16934 light clear self-appearance knowable clear  
 16935 dharmakaya wisdom basis-abide  
 16936 know aspect clear-maker-to  
 16937 grasp reason concept not-exist  
 16938 state or force compassion  
 16939 clear knowing awareness with  
 16940 aspect-to mix not-exist abide  
 16941 thus said  
 16942 meaning third body speech mind quality activity five meaning summarize  
 two-are essence brief show and\*  
 16943 nature extensive explain  
 16944 first  
 16945 thus buddha ground-of dharmata all summarize then  
 16946 body inexhaustible ornament wheel appear with form-body marks signs clear  
 and\*  
 16947 dharmakaya elaboration all near pacify nature possess and\*  
 16948 speech inexhaustible ornament wheel dharmata aspects thought beyond  
 wheel with and\*

16949	mind inexhaustible ornament wheel abandonment and concept nature measure-not
16950	clairvoyance thought beyond and*
16951	samadhi ocean essence Ganga ocean etcetera and*
16952	quality inexhaustible ornament wheel
16953	power ten and*
16954	fearlessness four and*
16955	measure-not compassion great and*
16956	mindfulness near place etcetera and*
16957	activity inexhaustible ornament wheel sky limit migrators all benefit-two spontaneous do
16958	this much buddha ground-of dharmata aspects all include thus know should
16959	thus said
16960	Lion-Power-Perfect-Great tantra from
16961	buddhas body and
16962	speech and mind mandala and*
16963	
16964	quality activity five appear
16965	thus said
16966	second-to
16967	body and*
16968	speech and*
16969	mind and*
16970	quality and*
16971	activity five particular distinction from

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16972	first body-to essence
16973	definition
16974	distinction three-from
16975	body essence
16976	buddha ground-of support what move-change not-exist
16977	definition body complete because body called
16978	buddha ground-in body and thing not-exist although name only not-contradict
16979	Jewel-Lamp sutra from
16980	dharmakaya buddhas body

16981 look purify that-by know become  
 16982 thus like  
 16983 distinguish then  
 16984 dharmakaya elaboration with free  
 16985 sambhogakaya mark with free  
 16986 emanation body definite with free  
 16987 Power-Perfect from  
 16988 body essence change not-exist  
 16989 body definition clear radiant possess  
 16990 distinction aspect three show  
 16991 dharmakaya sambhogakaya emanation body possess  
 16992 dharmakaya characteristic thought free  
 16993 sambhogakaya characteristic clear concept-not-exist  
 16994 emanation body characteristic manifold show  
 16995 thus said  
 16996 speech-to essence sound empty  
 16997 definition dharma heap manifold expanse-as appear  
 16998 distinction great-deed speech whatever whatever tame-for appear  
 16999 Brahma speech limb six-as appear  
 17000 six-migrators self-appearance match speech individual language like appear  
 17001 sentient desire speech desire faculty satisfy appearance  
 17002 symbol speech symbol show meaning understand do  
 17003 word speech disciple ear sound affliction remove  
 17004 these also emanation body-to essence one reverse distinguish  
 17005 sambhogakaya symbol only  
 17006 dharmakaya expression-not meaning speech not-exist  
 17007 emanation body speech-as appear also echo like  
 17008 meaning-as not-exist aspect appear  
 17009 disciple merit and buddha blessing gather from sound word self-nature  
 not-exist  
 17010 Uttarantra from  
 17011 victors speech that  
 17012 echo like syllable not-exist  
 17013 thus said and\*  
 17014 how sound reflection sound  
 17015 other awareness from arise  
 17016 concept not-exist craft not-exist  
 17017 thus Tathagata speech



17018 other awareness from arise  
 17019 concept not-exist craft not-exist  
 17020 thus Tathagata speech  
 17021 outer inner-in abide not-is  
 17022 thus like  
 17023 meaning these also Power-Perfect from  
 17024 speech essence sound empty  
 17025 speech definition manifold arise  
 17026 distinction aspect six show  
 17027 buddha deed speech and\*  
 17028 Brahma god offering-speech and\*  
 17029 six-migrators confusion self-sound and\*  
 17030 sentient desire tame-sound and\*  
 17031 secret mother symbol-sound and\*  
 17032 sound manifold speech show  
 17033 thus said  
 17034 third mind-to essence confusion not-exist  
 17035 definition awareness self-place-in clear  
 17036 distinction abandonment perfection wisdom mindfulness cease mind  
 17037 realization perfection wisdom change-not vajra mind  
 17038 deed perfection wisdom knowing manifold mind three-are  
 17039 that same from  
 17040 mind essence confusion not-exist  
 17041 mind definition thought appearance  
 17042 distinction aspect three show  
 17043 mind itself mindfulness cease and\*  
 17044 vajra change-not mind and  
 17045 manifold knowing mind show  
 17046 thus said  
 17047 fourth quality-to essence buddha ground-of dharmata perfection  
 17048 definition good-nine all spontaneous arise because wish-fulfilling-jewel like  
 17049 distinction then  
 17050 basis quality dharmakaya self-place obtain self-benefit complete because  
 17051 path-appearance quality sambhogakaya retain clear other-benefit do arise  
 17052 end guide quality emanation body migrators lead end dharmakaya connect  
 17053 that same from  
 17054 quality essence all produce  
 17055 quality definition manifold complete

17056 distinction aspect three show  
 17057 basis abide quality and\*  
 17058 path appear quality and\*  
 17059 end guide quality  
 17060 thus said  
 17061 fifth activity-to also\*  
 17062 essence  
 17063 definition  
 17064 distinction three-from  
 17065 activity essence sentient benefit samsara not-end until spontaneous do  
 17066 Abhisamayalankara from  
 17067 thus existence how-long this  
 17068 activity continuity cease-not desire  
 17069 thus said  
 17070 definition  
 17071 body three activity disciple do karma and affliction purify buddha ground  
 connect activity do  
 17072 disciple element and\*  
 17073 latency knowing then  
 17074 that benefit suitable do effort strive not-possess moon reflection water-in  
 show like  
 17075 Uttaratantra from  
 17076 disciple element tame action and\*  
 17077 that place and suchness-to  
 17078 all-lord always spontaneous enter  
 17079 thus like  
 17080 distinction four-are  
 17081 Awareness Self-Arisen Great tantra from  
 17082 pacify and expand and\*  
 17083 likewise power and fierce consider  
 17084 thus said  
 17085 pacify-by  
 17086 migrators obscuration purify suffering all peace method inexhaustible  
 ornament wheel arise do  
 17087 expand-by  
 17088 migrators quality increase desire hope all fulfill do  
 17089 power-by  
 17090 sentient gather lineage power river great not-ripen ripen activity vast do

17091 fierce-by  
 17092 malicious subdue realm three expanse-in press  
 17093 existence three suppress  
 17094 samsara nirvana liberate then  
 17095 all enlightenment supreme result complete because  
 17096 body speech mind quality activity inexhaustible ornament wheel field  
 total-completion great expand do  
 17097 thus also\*  
 17098 Lion-Power-Perfect-Great tantra from  
 17099 activity essence accomplish do  
 17100 activity definition action do  
 17101 distinction aspect four show  
 17102 e ma ho  
 17103 pacify and expand and  
 17104 likewise power and fierce explain  
 17105 pacify dharmata expanse gather  
 17106 expand manifold essence show  
 17107 power not-ripen ripen do  
 17108 fierce all subdue  
 17109 thus extensive said  
 17110 ### CITATION: From Treasury Supreme Vehicle  
 17111 vehicle supreme precious-jewel treasury from  
 17112 spontaneous result arrangement twenty-fifth chapter end  
 17113 thus good-explain precious-jewel palace dharmadhatu sky limit  
 17114 all total array resources vast measure-not dharmata aspects possess  
 17115 migrators hope all fulfill wish-fulfilling power rain fall Glorious-Auspicious  
 Sun-Excellent joy increase do  
 17116 three-worlds teacher-by dharma rain fall  
 17117 who manifold disciple follow limit-possess  
 17118 these within supreme secret great-completion peak  
 17119 wonderful marvelous perfect gift this clear distinguish  
 17120 knowable sky expanse very vast dharma-system cloud canopy possess  
 17121 all-knowing mind-ocean range that family-possess migrators expanse  
 pervade  
 17122 dust-free stain-free sun young red self mind palace beautiful become  
 17123 very realize-difficult aspects also self other all see  
 17124 what this nature manifest become  
 17125 wave great water-treasure depth place

17126 before-not wisdom Ganga ocean  
 17127 grasp-throne place shake like  
 17128 Glorious-Lake great not-move that not-move wave-cross turbulence not-exist  
 17129 depth vast realize-difficult that today self mind manifest become  
 17130 awareness-holder victor ocean that thought three-times move-change  
 not-exist  
 17131 not-mistaken meaning essence that self follow doubt free  
 17132 realize-difficult nature sun moon radiance clear  
 17133 meaning how faculty direct-perception like  
 17134 not-mistaken how good total-explain this  
 17135 three-times victor all please do  
 17136 dakini siddha awareness-holder and\*  
 17137 oath-bound ocean retinue also\*  
 17138 this-to joy eye open good do family  
 17139 blessing do self-by know  
 17140 depth vast vajra place all range not-become  
 17141 very aspect-clear clear nature stain-free palace this  
 17142 light clear essence teach what long time world abide doing\*  
 17143 fortunate path good appear liberation-island lotus expand do  
 17144 power great holy elephant sleep that system eye close  
 17145 place other siddha habit circle depth points drop fear  
 17146 long not-after word summary chapter twenty-fifth-in  
 17147 essence meaning one-side summarize mind support respect do  
 17148 vehicle supreme equal ground-on  
 17149 light clear vajra essence peak  
 17150 chapter five five ornament  
 17151 depth vast array beautiful  
 17152 dharma supreme precious-jewel essence from complete  
 17153 nature great-completion stupa  
 17154 appearance samsara nirvana field all pervade  
 17155 peak spontaneous expanse sky limit  
 17156 this circumambulation direction all-in  
 17157 appearance samsara container-contents good spectacle do  
 17158 above essence enlightenment display field\*  
 17159 dharmata clear not-mix complete abide  
 17160 manner that follow wonderful marvel dharma  
 17161 vehicle supreme treasury stupa great also\*  
 17162 word meaning aspect-clear array limitless

17163 depth vast appearance sky expanse pervade  
 17164 cause-effect vehicle ground equal great-expanse field-in  
 17165 supreme vehicle Mount-Meru spontaneous height four round all  
 17166 depth profound instruction song fill dharma wheel limitless  
 17167 basis path result sun moon wind move flower bell complete raise  
 17168 parasol white peak jewel top wide  
 17169 body wisdom beautiful victory-banner beautiful  
 17170 word meaning radiance jewel stream ornament  
 17171 earth ornament auspicious perfection  
 17172 wave great earth-hold very limitless peak sky expanse-in clear  
 17173 continuum vast direction ten field ocean dust beyond become  
 17174 dharmadhatu like sky expanse pervade teach stupa array good  
 17175 future merit purpose all-knowing speech lord-by raise  
 17176 Jambudvipa future human-by make support  
 17177 vehicle supreme this like other exist not  
 17178 therefore measure-not dharma treasury this  
 17179 vajra essence teach life-pillar  
 17180 Glorious-Protector lama very please lineage blessing cloud-mass possess  
 17181 power river ocean lineage moist explain lamp not-set  
 17182 depth profound instruction possess ear-essence essence self-to fall  
 17183 therefore heart-essence word secret vast teach now self hold  
 17184 victor awareness-holder lineage not-decline  
 17185 essence practice not-mistaken direct  
 17186 thus realize thus speak do  
 17187 victor ocean oath-bound please ho  
 17188 depth meaning nectar water-stream raise and\*  
 17189 equal affliction heat pacify do  
 17190 samsara fire host extinguish migrators all  
 17191 peace cool bliss path lead  
 17192 this-to god and demigod human and\*  
 17193 dakini oath-bound ocean retinue all  
 17194 joy eye open good do family  
 17195 word meaning aspect light white  
 17196 autumn-moon beautiful exceed  
 17197 delusion darkness clear then  
 17198 mind clear lotus expand do  
 17199 lotus all-open and utpala  
 17200 jewel precious-jewel blaze glory possess

17201 even-not-indicate beautiful array cloud  
 17202 self mind expanse-in clear appearance do  
 17203 ultimate that very limitless conventional appearance boundary beyond  
 17204 all not-possess possess not-exist light clear sugata sun  
 17205 existence peace sky expanse all-pervade nature abide what  
 17206 that all meaning depth marvelous that today self clear do  
 17207 dharma-system this vehicle supreme precious-jewel treasury  
 17208 word meaning aspect-clear chapter array beautiful  
 17209 chapter each-in essence that  
 17210 depth vast resources measure-not possess  
 17211 this also depth profound point key  
 17212 tantra scripture instruction treasury appear do  
 17213 depth that view mirror  
 17214 wisdom lotus expand sun  
 17215 after faith liberation desire those-by  
 17216 precious-jewel treasury this enter effort do  
 17217 ignorance darkness-free light clear manifest then  
 17218 life this existence-three ocean beyond go  
 17219 vehicle supreme precious-jewel dharma treasury this  
 17220 self other system ocean end go and\*  
 17221 mind supreme all-knowing thought-possess-by  
 17222 snow-mountain white head good place  
 17223 virtue that self migrators all mind stain completely pacify then  
 17224 wisdom light clear sun moon follow individual self know peace  
 17225 all supreme-possess vajra peak spontaneous place obtain then  
 17226 body wisdom gather-separate not-exist migrators benefit happiness do may  
 17227 good-explain cloud great hear lightning garland possess  
 17228 mind sky path-from word meaning nectar rain fall  
 17229 all sentient hope fulfill virtue resources crop increase and\*  
 17230 victor resources migrators all satisfy existence-peace decline remove may  
 17231 direction all arise and\*  
 17232 sentient how-long abide until  
 17233 sacred-dharma treasury this abide become  
 17234 limitless benefit happiness accomplish may  
 17235 world all migrators all  
 17236 happy resource god-realm like  
 17237 all liberation path abide  
 17238 same-time secret-buddha accomplish may

17239 sentient all existence-from completely-victory  
 17240 effort-not sorrow-free obtain then  
 17241 samsara end peace field expand then  
 17242 benefit-two spontaneous dharma king become may  
 17243 virtue supreme happiness benefit arise place  
 17244 buddha teach expand expand may  
 17245 measure-not quality precious-jewel glory blaze  
 17246 light clear essence sacred-dharma expand may  
 17247 life limitless migrators measure-not near peace ground lead doing\*  
 17248 forest lake island flower medicine-field all ornament beautiful become  
 17249 before-not dharma-treasure quality supreme enjoy clairvoyance samadhi  
 possess  
 17250 Brahma etcetera god and human-by worship fame sound drum fill may  
 17251 all limitless light-ray thousand possess do path-from completely-beyond  
 17252 world ornament nectar eye and best victor-by well-praise  
 17253 auspicious what migrators all beautiful praise-song flower fall  
 17254 that-like field-in dharma-system supreme this auspicious ocean fill may  
 17255 three-times aeon field dust migrators thought basis  
 17256 how-much ocean dust beyond benefit happiness aeon ocean number  
 17257 all total array bliss ocean self activity that-like doing\*  
 17258 hundred ocean all abide please sentient ocean ripen do  
 17259 who sky expanse like vast wisdom samadhi vast  
 17260 measure-not mind-activity ocean vast other benefit do vast  
 17261 light clear sun moon appearance vast deed vast  
 17262 not-move dharmata appearance vast dharmadhatu vast enter may  
 17263 how night clear sky-in  
 17264 rabbit-holder ray also light spread doing\*  
 17265 star-group center mandala fill by  
 17266 flower kunda field expand like  
 17267 intelligence sky essence light hundred  
 17268 aspect-clear wisdom clear radiance spread by  
 17269 vajra essence path good appear doing\*  
 17270 fortunate mind lotus expand  
 17271 manner this vehicle supreme essence lotus-from  
 17272 well-arise manifold self-liberate yogi-by  
 17273 light clear essence meaning show then go\*  
 17274 stain-free light-ray thousand possess thus-said  
 17275 nature secret points all

17276 fortunate-to not-mistaken direct  
 17277 expanse-great wide-good show then go\*  
 17278 discipline intelligence good that-said year  
 17279 now abide later come  
 17280 future follow enter fortunate-to  
 17281 end meaning points instruction give then  
 17282 effort practice do effort do  
 17283 secret place also very vast  
 17284 tantra scripture instruction letter number many  
 17285 vajra place distant realize-difficult because  
 17286 that meaning include vehicle supreme treasury this precious  
 17287 Glorious-Protector lama sacred please doing\*  
 17288 depth place not-mistaken here complete  
 17289 scripture reason instruction ocean expanse vast  
 17290 depth vast place this supreme elevate  
 17291 after fortunate-not-to not-show doing\*  
 17292 uncommon view whatever  
 17293 that all assembly-not speak strict hide  
 17294 letter this modify not-do  
 17295 treasury this Glorious-Mantra Mistress and\*  
 17296 planet good-upasaka great Rahula  
 17297 oath-bound vajra excellent protect-to give  
 17298 endure protect word command do  
 17299 this original letter lack and\*  
 17300 more-less similar modify arise if  
 17301 that heart-blood play joy do  
 17302 breath-cut radiance-take eye fruit plain-on snake  
 17303 awareness-holder command ocean retinue-by  
 17304 this practice fortunate blessing do  
 17305 that desire wish-fulfilling complete do  
 17306 original place enlightenment accomplish may  
 17307 very-clear intelligence stain-not noble path follow  
 17308 hear-many quality very vast life one enlightenment desire those-to  
 17309 supreme vehicle door this near place treasury this benefit accomplish because  
 17310 naga-supreme jewel glory like faith crown ornament become do  
 17311 good-speak quality stain-not supreme vehicle peak glory  
 17312 victor secret treasury very marvelous world arise difficult precious-jewel  
 treasury



17313	fortunate-to appear this udumvara flower like marvelous
17314	who this hear hold become existence end bodhisattva famous great
17315	dharma white appearance very vast auspicious sun moon mandala good ornament
17316	direction time victor supreme secret peak auspicious limitless light-ray sky limit equal
17317	victor-arise deed very limitless auspicious emanate desire hope fulfill doing*
17318	Glorious-Auspicious Sun-Excellent auspicious stack time all auspicious may
17319	vehicle supreme precious-jewel treasury called
17320	dharma aspects limitless measure-not result meaning definite establish
17321	secret supreme essence light clear vajra essence place this
17322	sugata scripture place vast meaning understand doing*
17323	self other view ocean beyond go
17324	all-knowing speech lord-by complete
17325	virtue
17326	virtue
17327	virtue
17328	OM ye dharma hetu prabhava hetun teshan tathagato hyavadat
17329	teshan tsayo nirodha evam vadi maha shramana ye svaha
17330	