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YĀNĀGRATNAKŌŚANĀMAVAJRĀHĀRA.



SUPREME-VEHICLE JEWEL-TREASURY NAMED ABIDES.



IN THE LANGUAGE OF INDIA:

YĀNĀGRARATNAKOŚANĀMA

IN THE LANGUAGE OF TIBET:

TREASURY OF SUPREME VEHICLE NAMED. || 10 ||

TO GLORIOUS SAMANTABHADRA I PROSTRATE.

*Samantabhadra, whose innate nature holds the five perfections, complete in
dominion,*

*Together with the regent of the five families, the Great Ocean, the sublime
guide, the Teacher,*

*The five vidyādhara, hosts of the aural lineage, ornament of the three
worlds together with the gods,*

*To that crown of all joy, the glorious source of excellence and
auspiciousness, I offer homage.*

*That which from the primordial is pure, where all elaborations cease into
space, beautifully arrayed,*

*Nature ever-abiding, clear light, seven horses, pervading all three bodies
and qualities,*

*Not dwelling in existence or peace, spontaneously entered, uncompounded
and spontaneously accomplished—*

*To that Vajra-point, supreme possessor of all, the Sugata-essence, I
prostrate.*

From the Dharma-sun, stainless, vast, immeasurable, ornament of space, //
20 //

*The unsurpassed secret vajra vehicle, supreme among all, glorious as the
wish-fulfilling jewel,*

*Among these, the most supreme, the holy nature, the pinnacle of the Great
Perfection,*

*Revealing the essence of suchness directly—by that, this day, protect the
lotus-throne of my mind.*

The place of the teaching-ocean, the throne of the makara-holder,

The sphere of the Vajra-essence, supreme among all,

Clearly revealing the profound and vast abodes—

The explanation of the Treasury of Supreme Vehicle I shall compose.

*When the nectar of the Dharma-body is obtained,
And the Enjoyment-body complete,
And the Emanation-body manifests, //* 30 *//*

The ocean of Dharma-principles spoken also depends upon teacher, place, and teaching; whereby through classification into three aspects it is arranged:

The teacher,

The place, and the teaching;

The perfection of place, the basis of dharmatā luminous clarity,

In the precious spontaneously-accomplished field where appearances arise from uncompounded qualities that none have compounded.

Teacher possessing perfections, complete power, the Victorious One, Samantabhadra, together with hosts of wisdom-ocean retinue,

Abides in the intention where body and wisdom are inseparable,

Teaching the nature of the Dharma-body beyond cause-effect and effort,

The time beyond action and effort in dharmatā,

Abiding in the primordial sphere of subtle inner clarity-wisdom. || 40 ||

From that nature, or from blessing, the self-appearing field of dense arrangement,

When adorned with outer lights of five, the individual teachers of the five families self-appear as the play of the mandala,

When teaching dharmatā, luminous-clarity, dzogchen, self-appearing spontaneously accomplished,

Abides in great self-arisen wisdom.

Self-appearing beyond even the objects of action of pure trainees.

Furthermore, from the strength and blessing of that nature; in Akanīṣṭha, the field of the Vajradhara of complete marks and dense arrangement; the sixth teacher Vajradhara arises in the form of the body of complete qualities,

With retinue of perfections dwelling upon the earth, and

Awareness-holders, and

Ḍākiṇīs, and

Accomplished ones, and || 50 ||

Therefore, hosts completely arranged as self-appearances—to inconceivable ones, teaching the ocean-like tantra sections of the result-vajra vehicle,

When perfect places appear individually to the self-appearances of beings,

The perfect teacher in emanation-body appears as holy guides to tame each according to their capacity,

When karma and aspiration are pure, teaching the perfections of sūtra sections,

The Vinaya basket establishing ethical discipline,

And the Abhidharma basket analyzing phenomena, appear as various vehicles suited to different capacities.

To that, the three vehicles of causal characteristics are shown as cause and method for entering the result-vajra vehicle,

While the secret mantra vajra vehicle, the completely complete peak, the supreme result, is the unsurpassable vehicle of dzogchen.

That definitive realm is the teaching of luminous clarity, the vajra-essence,

The self-nature wondrous and marvellous—the great complete vajra realm of the unsurpassable secret of all Tathāgatas' minds. || 60 ||

Thus, from the Treasury of the Secret King:

From the primordial protector's manifest enlightenment, the ocean of manners in which fields are arranged,

And the manner of obtaining peace in this field through Vajradhara's emanation,

From the manner of turning the Dharma-wheel through elaboration of emanation-kāya—

First, before all, without any division of saṃsāra and nirvāṇa anywhere,

The complete sovereign teacher, Samantabhadra himself,

From the primordial basis, the awareness of self-arising wisdom, the Sugata's heart-essence, arises as basis-appearances,

In the moment of transcending the basis, recognizing self-appearance—the precious cavity spontaneously accomplished by three self-arising dharmas,

The great primordial purity, the exhaustion-place of beginning,

Seizing the conquered place in the youth vase body's field, || 70 ||

Thus, Having reached the end of abandon-realize qualities, becoming Buddha in the nature of dharmakāya, abiding in inner clarity.

*From the potency and blessing of that; the field pervaded by five
wisdoms—self-appearing, spontaneous, dense—the maṇḍala arranged
pervading the limits of sky; each of the five families as self-appearances,
abiding beyond the trainee's objects.*

*Then, long after, from the primordial basis arising as basis-appearance,
seeing beings move like dreams, appearing like confusion without cause
of confusion,*

Compassionate mind arises, arranging fields for the purpose of beings.

*From the appearance-aspect of self-appearing enjoyment-complete
kāya, the kāyas of the five-family Buddhas, the great ocean, arranged at
the limits of sky.*

The precious wheel of mudra,

The vajra,

The jewel,

The lotus,

*And crosswise, appearing within, from the lotus-born, upon the upper
portion, twenty-five fields, || 80 ||*

*In the sphere where from pore-holes streams of perfume-water flow like
a great ocean,*

Earth,

Water,

Fire,

And subtle wind particles, as many as there are, pervading all places,

The blessings of Buddha,

And the diverse fields of beings' karma,

Round,

Four-cornered,

Crescent, || 90 ||

*And semi-circle and so forth—forms and arrangements immeasurable,
inconceivable, appearing—*

To the extent that sky pervades, to that extent body,

Speech,

Mind,

Qualities,

Activities,

And fields arising from those pervade,

Serving the purpose of beings in the perpetual continuous wheel.

*This is the training field and activities of the one, the first
Samantabhadra.*

Vast like the dharma-sphere and the sky-field, || 100 ||

*Moreover, From this first time only having arisen—years and eons, the
field-particles like an ocean cannot be measured,*

Finally, these activities being complete cannot measure the latter end,

In the great field-ocean possessing the essence of unmoving spontaneity,

*The Buddha naturally spontaneously accomplished, lama of all saṃsāra
and nirvāṇa, having come in beginningless time,*

Arranging fields as three different appearances of the three bodies.

In the time of dharma-body,

Called the field of luminous-clarity vajra-essence.

In the time of self-appearing enjoyment-complete body,

*Called the field of Brahma's drum-sound, or the great-Brahma eon and
field.*

In this sense, the emanation Buddha of Samantabhadra himself, || 110 ||
And those teachers who came in the three times, becoming Buddha through
that blessing,

All sentient-beings' realms exist.

The training-field is very vast.

That also—all earth, water, fire, wind, sky wherever pervading—all gathered within the great-Brahma eon.

Then, when numberless fields beyond measure appear even in one particle-place of sentient-beings' confused appearance,

To pure-karma appearance, Buddha's great activities appear variously,

Again nirvāṇa,

Teaching dwelling,

To impure ones enjoying bliss-fruit of higher-realms and liberation, path accomplishment etc., teaching subsides,

Appearing as lower-realms, || 120 ||

Enjoying various bliss-suffer appearance of eon-destruction etc.—

Like a dream.

Thus, even in one particle-place, great fields of mountains, continents, and so forth appear—

Beings' confused appearance, clear appearance without truth—thus valid.

As it is said:

| *Even in the extent of a hair-tip, many Buddhas,*

| *As many as the sands of the Ganga river,*

| *Those Victors' fields also that many,*

| *Those characteristics not the same, eons not equal,*

| *In the extent of a hair, the five realms, || 130 ||*

| *Sentient hells and animals' realm,*

| *Yama's world, gods and humans dwell,*

| *Not mixed, not becoming harmful,*

| *In those places, lakes and oceans,*

| *Rivers, likewise lakes and pools,*

| *Not mixed, not becoming harmful.*

| *Thus the Victor's dharma is inconceivable.*

In that place, many mountains,
 Surrounding Sumeru, great Sumeru,
 Btang-zung and great btang-zung, || 140 ||
 'Bigs-byed, vulture-heap, snow mountain,
 In that place, unbearable hell-beings,
 Hot and extremely hot, experiencing unpleasantness,
 Then hell-beings' feeling,
 Makes them experience following those sufferings.
 In that place, gods' palaces,
 Those twelve leagues of pleasantness,
 Even by many thousands of gods,
 With gods' joy, experiencing very great bliss.
 In that place, Buddhas arise, || 150 ||
 Teaching of world-knowledge blazing in appearance.
 In that very place, dharma also subsides,
 The sound of guide's nirvāṇa also heard.
 Humans in their own houses like dreams,
 Intoxicated with joy in desire-qualities,
 Waking after, not seeing that desire.
 That is known as dream by that.
 Thus seeing, hearing, knowing, and distinguishing differences,
 All these are untrue, like dreams.
 So it is. || 160 ||

Thus in the world of one particle-place, even in appearing subtle particles, sentient-beings' fields and arrangements are measureless.
 Thus in that world-system of a single particle's scope, within even the subtle

particles of appearance, sentient beings' fields and displays are immeasurable.

From the Sutra of Entering the Buddha Realm and Wisdom Inconceivable:

The gods and humans of the three-thousand worlds are very few.

An outsider sage with clairvoyance seeing sentient-beings across an earth-extent of a single chariot-wheel—that is more numerous.

More than those seeing the three-thousand worlds, from the eight liberations of shravakas;

More than those, from the eight liberations of bodhisattvas; more, a single meditator seeing across a single chariot-wheel.

More than those seeing the three-thousand worlds,

More, the Tathagata's eye seeing across the earth-extent of a chariot-wheel—thus spoke.

Thus, wherever sky pervades, in those places sentient-beings pervade. ||
170 ||

Through Buddha's emanations pervading them, all purposes are accomplished.

Some directly accomplish purposes through Samantabhadra's emanation as teacher.

Some also accomplish purposes through Buddhas included in other tantras.

Some through Buddhas included in other tantras accomplish purposes.

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Having first received the path from Samantabhadra, generating bodhicitta, thus arose.

Thus Samantabhadra's purpose-accomplishment through Tantra is called.

In certain treatises this sequence appears:

| *From Buddha comes dharma, from dharma come the arya hosts.*
Such is the meaning of this order.

SECOND: REGARDING VAJRADHARA'S MANNER OF OBTAINING PEACE IN THIS FIELD—

Some say from the first Protector

| *Beings of different tantras generate mind—this view is invalid,*
For the Magical Vairotsana declares:

| *"First Buddha, Buddha of earth, || 10 ||*

| *Great hero and great destroyer"—*

| *Thus.*

| *"This teacher is Vajradhara,*

| *Buddha before all Buddhas"—*

| *Thus spoke the Bhagavan, contradicting that view.*

Therefore, for the purpose of beings in this field; in the first time, through Samantabhadra's own emanations; displaying as ordinary beings generating mind; then demonstrating Buddhahood and opening the great play of enlightened activity.

Such manner is also renowned in common sutras.

| *From the Meeting of Father and Son:*

| *"Great hero, skilled in skillful-means,*

| *For the complete ripening of sentient-beings, || 20 ||*

| *Though becoming Buddha ten-million times,*

| *Still you guide, O Teacher,*

| *Demonstrating many Buddhas"—*

| *Thus.*

| *From the Flower Ornament:*

| *"Having attained the ocean of supreme enlightenment,*

| *For the complete ripening of the ocean of sentient-beings,*

| *Demonstrating the ocean of bodhicitta generation,*

| *Showing the ocean of conduct undiminished through all time—*

| *Such is the emanation of the Sugatas." || 30 ||*

| *Thus spoke the Bhagavan.*

Therefore, the first Protector, intending to tame this realm, displayed through emanations that manner of mind-generation.

REGARDING THIS FORTUNATE EON, BEFORE IMMEASURABLE EONS PAST,

In the field called "Self-Nature Completely Arranged,"

To Buddha Flower-Great-Beauty offered one golden vajra, generating supreme bodhicitta as the first mind.

Thus, then in the second birth, in the north, "Wind-Movement Arranged," becoming householder Good-Give's son called Jewel-Garland,

Dwelt near Buddha Wheel-Well-Conduct, hearing Dharma.

Then passed beyond, born as a son called "Lightning-Light" in the Bliss-Intoxicated Island, the brahmin youth Good-Give.

At that time, heard Dharma from Buddha Good-Intelligence for five years, and for seven years abided in single-pointed samadhi.

At seventy-five years, demonstrated manifest complete Buddhahood upon the peak of the mountain called "Jewel-Precious-Heap-Arranged." || 40 ||

Having dwelt for one great eon in the meaning of dharma-body,

Then self-arose as the Victor's enjoyment-complete body in ornament and color wheel.

| *From the spreading-gathering of light-rays, arose thirty-six self-arisen tantras.*

| *From the bindu of light, abiding, established sixty complete perfections,*
Buddha-bodies hundred-thousand countless, inexpressible, self-appearing;

| *From the tongue-faculty of those appearing as five-family Buddhas,*
immeasurable light-rays radiate forth, all through the proclaimed sound
of self-arisen six syllables, compassion without activity radiates in ten
directions.

| *From that very state, Buddha Vairochana the great manifest, body with*
principal and retinue countless, dharmatā Samantabhadra's complete
enjoyment gathering,

Great Perfection's body blazes with light.

Likewise Akṣobhya, the immovable Buddha of the eastern direction, || 50 ||

Ratnasambhava, the jewel-born Buddha of the southern direction,

Amitābha, the boundless light Buddha of the western direction,

Amoghasiddhi and so forth, each with individual mandalas and retinues
countless and inexpressible,

Gathering in his own complete enjoyment, each Buddha's Great Perfection
body blazes with light.

At that time, in Light-House completely pure, supremely well-arranged up-
per dwelling,

Teacher Completely Pure, Self-Knowing Awareness King, Vairochana
Gang-chen-mtsho by name,

Became lord of all mandalas.

Body-speech-mind without fabrication, precious teaching's state unmoving,

Non-arising,

Non-abiding, || 60 ||

Non-taking,

Non-rejecting,

Non-moving itself self-arisen.

At that time, the tamer of those not to be tamed, with precious beautiful re-
tinue assembly hundred-thousand countless,

| *From his own body emanating forms,*

| *From speech proclaiming sounds,*

| *From mind radiating awareness,*

| *From qualities displaying virtues,*

Activities themselves radiate and gather.

Thus all appearances—upper || 70 ||

And lower,

Ten directions' worlds—not being,

All completely pure, dense arrangement, blissful field, self-appearance completely pure, self-arisen Buddha-field clearly became.

| *From that very appearance-aspect, marks and characteristics complete,*
| *the arising of Vajradhara's qualities complete body:*

| *From offering a vajra as basis for mind-generation arose this*
| *manifestation.*

That pure merit causes the body to appear without inherent nature,

The accumulations are pure and complete,

Mind's great wisdom conducts all aspects as spontaneously known.

Thus in dharmakāya time, when place, dharma-sphere, object, and thought are completely pure,

Teacher Samantabhadra's natural activities are all complete, perfectly accomplished and abides. || 80 ||

Furthermore, upon one particle of retinue, particles-number Buddhas countless, with actual nature teaching, dzogchen dharma-nature vajra whoever—all uncompounded.

When viewing dharma-nature, pure conduct and the five perfections abide.

In this time, the thirty-six inexhaustible activities of body, speech, and mind's ornament-wheel manifest.

The body's four outer activities are these:

Unchanging in nature, without alteration,

Uncoming from any source or origin,

Ungone to any destination or end,

Non-abiding in any location or state.

The four inner activities:

Non-appearing to ordinary perception, || 90 ||

Non-doing through lack of inherent existence,
Non-radiating beyond conceptual elaboration,
Non-gathering as empty of self-nature.

The four secret activities:

Clear-open like the nature of space,
Even as equality without discrimination,
Loose from all binding concepts,
Direct as spontaneous self-awareness.

Speech's four outer activities:

Inexpressible through ordinary words, || 100 ||

Unshowable by conventional signs,
Unseeable by obscured perception,
Unslightable by conceptual criticism.

The four inner activities:

Natural as uncreated dharmatā,
Passing beyond arising and cessation,
Objectless without apprehended reference,
Nonplural as single taste of suchness.

The four secret activities:

Fresh as unconditioned awareness, || 110 ||

Innate as primordial possession,
Natural as unfabricated presence,
Unfabricated as spontaneous perfection.

Mind's four outer activities:

Stainless samadhi of non-conceptual clarity,
Lion-display samadhi of fearless confidence,
Hero-going samadhi of penetrating insight,
Wish-fulfilling jewel pinnacle samadhi of complete accomplishment.

The four inner activities:

Victory-banner peak play of complete mastery, || 120 ||

Lightning garland of sudden illumination,
Great wheel of turning all phenomena,
Light-blazing samadhi of radiant awareness.

The four secret activities:

Mudrā's subjugation of dualistic fixation,
Great-blaze's equality of all appearance,
Diversity of dharmatā in infinite display,
Samadhi called "self-appearing spontaneous adornment."
Those also not the activity of meaning's agent,
But called "activity" through the arising of qualities' essence and radiance. ||
130 ||

From that, enjoyment-complete body's self-arising:

*From the play of unobstructed radiance of former appearances and
compassion's arising manner,*

The pure abodes are densely arranged.

*From the equal-expanse gesture of the great ocean's teacher of complete
manifestation—at the lotus-pericarp's base from the thumb, upon the
tiny protuberances, upon the layered arrangement of thirty-two realms,
the appearances abiding as layered masses, with varied colors and
forms like water and moon—*

All layered masses as well, infinite and vast like palace arrangements.

In arrangements like descending offering-feast houses.

The bodies of five-family Buddhas as well, all-enumerable in variety.

In the perfume-water stream below the lotus-throne, infinite.

The sixteen sixteen realms as well, not as layered masses.

Like infinite jewel-umbrella arrangements. || 140 ||

In arrangements like mutual grain-pile masses, also enumerable including
five-family Buddhas.

Furthermore, from all pores of hair-light, radiating into space—also infinite
enumerable variety of realms and teachers, boundless, measureless, infinite.

Thus in enjoyment-body's realm:

Teaching actual, speech self-arisen syllables whoever not made, yet all
teaching's sons and simultaneous appearances those abide—

At the time of unchanging dharmatā.

*From the thirty-six self-arisen activities of the enjoyment-body's body,
speech, mind inexhaustible ornament-wheel:*

The body's four outer activities:

Through body appearing without self-nature, obscurations are purified.

By perfected wisdom face-hand, the body's self-nature is perfected.

By clear light face-hand, self-appearance is liberated. || 150 ||

By clear discerning face-hand, knowledge is perfected.

The four of the inner:

By appearance of the thirty-two marks, the body's qualities are perfected.

By possessing the eighty signs, reality is perfected.

By emanating masses of light-rays, special qualities are perfected.

By face pervasively residing in all directions, the characteristic of enjoyment is perfected.

The four of the secret:

By residing without front or back, the aspect of appearance is perfected.

Looking from inside, by outer clarity, the quality of empty aspect is perfected.

Looking from outside, by inner clarity, the quality of non-duality is perfected. || 160 ||

By tip pervasively residing in all directions, the quality of non-dwelling without cessation is perfected.

The four outer deeds of speech:

By six self-arisen syllables emanating from tongue, immeasurable reality deeds are perfected.

By entering the father's face, enjoyment of markless dharma is made.

By emerging from mother's space, engagement with non-dual reality is made.

By that same emanating and gathering, deeds without nature are perfected.

The four of the inner:

By self-nature explained, control of inexpressible sound is made.

By non-word, enjoyment of reality beyond speech and thought is made.

By appearing as understood meaning, enjoyment of non-composite reality is made. || 170 ||

By many light-rays emanating from face, enjoyment of disciple and discipliner dharma is made.

The four of the secret:

By pure body practice, engagement with self-arisen dharma is made.
By pure speech practice, engagement with outflow-free dharma is made.
By pure mind practice, enjoyment of wisdom knowing all aspects is made.
By pure face practice, enjoyment of all-knowing dharma is performed.

The four outer deeds of mind:

By samadhi of non-composite clear, knowing action and concept action is performed.

By samadhi of pure wisdom view, equipoise knowing is perfected.

By samadhi of pure dharma-nature, knowing dharma general and self-characteristic is performed. || 180 ||

By samadhi of exhausted defilements, pure play is perfected.

The four of the inner:

By mirror-like wisdom, enjoyment of example is performed.

By sameness, enjoyment of meaning is performed.

By discriminating, enjoyment of sense-faculty is performed.

By action accomplished, enjoyment separate from dharma is performed.

The four of the secret:

By abiding in non-dual clarity-emptiness, saṃsāra-nirvāṇa two non-dual is cleared.

By abiding in non-dual appearance-emptiness, object-wisdom two non-dual is performed.

By abiding in non-dual awareness-emptiness, apprehension-apprehender two non-dual is performed. || 190 ||

By abiding in non-dual object-mind, the concept limit of apprehension-apprehender is cut.

Third, the method of turning the wheel through emanation-body emanation:

Then from enjoyment-body appearance, gone to emanation-body, those gone having clearly emanated twelve earth teachers in twelve abodes,

Possessing the nature of five-five perfections.

At the time of these, also by appearance of three great emanations, benefit to beings is performed.

By emanation-body in this Jambu continent, place of disciples,

The Dharma-body teaching, self-arisen from Great Perfection blessing, filling the hands of people from Vajra Amitayus self-born from one hundred

jewel causes until now,

The Enjoyment-body teaching, self-arisen from Self-arisen teaching single-son blessing, self-born from one hundred jewel causes, four books of letters, renowned as dharma self-sound.

The body-form self-born without anyone making, equal to beings' body bulk, self-arisen from twelve emanation-body blessings, from one hundred jewel causes.

Those three emanations of body, speech, mind, not made by anyone, fearless. || 200 ||

By self-arisen blessing, miracles and immeasurable qualities.

Possessing the activity of immediately liberating birth when meeting with whichever.

That also, the mind-support Vajra, from disease-free of those beings wishing to pacify disease,

Fulfilling desires and applying to liberation.

The speech-support self-arisen letter, meeting with that,

Liberated by merely meeting and hearing the sound.

This book, writing and holding, possesses liberating activity without effort.

That body performs liberating activity into clear light when meeting with whichever body.

Where these exist, one asks.

They abide in different places by the times of body, speech, mind teachings.

|| 210 ||

That also, from Amitayus life, from the time of thousand Buddhas, the body-taming teaching,

Exists three times five hundred five thousand years.

Then until seventy years of life, the speech-taming teaching,

One five hundred five thousand years.

Then until ten years of life, the mind-taming teaching,

One five hundred five thousand years.

In the interval of those life years, that much year exists but not time,

The year numbers tamed by those teachings are explained.

That also, at the time of body teaching, that Vajra exists in the island possessing salty taste, Uddiyana land ocean,

Occasionally making countless emanations possessing light, sound, and monk miracle arise. || 220 ||

The letter, held by dakinis in the sky above five hundred leagues of Vajra-seat, abides.

The body abides together with that.

At the time of speech teaching.

The vajra at Mount Malaya, at the hand-vajra's abode, yakṣa kings render homage.

The syllable in Vajrāsana's upper sky, held by ḍākinīs abides.

The body, not fixed in one place, circumambulates Jambudvīpa,
Making offering-fields for special assemblies of gods and humans;
When harm arises to the teaching,

| *From body comes light,*

hūṃ || 230 ||

| *From eyes comes fire, turning back the harm.*

At the time of mind's teaching, the vajra abides in Vajrāsana's sky.

The syllable abides in the extremely wrathful ṛṣi's cave.

The body in the thirty-three gods' measureless palace,

The hand-vajra's house upper-chamber's upper-story abides.

Such three emanations abiding, Jambudvīpa surpasses all others.

The manner of twelve emanation-bodies arriving in twelve abode-types:

Vajradhara from sambhogakāya as emanation-body, to purify beings' five aggregates,

Making appear twelve times the self-nature of five complete-abidings,

FIRST: || 240 ||

In the field Tuṣita upper-chamber,

Abode complete-abiding at lotus flower's center,

Teacher complete-abiding, youth Supreme Light Unimaginable arriving,
To retinue complete-abiding of thousand light-appearance Buddhas and two
roots surrounding, demonstrating this Fortunate Eon's taming by thousand
Buddhas and two bodhisattvas,

| *The root of all teachings, Sound Thal-'gyur Tantra,*
Taught during immeasurable lifespan,
Compiled by gods' son Nandīśvara
And Sun Greatly-Illuminating.

SECOND:

Abode complete-abiding in world Sahā, || 250 ||
Teacher youth Light Akṣobhya, born from five-light egg,
To retinue ḍākinīs hundred-thousand two,

| *Dharma complete-abiding: body-speech-mind-qualities-activities
tantras five,*
Taught during one hundred-million year lifespan.

THIRD:

Abode complete-abiding at Heat-Moisture-Gathering surrounded-by-light,
Teacher complete-abiding Fear-Protecting Mind by name,
To retinue bodhisattvas hundred-thousand six,
Dharma complete-abiding: Saṃsāra Dong-sprugs,
Peacock Jing-bsnol, || 260 ||

| *Four-elements-exhausted tantras, taught during hundred-thousand year
lifespan.*

FOURTH:

Abode complete-abiding at Attachment-Arising womb appearing,
Teacher youth play Vīrarati,

To retinue yakṣas and brahmins thousand one,

| *Dharma mind-class root tantras five,*

| *Branch tantras six, thus eleven, taught during eighty-thousand year
lifespan.*

FIFTH:

Abode complete-abiding at Āmrapālī youth's garden,

Teacher sixth Vajradhara, || 270 ||

To retinue Buddhas succession seven appearing, self-arranged,

Dharma six pāramitās,

Taught during seventy-thousand year lifespan.

SIXTH:

Abode complete-abiding at Meru's north, charnel-ground Raurava,

Teacher complete-abiding youth Hero Power Great,

To retinue complete-abiding bodhisattvas Cloud-Strength seven,

Dākinīs,

Gods and nāgas and so forth immeasurable,

| *Dharma complete-abiding: Rig-pa-rang-shar-great Tantra and so forth,
direct-luminous tantras, || 280 ||*

Other also immeasurable, taught during sixty-thousand year lifespan.

Seventh:

Abode complete-abiding at rākṣasa land Ruru sound-possessing cave,

Teacher ṛṣi Furious King,

To retinue rākṣasas hundred-million one,

| *Dharma coarse-taming tantras ten and so forth,*

Taught during ten-thousand year lifespan.

Eighth:

Abode complete-abiding at Gridhrakūṭa,
Teacher Supreme Golden Light, || 290 ||
To retinue noble śrāvakas countless,
Dharma vinaya thousand immeasurable,
Taught during five-thousand year lifespan.

Ninth:

Abode complete-abiding in Mongolian turquoise-eyebrow land,
Beneath the bodhi-tree,
Teacher Love-Play Wisdom,
To retinue bodhisattvas immeasurable,

| *Dharma sūtra-Tantra seventh and so forth,*

Taught during thousand year lifespan. || 300 ||

Tenth:

Abode complete-abiding at Gridhrakūṭa,
Teacher Kāśyapa the Elder,
To retinue āyusmat Nakṣatra-prabha and so forth seven,
Dharma sūtras,

Kriyā,

Text Anu and so forth thousand eight,
Taught during five-hundred year lifespan.

Eleventh:

Abode complete-abiding at Vajrāsana, || 310 ||

Teacher Abhisambodhi King,

To retinue three-family protectors,

Dharma definitive-meaning vehicle only,

Taught during three-hundred year lifespan.

Twelfth:

Abode complete-abiding at Vārāṇasī and so forth,
Teacher complete-abiding Śākyamuni,
Dharma complete-abiding three baskets and so forth,
Retinue complete-abiding śrāvakas,
Bodhisattvas, || 320 ||

Gods,
Nāgas and so forth,
Time complete-abiding, taught during hundred year lifespan.

| *These from Rig-pa-rang-shar-great Tantra:*

At beginningless time,

"My precious jewel lost,

By jewel-lost self-nature,

| *From darkness-appearance interval came,*

By four conditions concept impure,
To Tuṣita upper-chamber land came, || 330 ||
Support is pure lotus,
Secret mantra great teaching established,
Near retinue is Akṣobhya,

| *Tantra's king Thal-'gyur taught,"*

Thus and so forth;
Also extensively quoted from Ati-koṭa-great taught at turquoise-script.
These body-speech-mind inexhaustible ornament maṇḍala's thirty-six activities:
The body's four external activities concern abandoning the four rivers of suffering:

THE RIVER OF BIRTH, WHEREIN BEINGS ENTER CONDITIONED EXISTENCE,

The river of marriage, binding beings to cyclic attachment, || 340 ||
The river of skill competition, generating pride and conflict,
The river of renunciation, even attachment to abandonment itself.
Through piṇḍapāta engagement, these are transcended.
The four internal activities:
Abandoning attachment to retinue and sensory enjoyment,

Releasing the great horse of discursive thought,
Abandoning the chariot of conceptual elaboration,
Going to the essence of bodhi beyond all extremes,
Emanating light-rays of wisdom illuminating all directions,
Transforming the weapon-rain of afflictions into flowers of virtue. || 350 ||

The four secret activities:

Taming through the final samādhi of ultimate reality,
Making austerity that transcends hardship and ease,
Immediately manifesting twenty-hundred-thousand samādhi-sounds upon
Meru in a single instant,
Constantly abiding in the precious casket of non-dual awareness,
Attaining bodhi through the vajra-like samādhi of indestructible nature.

Speech's four external activities:

Teaching through sūtra-sections that convey ultimate meaning,
Verses intoned with melodious cadence for easy retention,
Prophecies that inspire confidence and guide future conduct, || 360 ||
Gāthā-sections expressing the essence in rhythmic form.

The four internal activities:

Extremely extensive teachings accommodating all capacities,
Birth-stories illustrating the path through past examples,
Nidāna sayings revealing causes and conditions,
Thus-arising teachings showing the nature of phenomena.

The four secret activities:

Udāna exclamations of spontaneous realization,
Avadāna narratives of past deeds and their results,
Nipāta teachings gathering essential points, || 370 ||
Adbhuta-dharma displaying miraculous manifestations.

Mind's four external activities:

Sūraṅgama samādhi of heroic majesty and power,
Jewel-crest samādhi radiating infinite light,

Vicāra samādhi of analytical discernment,

Casket samadhi containing all dharma treasures.

The four internal activities:

Entering all objects with equanimous awareness,
Manifest appearance free from grasping and fixation,
Uṣṇīṣa jewel of supreme enlightenment crowning all, || 380 ||
Banner-peak samādhi completely arranged as victorious display.

The four secret activities:

Pure movement without conceptual obstruction,
Profound appearance beyond ordinary perception,
Jewel-lamp illuminating the darkness of ignorance,
Supreme-good samādhi as the pinnacle of all concentrations,
Thus completing the mind's twelvefold activity.
Thus emanation-body,
Complete-enjoyment,
Dharma-body summarized, appearing as hundred-eight activities: || 390 ||
Called the activity of the single self-nature of Vajradhara complete in qualities.

These are called the succession transmitted by the Victor's intention,
Only from Vajradhara arriving at different times,

| *Called gathered by one intention or Tantra.*

Thus, although the emanations of guides of fortunate aeons arriving later are different, in essence they are one in the self-nature of this very Vajradhara.
Incidentally, the vidyādhara sign-transmitted
And person ear-transmitted succession,
Understand as individual biography and great history.
By these, the teacher and teaching's descent manner is well explained.

| *From the Treasury of the Supreme Vehicle, || 400 ||*

The manner of arising established, first chapter.
Thus having shown the tamer teacher's history,
Now from the definite abode where that teacher tames,

First, the explanation of the sequence of pure fields and container-contained:
Thus, from Vajradhara—the nature of complete qualities—having awakened
to Bodhi,

Arising from the Dharmakāya as Saṃbhogakāya,

| *From the bodies of the Five Families,*

| *From the arrangement of immeasurable pure fields,*

Among the immeasurable pure fields abiding in the essence ornamented by
Vairocana at the center,

Upon the jewel lotus, in the thirteenth of the twenty-five stacked realms,
abides this Jambudvīpa.

Above and below this, and in the intermediate directions, exist thirteen pure
fields ornamented by light-jewels.

| *From the Sound Thalgyur:*

"Regarding the thirteen types of pure fields— || 10 ||

Below this world here,

That called Thalwa Dbyangs,

Vast extent, extremely beautiful,

Cause, condition, and nature,

Retinue of that Teacher's teaching,

Above, below, and in directions-intermediates,

Small, delightful, well-ornamented arrangement.

Then below the six worlds,

That called Thalwa 'Dzin,

Wheel-shaped, completely pure, || 20 ||

*The Teacher's teaching—the Truth itself,
Well-ornamented arrangement—the second.
Then to the right of the three worlds from here,
That called Thalwa Skyob,
Completely ornamented by mothers,
Light and color definitively clear,
The Teacher's teaching—Vinaya field,
Each with their own karma and marks.
Then above the six worlds,
That called Thalwa Brdal, || 30 ||
Lotus-blossom shaped, resembling.
Extremely expansive, evenly hollow,
Various lights blazing, colors.
White and red appearance shimmering,
Coarse form images not appearing;
The Teacher's teaching—Abhidharma extensive,
Completing the aeon—called Thal.
Above this world from here,
Nineteen beyond, further above,
That called Thalwa's Drum, || 40 ||*

*Extremely vast and delightful,
From various jewel fragments.
Definitely ornamented, heaped manner;
The Teacher's teaching—Prajñāpāramitā and Yogācāra,
Arrangement of skull-garlands.
From here, northeast intermediate of the world,
That called Thalwa's Current,
Stūpa-shaped, terraced beautiful,
Completely ornamented by five arrangements;
Basis of various sounds emerging, || 50 ||
The Teacher's teaching of dependent arising—
Above that, at twenty-one,
Called utterly pervasive Thal,
Nature of pure perception,
Appearing without outer or inner, completely pure;
The Teacher's teaching revealing arising,
The causal condition—pervading action."*

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| *From the south-eastern direction of this world system,*

Beyond the six transcendent realms,
The realm called Thal-ba resounds:
Protectors and benefactors completely surround it,
Victory banners, parasols, and royal insignia raised on high,
Flowers of many kinds, fragrant rains, and perfumes descend,
Upon the Teacher himself and upon his teachings,
The assembly of beautifying goddesses and their reflections encircle them,
And the play of bliss naturally arises.

| *From the south-western direction of this world, || 10 ||*

| *From below the six transcendent realms, the wind of Thal-ba,*

Moves and stirs throughout the intermediate space,
Moving in mutual embrace, hovering,
And from this movement all sounds arise.
The Teacher's teachings are moved by this wind,
Through the three gateways of those possessing the five elements.
Upon that summit, thirteen are stacked together—
The Jewel Thal-ba, as it is called,
Adorned with auspicious rays of the sun,
And ornamented with the qualities of desire. || 20 ||
Miraculous letters and beautiful script,
The Teacher's teachings—complete in reflection.
Beautiful through the lotus eyes of Lda-ldi,

| *From this, the summit of the western-northern threshold.*

The sixth world-system,
The Taming Thal-ba, as it is called.
Together with goddesses making complete offerings,
Filled with light and the fragrance of sandalwood,
The Teacher's teachings—equal in every portion.
Possessing beautiful forms of sixteen years, || 30 ||
Surrounded by those in the bloom of youth.
Below that, in the ninth world,
The deity called Dung-ldan Thal-ba,

Intoxicated by the fragrance of faith and protection,
Turbulent, with extremely blazing light,
Agitated, glowing with fierce intensity.
The Teacher himself, his teachings,
And his retinue—complete enjoyment.

┃ *From this, the sixth world,*

The Star Thal-ba, as it is called. || 40 ||
The nature of the stacked wheel,
Completely stacked by fives and nines.
Adorned with the water-spouts of dawn,
Thunder, lightning, and red tongues emerge.
The Teacher's teachings are surrounded by scripture,
The light-arising garland—lineage of the nāgas.
Illuminating all directions and thresholds.
Thus.

And in all those upper and lower thresholds of the twenty-five stacked lotus-
abiding ones, countless fields pervade all upper and lower directions and
thresholds.

Like scattered stars. || 50 ||
Thus from immeasurable fields,
The sequence of this Sahā world is explained:

┃ *From that itself:*

External elements arise from wind as well,
Connected with the space element,
Upon which rests water, and above that earth.
In extent, breadth, and thickness equal,

One hundred-thousand and four countless,

One of which is four portions empty.

The arrangement of continents and Mount Meru, || 60 ||
Together with the wish-fulfilling tree and the jewel,
The individual gods of sun and moon,

Surrounded by the great ocean's method.
Mountain ranges and water ranges,
All definitely surrounded by seven jewels.
Internally, thus from the first formless realm,
The form realm is luminosity:
In the distance, the desire realm as well,
The stainless moon and
The greatly illuminating sun, || 70 ||
The world-systems expanded,
Paranirmitavaśavartin and so forth in upper sequence.
Then the abodes of asuras,
The sequence of humans in the four continents.
By kleśas together with self,
The abodes of lower realms arise in sequence.
Thus.

| *From the Pearl Garland Tantra:*

| *In space, wind supports that water,*

| *By eleven hundred-thousands, || 80 ||*

| *Round and coiled, itself arisen.*

| *Like cream arising from milk,*

| *Earth is twelve hundred-thousands.*

| *Wind's number is one hundred-thousand.*

| *The wind gathers and contracts,*

| *Pulls and lifts.*

| *Water pervades and holds,*

| *Ripens—these three.*

| *Earth rubs subtle and*

| *Coarse itself—these three. || 90 ||*

| *Like that which is churned down below,*

Among mountains, the king of mountains is:
Four terraces and great peaks,
Seven sporting lakes and seven mountains,
Continents and the surrounding rim arisen.
The three-thousand and so forth world-systems.
By desire, form, and formless,
These three realms are supported there.
The formless realm, without any existence,
Without even slight consciousness, || 100 ||
Arisen from that.
The pure abodes and so forth embodied,
From upper to lower in drops manner.
Akanistha and so forth of desire.
Gods, asuras, and humans:
High, then from that the three abodes,
Animals, pretas, and hell—
These four kinds of birth for beings.
That also, the humans of the first fortunate eon,
Possessing form, youth, and marks of beauty, || 110 ||
Their bodies pervaded by their own light's radiance,
Desire-food and so forth as merit-food.
The life of beings also eighty-thousand,
Without male and female faculties.
Then from the two causes of delusion,
Kleśas of desire and so forth,

Gradually became coarse.

The faculties and so forth gates,

Light and so forth decrease, for merit is exhausted.

Then in sequence, earth oil and // 120 //

Sālu rice and so forth as food.

Thus and so forth taught.

Here that meaning is slightly shown definitively:

Known from common sūtras and treatises, and

*Although much taught from uncommon Tantra-sections regarding
measure and arrangement,*

Here it is explained like the unsurpassed Vajra-peak vehicle.

*From the Great Array of Ati, arising like that, the meaning of entity-
abiding established without mistake:*

In the space included within the category of Brahma-great's field,

*The fields abiding as twenty-five stacked three-thousand; upon the
center's layers of Gang-chen-tsho's hand-lotus,*

*Are called the field ornamented by basis and essence with flowers, // 130
//*

*From inside that, to the arrangement of this Sahā world-system, the
thirteenth secret-mantra vajra-vehicle field abiding at the glorious
center's heart,*

The arising of the first fortunate eon,

The abiding in the middle,

The destruction at the end,

The final emptying—these four should be known.

First, arising: the container and

The sequence of the essence, the sequence of the first arising of the container is:

*From the side of this, below from the passed twenty intermediate
fortunate eons after the previously arisen world became empty,*

In empty space where five-colored seeds of elements not clear, yet capable
of arising,

In the upper direction, the formless realm called object-possessor of grasping
consciousness; possessing portions of arising element seeds; arisen like
essences upper-arisen in drops manner. || 140 ||

In the lower direction, the manner of arising below like the terrace of a
caitya is:

The time of the first arising of container-contained,

The lower basis called completely mind-joy, space possessing white color
and white light,

In the appearance of extremely white terraces,

The seed E triangle, clear space supporting this three-thousand world, arisen.

*From that space; from the wind pervading, entering, and protecting
called seed A; from the sound called Uṃ proclaimed three times:*

Namely, the wind of variously-stopping,

Merely rises as the breath of a striped mouse,

From gathered like mist or cloud-mass in sky,

Marked by yaṃ at the navel, similar to the shape of various vajra-crosses, ||
150 ||

Four wind goddesses holding wind banners,

Blazing various colored lights,

Similar to the form of Indra-ṇila, green wind element,

Formed vast and thick in height,

Demonstrating power of raising and not rising until the eon,

Four iron sows flung from four tips of vajra-cross,

Depth of that wind: one hundred-thousand eight thousand leagues,

Width: sixty hundred-thousand four hundred-thousand formed.

Then forms called water's water thoroughly established:

From gathered gold-essence clouds in upper sky, || 160 ||

From fell stream of rain for seven years,

To clear, unmoving, unturbid water, round shape similar to full moon,
Formed with countless dancing water goddesses, depth eleven hundred-
thousand twenty thousand leagues,
Width three hundred-thousand five thousand leagues formed.
Then at one intermediate eon, from below wind mandala,

*From arose possessing thoroughly pressing sound, called stopping-
doing wind,*

Arose roaring sound floating upward from lower sky,

From all mixed as one, wind and water etc. moved upward,

Formed five thousand leagues gold ground like cream formed on milk,
above water.

Above that, called forming-doing earth's earth, formed five thousand mea-
sure from spread countless atoms. || 170 ||

Above that, called time earth's fire, formed two hundred-thousand leagues
from spread countless atoms.

Then called separating-doing wind.

From arisen like waves from ocean,

Fell countless wind atoms from upper sky,
Like example of snow fell in space.

That itself formed one hundred-thousand leagues.

Above that, called hollow-making earth's sky, blue like turquoise radiance,

By fell countless sky atoms from sky,

Those gathered as one,

By action of doing nature, || 180 ||

Like silk formed on ocean,

Expanded and evenly flat,

Four-cornered shape,

Held by four earth goddesses holding four gold vases from four corners,

Held by four powerful naga sons from four sides.

That also height four hundred-thousand ten-thousand leagues.

These element mandalas also
Formed supported one on one like stupa tiers.

| *From sutra, these between-between sky also explained demarcated
intervals each that much measure of upper leagues.*

| *From Vajra-peak world arrangement, || 190 ||*

Between water and earth also called sky mind-protecting,
Fire mandala depth one thousand leagues, raised by five thousand leagues, in
center,
Width five hundred-thousand,
Possessing red light,
Said to exist as action of ripening common elements.
That also did action pervaded by earth's water,
Showing distinction of beings' action.
Ripened by earth's fire,
Beings' body's color clear.
Made atom by earth's wind, || 200 ||
Make beings' sense-powers complete.
Did action opened aperture by earth's sky,
Make beings' mind abide.
Pressed by earth's earth,
Make beings' action and merit show.
These called vessel benefits essence.
Then again from below called ripening action wind.
Shape and color like gold wheel's thousand empty spokes,
Arose possessing power moved by nature,

| *From stirred all earth and water mandalas, || 210 ||*

Like example of butter arisen from churned milk or curd,
Dust impurity went to gold, went to depth by heavy, formed ground base,
Center Meru elevated upward hundred-thousand sixty ten-thousand leagues,
floated clear above,
Also inserted that much downward to gold ground,
Combined three hundred-thousand twenty-thousand leagues.

| *From some Tantra,*

Also explained inserted downward ten-thousand four thousand leagues.
That Meru's east formed from silver,
South baiḍūrya,

West padma rāga, || 220 ||

North formed from gold, direction sky's radiance harmonious with these.
That Meru from gold ground elevated, half eighty-thousand leagues below
water submerged,
Below half above, four stacked tiers remain, lower wind tier called turquoise
vajra-possessing, turquoise vajra inserted,
That also width eighty-thousand leagues, equal distance with water,
Elevated outward sixteen thousand from Meru,
Height three-times all equal,
Summit one upward ten ten-thousand leagues exist.
Second tier is:

Above that, formed from water, called tier lotus variously-stacked,
Crystal nature blazing light, || 230 ||

Elevated outward eight thousand leagues from Meru.
Above that in third tier, formed from gold, called wheel variously-stacked,
Elevated outward four thousand leagues from Meru.
Above that in fourth tier, called jewel light-blazing,
Formed from coral, radiating red like fire light,
Make showing limit of rain fall and not-fall by beings' action.
Elevated outward two-thousand leagues from Meru.
These seven sporting lakes outer, seven gold mountains, circling four corners all directions, seven mountains.

Inside from sequence:

Yoke-holder, || 240 ||

Plow-arrow-holder,
Acacia-possessing,
Beautiful-to-see,
Horse-ear,

Prostrate,
Rim-holder—these from water-interval upward surpassing's portion:
Yojana forty-thousand,
Twenty-thousand,
Five-thousand,
Two-thousand five-hundred, || 250 ||
Thousand and half and three-hundred,
Six-hundred twenty-five.

Width:

Individual portion from how-much surpassing, that-much each exists.
These interval in eight lakes surrounding exist,
Great nāgas eight eon-playing outer-playing's lake called.
Play-lake first's width: yojana thousand eighty,

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Second: the measures and half-and-quarter divisions,
Three times the height, equally existing.

The great outer surrounding mountains:
Iron in composition,
Yoke-holder in height, equally matched.
According to some,
Rim-holder mountain equal, it is said.

The outer ocean's four directions each in width:
One hundred twelve thousand leagues.

Of the continents, eastern Videha crescent-shaped,
Back face outward showing three hundred fifty leagues;
Other three faces three thousand two thousand.
Body and Videha both,
Right and left supporting, main half-and-half.

Jambu continent south-facing, long faces three:
Two thousand two thousand;
Short face outward showing leagues two and one-half.
Right Deha and
Left the other Deha both,
Main half-and-half.

Western Godaniya circular surrounding,
Seven thousand five hundred leagues.
Right Videha and
Left Kuru both also,
That half-and-half.

Northern Kuru square, four faces four:
Two thousand each;
Right Kuru and
Left Kuru's moon both,
That half-and-half.

The intervals of these, beings' locations individually explained,
Inexpressible by words, yet
Rough summary:
From lower and higher realms,
Lower realms first, the hells:
Below snow-mountain Ti-se, downward downward
Twenty thousand leagues measured, Reviving and so forth,
Eight hot hells;
Blisters and so forth, eight cold hells,
At the periphery existing.

Occasional various earth, water, fire, wind
Without certainty existing;
Neighboring two groups of eight surrounding existing.

Pretas below the king's capital,

Five hundred leagues passed, root place existing;
Branches god-human world also existing.

Animals also types dwelling,
Great ocean extending like foam on water only existing;
Scattered-mouth god-human lands also existing.

Asuras Meru's water-level below,
Hollow space existing;
Gods Meru's tier above,
Higher and higher existing.

Also seven mountains Four Great Kings class,
Gods' cities and pleasure-groves immeasurable;
Particularly yakshas great Golden-Foot,
Powerful,
Entering-Existence,
Glory-Splendor,
Mountain-Raising,
Supreme-Existence,
Seven stacked houses each with surrounding cities existing,
Upon Jambu continent human-disease,
Animal-disease,
Weapons,
Famine's eon sending,
Good and bad performing.

These surrounding seven paralyzing mother-goddesses dwelling,
Actions individual controlling.

Eight lakes, eight naga-kings' palaces existing.
Eight nagas:
Joyful,
Near-Joyful,
Horse-Basis,

Releasing-Holding,
Possessing-Splendor,
Land-Guarding,
Great-Black,
E-la Leaves.

These upon Jambu continent rain falling great and small,
And so forth actions showing.

Meru's tier's four corners,
Lifting-Time yakshas extremely powerful four,
Palaces existing;
These four seasons' sequence,
Summer rain falling,
Autumn grain,
Flowers ripening,
Winter cold and
Spring warmth ripening actions performing.

Also wind-goddesses four and so forth,
These beings common appearances elevated,
Common-action accomplished,
Existence-action beings named.

These world's formation with arising,
World's end with also equal,
Eon-abiding named.

Asuras' root place Meru's hollow existing,
Gods competing splendor and good fortune possessing.

Golden ground upon,
Asura-city Golden-Possessing jewel-variegated composed center,
Indra's palace containing-instruction,
Assembly-Place Good-Wealth,
Directional pleasure-grove Good-Joy,

Great-Joy, Universal-Joy-Park, Joy-of-Universal-Joy-Park.

01 02 01 03

SECOND: THE GODS HOLDING FLOWER GARLANDS.

01 02 01 04

**THIRD: THE GODS PERPETUALLY INTOXICATED BY HONEY
WINE.**

01 02 01 05

The fourth, the elevated-born, abide in the four directions.
Virūpākṣa, whose eyes see all,
And Virūḍhaka, the son of hearing,
Together with Dhṛtarāṣṭra, guarding the land with their individual retinues,
dwell therein.
Surrounding these palaces
Are exquisite pleasure-groves,
Sprinkled with sandalwood water upon grounds of expanded gold,
Covered to the knee by divine mandāra blossoms,
Made beautiful by pristine lakes filled with flowers rising level with their
waters.
The Sun's measureless palace spans fifty-one leagues, its base below formed
of fire-crystal, || 10 ||
While the Moon arises self-spontaneously from water-crystal,
Above surrounded by fences of gold and silver,
With four jewel towers

Adorned by the cities of the gods.
The Moon extends fifty leagues,

The great stars eighteen leagues and a quarter,

The medium ranging between seventeen and two,
The small one league, above with the cities of the gods,
Possessing the miracle of circling the four continents by nature each day,
Formed from any of four—gold, copper, water-crystal, or iron— || 20 ||
Floating in forty-thousand leagues of sky, radiating as light-rays.
Above, the spontaneously-arisen king of central mountains, the Thirty-Three
abodes exist,
Comprising city,
Grove,
Ground,
Tree,
And five excellent assembly-places,
Surrounding the city lies Indra's palace,

While the common city appears beautiful to behold,

| *From three intermediate places, || 30 ||*

The Completely Victorious Palace stands at the center,
Each side extending one hundred fifty leagues,
Rising five and a half leagues upward from the beautiful grounds,
Reaching eight stories, with seven stacked houses adorned by seven times
seven rooms,
In the four directions thereof exist four pleasure-groves called Chariot-
Various-Possessing,
Each endowed with jewel trees,
Birds,
And beauty from many lakes,
Together with divine garments,
Music, || 40 ||
Nectar,

All joined by nets of various jewels.

The sons and daughters of the gods fill every space with song and the resounding music of cymbals.

The common realm, delightful to behold:

Outside that, within cyclic existence, various jewel-mansion arrangements beautifully diverse, each appearance measuring four thousand five hundred leagues, exceeding three and one-half in height.

Inside, the ground and streets appear beautiful, pleasing to the mind, together with flower-rain falling in the four seasons.

Outside the city, surrounded between seven jewel walls, completely filled with falling waters.

Lotus and other flower-groups expand, while birds' voices sweetly proclaim, Existing together with flying jewel-boats.

The interval cities: at the four intervals of Meru's peak exist four gods' cities adorned with five hundred mansions, between them connected by a five-league plain wall, || 50 ||

Where the yakṣa hand-vajra four-siblings' god race dwell.

The gardens: delightful to behold, existing in the four directions measured twenty by twenty leagues.

In the east: the Chariot-Various Park, decorated by ponds, cloth, chariots and so forth.

In the south: the Rough-Transformation Park, where various hard armors arise when waging battle.

In the west: the Enjoyment-Mixing Park, immeasurable enjoyment for nearby enjoyment.

In the north: the Everywhere-Joy Park, free from all sorrow, beautiful with many brilliant joys.

Those also, two hundred fifty leagues in width, well-shaped, delightful to behold.

Inside those, all the ground spreads with golden sand,

Decorated by lakes, ponds and so forth in the intervals, filled with various jewel flower-beds.

Outside those gardens, the ground also shares their names, decorated by many flowers and ponds. || 60 ||

Measure making direction equal similar to four parks.

Tree at north-east called complete gather burst, root five leagues down reach,

Upward exceeding hundred, branches spread like umbrella, circumference fifty leagues curl,

Jewel net,

Hang gods' cloth.

Near that, white rock slab like jewel armonig, width fifty leagues, above exist Indra's throne and falling flower rain.

See beautiful from south-west four and half leagues,

Gods' assembly-place dharma good, round from all, jewel tree and wall surrounded,

Width three hundred, circumference nine hundred, middle exist Indra's throne and arranged gods' seats.

Those desire and form dwelling measureless houses relying on sky, exist above like spread planets stars, || 70 ||

Large by two double size measure,

Those interval sky exist only from Jambu continent to below place,

Eighty-thousand leagues exist from Jambu continent to thirty-three interval,

Know like exist in sky of interval free from war from thirty-three.

Thus attached, yet in one intermediate eon this vessel world empty nature, free from beings,

On mountains and hills exist many different kinds of trees,

Grass,

Flowers.

Each valley also dwell in forest,

Thicket continent, || 80 ||

Expand jewel trees etc. by rain fell from sky.

Then essence attach manner like above step,

At that time release vapor to ground by falling nectar rain,

Ripen various jewel trees in lotus nature.

Upper world's existence-beings: wind's four goddesses,

Water's many dancing goddesses,

Nāgas' four power-possessing sons—their mind entering from,

Padma's speech sound radiating all directions, summoned by sound,
Previous formless ripened consciousness-held nature-abiding seeds latency-
abiding those manifestly awakened,

Consciousness accomplished as samādhi's emanation body, || 90 ||

Own appearance completely-piercing-through arisen, body's portion
without-not is,

Subtle mind,

Coarse flesh-blood,

Clear light body three—whichever not-established, existing also not, thus
Existence non-existence's realms and khams called.

Samādhi completely-emanating body that itself: part existing appears,

Part without appears, thus existence non-existence called.

These realms this field's peak Padma completely-arranged sky supporting
abide.

These from immeasurable expanded,

Samādhi peaceful's own-light and bliss-joy engaging Sūraṅgama samādhi
abiding. || 100 ||

That under mind completely-play wheel-possessing called sky, gold great
vajra one upward arose,

Light-rays immeasurable radiating, extremely beautiful heroic manner pos-
sessing, delusion from upper realms those sky samādhi emanation body go-
ing,

Seeing vajra, beautifully seeing that, Sūraṅgama samādhi called.

That time emanation vajra that mind extremely moved,

| *From those realms' nature arisen realm that to,*

Some drop-like surpassing cast,

Upper Sūraṅgama samādhi from lapsed,

"What also not" said from:

| *From above only perception exists,*

| *From that dwelling without any other, || 110 ||*

Immeasurable beings expand, also called "nothing at all,"

Also called "slightly nothing."

That good appearance of concentration is:

Must arise from good concentration,

Going increasingly bad below, emanation body arisen from that appearance,
body size smaller than above,

Light brilliance also small, labeled as sound denying low called "nothing at all,"

Called ayatana by arisen and increased from above appearance,

Afflictions not manifestly moving,

Dwell in subtle latency.

These dwell in concentration called jewel box. || 120 ||

This like noble tenet arrangement from common vehicle,

When connected with beings expanding from mind entering existence beings,

Now also beings' adventitious confusion arises from moving that unproven space awareness,

┃ *From Secret Essence:*

E ma ho from Sugata heart,

Self thought karma emanation.

Called,

┃ *From Condense:*

When conditions gather, karma confusion wheel arises.

Called. || 130 ||

This like beings new birth,

Not new born,

Obscuration is together born ignorance equal endow to awareness, to that space part.

Not confusion later, first pure, only made actually clear by adventitious condition.

Cause expressing elements sound called space.

Then below thirty-thousand leagues,

To sky called mind activity various play,

Exist self-arising sound of immeasurable extending wheels meeting one to one.

There those above beings from gone to one direction calm abiding concentration,

Fall some below, || 140 ||

Only consciousness one to one.

Those beings expand greatly,

Consciousness without end,

Form object,

Wheel enters,

Only conceive self to only consciousness, exceed end knowing,

Condense thing not exist.

Arisen from those, beings' form expands without end,

Called consciousness without end ayatana.

Those also from above life measure short, || 150 ||

Body size small, light not clear,

Low concentration,

That also cause decline of merit power.

Below that at two thousand leagues,

To sky called great cloud various play,

Arisen to self-appearance concentration, pervaded by various colored cloud mass heaps,

Immeasurable beings expand from expanding consciousness.

Then called sky without end ayatana.

Thus from four formless,

Peak of existence lasts eighty thousand great eons. || 160 ||

"Nothing at all" sixty thousand great eons.

"Consciousness" forty thousand great eons.

"Sky without end" lasts twenty thousand great eons.

If think body appearance contradicts formless, not contradict:

Meditation gods' appearance dwells only as consciousness by formless of

light,

Desire gods humans' arise without flesh blood body, dwell not actually conceiving consciousness to object,

Pretas' move without mind form,

Consciousness clear inside,

Hells' experience without suffering body of contact,

That consciousness dwelling in concentration joy bliss state also, || 170 ||

Peak of merit share equal fruit, to concentration part four, self-nature emanation appearance body or form, not manifest to below, only see from self place and above.

| *From middle Mother also,*

That time desire and form,

Formless dwell gods also holding flower in hand, worship Tathāgata.

| *From short commentary also,*

Established by called all god races come near.

Then manner of expanding to form realm:

When passed twenty-thousand leagues below from sky without end,

To sky called jewel ornament various arrangement, five lights clearly appear without outside inside, by becoming one expanding mass of above consciousness,

Immeasurable expand everywhere clearly possessing light mouth eye ear, || 180 ||

Do move fly hover etc. by wind power.

That also below compared to above formless,

Above all desire form, exist above, not below, called "below not" or "below not," exist at peak of all form possess.

That also distinguish difference from limitless four ayatana concentration consciousness emanation body eye consciousness common not seen,

This like picture form or rainbow form, become outside light body to clear consciousness.

Body six thousand leagues,

Life lasts six thousand interval eons.

Understand those below sky interval, as before shown, by calculating what leagues exist from Jambu continent to below place.

When calculating below interval from "below not,"

To sky called variously ornamented by jewel deep blue, || 190 ||

| *From fell some latency consciousness of above beings,*

Immeasurable beings expand,

Called "extremely see," cause exceed joy when one sees.

Body size eight thousand leagues,

Life lasts eight thousand interval eons.

Below that to sky called jewel supreme beauty,

To appearance of immeasurable beings expanded from above,

Called "excellent appearance," cause measuring mark exceeding below.

These bodies four thousand leagues, life lasts four thousand interval eons.

Below that to sky called jewel hair fine, many beings expand from some near expanding consciousness from above, called "not sorrow." || 200 ||

Cause no sorrow to those arisen joy bliss appearance.

Body two thousand leagues,

Life lasts two interval eons.

Below that to sky called jewel crystal house pile,

Arise beings called not great,

Cause desire attachment to appearance not great.

Life lasts one interval eon,

Body size thousand leagues exist.

Those five place classes, without some affliction trace, called five pure class gods, five other noble places.

Above ordinary beings' three other places, below that to sky called jewel supreme beauty various spread, expand from fell some not great gods, || 210 ||

||

Called great fruit, cause establish from great virtue fruit of merit share equal.

Body size five hundred leagues, life lasts five hundred interval eons.

Below that exists sky called variously ornamented by jewel kali beautiful color.

To those expanded from cut some great fruit gods in dot manner,

Called merit born, cause arisen from accumulated much merit before.
Body two hundred fifty leagues, life also that much interval eon.
Below that exists sky called jewel cloud various thick,
Immeasurable beings expand called cloud without light from cut merit born
beings.

That also possesses slow gentle warm measure,
Called that sound by similar to cloud without sun form. || 220 ||

Body hundred twenty-five leagues, life also lasts that much interval eon.
Below that to sky called jewel light various emit, those beings called virtue
increase from cut cloud without.

By arisen from expanded virtue root.

Body sixty-four leagues, life also lasts that much interval eon.

Below that to sky called variously ornamented by jewel indra,
Called measure without virtue to beings cut from above,
Cause establish from virtue root without measure.

Body thirty-two leagues, life also that much interval eon.

Some also say measure without virtue above virtue increase.

Below that to sky called variously ornamented by jewel patangkaling, || 230 ||

Those gods called virtue small expanded from above.

Called that sound by dwelling in fruit small of virtue from above.

Body sixteen leagues, life also that much interval eon.

Below that to sky called jewel kekeru various ornament,
Light clear expanded from above, cause clear light body.

Body eight leagues, life also eight interval eons.

Below that to sky called jewel glory pile,

Called that sound by measure without light to body light, measure without
expanded from above.

Body four leagues, life also four interval eons.

Below that to sky called jewel brave light, || 240 ||

Called light small expanded from above.

Called that sound by cause small body light from above.

Body two leagues, life also lasts two interval eons.

Below that to sky called jewel keruja, exist great Brahma beings expanded

from above.

Called that sound by Brahma from desire fault.

Body two and half leagues, life also lasts that much interval eon.

Below that to sky called jewel samika, some cut from great Brahma.

Brahma before recites,

Called that sound by one doing speech recitation before those.

Body one league, life also lasts one interval eon. || 250 ||

Below that to sky called jewel sikata, called Brahma by cut from above.

Called that sound by dwelling brahma-like in virtue action.

Body half league, life also lasts half interval eon.

Then to desire realm from two,

First of six god races:

Below that to sky called greatly expanded wish fulfilling tree jewel, expand some Brahma beings,

Immeasurable beings expand called other emanation power do, from fell excellence of before accumulation.

That sound by power over emanation appearance of body and enjoyment abundance from other.

Know by what other, by appearance of other self emanation and god wish fulfilling.

Body league two and half, life thousand six hundred human years, calculate one day as own year sixteen thousand lasts. || 260 ||

Below that to sky called wish fulfilling tree see beautiful,

Fall from above is emanation joy,

That sound by doing play joy, emanating hundred or thousand or immeasurable sons from body light.

Body league one and four part, five hundred and one hundred twenty-five bow lengths.

Life eight hundred human years, calculate one day as own year thousand eight lasts.

Below that to sky called wish fulfilling tree eye beautiful,

Joy possess expanded from emanation joy, cause dwelling in supreme joy bliss dharma.

Body league one, five hundred bow lengths.

Life four hundred human years, calculate one day as own year four thousand lasts.

Below that to sky called wish fulfilling tree mind change. || 270 ||

| From upper fallen, 'Thab-bral called,

Asuras and conflict free.

Body leagues four-three: bow-lengths three-hundred seventy-five.

Life human-years two-hundred, day one calculated, own-years two-thousand enduring.

That under wishing-tree completely-surrounded decorated ground,

Limit-without from fallen realm expanded: thirty-three,

Elephant great steadfast, gold heads thirty-two, turquoise head one, roots three power and near-power exercise,

Separate and necklace blazing abodes thirty-three,

Powers thirty-three's activities that called.

Body leagues' four portion two: bow-lengths two-hundred fifty. || 280 ||

Life human-years hundred, day one calculated, own-years thousand one enduring.

That under sun moon planets stars appearing abode Meru peak and yoke-holder basis, thirty-three from expanded realms: Great-king types four called,

Continents four individual's lords born, power control protect.

Body leagues four portion one,

Bow-lengths hundred twenty-five,

Life human-years fifty, day one calculated, own-years five-hundred enduring.

These desire-gods types six.

Asuras types four:

Life-glory god's type thirty-three, body and life equal,

Great-power yakṣa's type Great-king four's body life enjoyment equal, || 290 ||

Fierce nāga's type nāgas equal,

Killer rākṣasa's type pretas accord,

Cruel māra's type cloth-beautiful type and so forth,
Paranirmitavaśavartin enjoyment's type equal.

Life like thirty-three.

Then demon class included in god class, titan class four only.

Then expanded to humans:

First, two god sons from clear light expanded to lotus miraculous birth on
this excellent merit ground Jambu continent explained,

That after formed beings up to four great kings, two god sons from clear
light fallen to this Jambu continent: Sun Greatly-Illuminating,

Moon Stainless. || 300 ||

Then to immeasurable lotus of light where all appearance greatly beautiful,

| *From those two's minds greatly moved,*

By condition of manifest space seed part arisen,

Some miraculous birth god sons expanded.

Those joy when seeing each other, greatly clear light appearance, activity by
miracle:

Those beings go, also go to sky.

Sit, also sit in sky.

Food as meditation, dwell in joy bliss.

Body extends immeasurable light ray groups, where wish to go, by mere
thought arrive,

Life years immeasurable last, || 310 ||

No afflictions manifestly move.

Some tantras explain expanded from Joy Possess,

Some explain expanded from Four Great Kings,

Intention: those two first chiefs fallen from clear light,

Below that Joy Possess,

Four Great Kings,

Fallen from above others, miraculously born here, know no contradiction in
all views.

That time first eon that place name called Joy Possess Pile.

What cause?

Inconceivable light appearance enjoyment, || 320 ||

Immeasurable awareness concentration joy bliss.

That time sixth teacher Vajra Holder tames those beings.

Came in manner of miraculous birth to wide large cavity of thousand-petaled greatly beautiful light lotus.

That also, by gazing at beings with three forms of gaze, expanded from above: god sons Sun Greatly-Illuminating,

Moon Without-Stain arose.

Sign of arising as teacher taming beings by relying on means and wisdom.

That time, upon each lotus petal top, each similar to Buddha and cause came:

Sign of thousand Buddhas arising in this eon.

Then, taming appearance eye gazing at lotus, proclaimed self sound of hot cold arisen from sky:

| *From thrice arisen sound called "not appear dark," || 330 ||*

Those beings also seized being called human.

That time, no body flesh etcetera flesh blood,

Occasionally rely on above light, clearly appear, greatly beautiful sense five, limb, color, ayatana etcetera exist and-yet,

Male and female different not.

That time, sixty-four light stars appearing in sky: before sign of sixty-four Great Perfection dharma enumerations arising,

| *From within that, seventeen beautiful bright:*

Sign of seventeen extremely secret supreme tantras arising.

Then, awareness form all-knowing eye showing emptiness that, gazing at taming object,

Say early to all teachings sound thalgyur great root tantra.

This time, beings' life years immeasurable, body thirty-two cubits, || 340 ||

Then gradually decline.

Then beings also many expand,

Life also gradually decline,

Body light etcetera also fade,

Merit also small went.

Previous action power, afflictions latency arose, splendor majesty became low.

This time, east Body-Elevated continent also, increased from gods to humans,

Miraculously-born many increased.

Then north Sound-Not-Heard also human increased,

West Cow-Enjoyment also human increased. || 350 ||

Thus humans' sequence first arisen Jambu continent, famous as action ground.

Then those beings distracted by joy-bliss latency, life years reached hundred-million, land name called World-Endurable.

That time those beings also born from light egg,

Light clear seven human fathoms, going to sky,

Food eat elements essence,

Became naked without clothes, good lake to wash attached stain also exist.

These also merely engage in ten virtues by nature.

Then by previous action power, life also gradually decrease,

Light and merit also degenerated,

Land name called Heat-Moisture Gathered Light-Gathered. || 360 ||

That time elements hot made heat, cool became cause condition, beings all birth from tree sap heat-moisture,

This time life years reached hundred-thousand, food eat tree fruit,

Clothes wear good tree-leaf,

Each human birth, each tree arisen.

Male-female sense-power not-yet-opened,

One see one joy, touch merely pleasure.

Then merit gradually decreased,

Life years reached eighty-thousand,

Land name called Attachment-Arising Womb-Appearance.

Those beings afflictions manifest move arose beginning made, || 370 ||

Action power male-female sense-power aperture open merely became.

Desire arose for looking, touching, laughing one to one, beings also increased greatly from womb-born.

This time, merely self-clear light, enjoy food clothes on tree, exist desire-satisfying cow and sensible horse.

Then merit decreased,

Anger affliction arose, killing one by one, before qualities submerged by action,

All increased from looking, laughing, touching, go on earth not touching fourth finger,

Food eat good earth fat essence like honey taste, wear soft tree-fiber clothes.

This time light became dim, thoroughly not clear,

Form vitality youth not beautiful before.

Long after, some human not taken when desired earth essence, all storing day month year, imitated saying good, evening, || 380 ||

Between there many famine darkness time years arose.

Then from beings common merit, sun arisen light arose in sky,

Not sit saying here near here far,

Sun famous name near benefit-doing.

Then that set, named night,

| *From hope darkness cleared,*

Moon also similar arisen with that,

This also sits as that companion, moon famous.

That time moon also arisen possessing night entire heat,

Most beings wish this become cool, || 390 ||

No heat became cool.

Again some tormented by very cool, not endured,

Moon that waxing waning became by saying become not cool from this.

That time, not plowed self-grown, enjoy food sA-lu grain field day-seed grow inside, evening-seed evening grow.

Body radiance power possessing, engage desire joining sense-power aperture,

Some shame from throwing stick club earth stone,

Supported by tree stone etc.,

Covered by thatch from nectar rain fell,
Arisen round thatch-house early to house.
Then storing to grain field, became few not born, || 400 ||
Pride-possessing one said I control this until, made division,
All did like that, small merit ones not survived by bad field,
All afflictions complete by stealing other: desire, anger, delusion, pride, jealousy,
That also submerged by action power.
This time good family one distributed grain remainder share,
All satisfied at self fortune cut,
Arisen king named many-honored king by appointed.
Then dug mountain by tree hollow, struck slightly field-hoe, arisen early ripening grain.
Then much field action,
Village country, || 410 ||
Countless cities arose,
This Jambu continent merely chicken spread measure, filled by city, spread prosperity,
Good harvest,
Arisen filled by people many humans.
Then manner how lower-realms formed:
Arose by power of accumulated three-poisons action on human basis,
Especially accumulated anger action, one person birth to hell lord, first born Yama-king unrelenting place,
Many bird dog hell-guard surrounding action accumulated,
Many sentient-beings also arose actually engaging hell suffering.
Then all eight hot hells, || 420 ||
If periphery complete, eight cold hells.
Instant vicinity and also arose.
Then desire-excess action's preta and
Delusion-excess animals individually ripened and attached.
These life's measure various types:

First, the eight hot hells: The Reviving Hell—human years fifty constitute one day for the Four Great Kings,

Twelve months make one year; calculated thus, five hundred years equal one day in Rīrava, the Reviving Hell, enduring five hundred of its own years.

Likewise, one thousand years of the Thirty-Three Gods equal one day in Kālakāñja, calculated thus, one thousand of its own years,

Two thousand for Tuṣita equal one day in Saṃghāta, thus calculated, two thousand of its own years,

Four thousand for Nirmanarati equal one day in Raurava, calculated thus, four thousand of its own years,

Hence, eight thousand for Paranirmitavaśavartin equal one day in Mahāraurava, thus calculated, sixteen thousand of its own years,

Half an intermediate age for Mahātāpana,

One intermediate age for Avīci, where beings engage in long suffering.

Arbuda and Arbudanirbheda,

Aṭaṭa, || 10 ||

Hahava,

Huhuva,

Utpala-like splitting,

Padma-like splitting,

Mahāpadma-like splitting—

These eight cold hells' life measure:

The load capacity of Kosala's cart filled with sesame, removing one grain each hundred human years,

When a hundred years have passed and the sesame husking is exhausted, Arbuda's life is exhausted,

The remaining twenty times as long—thus one should know.

The Preta's life: human years one hundred, one day calculated thus, enduring five hundred of its own years, || 20 ||

Animals' lifespan is indefinite,

The great eight nāgas and so forth each endure for intermediate ages:

Bees and so forth exist merely for an instant, flourishing not even for a single day.

|

Thus, from the first eon begin to form,

Called the formed eon, from birth until one being experiences the unrelenting suffering of hell.

Three thousand worlds simultaneously formed by the sequence of vessel and essence.

That also: between the four continents, Meru, and Brahmā's realm, empty—the first thousand, the foremost world.

To that thousand, a thousand more constitute the second intermediate world.

To that thousand, a thousand three constitute the great-thousand, the great world. || 30 ||

In this dwell ten million times a hundred Merus and so forth.

These forms endure for twenty intermediate eons.

Of these, abiding for twenty intermediate eons:

Decrease for one,

Increase and decrease for eighteen,

Increase for one—three manners. First:

Life's measure from immeasurable to eighty thousand, decreasing by two hundred years each time.

| *From eighty thousand to ten, decreasing by a hundred years each time.*

SECOND:

01 02 02 02

| *From ten onward, some abandon the killing of life, and at that time the life span increases by twenty years.*

Likewise, abandoning the taking of what is not given, forty years,

Abandoning misconduct, one hundred years,

Abandoning divisive speech, two hundred years,
Abandoning idle speech, five hundred years,
Abandoning harsh speech, one thousand years,
Abandoning covetousness, two thousand years,

Abandoning harmful intent, ten thousand years,

Abandoning wrong view, twenty thousand years,
Abandoning ignorant attachment to desire, forty thousand years, || 10 ||
Abandoning wrong practice of dharma, eighty thousand years become the norm.

As life increases, so too form and enjoyment increase,
Spreading forth in prosperity.

Then again, eighteen sections of decrease and increase—each called an intermediate gap.

Third, the upward increase of one:

From similar calculation, custom prevails after the completion of the intermediate gap.

Called without beginning, long enduring, passing to countless ages, suddenly decreasing.

Between these, from the light of beings' merit arise:

Virtue, || 20 ||

Buddha,

Dharma,

Sangha,

Where countless completely white dharma enumerations dwell,

From non-merit arise:

Suffering, wrong paths,

Perverved teachers,

Enumerations of philosophical views,

Actions, afflictions, and so forth,

The six classes of beings, || 30 ||

The four modes of birth,

Individual objects of light,
Enjoyment,
Engaging various pleasures and pains through light.
Then twenty intermediate eons of destruction:

From complete abiding, the light of change arises,

That also: nineteen intermediate eons destroy the essence,
One destroys the vessel—twenty pass.
The manner of beings' destruction:

Beginning from the hell realms, no new births arise in this world-forest, || 40
||

Those transferred from old lives in hell, preta, and animal realms depart
from this land,
Empty, new ones are not born—the lower realms are destroyed.
That also: certain births to new lower realms by misdeeds performed exist
here, going to other lands' lower realms, empty, not born here.
Then humans are destroyed: gradually decreasing life span, dying by disease
in an eon when life is ten years,
Passing through three small eons of harm by weapons and famine,
One human obtains concentration, two others without being taught by any-
one on this Jambu continent,

From that arising, speaking of extreme bliss, this joy arisen from
seclusion,

Effortlessly heard by all, equipoise accomplished, born as a light god,
Thus Jambu continent becomes empty,
The Body-Elevated continent and Cow-Enjoyment also become likewise. ||
50 ||

Sound-Not-Heard becomes the abode of the Thirty-Three.

From the Four Great Kings to Great Brahmā, the pattern is likewise.

The vessel is destroyed: one sun arises, extremely hot in the sky, burning
grass and trees.
Two arise, drying rivers, streams, and ponds.

Three arise, drying great rivers and streams.
Four arise, drying the never-warm lake.
Five arise, drying the great ocean.
Six arise, drying the great land with snow-mountains.
Seven arise, burning all hundred ten-million spontaneously-arisen seven
mountains and so forth, || 60 ||

| *From swirling blazing flames,*

Below reaching the gold ground of the hell realm,

Above thoroughly blazing between the world of Brahmā.
Seven times burned by all thorough blazing, not even ash remains.

Seven suns and seven blazes, seven fires.

Then below, the base of clear pure water is disturbed and scattered, pervading seven times the extent of the second concentration,
Destroyed with measureless palaces like salt dissolved in water.
That water seven times.
Then below, a wind vajra-cross arises, all scattered, destroyed below the third concentration, becoming one sky.
Thus after the destruction of form's abiding, one nature sky remains empty.
|| 70 ||

That also: in the common vehicle likewise, twenty-eight tens of intermediate eons are regarded as one great eon.
The pure: birth, aging, sickness, and death—four that join inner form's destruction and emptiness.

| *From result-transmission,*

Meaning: destruction and form,
Abiding itself and emptiness,
Birth, aging, sickness, and death,
Existence's illusion-wheel itself.
Thus said, joined together.
That also: from first measureless to the end ten, twenty with the first final

gap,

Upward birth, downward decrease, not decreasing beyond ten—only that much, || 80 ||

Disease, weapons, and famine—each a small eon exists.

Such is the final end.

| *From that point, all vessels and essences are utterly destroyed.*

These as well—the three abodes of destruction and emptiness—

In this uncommon vehicle, the intermediate eons are counted as equal: sixty by sixty, comprising the first great eon of one hundred eighty duration-measures.

The duration-eon of one hundred eighty is termed the "intermediate eon, the second."

The intermediate eon of one hundred eighty is considered the "single great eon."

These also arise from the very nature of transformation.

This transformation of time unfolds as follows: || 90 ||

| *From the primordial measureless beginning,*

| *Through the ten terminal intervals,*

| *There is ascent and descent, birth and diminishment.*

| *Disease, famine, weapons, and strife—*

| *Three lesser eons bridge the intervals.*

| *The sixty are exhausted by fire,*

| *Seven by fire, seven by water.*

| *Thus fourteen are completed,*

| *And the remainder is dissolved by wind.*

| *Thus the sixty abide, || 100 ||*

| *And the duration of destruction is of similar measure.*

| *The interval of sixty abides as emptiness.*

| *Thus from one hundred eighty,*

| *The first duration-eon is established.*

| *Thus one hundred eighty*

| *Constitute the second intermediate eon.*

| *Thus that which is joined together is*

| *The single great eon.*

| *Thus it is taught.*

These detailed explanations with their definitive meanings are || 110 ||

| *As extensively taught in the extensive Tantra of the wish-fulfilling tree.*

| *From the Treasury of the Supreme Vehicle:*

The presentation of the world of vessels and essences, in two volumes.

Thus having instructed and shown the sequence of vessels and essences,

**NOW, REGARDING THE ENUMERATION OF PHENOMENA
AND AGGREGATES EXISTING IN THE ELEMENTS OF THOSE
THREE VAJRA-STATES:**

| *From the Tantra of the union of sun and moon:*

The elements, the aggregates,

The sense-sources, the powers,

The objects and the awarenesses possessed of duration—

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The essential nature of basis and aggregates, wherein all conditioned phenomena are gathered and arranged as the support for cyclic existence and liberation alike.

The distinctive characteristics of the forms and sense-sources, which serve as the gateways through which consciousness engages with its objects.

The essential nature of the powers that grasp and apprehend, being the active

forces that dominate their respective spheres of engagement.

The various forms of objects and their possessors, comprising the entire field of what is grasped and that which grasps.

**FIRST, REGARDING THE ELEMENTS: DUE TO THEIR VAST
AND EXTENSIVE MEANING, EMBRACING ALL THAT CAN BE
KNOWN AND EXPERIENCED, THESE ARE TERMED
"ELEMENTS."**

If one divides them for the purpose of clear understanding:

There are those gathered and comprehended through engagement with outer objects, and

Those gathered and comprehended through the activity of inner mind—these two categories encompass all.

**FIRST, REGARDING THOSE GATHERED BY OUTER
OBJECTS:**

There are five great elements that serve as the foundation of all form-possessing existence. || 10 ||

Furthermore, they produce the vessels and essences of the world and abide as the support for all that possesses form.

They serve as the cause, condition, basis, and fundamental nature for both arising and destruction.

Earth abides with characteristics that are firm and solid, providing the foundation upon which all rests.

Water abides with characteristics that are moist and flowing, cohering and holding all things together.

Fire abides with characteristics that are hot and burning, ripening and transforming all that it touches.

Wind abides with characteristics that move and uplift, animating and sustaining all activity.

Space abides with characteristics that are vast and open, accommodating all

without obstruction.

Through the harmonious interaction of these five, vessels and essences are produced and maintained throughout the three realms.

From that very nature, the five elements gathered by outer objects manifest their functions thus:

The earth element produces and supports the basis of the body, giving it form and stability. || 20 ||

The water element holds and maintains names and designations, allowing cognition to occur.

The fire element ripens and matures objects, bringing them to completion.

The wind element sustains and animates the entire moving world, providing the vitality of breath and motion.

The space element holds and accommodates the powers and faculties, giving them room to function.

Thus it is taught by the Victorious Ones.

Wherein, the elements gathered by inner mind appear as vessel and essence, two aspects of a single nature:

The vessel appears as objects, accumulated and projected through the power of past actions.

If one divides these for the sake of clear exposition:

There are those arising from the delusion of mind that appears as outer objects, and

Those arising naturally from the luminous clarity of inner mind itself—these two. || 30 ||

Moreover, first: the latency of object-appearing mind manifests like a dream, without substantial nature yet clearly appearing.

If one analyzes this dream-like display:

There are the four desire-realm continents and their accompanying realms, appearing as solid yet empty.

The five form-objects of the form realm—lights, self-arisen, appearing like rainbows in the sky.

The formless objects: concentrations and absorptions, self-emanated yet invisible to others' perception.

Thus it is spoken in the Sun-Moon-Union Tantra, the great seal of definitive meaning.

The elements gathered by inner mind are of two types:

The element of vessel that gathers and holds beings within the round of existence, and

The element that arises directly from mind itself, being the projection of awareness.

REGARDING THE ELEMENT OF VESSEL: || 40 ||

The form element arises from the vast basis of beings' mindfulness, accumulated through countless actions.

The formless element arises from excessive mindfulness that transcends form yet still grasps.

The desire element arises from limited mindfulness that fixates upon particular objects. Thus it is taught.

SECOND: REGARDING THAT WHICH ARISES NATURALLY FROM THE LUMINOSITY OF THE INNER MIND:

Awareness exists as the ground, and through its self-arisen potency comes the obscuration of the all-ground consciousness.

Furthermore, from that all-ground, arising as the basis-consciousness, comes the active mind that engages with objects.

From that mind, the five gates of perception and their faculties arise as knowing awareness.

Like a wish-fulfilling tree grown from a golden ground, with branches, flow-

ers, and leaves spontaneously appearing.

Dividing this self-arisen display for the purpose of understanding:

There are objects that appear as what is known, || 50 ||

The faculties of cognition that apprehend them,

And feelings that arise from contact—these three encompass all.

Objects are designated as the six bases of faculties when the mere knowing of the six consciousnesses, arising in this moment, is taken as the object of cognition.

Thus the six bases of faculties are named according to their support.

The faculties of cognition are the six present knowings of eye and ear and so forth.

Feelings are the six types of future aspects, ripening from past contacts.

Whatever object consciousness enters and engages with,

The previous six knowings that maintain the continuum of experience are called "objects."

The knowing that grasps the nature of that in a single moment of clear apprehension is called "present knowing."

After that, feelings that gather as pleasure, pain, or neutrality are called "feelings of contact." || 60 ||

Wherein, these arise from the gathering of object and knowing, which constitutes the essential nature of feeling.

Thus, dividing the six groups into three types results in eighteen distinct categories of experience.

From that very nature, the elements arising from mind itself are established as:

The eye element arising from the clear aspect of knowing, like a mirror reflecting form.

The ear element arising from single-pointed knowing that gathers sounds.

The nose element arising from limitless knowing that pervades all scents.

The tongue element arising from knowing gathered as one taste.

The mind element arising from knowing that enters all objects without obstruction.

The body element arising from knowing that serves as the basis for all the others.

|| 70 ||

Through holding name and form, the element of eye consciousness comes to be.

Through holding accomplished actions, the element of ear consciousness manifests.

Through holding others in succession, the element of nose consciousness arises.

Through actual experience of objects, the element of tongue consciousness is established.

Through pervading all objects and even the objectless, the element of mind consciousness functions.

Through gathering all meanings comprehensively, the element of body consciousness operates.

Through grasping objects incorrectly and accomplishing apparent objects, the eye gathers and there is the element of contact.

Through the ear holding sounds and dispersing attention, there is the ear's gathering and the element of contact.

Through superior knowings gathering as one and attracting other minds, there is the nose's gathering and the element of contact. || 80 ||

Furthermore, through following and taking nearby objects as they appear, there is the tongue's gathering and the element of contact.

Through gathering all mindfulness and entering all objects, there is the mind's gathering and the element of contact.

Through holding coarse multiplicity and arising as embodied experience, there is the body's gathering and the element of contact.

Therefore, these elements also accomplish the holding and apprehension of

objects through their distinct functions.

These arise from the part that holds within delusion itself, being the play of unawareness. Thus it is taught.

**THEREFORE, SECOND: THE AGGREGATES ARISE FROM
THE ESSENTIAL NATURE OF BASIS AND AGGREGATES,
GATHERED AND ASSEMBLED AS ONE HEAP OF
EXPERIENCE.**

This collection is called "aggregate" because it accumulates and amasses the aspects of existence.

If one divides them according to their nature:

There are the aggregates with thought, wherein conceptual cognition operates, and those without thought—these two.

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**FIRST, REGARDING THE AGGREGATES WITH THOUGHT OF
CONTAMINATED WORLDLY ORDINARY BEINGS:**

The five aggregates of such beings are those wherein cyclic existence is accumulated.

The form aggregate, being suitable for destruction and disintegration, serves as the vessel of experience.

The feeling aggregate, which experiences pleasure and pain and becomes attached as desire, binds beings to saṃsāra.

The perception aggregate, which moves toward and enters objects, distinguishing this from that.

The formation factors aggregate, which performs actions and includes all latent tendencies.

The aggregate of consciousness that knows and functions with objects, being the chief of the five.

REGARDING THE AGGREGATES WITHOUT THOUGHT:

These are the five aspects abiding in the self-awareness of individual noble beings who have transcended the world.

The aggregate of concentration, having the nature of calm-abiding and insight united. || 10 ||

The aggregate of wisdom, liberated from individual afflictions through direct realization.

The aggregate of wisdom discerning, seeing the nature of self and generality without confusion.

The aggregate of discipline, completely pure from the direction of stains and transgressions.

The aggregate of complete liberation, liberated from all elaboration and conceptual thought.

These aggregates, when gathered by the training path, abandon those parts associated with learning and proceed further, moistening only the aspect of what is to be abandoned.

Therefore, the qualities of the time when one is not training are not like that, being spontaneous and effortless.

When liberated all at once, even the name "aggregate" does not remain, for there is no gathering.

Since it is said that they are "completely liberated from aggregates," one should understand that although called "one aspect," there is no contradiction, as this refers to the definitive meaning.

| *As it is stated in the Sun-Moon-Union Tantra:*

The aggregates are as follows, divided into two categories: || 20 ||

The aggregates obscured by conceptual thought, and

The aggregates that are naturally free from conceptual thought.

REGARDING THE AGGREGATES OBSCURED BY CONCEPTUAL THOUGHT:

These are as follows:

The form aggregate, when all objects are gathered and accomplished as the basis.

The feeling aggregate, when all experiences are gathered as pleasant, painful, or neutral.

The perception aggregate, when the holding of all faculties is gathered as distinct cognition.

The formation factors aggregate, when all subtle afflictions and latencies are gathered.

The consciousness aggregate, when all knowings are gathered as the ground of experience.

REGARDING THE AGGREGATES WITHOUT CONCEPTUAL THOUGHT: || 30 ||

The aggregate of concentration, when all concentrations are gathered as one-pointed calm.

The aggregate of wisdom, complete liberation, since awareness itself is exhausted of outflows.

The aggregate of wisdom discerning, since that meaning appears without birth or cessation.

The aggregate of discipline, for the purpose of purifying manifest stains through ethical conduct.

The aggregate of complete liberation, for the purpose of transcending all concepts and elaborations.

THIRD: THE DISTINCTIVE CHARACTERISTICS OF THE SENSE SOURCES, WHICH SERVE AS THE GATEWAYS OF PERCEPTION.

That which arises from specific conditions and becomes expanded into experience is called "sense source."

If one divides them according to their manner of arising:

From the aspect of objects, the eye's grasping object—form and so forth—six things arise and expand as the two knowings of the present moment and the outer continuum.

From the aspect of knowing, there arise and expand six consciousnesses: eye consciousness and so forth, knowing forms as forms without confusion. || 40 ||

Thus the twelve sense sources are established:

These are taught as follows:

The sense sources are fundamentally two:

The grasped sense sources that appear as objects, and

The grasper sense sources that apprehend them.

**FURTHERMORE, REGARDING THE GRASPED SENSE
SOURCES: THINKING OF FORM, SOUND, ODOR, TASTE,
PHENOMENA, AND TOUCH AS THE DOMAIN OF
PERCEPTION.**

The six portions of the grasped are eye, ear, nose, tongue, mind, and body as objects.

The twelve are eye grasping form, ear grasping sound, nose grasping odor, tongue grasping taste, mind grasping phenomena, and body grasping touch. Thus it is taught by the Buddha.

**FOURTH: THE ESSENTIAL NATURE OF THE FACULTIES
THAT GRASP AND DOMINATE THEIR OBJECTS.**

They are called "faculties" because they possess power and sovereignty over the grasping of objects. || 50 ||

If one divides them according to their origin:

There are those arising from the first portion of form-possessing embodiment, and

Those arising from the portion of wisdom—these two categories.

FIRST:

The coarse aggregates arising from the first condition of form-possessing embodiment.

Consequently, five faculties: the eye faculty and so forth, which produce the capability of grasping forms and so on.

The sixth: the mind faculty, arising from the first condition of form-possessing knowing.

SECOND:

The portion of knowing that arises as wisdom, capable of engaging objects with discernment.

These are the six: faith, effort, mindfulness, concentration, wisdom, and mental peace. || 60 ||

As it is stated in the Sun-Moon-Union Tantra, the great seal of definitive meaning.

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FIRST, REGARDING THE FACULTIES ARISING FROM FORM:

The coarse aggregates arise from the first condition of form-possessing embodiment.

Five faculties: the eye faculty and so forth, which produce the capability of grasping forms as objects.

Together with the mind faculty, making six, arising from the first condition of form-possessing knowing.

SECOND, REGARDING THE FACULTIES ARISING FROM WISDOM:

The portion of knowing that arises as wisdom, capable of engaging objects with clear discernment.

These are the six: faith, effort, mindfulness, concentration, wisdom, and mental peace.

| *Thus it is spoken in the Sun-Moon-Union Tantra.*

REGARDING THE FACULTIES, THERE ARE TWO MAIN CATEGORIES:

The faculty arising from the portion of form, being the support of embodied existence, and || 10 ||

The faculty arising from the portion of wisdom, being the illumination of awareness.

The faculty arising from the portion of form is sixfold:

The eye faculty, holding the coarse earth portion, sees forms.

The ear faculty, holding the moving wind portion, hears sounds.

The nose faculty, holding the gathering water portion, smells scents.

The tongue faculty, holding the ripening fire portion, tastes flavors.

The mind faculty, holding the pervading space portion, knows phenomena.

The body faculty, holding the gathering of various portions, feels touch.

The faculty arising from the portion of wisdom is sixfold:

The faculty of faith, which lifts up and clarifies the mind completely. || 20 ||

The faculty of effort, which sharpens and focuses the mind upon the path.

The faculty of mindfulness, which holds word and meaning without interruption.

The faculty of concentration, which manifests the emptiness of dharmatā and produces engagement.

The faculty of wisdom, which engages the meaning of view with discernment.

The faculty of mental peace, which produces the non-conceptual meaning of reality. Thus it is taught.

FIFTH: THE ASPECTS OF OBJECTS AND POSSESSORS OF OBJECTS, BEING THE DOMAIN OF EXPERIENCE.

These aspects arise from the interaction of grasped objects and the grasping subject.

If divided: The portion of phenomenon appearing as the grasped object entity, and

The portion of dharmatā, being the emptiness of that nature.

The cognition that is object and not object-possessor knows without duality.

|| 30 ||

That, although appearing as object, is free from all extreme grasping and fixation.

The supreme cognition beyond expression that does not appear as object is non-dual wisdom.

| *From the previous classification:*

Objects are twofold:

The object of entities, appearing as substantial things, and

The object of emptiness, being the nature of reality.

REGARDING THE OBJECT OF ENTITIES:

These include form, being visible and resistant,

Sound, being audible and informative,

Odor, being scents that the nose perceives, || 40 ||

Taste, being flavors that the tongue knows,

Phenomena, being the objects of mental cognition,

The appearance of touch, being tangible qualities,

The appearance of the four great elements, being earth, water, fire, and wind,

And the various appearances of entering conditions, being all possible objects.

REGARDING THE OBJECT OF EMPTINESS:

This is all emptiness, free from all cognition of extreme grasping and fixation.

The non-objects are twofold:

Those transcending extremes, being beyond all conceptual limits, and

|| 50 ||

Those transcending view, being beyond all philosophical positions.

What is called "transcending extremes" means not grasping any entity as truly existing self.

What is called "transcending view" means that which is inexpressible through words and concepts.

Thus it is taught by the Victorious Ones.

The divisions being thus:

Like illusion and dream, appearing as entity yet unestablished in reality.

Empty by nature, non-existing—merely the delusion of clear appearance without ground.

The essence of awareness itself, self-arisen wisdom, paradoxically arising from ignorance.

That essence becomes obscuration when not recognized.

When the delusion of these appearances is cleared away, || 60 ||

It is called "the manifest stainless luminosity" of dharmakāya.

Now, these abide by supporting the face of the nature produced by actions and kleśas.

That, through the support of the all-ground consciousness with its six or seven groups of incorrect conceptions, abides in the self-arisen wisdom of mind, the thusness of that, in the completely pure self-nature.

Since that does not abide anywhere in particular, it is called "self-arisen wisdom" beyond location.

| *From the Uttara Tantra:*

| *Earth abides in water and wind.*

| *Wind abides excellently in space.*

| *Space is not contained in wind, water,*

| *Nor in the earth element.*

Thus, aggregates, elements, and faculties rely upon actions and kleśas.

|| 70 ||

Actions and kleśas are not ultimately real,

Yet mental activities constantly abide as their display.

The incorrect mental activities abide excellently in the purity of mind.

The phenomena of mind's self-nature do not abide anywhere at all.

Thus it is taught.

From that nature arise three types of action:

White actions, being virtuous and meritorious,

Black actions, being non-virtuous and demeritorious,

Mixed actions, combining both white and black.

Specifically, there are three categories: || 80 ||

Merit, producing pleasant results,

Non-merit, producing unpleasant results,

And the three immovable actions producing form realm results.

REGARDING THE ACTION OF MERIT:

This is merit compatible with producing the pleasurable results of saṃsāra—the ten virtues and so forth.

Non-merit consists of the ten non-virtues and the five uninterrupted offenses.

The immovable actions are those producing results in the higher form realms, being unmoving in their results.

The kleśas are sixfold:

From the Sun-Moon Union Tantra: || 90 ||

The six afflictions are these:

Ignorance is the grasping of the confused conceptual basis as real.

Delusion is confusion arising from the portion of wisdom when not recognized.

Hatred is confusion arising from the stage of generation and becoming.

Pride is confusion arising from the portion of view and self-importance.

Attachment is confusion arising from the portion of appearance and desire.

Jealousy is confusion arising from unmanifest effects and comparison.

And so forth for all afflictions.

The afflictions are the mind that grasps all thoughts as real.

The memories are the mind that grasps all recollections as permanent. || 100

||

The concepts become the basis of all transitional habitual tendencies and doubts.

The portions that grasp objects and things, and so forth—are called "immeasurable" in their variety.

If divided, the conceptual masses generate eighty-four thousand distinct aspects.

Attachment,

Hatred,

Delusion—these three root poisons.

These portions are equally divided into twenty-one thousand, one thousand, and one thousand respectively.

All of these, although non-existent in reality, are grasped as self—like a mirage, like water in a dream, like confusion itself, arising and grasping a snake where there is only a rope.

The vessels, contents, and all afflictions, although non-existent, appear as clear luminosity.

From the Pearl-Garland: || 110 ||

Thus the various appearances of saṃsāra:

Like seeing a snake where there is only a rope.

Grasping that which is not that as if it were real.

Outer and inner vessels and contents are formed as two distinct realms.

| *When examined with wisdom, that is merely the rope—the empty nature.*

| *Vessels and contents are primordially empty of inherent existence.*

| *They have the form of ultimate and conventional truths.*

| *Seeing the snake is conventionally true as the deluded perception.*

| *Seeing the rope is ultimately true as the wisdom perception.*

| *Like a bird dwelling on high, seeing the entire landscape. || 120 ||*

| *The nature of the two truths:*

| *Merely the conventional world of appearances.*

| *No inherent relation to the ultimate beyond words.*

| *From the expanse of emptiness,*

| *All aspects of that are liberated into their true nature.*

| *Thus it is taught by the Buddha.*

| *From the previous teachings:*

"Aggregates are like illusory emanations, lacking true existence."

Thus it is taught.

Since vessels, contents, realms, aggregates, and so forth are called "phenomena of cyclic existence," || 130 ||

Knowing their empty nature, one enters the ultimate truth—the essence of complete purity—which leads to nirvāṇa.

| *Here, from the Sun-Moon Union Tantra:*

"All of these are merely the causes and conditions of saṃsāra, not truly real."

| *From the Treasury of the Supreme Vehicle:*

The detailed division of samsaric phenomena—third chapter.

Thus, knowing the enumerations of confused appearances as they are,

Those are designated as the definitive limits of established tenets and philo-

sophical systems.

The extensive explanation of vehicle enumerations: || 140 ||

| *From the Great Tantra of Rigpa Rangshar:*

| *"Hold fast to the secret vajra!*

| *My vehicle is immeasurable and vast.*

| *It gathers all modes of explanation into two:*

| *Saṃsāra and nirvāṇa—these alone."*

The meaning of this teaching has two aspects:

The worldly vehicle, which accomplishes temporary happiness, and

The transcendent vehicle, which accomplishes ultimate liberation.

FIRST, REGARDING THE ESSENCE OF THE WORLDLY VEHICLE:

Definition, || 150 ||

Division,

Purpose,

And the five results—these aspects.

The essence is the definite meaning that dwells in the terminology of enumeration, which attains the results of mental investigation of saṃsāra that does not transcend suffering.

The definition is engaging and establishing merely the excellence and happiness of the world.

If divided:

There are the two vehicles of fixated views and mistaken philosophical positions.

The purpose is accomplishing one's own temporary results of happiness.

The result is the method by which one's own result manifests at a certain time through practice.

The fixated vehicle of gods and humans: || 160 ||

Consequently, through accumulating merit and maintaining the ten virtues and ethical discipline, one accomplishes the method for achieving future happiness of gods and humans.

Since what is entered becomes a basis for further progress, this is called the fixated vehicle.

| *From the Great Magical Net of Vajrasattva:*

| *"The earlier vehicle is the vehicle of gods and humans, establishing temporary happiness."*

REGARDING THE MISTAKEN VEHICLE:

| *From Rangshar, the self-arisen wisdom Tantra.*

| *From the Great Magical Net of Vajrasattva:*

| *"The earlier vehicle is the vehicle of gods and humans."*

REGARDING THE MISTAKEN VEHICLE OF PHILOSOPHICAL POSITIONS:

| *From Rangshar, the Tantra of self-arisen wisdom. // 170 //*

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Thus do the proponents of errant vehicles assert their positions. They maintain three hundred sixty views regarding perishable collections of phenomena.

These may be subsumed under two principal categories.

The first demonstrates the general nature of eternalist and nihilist positions.

The second elucidates their specific varieties in detail.

The first category comprises two divisions.

Views asserting eternalism.

And views asserting nihilism.

Although proponents of non-Buddhist systems maintain diverse positions,
The Samkhya school, which propounds permanent causation, constitutes
their foundational doctrinal source. || 10 ||

Therefore, their position shall be explained first.

Dust, darkness, and energy constitute the three constituents.

The essence of these three in equipoise is designated as the self.

This self abides within the hearts of all sentient beings in a form proportion-
ate to their physical size.

Within larger beings, it manifests as the size of a thumb.

Within smaller beings, it manifests as the size of a pea or sesame seed.

Within yet smaller beings, it manifests as merely a sesame seed fragment.

This self possesses the characteristic of whiteness.

It possesses the characteristic of oiliness.

It possesses the characteristic of coiledness. || 20 ||

It cannot be destroyed or annihilated.

It remains invisible and hidden from ordinary perception.

Presently, dust, darkness, and energy constitute the three poisons of desire,
hatred, and delusion.

When these three are in equipoise,

The self knows its own nature through self-cognition.

Its nature is invisible to external observation.

When liberation is subsequently attained,

One perceives liberation in the form of a white parasol encircling the celes-
tial realms.

Presently, the self remains without movement.

It is devoid of action and agent. || 30 ||

It is subtle through its cognition of objects.

It exists eternally throughout all time.

Through not knowing this nature, one wanders in cyclic existence.

Knowing this and not being distracted from its nature brings liberation, and
through proper practice of offerings and virtuous conduct in this life, one
will be reborn in the realm of the sovereign Ishvara with perfect retinue and
enjoyments.

*From this root position, numerous sub-schools have branched forth
according to their respective traditions.*

As it is stated in the Aryadeva's Compendium:

The self, not an agent, possessing no qualities,

Is posited by the Samkhyas.

Relying on subtle distinctions thereof,

Their traditions diverge. || 40 ||

Thus it is said.

Those who propound nihilism are the Charvakas.

These are the proponents of the position that nihilism obtains.

They maintain that from the mere appearances of this life's perceptions and experiences of pleasure and pain,

There exists neither former nor future lives.

There exists neither karma nor cause and effect.

There exists no liberation, no freedom, and nothing whatsoever beyond this life.

Among these, there are two types: those who propound causal nihilism and those who propound resultant nihilism.

The first are those who propound causal nihilism.

Certain individuals such as the naked ascetics, the followers of Jnanagarbha, and others maintain that previous moments of consciousness differ from present moments. || 50 ||

Because consciousness exists naturally within the four elements,

It is compressed and unmanifest within the expanding elements themselves.

When conditions of heat and moisture are encountered, the naturally abiding consciousness within arises.

A new consciousness enters a new body.

Thus sentient beings are established.

Because consciousness naturally abides within earth, it causes the growth of crops, forests, and vegetation.

Because it abides within water, there is moisture, movement, and the produc-

tion of sound.

Because it abides within fire, there is burning and incineration.

Because it abides within wind, there arises motion and movement.

Therefore, wood and || 60 ||

stones and

all coarse objects possess consciousness.

When they strike one another, sound emerges.

When thrown, they move.

Certain trees at night cause their leaves to close and by day expand.

When bark is stripped, they wither.

They regenerate through moisture.

If sentient beings possessed karma and consciousness from previous lives,

Then wood and other objects would likewise possess previous lives.

However, they do not, for they are adventitious. || 70 ||

They arise from the mere aggregation and combination of present elements,
like bursting leather pouches.

How is this demonstrated?

Through the summer heat and moisture, the ear-base of horses, cows, and
donkeys swells and distends.

Those parts that do not swell remain at the tail.

Ants and

insects transform into bees.

Frogs become fish, thus demonstrating this principle.

Therefore, cause is not permanent.

In summer, wooden sticks, stones, and rice grains within ant nests transform
into sentient beings.

Therefore, through the adventitious aggregation of adventitious causes and
conditions, the result of sentient beings is established. || 80 ||

Moreover, this result becomes refined through superior causes and condi-
tions.

Just as beautiful daughters born from refined queens demonstrate this princi-
ple.

This concludes the position of those who propound causal nihilism.

Those who propound resultant nihilism include followers of Katyayana,

Ajita Keshakambala, and others.

These maintain that present sentient beings possess no previous lives whatsoever.

Moreover, the consciousness that arises from the naturally abiding cause within the elements does not exist.

All arises from intrinsic nature alone.

No one establishes the cause for thorns becoming sharp.

Sharpness arises spontaneously from distance.

The sun rises and illuminates. || 90 ||

Water flows downward.

These phenomena occur without cause yet arise spontaneously through intrinsic nature.

Death occurs without remainder, thus future results are utterly nonexistent.

| *As stated in the Kalaparajna Tantra:*
| *As the sun rises and rivers flow downward,*
| *As round seeds and sharp thorns exist,*
| *As peacock feathers possess supreme beauty,*
| *As king's sons appear beautiful,*
| *All these arise through intrinsic nature without maker.*
| *Annihilation possesses no substantial existence, future lives do not exist.*
| *|| 100 ||*
| *All this is mere conceptual imputation, adventitious delusion.*
| *Thus it is declared.*

When it is objected that such doctrinal exposition becomes meaningless, They respond in the following manner.

The proponents of causal nihilism state:

Although previous consciousness does not exist, present elemental consciousness exists.

When sentient beings mature through this, becoming habituated to the nature of nonexistence,

At death, the elemental dispositions within earth, water, fire, and wind disperse without consciousness entering, thus achieving liberation, and the doctrinal exposition has meaning.

If one is not habituated to nonexistence, at death the four elements of the body dissolve into external elements.

This consciousness also divides into four parts and becomes annihilated in the nature of afflictions. || 110 ||

The proponents of resultant nihilism state:

Knowing the nature of nonexistence, other doctrines cannot steal this understanding away.

Toiling for meaningless purposes, we teach the doctrine of nonexistence in this life to turn people away from such futility.

Thus the doctrinal exposition has meaning.

These two positions are held by followers of Katyayana and others.

All sentient beings first arise from the elemental expanse.

During the intermediate period, they abide within the elemental expanse.

Finally, they dissolve into the elemental expanse and become utterly nonexistent.

They maintain that the elemental expanse alone constitutes the self of all beings.

When abiding in the expanse, the nine non-abidings abide, appearing to all cognition. || 120 ||

When arising from the elemental expanse, the nine non-arisings arise.

External forms of various colors and
internal sentient beings, mental conceptions, and
diverse physical bodies arise as the nine non-becomings.

At liberation,

The nine non-liberations are liberated, thus all container and contained worlds self-dissolve, and without non-liberation,

Dissolved beings cannot return to the three realms.

Therefore, all sentient beings first arise adventitiously from the expanse,

Presently abide adventitiously within the expanse,

And finally dissolve adventitiously into the expanse without returning. || 130 ||

||

The second section provides detailed explanation of the sixty branches.

As stated in the Self-Arising Awareness:

The errant vehicles maintain these positions:

Three hundred sixty views of perishable collections.

Three hundred are explained regarding the expanse.

The sixty views are as follows:

The Samkhya proponents of wrong views,

The Vaishesika proponents of self-causation,

The Kumara position,

The Nirgrantha doctrinal holders, || 140 ||

The Guhyapancaka practitioners,

The Tailapaka self-immolation practitioners,

The Trisula ascetic practitioners of wrong conduct,

The offering and eating ascetic practitioners,

The flesh-circling self-mortification practitioners,

The dog-mode conduct practitioners,

The subtle superknowledge proponents,

The common appearance Buddha blessing proponents,

The wrong ascetic conduct practitioners.

The proponents of action as cause, || 150 ||

The proponents of action as path,

The proponents of permanent Great Symbol,

The proponents of eternal immutable permanence,

The proponents of conditional permanence,

The proponents of causal permanence,

*The proponents of resultant permanence,
The proponents of path-dependent permanence,
The proponents of conduct-based permanence,
The nihilists regarding permanent nonexistence,
Thus the varieties of eternalism. || 160 ||*

*Those who emphasize limitless mantras,
Those who emphasize matrka and pra,
Those who emphasize subtle magical powers,
Those who prioritize debate,
The ascetic practitioners,
Those attached to this world,
Those who maintain their own activities,
Those who become matted-hair ascetics,
The Ajita cotton-cloth practitioners,
Those who emphasize hand-symbols. || 170 ||*

*Those who propound dependence on action,
Those who refute others through reasoning,
Those who propound causeless nihilism,
Those who propound utterly-annihilated emptiness,
Those who view both cause and result as annihilated,
Those who view path as annihilated and wisdom as annihilated,
Those who propound great eternal nihilism,
Those who propound path-annihilated certain-result nihilism,
Those who propound nihilism through wrong mind,
Those who propound great emptiness nihilism. || 180 ||*

| *Those who propound secret Veda views,*
| *The extremists who deviate from partial similarity,*
| *The extremists of apparent mind,*
| *The extremists who hold deluded appearances,*
| *The extremists who generate hatred,*
| *The extremists of mental action,*
| *The extremists of meaningless holding,*
| *The extremists of mistaken words,*
| *The extremists of meaningless permanence,*
| *The Kanada proponents, || 190 ||*
| *The Nirgrantha proponents,*
| *The Vasistha proponents,*
| *The Kashyapa proponents,*
| *The Sindhara proponents,*
| *The Dhasanga proponents,*
| *The Katyayana proponents,*
| *The Sangha proponents,*
| *The Shankara proponents,*
| *The Dhushaka proponents.*
| *Thus it is stated. || 200 ||*

The detailed explanation of their meaning comprises two sections.

The explanation of the three hundred sixty wrong views of the expanse.

The detailed explanation of their sixty branches.

The first demonstrates that through delusion regarding the expanse of elements and consciousness, individual conceptual establishments of philosophical positions are made.

These are explained as three hundred through holding wrong positions re-

garding the three times.

The hundred teachers are as follows.

Jaimini,

Non-holders,

Jivaka,

Leaf-holders, || 210 ||

Purity practitioners,

Vishnu,

Vishnu-mind,

Tridanda,

Kaulapaka,

Equal practitioners.

Deva-chief,

Dharma-bestower,

Anxious ones,

Hand-burning ones, || 220 ||

King-speakers,

Elder-speakers,

Unmoving Urnavabi,

Caste-conformers,

Bound dwellers,

Circle-protectors.

Mountain dwellers,

King's food practitioners,

King's standard bearers,

Lightning ones, || 230 ||

Sick ones,

Horse-tamers,

Kalandaka,

Root-vessel holders,

Beggar wanderers,

Limb-sword trunked ones.

Lamp-hand ones,

Gold ones,

Accomplishment speakers,
Sense faculty ones, || 240 ||
Nearby-hat ones,
Space element ones,
Many-chariot ones,
All-meaning ones,
Samadhi enthusiasts,
Phenomenon possessors.
Cold-food ones,
Shoulder-cloth ones,
Single-container ones,
North-bank dwellers, || 250 ||
South-bank dwellers,
Conch-sound ones,
God-offering mother's sons,
Lupa harmers,
All-harmers,
Various-form ones.
Kakanada,
Cutters,
Divine-town ones,
Clothless ones, || 260 ||
Earth-hollow dwellers,
Half-moon ones,
Dharma-contemplators,
Mother-respecters,
Father-respecters,
Moon-risers.
Sun-risers,
Hand-eaters,
Heart-sustainers,
Past-becomers, || 270 ||
Past-non-becomers,
Three-aggregate ones,

Two-three sustainers,
Aryadeva Samkhya yogins,
Owl practitioners.
Forest dwellers,
Bhikshu mouth-ones,
Bhatta five-dog ones,
Brahma practitioners,
Conduct practitioners, || 280 ||
Animal sacrificers,
Gautama,
Peaceful mothers,
Extreme bathers.
Lake-bank dwellers,
Harmers,
saṃsāra liberators,
Scatterers,
Primordial ones,
Bharadvaja, || 290 ||
Vrisha Samkhya,
Patanjali,
God-worshippers,
Non-submissive ones.
Cloth-piece ones,
Owl-wing ones,
Thrice-water enterers,
Non-opposers,
Ancestor ones,
Garuda practitioners, || 300 ||
Home-fence dwellers,
Noble supreme ones,
Jnanagarbha's sons,
Stretchers.
Thus these hundred are enumerated.
Some among these propound eternalism.

Some propound nihilism.

Some propound both, yet all are subsumed within eternalism and nihilism.

As stated in the Self-Arising Awareness:

Briefly summarized: || 310 ||

Eternalism and nihilism.

The meaning of nihilistic views is as follows:

Utterly annihilated extremist great emptiness,

Continuously annihilated like empty space,

Viewing annihilation as devoid of nature,

Result-annihilated emptiness.

Non-empty permanence without annihilation

Is the philosophical position of the eternalist vehicle.

Eternalism is eternal establishment.

Causal permanent entities are as follows: || 320 ||

From the mandala of individual minds,

Not arising from father's cause,

Not depending on mother's condition,

Large as large, merely a sesame seed,

Small as small, merely a mustard seed,

Smaller still, merely a hair-tip,

Oily, coiled, white, and pure.

Thus the nature of that cause,

From primordial time immutable and permanent.

This aggregate of latencies and these aggregates, || 330 ||

Abiding inseparably as one,

Are posited as the philosophical position of causal permanence.

Resultant permanence is as follows:

Fortune or the great sovereign,

Through revering and offering to the qualities,

Although abandoning this first body,

One causes rebirth in one's own ground.

Made by fortune or great sovereignty,

Thus they posit resultant permanence.

Eternalism and nihilism, two varieties, || 340 ||

Each incongruent with their own meaning.

Thus it is declared.

The second section provides detailed explanation of the sixty branches of these positions.

Furthermore, from that same source:

The Samkhya position is as follows:

Dust, darkness, and energy are permanently cultivated.

Delusion is posited as the foundation.

Desire produces pleasure.

Hatred is posited as repelling forces.

This constitutes the Samkhya doctrinal position. || 350 ||

The Vaisheshika view is as follows:

They view external aggregates, elements, and sense-bases as subtle atoms.

Moreover, first grasping holds atoms and counts subtle particles,

This is the cause and condition of disintegration.

This is the cause and condition of complete empty nothingness.

When this body is abandoned, consciousness becomes space-latency.

The body's elemental latency,

Abides in the empty nothingness extreme.

The Kumara philosophical position is as follows:

They posit mindless bodies. || 360 ||

Consciousness does not exist in the body.

Through mindlessness, when the body is abandoned, they posit complete empty nothingness.

The Nirgrantha philosophical position is as follows:

They view appearances as permanent conditionally,

Yet view these appearances as impermanent ultimately.

Future appearances are posited as permanent in fortune or sovereignty.

The Nirgrantha intended doctrine is likewise.

The Guhyapancaka teaching is as follows:

Within the Buddha-emanated pure realm, individuals' lamps are kindled.

From the appearance of five wisdoms, Buddhahood is seen through subtle superknowledge. || 370 ||

There are those who practice with five fires.

They anoint sandalwood tree hollows with sesame oil,

Ignite five fire piles, and burn their own bodies.

Those called Tailapaka anoint their own bodies with sesame oil-soaked cloth,

Wrap it around their bodies, ignite fire upon it, and burn themselves.

There are those who practice the Trisula asceticism:

Planting a three-pointed trident in the ground, they leap into its points.

There are those who leap from cliffs or precipices to destroy their bodies.

This is called the wrong partial-holding conduct.

*From their own bodies, they extract flesh the size of palm-leaves from
right and left shoulders and crown, || 380 ||*

Plant this body in an earth hollow,

And have vultures devour their own bodies.

Moreover, there are those called wrong animal-conduct practitioners.

Entering dog-mode, they practice wrong asceticism.

Those who propound action as cause are as follows:

*Just as skilled carpenters create male and female forms differently to
perform actions,*

*So too Dharma and so forth perform actions through their own
superknowledge, thence to be born in fortune or sovereignty.*

The philosophical position of carrying action as path is as follows:

Through performing household and other activities in this world,

Abandoning this body in future lives, || 390 ||

Fortune or sovereignty escorts them to abide on Mount Meru's terraces.

The view indicating permanent meaning is:

*Showing others' annihilation as utterly annihilated regarding one's own
permanence.*

Those who propound eternal immutable permanence hold as follows:

They posit permanent immutable great meaning as nature-uncertain.

Those who propound conditional change are as follows:

Viewing permanent meaning conditionally,

Yet viewing annihilation ultimately.

Those who propound causal permanence are:

*In the center of one's own heart, the causal entity is round in shape, ||
400 ||*

White in color,

In size merely a sesame seed,

Not arising from father's cause,

Not produced by mother's condition, positing permanence.

Those who posit resultant permanence are:

Cause is impermanent, mind is non-substantial,

Result is permanent, fortune or sovereignty exists, thus they speak.

Those who depend on permanence for path are:

Cause is impermanent, mind is non-substantial,

*Result is impermanent, without assistance cannot reach fortune or
sovereignty's ground, || 410 ||*

*Path is permanent, abiding on Mount Meru above fortune or
sovereignty's path,*

Thus they posit abiding in that path.

Those who posit permanence in conduct are:

*Cause and result are impermanent, through permanent conduct
liberation is posited.*

Villages and houses are permanent,

All these appearances are viewed as permanent.

Those who view nihilism regarding nonexistent permanent meaning are:

Viewing annihilation of meaning,

Yet practicing eternalist philosophical positions.

*Making wrathful mantras primary, performing fierce destructive actions,
|| 420 ||*

Speaking of black single gatherings,

Being attached thereto and desiring results.

Those who make matrka and pra primary are:

Depending solely on this world's pleasure,

Saying future lives are utterly nonexistent.

Those who make subtle magical powers primary are:

In this world, magical powers can repel enemy armies,

In future lives too, through magical powers suppressing and being born in fortune or sovereignty.

The view of those who prioritize debate is as follows:

Establishing their own truth internally and refuting others externally, there are those who aspire to meaning. || 430 ||

There are those who aspire to meaning through wrong asceticism.

Those attached to this world are called Charvaka.

They engage in activities of this world.

There are those who, understanding their own truth, belittle others.

There are those who seek meaning through custom.

There are those who, making matted hair hats, seek meaning.

There are those who, wrapping single cotton cloth around their bodies, say inner heat is produced.

There are those who, holding khatvanga and damaru as hand-symbols, say I am an emanation body.

Saying whatever virtue you perform benefits me, there are those who depend on that meaning.

Refuting others' reasoning through their own reasoning, saying it is my activity, there are those who speak thus depending on that meaning. || 440 ||

There are those who say cause is annihilated, like space, utterly annihilated.

There are those who say utter annihilation, one's own body too is empty.

Cause too is annihilated, result too is annihilated:

Cause is annihilated, mind cannot be grasped as substantial,

Result is annihilated, fortune and sovereignty do not exist, thus they speak.

Path too is annihilated, without warmth,

Wisdom too is annihilated, no Buddhahood,

Cause and result do not exist, merely empty utter annihilation, thus they speak.

There are those who say path-abiding conditionally annihilated, result certainly annihilated.

With wrong mind killing life, || 450 ||

Saying meaning arises from killing life.

There are those who say annihilation emptiness: because you are annihilated and I am annihilated, therefore empty and utterly nonexistent.

Those who propound Veda as secret are:

Meaning is like space, utterly annihilated emptiness,

Existence is non-substantial,

Something slightly exists,

Appearing to sense faculties, thus they speak.

Those called extremists deviating from partial similarity are:

Deviating from Buddhists who resemble them,

Through wrong views of Buddhist philosophical positions, merely flesh.

|| 460 ||

Those of apparent mind miracles, thinking all is miracle, thus teach.

There are those who say these deluded appearances are true,

Because ultimately there is no meaning.

Generating hatred, subduing elemental spirits, there are those who say sons of good family should abide in hatred.

There are those who say this mind in form of self-arising Pratyekabuddhas cannot be altered.

There are those who say meditating solely on divine bodies is sufficient.

Some, being extremist practitioners, deviate from extremist debate speech.

There are those who say this alone is permanent, therefore nothing need be done.

Kanada is thus called,

Positing scattered meaning. || 470 ||

Nirgrantha is thus called,

Possessing suffering of doubt that appearance will be exhausted and emptied.

Sambhari is thus called,

Positing that neither specific meaning nor common meaning exists.

Kashyapa is thus called,

Positing that common meaning does not exist yet specific meaning exists.

Sindhara is thus called,

Positing that no meaning whatsoever exists.

Dhasanga is thus called,

Positing that all meaning exists. || 480 ||

Katyayana is thus called,

Positing that all meaning exists until breath ceases, then annihilated.

Sangha is thus called: entering as Sangha form is sufficient.

There are those who say thus.

Shankara is thus called,

Impermanent truth.

Conditioned impermanent truth is:

Fortune or sovereignty truth.

Dhushaka is thus called,

All meaning-source is subsumed in fortune and sovereignty. || 490 ||

There are those who say fortune and sovereignty exist above Mount Meru.

Likewise, innumerable views of perishable collections are subsumed in two root categories.

These are eternalism and nihilism.

From these, innumerable views of perishable collections proliferate.

Thus it is declared.

All these teachings are subsumed in four categories.

Errant views, final errancy, Charvaka, and nihilism.

Errant views are thus called: those who propound eternal permanence.

Final errancy is:

Propounding both eternal and impermanent, both eternalism and nihilism. ||
500 ||

Charvaka posits half eternalism and half nihilism.

Nihilism is propounding utter annihilation.

This too is subsumed in eternalism and nihilism.

From that same source:

These and other wrong views

Are explained as subsumed in four categories:

Errant views, final errancy,

Charvaka, and nihilism.

Explanation of these is as follows:

Errant views are eternal permanence. || 510 ||

Final errancy is half eternal half annihilated.

Nihilists are utterly annihilated.

Charvaka are result-annihilated.

Thus the three hundred sixty

Are subsumed in four categories.

These too are subsumed in eternalism and nihilism.

Thus it is declared.

The purpose of teaching these is:

Through recognizing errant paths, one does not enter them.

From that same source: || 520 ||

Moreover, <tantra> Thus, sons of good family, because you might enter errant paths, I have subsumed and taught these many views of perishable collections.

Thus it is declared.

Thus concludes the explanation of non-Buddhist philosophical positions.

The second section extensively differentiates the transcendent vehicles.

This comprises three parts:

The method surpassing non-Buddhists,

General demonstration of categories,

Detailed explanation of distinctions.

The first demonstrates transcendence through accepting the four seals of Dharma and taking refuge in the Three Jewels, which non-Buddhist paths lack.

The four seals are: all conditioned phenomena are impermanent. || 530 ||

All contaminated phenomena are suffering.

All phenomena are empty and selfless.

nirvāṇa is peaceful.

The second comprises five aspects.

Essential nature.

Etymology.

Divisions.

Purpose.

Results.

The essential nature of the transcendent vehicle is: || 540 ||

Any Dharma category that serves as a supreme method for liberating from cyclic existence.

The etymology is: that which when entered produces bliss and happiness.

| *As stated in the Compendium:*
| *That which, when mounted, liberates all sentient beings from suffering,*
| *Produces joy, happiness, and bliss, supreme qualities,*
| *This vehicle is like space, a great immeasurable mansion.*
| *Thus it is declared.*

Divisions:

Lesser and greater, or

Shravaka, Pratyekabuddha, and Bodhisattva vehicles, or || 550 ||

According to disciples' minds, inconceivable divisions exist.

| *As stated in the Lankavatara Sutra:*
| *As long as minds engage,*
| *There is no limit to vehicles' extremes.*
| *Thus it is declared.*

Purpose: there is purpose for accomplishing both temporary and ultimate goals.

Results: definite emergence from the three realms and attainment of libera-

tion.

The third section provides detailed explanation of distinctions.

From the Self-Arising Awareness:

The divisions of vehicles are as follows: || 560 ||

Sutra, extensive great, and

Extremely extensive great.

Extremely extensive great is:

Eighty-four thousand inconceivable,

Extensive, numerous, and great,

Inconceivable, immeasurable,

Unspeakable, beyond thought, great.

The great king is as follows:

Divisions are posited as nine.

Shravaka, Pratyekabuddha, || 570 ||

Likewise Bodhisattva.

Kriya, Upa, and

Likewise explained as Yoga vehicle.

Mahayoga, Anuyoga,

Likewise Atiyoga Great Perfection.

Thus explained as nine divisions,

This is the great Dharma teaching.

The meaning of this declaration is established as follows.

Generally, although Buddha's Dharma categories are limitless,

When subsumed merely as vehicles, || 580 ||

There are two: the Causal Characteristic Vehicle and

The Resultant Vajra Vehicle.

Explained extensively:

For three lesser faculties,
The Shravaka, Pratyekabuddha, and Bodhisattva vehicles are taught.
For three intermediate faculties, Kriya, Upa, and Yoga are taught.
For three sharp faculties,
Mahayoga, Anuyoga, and Atiyoga are taught.

| *From the Atiyoga Great Arrangement:*

| *All teachings I have taught, || 590 ||*

| *According to sentient beings' mental stages,*

| *Through distinctions of great and small,*

| *Are taught through the method of two stages.*

| *Each is established according to its own view.*

| *Each itself comprises two stages:*

| *Wrong and correct views.*

| *Through wrong understanding one abides in cyclic existence.*

| *Correct understanding comprises three stages:*

| *Lesser mind, greater mind, and*

| *Likewise intermediate mind. || 600 ||*

| *Through the method of three stages are taught.*

| *The lesser stage comprises three:*

| *Dharma concordant with father,*

| *Conceptual, Shravaka,*

| *Conception-holders, Pratyekabuddha,*

| *Conception-adherents, Bodhisattva.*

| *Taught to three intermediate ones:*

| *Activity for the supremely lesser,*

| *Activity for lesser ones.*

| *Consciousness-holders, yoga itself, || 610 ||*

| *For great stage-possessing three.*

| *For vast-minded ones, generation stage,*

| *For mind-essence ones, completion stage.*

| *For supreme fresh ones, Great Perfection.*

| *Thus it is declared.*

The extremely extensive great vehicle is:

All teachings are subsumed in the three baskets.

Mantras are the great Abhidharma.

Sutra,

Vinaya, and || 620 ||

Abhidharma comprise the Great Vehicle.

All teachings are subsumed in the three baskets.

Mantras are the great Abhidharma.

Sutra,

Vinaya, and

Abhidharma.

These three equally comprise eighty-four thousand.

The Dharma skandhas are eighty-four thousand four thousand.

Moreover, analyzed extensively, for each antidote subduing sentient beings' conceptual aggregates, there are vast, numerous, inconceivable, immeasurable, beyond-speech teachings.

Here, through positing nine vehicles, || 630 ||

The complete meaning is demonstrated.

Thus concludes the explanation of vehicles.

Vehicle distinctions are thus:

Sutra and great extensive,

And also very great extensive teachings exist,

Very great extensive is the doctrine,

Eighty-four thousand inconceivable dharma doors.

Selflessness of persons is established through outer grasping being non-existent.

Selflessness of dharmas is established through lack of true existence in phenomena.

Thus is explained the complete Sautrāntika view.

HEREIN, HOW SHOULD ONE EXPLAIN THE CULTIVATION OF THE PATH?

The antidote for the three poisons of desire, anger, and delusion is the realization of emptiness.

Individual antidotes are applied: meditation on impurity as antidote for desire,

Meditation on love as antidote for anger, and meditation on dependent arising as antidote for delusion.

The faculties of practitioners are classified as dull, medium, and sharp.

Effort is made according to the capacity of these faculties.

The bodhisattvas' path is that of the five previously described transcendent perfections. || 10 ||

Thus is explained the cultivation of the path in brief.

HEREIN, HOW SHOULD ONE EXPLAIN THE EFFECTS OR RESULTS?

For hearers, the four effects: stream-enterer, once-returner, non-returner, and foe-destroyer.

For the self-enlightened: solitary rhinoceros-like pratyekabuddhas.

For bodhisattvas: the ten grounds beginning with great joy.

Thus are explained the various effects.

HEREIN, HOW SHOULD ONE EXPLAIN THE SELF- ENLIGHTENED VEHICLE?

They realize dependent arising through their own power of wisdom,
Without relying upon a teacher in their final life.

Like a rhinoceros wandering alone, they practice in solitude. || 20 ||

Thus is explained the self-enlightened vehicle.

HEREIN, HOW SHOULD ONE EXPLAIN THE BODHISATTVA VEHICLE?

Through generation of bodhicitta and engagement in the six perfections,
Perfecting the two accumulations, they attain enlightenment for the benefit
of all sentient beings.

Thus is explained the bodhisattva vehicle in brief.

Maha, Anu, and Ati are taught.

| *From the Great Array of Ati:*

The phenomena taught by me

HEREIN, EXPLAINING IN DETAIL THE GREAT VEHICLE:

First, the essence of the bodhisattva vehicle: || 30 ||

The generation of bodhicitta and engagement in the six transcendent perfections.

Definition: That vehicle which is entered through the power of compassion.

Purpose: Establishing all sentient beings in the state of buddhahood.

Effect: Attaining the ten grounds and traversing the five paths.

Division: Two systems—the Prajñāpāramitā system and the Tathāgatagarbha system.

Thus is explained the bodhisattva vehicle in detail.

HEREIN, THE PRAJÑĀPĀRAMITĀ SYSTEM:

Realizing the three circles—subject, object, and action—as empty of inherent existence,

Perfecting the six transcendent perfections,

Attaining buddhahood through traversing the five paths and ten grounds. ||

40 ||

Thus is explained the Prajñāpāramitā system.

HEREIN, THE TATHĀGATAGARBHA SYSTEM:

Recognizing the Buddha-nature endowed with all virtues as existent from the beginning,

Purifying adventitious defilements that obscure it,

Revealing the essence spontaneously present as the result.

Thus is explained the Tathāgatagarbha system.

HEREIN, THE GROUNDS AND PATHS:

The five paths: accumulation, preparation, seeing, meditation, and no-more-learning.

The ten grounds: joyous, stainless, luminous, radiant, difficult-to-conquer, manifest, gone-afar, immovable, good-intelligence, and cloud-of-dharma.

Thus are explained the grounds and paths. || 50 ||

HEREIN, THE TWO ACCUMULATIONS:

Merit accumulated through the first five perfections of generosity, morality, patience, effort, and concentration,

Wisdom accumulated through the perfection of discernment or prajñā.

Thus are explained the two accumulations.

HEREIN, THE FINAL GROUND:

The tenth ground, called cloud-of-dharma,

Where the bodhisattva is surrounded by Buddhas and receives the great empowerment,
Thus attaining complete and perfect buddhahood.
Thus is explained the final ground.

HEREIN, THE COMMON VEHICLE SUMMARY: || 60 ||

Through the three vehicles, beings of three capacities—dull, medium, and sharp—are tamed.
This is the causal vehicle establishing the causes of buddhahood.
Thus is the common vehicle explained.
Sutras,
Vinaya,
Abhidharma,
Those three equally divided into twenty-one thousand,
The eighty-four thousand dharmaskandhas.

Those with dull faculties and those of medium effort—

Some among them obtain the result within that very life. || 70 ||
Those with sharp faculties,
And some bodhisattvas who have previously traversed the five paths, having accumulated the collections extensively as a basis, desire liberation upon one seat having completed the five paths.

**REGARDING THIS, FROM THE HEARER VEHICLE
PERSPECTIVE:**

Their path, through small intellect,
Medium intellect,
And great intellect, hearers of three types
Along with self-enlightened,
And Buddha-enlightenment three—desire to accomplish these results,
But the Mahāyāna and mantra path they do not desire to traverse.

For hearers and self-enlightened, the eight inferior grounds from the White Completely-Seeing Ground and so forth are taught. || 80 ||

Relying upon these classifications: stream-enterer,

Once-returner,

Non-returner,

And foe-destroyer—

Each entered and

Each abiding are divided two-by-two, thus called the eight stages of great persons.

For bodhisattvas' ten grounds from Great Joy and so forth also, the four renunciation results are taught to exist correspondingly.

REGARDING THESE, FROM THE SELF-ARISEN WISDOM TANTRA, RIGPA RANGSHAR:

"The hearer vehicle is thus explained:

The entry gate is realization of the four truths. || 90 ||

The hearers' general entry gate.

Divisions are held as two types:

Vaibhāṣika and Sautrāntika.

The Vaibhāṣikas' view:

Aggregates, elements, and sense-bases

Are held in the manner of yak-horn and conch—distinct and real.

When become signs of own intellect,

Dust and dust-atoms minute particles are held as ultimately real.

Thus completely analyzing all phenomena,

Emptiness is meditated through reduction to atoms. || 100 ||

The Sautrāntikas' view:

Recitation-made self-nature through study,

Hearing, contemplation, meditation three,
Through cultivating wisdom of these three,
Desire to obtain the ten grounds' supreme result.

Hearers' general type:

Meditating the four truths thoroughly,
Desire to obtain the four fruitional results.

That also, meditation-method is thus:

Desiring to meditate cessation of suffering, || 110 ||

Desiring to abandon origination of suffering.

Cessation meditation-method is thus:

Upon these external elements,
Entering into non-attached abode of peace,
First accustoming to food and sustenance.

Having become accustomed to food,
Samādhi and concentration meditate,
Samādhi non-conceptual single-pointedly meditate.

Upon the Victor Maitreya's teaching,
Desire to obtain the liberating result. || 120 ||

Origination abandonment is thus:

Free from food's concept,
Desiring to cut the continuum of origination.

That also, as anger's antidote meditate,
All afflictions completely abandon.

Ground-path meditation is thus:

As desire's antidote meditate,

| *As delusion's antidote meditate.*
| *Thus the path's meditation:*
| *Desiring to abandon suffering's root. || 130 ||*
| *Path's meditation-method is thus:*
| *As desire's antidote,*
| *Upon own forehead's maṇḍala,*
| *A white skeleton thumb-sized visualize,*
| *Having meditated white light-rays accumulated,*
| *From that produced, then just the head visualize,*
| *Then just the body meditate,*
| *Then just own surrounding visualize,*
| *Then whatever-appears all meditate as skeleton.*
| *Thus three-thousand white skeletons, || 140 ||*
| *Thus white accustomed through repetition,*
| *Desire's suffering completely abandon.*
| *Delusion suffering abandon:*
| *Also upon own head's crown,*
| *Fire red, clear tone visualize."*

HEREIN, EXPLAINING THE THREE TYPES OF VOWS:

Prātimokṣa vows of individual liberation, bodhisattva vows, and mantra or tantric vows.

Thus are explained the three vows in brief.

HEREIN, THE PRĀTIMOKṢA VOWS:

Eight types: bhikṣu full monk, bhikṣuṇī full nun, śikṣamāṇā probationary

nun, śrāmaṇera novice monk, śrāmaṇerikā novice nun, || 150 ||
Upāsaka layman, upāsikā laywoman, and one-day upavāsa fasting vow.
Thus are explained the Prātimokṣa vows.

HEREIN, THE BODHISATTVA VOWS:

Aspiring bodhicitta and engaging bodhicitta.
The twenty root downfalls and forty-six branch faults to be abandoned.
Restoring broken vows through the four powers: regret, reliance, remedy,
and resolve.
Thus are explained the bodhisattva vows.

HEREIN, THE MANTRA OR TANTRIC VOWS:

The fourteen root downfalls and eight thick branch faults.
Samaya commitments of body, speech, and mind. || 160 ||
Restoring through appropriate recitation and meditation practices.
Thus are explained the mantra vows.

HEREIN, THE SUMMARY OF VEHICLES AND VOWS:

The three vehicles for three types of beings with different capacities,
The three vows for three types of practitioners on those paths.
Thus are explained vehicles and vows together.

HEREIN, THE VEHICLE OF CHARACTERISTICS:

Established through causes and conditions gradually cultivated,
Gradually traversed over countless aeons to reach the goal.
Thus is explained the vehicle of characteristics. || 170 ||

HEREIN, THE VEHICLE OF MANTRA:

Established through the methods of channels, winds, and drops,
Traversed swiftly through profound skillful means to enlightenment.
Thus is explained the vehicle of mantra.

HEREIN, THE VEHICLE OF ATI OR GREAT PERFECTION:

Established through directly recognizing the nature of mind as it is,
Instantaneous liberation without need for gradual stages.
Thus is explained the vehicle of Ati.

HEREIN, DISTINGUISHING THE VEHICLES:

By method, by view, by conduct, and by effect they differ. || 180 ||

Thus are explained the distinctions among vehicles.

Thus the explanation of the common vehicle is completed.

Desiring to abandon the origin of all.

The cessation cultivation method is thus:

Toward these external elements,

Entering the abode without attachment,

First becoming accustomed to food.

Realizing that phenomena, like reflections in a mirror, are without inherent
essence by nature and unarisen from the beginning.

Furthermore, the two—outer grasping toward the self-existence of dharmas

And inner knowledge grasping the antidote—are both superimpositions of
true existence. || 190 ||

Therefore, the self of the person is the knowledge of abandonment regarding
the dharmas comprising the five aggregates, grasping at I and mine.

These are called the self of the person and the self of dharmas.

Though ārya hearers realize the selflessness of the person, they do not realize the selflessness of dharmas.

Self-enlightened ones realize above that the outer grasping of dharmas is non-existent, yet do not realize the non-existence of the inner grasping antidote.

From the Ornament of Clear Realization, Abhisamayālaṅkāra:

"In order to abandon thought of the grasped object,

"And in order not to abandon grasping itself,

"The rhinoceros-like path of support

"Should be known through correct summary."

Thus it is taught. || 200 ||

Wherein, the time required is through accumulating the collections comprising the path of accumulation for a hundred great kalpas.

"The rhinoceros through the cause of a hundred kalpas"

Is thus taught in scripture.

The crow-like self-enlightened:

Meditates on dependent origination in reverse order.

Going to the charnel ground, contemplating from "From what does this corpse arise?"

"It arises from death," thus from ignorance as the root,

Based on realizing half and two aspects of selflessness,

Through meditating on the five paths, they manifest the enlightenment of knowing weariness with saṃsāra and non-arising of phenomena.

Both types of self-enlightened teach Dharma through bodily signs, not through speech. || 210 ||

These methods are also from the Self-Arisen Wisdom Tantra, Rigpa Rangshar:

"A-ho, Secret Lord, listen well!

"The sūtra vehicle of the self-enlightened ones:

"The door of entry is the twelve links of dependent origination.

"The realized view is the selflessness of the person,

"Holding half the power of the view of dharmas' selflessness.

"Keeping the two hundred fifty disciplines of protection,

"Meditating on the stage of non-thought, the nature of dharmas,

"Outer and inner dependent origination,

"Becoming strength through habituation, || 220 ||

"Holding the measure of perfected fruit.

"These also are indicated by examples thus:

"For example, like a corpse in the charnel ground,

"Having gone to the charnel ground,

"This corpse, from what did it first arise?

"Now, what is the entity of this corpse?

"Thus indicating by example.

"This also arises from ignorance as root.

"From ignorance, formative forces arise.

"Formative forces produce consciousness. || 230 ||

"From consciousness, name and form arise.

"From name and form, the nature of the six sense-bases arises.

"From the six sense-bases, contact arises.

"From contact, feeling arises.

"From feeling, craving arises.

"From craving, grasping arises.

"From grasping, existence arises.

"From existence, birth arises.

"From birth, aging arises.

"From aging, sickness arises. || 240 ||

"From sickness, death arises.

"Thus meditate on the twelve links of dependent origination.

| *"Through meditating thus with excellence,*
| *"Obtain the fruit of the twelve grounds.*
| *"Meditate on the eight types of unpleasantness.*
| *"Having gone in the direction of the charnel ground,*
| *"Thus contemplate upon one's own body as impermanent."*

Definitive meaning: desiring oneself alone to become Buddha.

HEREIN, EXPLAINING THE OUTER PITH INSTRUCTIONS OF THE GREAT PERFECTION IS DONE:

The outer concentration: the four visions of the lamp. || 250 ||

Outer emptiness: dissolving phenomena into the expanse.

Thus are explained the outer pith instructions.

HEREIN, THE INNER PITH INSTRUCTIONS ARE EXPLAINED:

The inner concentration: the four visions of the lamp.

Inner emptiness: dissolving into the bindu.

Thus are explained the inner pith instructions.

HEREIN, THE SECRET PITH INSTRUCTIONS ARE EXPLAINED:

The secret concentration: the four lamps of the channels.

Secret emptiness: dissolving into the channels.

Thus are explained the secret pith instructions. || 260 ||

HEREIN, THE UNSURPASSABLE PITH INSTRUCTIONS ARE EXPLAINED:

The unsurpassable concentration: the four lamps.

Unsurpassable emptiness: dissolving into the clear light.
Thus are explained the unsurpassable pith instructions.

HEREIN, THE FOUR LAMPS ARE EXPLAINED:

The lamp of the abiding nature, the lamp of the channels,
The lamp of the far-reaching water lasso, the lamp of the empty bindu.
Thus are explained the four lamps.

HEREIN, THE FOUR VISIONS ARE EXPLAINED:

Dharmatā vision, increase vision, full attainment vision, and exhaustion vision. || 270 ||
Thus are explained the four visions.

HEREIN, DHARMATĀ VISION IS EXPLAINED:

Recognizing the nature of mind as the deity.
Thus is explained dharmatā vision.

HEREIN, INCREASE VISION IS EXPLAINED:

The increase of experiences and realizations.
Thus is explained increase vision.

HEREIN, FULL ATTAINMENT VISION IS EXPLAINED:

The full attainment of the stages of the path.
Thus is explained full attainment vision. || 280 ||

HEREIN, EXHAUSTION VISION IS EXPLAINED:

The exhaustion of all phenomena into the nature.

Thus is explained exhaustion vision.

HEREIN, THE MANNER OF LIBERATION IS EXPLAINED:

Through recognition, liberation is instantaneous.

Through practice, qualities arise.

Through perfection, buddhahood is attained.

Thus is explained the manner of liberation.

Thus the uncommon vehicle of the Great Perfection is explained.

Viewing the dominion of dharma as possessed. || 290 ||

Protecting two hundred fifty protecting samayas.

Meditation method: meditating on non-conceptual dharma.

Here follows the general path briefly stated.

The explanation of the various established tenet positions divides into two parts.

01 04 03 01

First: through the methodological tradition of the Vehicle of Characteristics, the path for those with sharp faculties and powerful intellect arises. This should be understood as concerning the self-nature of the two truths of the basis.

Knowing this, how then should one practice?

The presentation of the fruit of the complete path, with three divisions:

01 04 04 01

FIRST:

All phenomena gathered within saṃsāra and nirvāṇa are gathered into the

self-nature of the two truths.

As the Root Wisdom, Mūlamadhyamakakārikā states:

| *"The Buddhas taught the Dharma,*
| *Relying correctly upon the two truths:*
| *The conventional truth of the world,*
| *And the ultimate truth of meaning."*

Thus it is said.

| *From the Magical Illusion Net Tantra:*
| *"One abides in the manner of the two truths." || 10 ||*

Thus it is taught.

As for this: phenomena marked by characteristics that appear as objects of intellect are the conventional truth.

Divided into the false conventional and the true conventional—these two.

01 04 05 01

**FIRST: ALL PHENOMENA INCLUDING THE CONTAINER
WORLD AND CONTAINED BEINGS OF APPEARANCE AND
EXISTENCE ARRANGED BY INTELLECT ARE THE FALSE
CONVENTIONAL.**

Because appearance manifests as the essence of object-delusion appearing as intellect's falseness.

Those also imputed appearances arise as appearances accordant with the function of deluded intellect.

They possess the power to function causally.

When analyzed, they are empty by their very essence—

In the manner of the eight examples of illusion:

- Arising as non-existent yet clear-appearing,

- As before explained:
- Like a dream, like an illusion,
- Like a gandharva city in the sky, || 10 ||
- Thus they arise, thus they abide,
- Thus also they cease.

Thus is the false conventional.

The true conventional:

Though appearing deluded, it serves as the cause of blissful migration and ultimate liberation.

The white virtuous actions of the ten virtues,

The collections of merit such as generosity and so forth,

Gathered through the path of truth by means of the mind's samādhi of wisdom, the four aspects of seeing and meditating, serving as the field of experience for intellect.

From the Uttarantra Commentary:

"All paths of truth are compounded. || 20 ||

All compounds are merely conventional.

That which dwells as the inherent nature of dharma—the essence of emptiness—along with the subsequent measuring wisdom, the peaceful aspect free from elaboration, is the ultimate truth."

Divided: the nominal ultimate and the verbal ultimate.

These two: the non-nominal ultimate and the truly authentic ultimate.

01 04 06 01

**FIRST: THROUGH REASONING THAT EXAMINES AND
DISSECTS, WHEN NOTHING IS ESTABLISHED AS DHARMA-
NATURE, WISDOM THAT REALIZES ALL AS PRIMORDIALLY
DWELLING ARISES IN ACCORD WITH ITS NATURE.**

As the Two Truths states:

| *"Negating arising and so forth is the ultimate,
| And thinking also accordant purpose."*

When all elaborations of arising cease and peace is attained,
This is termed "the ultimate."
Thus it is taught.

SECOND:

Phenomena, primordial from the very beginning, transcend all elaborations of existence and non-existence; their sphere is pure by its very nature.

As the Root Wisdom states: || 10 ||

| *"Peace that is not known from elsewhere,
| Conceptuality is nothing, meaning is not differentiated.
| Non-elaboration through all elaborations."*

This is its essential characteristic.
Thus it is taught.

SECOND: THE STAGES OF KNOWING AND PRACTICING.

Whether the bodhisattva householder has taken the vow of the lay practitioner or not, it is suitable to enter the path.

If fully ordained, one enters the ten places of novice discipline.

The bhikṣu discipline consists of two hundred and fifty precepts.

Based upon the bhikṣuṇī discipline of three hundred and sixty-three precepts, || 20 ||

Generating the mind of Great Vehicle aspiration and entering,

Abiding in the eighty-five training sutras,

The four establishments of mindfulness in the small path of accumulation,

The four correct abandonments in the medium path,

The four miraculous feet in the great path,

The five faculties of heat and peak in the path of preparation,
The five strengths of patience and supreme dharma in the peak path,
The seven limbs of the path of enlightenment in the path of seeing,
The eight aspects of the superior paths in the nine grounds of meditation,
Completing with complete signs of heat in the great joy of the ground-paths.

|| 30 ||

Manifesting the path of the non-learner.

THIRD: THE FRUIT OF COMPLETE PERFECTION.

Upon the ground of all-illumination, for self-purpose, the dharma-body is obtained,

Having obtained the two supreme form-bodies for the benefit of others,

Beholding all that is and the extent of all with the two wisdoms,

Working for the benefit of beings until saṃsāra is emptied.

As the Entrance to the Bodhisattva's Way of Life states:

| *"The peaceful body, like a wish-fulfilling tree, becomes clear.*

| *Like a wish-fulfilling jewel, free from all thought,*

| *Working for the benefit of the world until liberation is attained. || 40 ||*

| *This is appearance free from elaboration."*

Thus it is taught.

The manner of these, extensively:

| *From self-appearing awareness.*

The bodhisattva vehicle:

The doors of entry are the two truths: the ultimate and the conventional.

The manner of protection: the limbs of discipline—

Eighty-four vows,

View and wisdom of emptiness.

The ultimate and conventional are thus: || 50 ||

The conventional is conceived in two aspects: the false and the truly correct.

The false conventional is thus: all imputed appearances.

They appear in accord but possess the power to function.

When analyzed, they are empty by their very essence;
Meaning appears as if non-existent.
This is the false conventional.
The truly conventional is thus: the actions of the ten virtues,
The thoughts that become white or virtuous,
The thoughts of faith to whatever extent—
Conceived as the truly conventional great: || 60 ||
Generosity, discipline, and so forth,
And concentration and so forth.
The truly conventional great.
The ultimate also has two aspects:
The nominal ultimate and the verbal ultimate,
The truly mental ultimate.
By the nominal ultimate, all are refuted and debated.
That also is the reasoning of valid cognition:
Whatever that nature is, it appears as such.
The great emptiness of words— || 70 ||
The meaning is empty, yet not realized.
The nominal ultimate.
The truly mental ultimate:
Emptiness utterly without anything, one thinks to meditate—
Like the empty sky,
The meaning of emptiness is just suchness itself.
Emptiness is unceasing, limitless.
Thus one acts and attaches.
The path is thus conceived,
One thinks to purify upon the ground. || 80 ||
That also has heat, patience arises—
Peak, world, supreme dharma.
Ultimate meaning signs are made.
Thus it is.

SECOND:

Phenomena, primordially beyond existence and non-existence elaborations,
the expanse primordially pure by nature—

| *From the Root of Wisdom:*

Through three aspects of heat, it is taught.
The outer, the inner, and both together.
The outer heat arises thus: || 90 ||

THE SECOND: FROM THE STAINLESS GROUND.

Entities appear as empty.
That is the practice of concentration.
It is taught to arise in the two pure grounds.
The inner heat is the sixth ground.
Understanding the pure knowable as empty.
The heat of both is thus.
Seventh: it is taught to arise from the pure.
Eighth: patience is attained.
Ninth: the peak is reached. || 100 ||

Tenth: supreme dharma of the world.

Similarly, the ten grounds are obtained.
This is the vehicle of enlightenment.
Emptiness beyond words and letters.
Utterly without, one thinks emptiness.
Thus it is said.

SECOND: THE EXPLANATION OF ESTABLISHED TENET VIEWS, DIVIDED INTO TWO.

The explanation of the mind-only and middle-way traditions.

**FIRST: ALL THESE APPEARING AS WHITE AND RED
VARIOUS APPEARANCES WITH CONSCIOUSNESS, ASSERTED
BY THE MIND-ONLY SCHOOL AS TRULY REAL IN THE
ASPECT OF ONE'S OWN MIND—THE TRUE ASPECT OF
MIND-ONLY.**

The false aspect of consciousness asserted by mind-only as false—these two.

|| 110 ||

01 04 07 01

**FIRST: APPEARING TO MEANING, THE ASPECT OF ONE'S
OWN CONSCIOUSNESS ARISES ONLY OUTWARDLY.**

As for example: When the image of a golden jewel hung upon a tree branch on the pond's bank appears in the water, the aspect of the jewel appears outwardly—just so.

In this, there is division.

The number of aspects is asserted to be the same as the number of consciousnesses.

Or asserting aspects and consciousnesses as split like an egg.

Or asserting aspects and consciousnesses as various and non-dual—these three.

01 04 08 01

**FIRST: WHEN SOUND IS HEARD, ONLY THE SOUND-
HOLDING CONSCIOUSNESS ARISES.**

As with form and so forth, the holding consciousness does not arise simultaneously.

When consciousness enters an object, only that consciousness arises, others do not arise.

Whatever the number of aspects, that many consciousnesses are asserted.

SECOND: APPEARANCES ALSO ARISE FROM CONSCIOUSNESS IN VARIOUS OUTER FORMS.

The holding consciousness also arises from mind.

As an egg is split, aspects and consciousnesses possessing objects appear in a single mind.

When holding objects now, outer aspect consciousness and inner-holding consciousness both arise.

Through beginningless latent tendencies, both appear thus.

Self-awareness alone, nothing else is established—like an egg is split. || 10 ||

If one says: "When outer aspect consciousness holds, at that time holding consciousness arises, two thoughts simultaneously"—it does not become thus.

It does not change.

That aspect consciousness is without thought—for this reason.

THIRD: WHEN OUTER OBJECTS APPEAR AS VARIOUS ASPECTS,

A single inner-holding consciousness knows.

As when a monkey quickly enters a fortress,

Appearing in four apertures, entering and entering, looking and looking,

Entering through the five doors, a single consciousness knows the object.

At the moment of knowing, both aspect and consciousness are not different in the nature of a single mind.

Like a dream appearance and the self-appearing holder—both are undifferentiated in a single sleep consciousness. || 20 ||

SECOND: THE FALSE ASPECTS.

The outer meaning aspect appearing mistakenly to consciousness is a false latent tendency.

Not true to consciousness.

The meeting consciousness also measures falsity.

Experience measures truth—no measurement exists.

Both object and consciousness are merely the nature of mistaken false appearance.

In this, there is division: the false with stain, the false intermediate, and that which is wished.

The stainless, the pure, and the intermediate—these two.

01 04 09 01

FIRST: NOW AS VARIOUS ASPECTS APPEAR,

Both meeting consciousnesses appear merely as the stain of intellect.

In ultimate truth, non-dual primordial wisdom exists with its qualities.

Nothing is established as consciousness.

The dharma-body of the Buddha has nothing remaining.

That non-dual primordial wisdom.

Is the stainless suchness.

At the time of the remainder, when a slight stain of latent tendencies appears mistaken.

And it is said that taste, back sickness, and so forth exist.

When now in mind, the stain of mixed affliction and wisdom is purified, removing the false part of affliction. || 10 ||

One wishes to manifest the pure wisdom of the remainder.

The pure is not established merely as false aspects and consciousness.

Through manifest attachment, one becomes habituated in the small work of mind.

When is thinking unnecessary?

Like that likeness, appearing as non-appearing yet clear luminosity.

Therefore, objects appear as various white and red aspects.
Appearing like reflections, as if both measurer and measurer were non-existent.
It is said that in ultimate truth, only the self-aware wisdom of one's own experience exists.

**SECOND: THE MIDDLE-WAY SCHOOL AND THE
AUTONOMOUS.**

These two consequences. || 20 ||

01 04 10 01

**FIRST: THUS, VARIOUS APPEARANCES APPEAR, ASPECTS
AND MEASURERS NON-APPARENT, MERELY CLARITY; IN
ULTIMATE TRUTH, NOT ONLY THE SELF-AWARE WISDOM
OF ONE'S OWN NATURE IS NON-EXISTENT BY ITS VERY
ESSENCE.**

In this, there is division: those who assert illusion as ultimate.
And those who are completely non-abiding—these two.

01 04 11 01

FIRST:

Nothing is established as objects.
Through unestablished awareness and wisdom, beyond speech and thought,
merely in ultimate truth, existing as the manner of illusion.
The qualities of meditation and the grounds of the path.

Through the result at the end, obtaining the wisdom of Buddha like illusion,
from the nature of dharma-body, working benefit like illusion.

| *From the intermediate mother:*

All phenomena are like a dream, like an illusion.

Nirvāṇa is also like a dream, like an illusion.

If something more excellent than nirvāṇa exists.

That also is like a dream, like an illusion. || 10 ||

All phenomena are merely various objects and consciousness.

Nirvāṇa attains form-body and works benefit.

Therefore, the excellent dharma is one's own self-aware suchness and the
supreme dharma-body.

In this, there are those who assert illusion as established reasoning.

And those who assert appearance as merely illusion.

And those who assert merely illusion—various divisions beyond measure.

This is called the autonomous lower.

SECOND: IN ULTIMATE TRUTH, NOT EVEN ILLUSION ABIDES.

Since there are no objects or aspects, even the self-aware experience does
not exist.

Like a barren woman's son, there is no meeting consciousness. || 20 ||

Since conventional truth is not true, ultimate truth is non-abiding.

When awakening from a dream, the appearance of horse and ox stops.

01 04 12 01

Since there is no beginning, meaning stops like an unestablished cause.

| *From the intermediate mother, the Ratnagotravibhāga:*

| *"In ultimate truth, saṃsāra does not exist.*

| *Nirvāṇa does not exist.*

| *Emptiness does not exist.*

| *It is merely designated by words—it is said."*

In this, conventional truth is completely non-abiding.

- Cause is non-abiding.
- Distinction is non-abiding.
- The distinguisher is non-abiding. || 10 ||
- One is non-abiding.
- Many is non-abiding.
- Beyond one and many is non-abiding.
- Mere appearance is completely non-abiding—various divisions beyond measure.

This is called the consequentialist Middle Way higher school.

The consequentialist Middle Way is explained:

Thus, in ultimate truth, nothing whatsoever is established.

All is negated: conventional appearance as merely illusion established, and so forth.

Asserting freedom from the extremes of existence and non-existence, free from all conceptual claims.

As the Noble King of Samādhi Sutra states: || 20 ||

| *"Permanent and impermanent—this is also an extreme.*

| *Existence and non-existence—both are extremes.*

| *Therefore, both extremes are completely abandoned.*

| *The wise one does not even abide in the middle."*

Thus it is taught.

| *From the Ratnakūṭa Sutra:*

| *"The Tathāgatas are permanent dharmas without birth.*

| *All dharmas are like the Sugatas.*

| *Since childish intellect grasps at signs,*

One engages in the dharma that does not exist within the world." || 30 ||

Thus it is taught.

From the Root Wisdom, Mūlamadhyamakakārikā:

"Whatever depends and connects,

Through non-cessation, there is no birth.

Through non-annihilation, there is no permanence.

Through non-coming, there is no going.

Neither different meaning nor single meaning.

Showing the cessation of elaboration, peace.

The perfect Buddhas speak.

Homage to that supreme one." || 40 ||

Thus it is taught.

From the Refutation of Objections:

"If I were to assert something exists,

Then I would have this fault.

Since I assert nothing,

I am only without faults."

Thus it is taught.

Since there is nothing to refute,

I refute nothing.

Therefore, it is said that one refutes. || 50 ||

You have imposed that imputation.

Thus it is taught.

And this also, since no view is established by intellect, one wishes for the cessation of elaboration.

Although placed as various mere appearances in the branch of conventional symbol-knowledge as worldly convention,

This also is not ultimately asserted.

One wishes to be free from the extremes of existence and non-existence and from the present time, beyond true and false appearance of dharma.

This is the summit of the established views of the Buddhas who assert suchness.

This great treatise is the six collections of middle-way reasoning.

- The Root Wisdom,
- The Sixty Verses on Reasoning, || 60 ||
- The Seventy on Emptiness,
- The Fine Analysis,
- The Refutation of Objections,
- The Conventional Establishment.

Also this, from the speech of the noble Nāgārjuna:

Composed the collection of words on the explanation of the first teaching, the dharma-wheel of the four truths.

Composed the collection of reasoning on the explanation of the dharma-wheel of the middle, characteristic-less dharmas.

Composed the collection of praise on the explanation of the dharma-wheel of the ultimate, distinguished dharmas.

Therefore, this master turns the dharma-wheel with the second Buddha.

These treatises are without distinction of teaching and difference. || 70 ||

The four divisions: establishing the vehicle of Tantra as action, divided into two.

The presentation of the excellent mode of the causal vehicle.

And the explanation of the excellent vehicle itself.

**FIRST: THROUGH THE VEHICLE OF CHARACTERISTICS,
ONE MUST STRIVE GREATLY WITH DIFFICULTY,
ACCOMPLISHING THROUGH GREAT PERSEVERANCE.**

Through depending on causes, mantras ripen results with little effort, attaining Buddhahood, surpassing the lower vehicle.

Through causes, the path of five paths, the ten grounds with great difficulty, over countless eons, to reach the Buddha.

Mantra: Excellent life alone.

The intermediate bardo.

Through least birth, through Buddha, quickly surpassing.

Even seeing the first truth of cause requires boundless collections and so forth. || 80 ||

Even accomplishing through subtle mantras, maṇḍalas, offerings, and so forth, surpasses.

Not making emptiness in the direct path of cause.

Expedient meaning and definitive meaning.

Showing intention and hidden intention, arranging.

Mantra, shown directly in one moment, surpasses through freedom from obstacles and hindrances.

Briefly:

- Accomplishing the meaning desired by the mantra vehicle through the causal vehicle.
- Many means.
- No difficulty.
- Non-delusion. || 90 ||
- Surpassing through sharp faculties accomplishing quickly.

| *From the Lamp of the Three Modes:*

| *"Even if one meaning, non-delusion.*

| *Many means, no difficulty.*

| *Through control of sharp faculties.*

| *Surpassing the excellent mantra vehicle."*

Thus it is taught.

Second, from the five aspects:

The essence is the self-arisen wisdom, the expanse of clear light, the truth directly realized, the supreme secret means.

The divisions of meeting the spontaneous expanse of generation and completion. || 100 ||

The definition is mantra, praised as supreme for quickly accomplishing enlightenment and protecting from affliction.

The purpose is to liberate those with sharp faculties.

The result is accomplished as supreme by Vajradhara in one life, the intermediate state, or through the path.

Divided into two.

| *The outer vehicle of Munī's Tantra.*

| *And the inner vehicle of means Tantra.*

Thus it is said.

| *From the Self-Arisen Awareness Tantra:*

| *"The vajra vehicle has two aspects.*

| *The outer Munī tantra. || 110 ||*

| *And the inner means tantra."*

Thus it is taught.

| *If one asks what is placed as Tantra in mantra:*

When the main person's continuum meets the clear light of expanse, it is called "thus."

The first is divided into three.

- The action tantra vehicle, Kriyā.
- The both tantra vehicle, Upāya.
- The yoga tantra vehicle, Yoga.

Thus it is said.

| *From that itself: || 120 ||*

| *"The outer tantra has three aspects.*

| *Kriyā, Upāya, Yoga."*

Thus it is taught.

FIRST:

Accomplishing through the three purifications and pure conduct as self and deity, master and servant, attaining accomplishment.

This divides into two.

- The main activity of purification.
- The main activity of visualization.

FIRST: ENTERING THROUGH BATH AND PURE SOUND, MEDITATING ON THE BODY AS PURE DEITY FORM.

Performing the three baths. || 130 ||

Changing the three garments.

Relying on the three whites.

And relying on the three sweets, etc.

| *From the lower, this surpassing manner.*

Not establishing as true in the capacity of conventional appearance.

Through the three objects of meditation—visualizing forms, statues, images—all appearances become clear as deity forms.

Without abandoning form, not abiding in the extremes of one and many.

Meditating on speech syllables and letters, all sounds become clear as deity sounds, reciting mantras.

Not abiding in the four extremes of birth and cessation.

The sound extent is no other than the deity of sound. || 140 ||

Meditating on the mind's signs, all thoughts become clear as concentration deities.

Not departing from all thought through meditation, not abiding in great dependent origination.

Not even conventionally arising or born.

In ultimate truth, commitment deities, primordial wisdom beings.

Looking at the aspects of self, speech, and beings as master and servant, obstacles cease and accomplishments are obtained.

Depending on common accomplishments, conventional truth is not aban-

doned.

Depending on supreme accomplishments, ultimate truth is not established—thus surpassing.

The main activity of visualization is meditating on deity through the generation and completion stages, the subtle radiating and gathering.

Meditating on the deity's form, speech, and mind as the collection of forms, sounds, and thoughts.

The main activity of purification is through the purity of body and speech. ||
150 ||

The main activity of the object is the meditation of mind.

Thus it is said.

- | *From the Self-Arisen Awareness Tantra:*
- | *"The established view of the Kriyā vehicle.*
- | *The door of entry is the three purifications.*
- | *Entering through bath and purity.*
- | *The samaya of protection is thus:*
- | *Not drinking even one cup of water.*
- | *Conducting without distraction.*
- | *Performing the three purifications of action. || 160 ||*
- | *The three purifications are:*
- | *The purification of deity and maṇḍala.*
- | *The purification of substance and enjoyment.*
- | *The purification of mantra and concentration.*
- | *The view of realization is thus:*
- | *The two purifications of deity and yogi.*
- | *Viewing as master and servant.*
- | *The stage of abandonment is thus:*
- | *Abandoning meat, fish, onions.*

| *And likewise alcohol, etc. || 170 ||*

| *Attachment to concentration.*

| *Such is the Kriyā vehicle."*

Thus it is taught.

THE FIFTH: THE BOTH TANTRA VEHICLE, UPĀYA.

Since one desires conduct as Kriyā and view as Yoga.

It is called the neutral vehicle.

Also this: Through bathing and purity, making the three doors pure.

Accomplishing the supreme maṇḍala and so forth through the five manifest enlightenments and so forth.

| *Also this from the Self-Arisen Awareness Tantra:*

| *"Upāya is thus. || 180 ||*

| *View as Yoga.*

| *Conduct as Kriyā.*

| *Therefore it is called the both tantra."*

Thus it is taught.

THE SIXTH: THE YOGA TANTRA VEHICLE.

Through the five doors of manifest enlightenment, viewing self and deity as brothers and friends, conducting samaya and purity.

Desiring to obtain through the great collection of the result wheel.

Divided: The main activity of action.

The main activity of concentration.

FIRST: PERFORMING RITUAL ACTIONS. || 190 ||

The supreme action king.

| *From the two supreme maṇḍala kings.*

Action, and scattered actions.

| *From the two: relying on the supreme action king.*

Scattered actions rely on any ritual aspect, desiring enlightenment.

- Offerings.
- Tormas.
- Fire offerings.
- Continuous effort in recitation and so forth.

The supreme action king is practiced through all aspects of maṇḍala accomplishment. || 200 ||

Desiring enlightenment through five or six means: tormas, fire offerings, and so forth.

The supreme maṇḍala king:

Through ground rituals, relying on empowerment until one becomes a Buddha.

The main activity of concentration:

The first stage of preparation.

If relying on completely pure concentration.

One may meditate on a single deity.

Or meditate on the maṇḍala wheel.

Generating through the five manifest enlightenments.

Through sun and moon, relying on means and wisdom, manifest enlightenment arises from meditating on the lotus, stacked high. || 210 ||

Through the door of completely perfect form adornment, manifest enlightenment in the completely pure sense fields.

Through the wheel of the syllables and letters AḤ KāḤ, manifest enlightenment in the aspects of sound, words, and names.

The vajra of mind, signs, and embrace.

Through doors such as wheels and jewels, manifest enlightenment as Buddhas of each family.

Through the door of completely pure primordial wisdom beings, manifest enlightenment in the completely pure nature of reality through the five medi-

tations.

The completely pure outer aggregates and elements.

The inner five actions and afflictions are completely purified.

The five secret objects and faculties are completely purified.

The five families become Buddhas as one's own self.

Meditating on commitment deity and self as brothers and friends. || 220 ||

Knowing no good cause for deity.

Accomplishment arises from oneself.

Realizing no bad cause for self, now as clear deity form in the illusion body
—surpassing the lower.

Also this: Realizing the generation deity and self as non-dual.

Neither ultimate nor conventional name exists.

These also:

| *From the Self-Arisen Awareness Tantra:*

| *"The established view of yoga is thus.*

| *The doors of entry are the five manifest enlightenments.*

| *The view of realization as deity and friend. || 230 ||*

| *Keeping the three samayas of protection without shame.*

| *Pure conduct neither refutes nor establishes.*

| *The five enlightenments are thus.*

| *Enlightenment through the door of seat.*

| *Enlightenment through the door of form.*

| *Enlightenment through the door of emblem.*

| *Enlightenment through the door of generation.*

| *Enlightenment through the door of syllables and letters.*

| *Thus the five enlightenments are practiced.*

| *The three shameless ones—what are they? || 240 ||*

| *Shamelessness through commitment deity.*

| *Shamelessness through master, disciples, and friends.*

| *Shamelessness through one's own mind.*

| *Deity and yogi are also oneself.*

| *Desiring the manner of brother and friend.*

| *Meditating on deity and maṇḍala as non-dual with self.*

| *Deity also arises from self and dissolves into self.*

| *Desiring the radiation and gathering of self and deity.*

| *Thus."*

| *The seventh: The presentation of the mahāyoga Tantra vehicle—
surpassing the lower. || 250 ||*

The explanation of the supreme vehicle itself, divided into two.

01 04 13 01

FIRST:

Relying on the outer three and the five whites, etc.

Conducting bath, purity, fasting, and dwelling, tormenting the body.

Conducting the inner five meats and five nectars, etc.

Relying on rigma and so forth, accepting and rejecting, purity and impurity
—surpassing the lower vehicles.

The lower cannot meditate on deity face union.

The inner surpasses through ability.

The outer does not realize the indivisible true view.

The inner surpasses through realization.

SECOND: FROM THE FIVE ASPECTS: || 10 ||

The essence:

The indivisible true, pure, equal primordial wisdom, liberation attained in one life through its play.

The etymology: Accomplishing great purpose through slight effort—the inner means vehicle.

The purpose: Obtaining the two accomplishments in one life.

The result: Reaching the level of Vajradhara in this life.

| *Divided: Mahāyoga Tantra.*

Anuyoga scripture.

Atiyoga instruction—three.

| *From the Self-Arisen Awareness Tantra:*

| *"The inner is divided into three. || 20 ||*

| *Mahā, Anu, Ati."*

Thus it is taught.

| *That: The mahāyoga Tantra vehicle.*

Meditating through the three doors of concentration, the main means of the generation stage, on the indivisible true, great clear empty light primordial wisdom.

Divided:

The main basis, path, and result.

The main accomplishment.

Three traditions desiring various paths to become.

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First, the basis, which is the cause of clarity, is explained:

The mind itself is the ultimate, free from elaboration, and is distinguished as the Great One through being without effort.

The essence of that is thus: The basis, mind, and gold with its color—just as these two are non-dual, so it is.

Relying upon the various names of the analyzed basis, one establishes definite situations clearly.

The basis is the object to be accomplished, and through accomplishing it, one realizes the characteristics of mind as near at hand.

That is also distinguished by the concentrations of basis-abiding and the self-liberation.

The clarification of the path is thus:

Through abiding in the path of manifest realization, the pindārtha is established.

Through accomplishment, one accomplishes.

This is called the path of concentration transformation. || 10 ||

The path of entering liberation in sequence is explained:

Through relying on the stages of arising of the harmonious yoga path,

One enters into the body of great yoga,

Wishing for self-liberated realization.

The clarification of the result is thus:

The ripened mind's result appears variously and liberates variously.

This is called self-arisen primordial wisdom.

The ripened result of reality cannot be established through effort.

This is called the all-knowing primordial wisdom of all Buddha aspects.

Also, this is explained: Relying on the basis to be accomplished, through accomplishing it, the path-accomplisher becomes manifest. Thus it is called the great realization yoga. || 20 ||

The result: Through self-accomplishment, this is called the pure primordial wisdom of Buddha's mind.

The tradition of wishing for the main accomplishment is explained:

Divided: Through body accomplishment, carrying the maṇḍala wheel of Mañjuśrī to the path.

Through speech accomplishment, making one a Buddha of the lotus family.

Through mind accomplishment, making one a Buddha of the Heruka vajra family.

Through quality accomplishment, making one a Buddha of the jewel family.

Through activity accomplishment, accomplishing one as Buddha of the karma family.

The essence of these is thus:

Accomplishing each deity through the three concentrations without duality.

The etymology is explained: || 30 ||

Relying on accomplishment, manifesting the accomplishment of one hero's maṇḍala wheel.

The purpose is explained:

Through accomplishing the path, one makes the result manifest.

The result is explained:

One becomes the Buddha of each family.

Wishing for the various to become paths:

The scattered.

Many traditions relying on subtle and net.

| *Tantra and Upadeśa—these two gathered.*

| *The Tantra: With generation stage as main. || 40 ||*

With completion stage as main.

With union as main.

And wishing those incomplete.

Partial pieces, wishing, and so forth—many.

| *From the two upadeśas, it is explained:*

Accomplishing through svātma upadeśa with mind as main and branches.

Accomplishing through maṇḍala upadeśa with entry into maṇḍala.

Also this pindārtha is explained.

Relying on the divisions of manifest realization deity.

The essence of these: Only conventionally, in the time of correct convention, looking at the outer container world as the celestial palace. || 50 ||

Looking at the maṇḍala of supported sentient beings as deities and goddesses.

Seeing all beings as forms of deities and goddesses,

There exists the purpose of not taking the life of commitment deities,

Of not doing non-virtues such as lying, and so forth.

Not intentionally creating mental objects.

Not establishing anything as ultimate essence.

Not going to true freedom.

Realizing indivisible union.

Surpassing the outer.

In ultimate truth, no deity exists, no entities or signs. || 60 ||

Only conventionally purifying aggregates and elements, dwelling in the maṇḍala of deities and goddesses.

The five aggregates.

The five elements.

The five objects.

The five faculties.

Purifying the five afflictions, and so forth.

The meaning is purified upon the pure expanse of basis nature.

The object of purification: Aggregates, elements, and grasping, and so forth.

Through the stages of means, purifying generation and completion.

The purified result: Body and primordial wisdom, not even establishing—realizing. || 70 ||

These also are thus:

| *From self-arisen awareness.*

| *"Alas, the secret lord is definitely held."*

| *"The established view of Mahā is thus."*

| *"The door of entry is the three concentrations."*

| *"The view of realization: Whatever appears, realize as deity."*

| *"The root samaya: Body, speech, mind."*

| *"The result: Means and wisdom, not separate."*

| *"The three concentrations are thus."*

| *"The concentration of suchness:" || 80 ||*

| *"Free from thought, crystal clarity."*

| *"All-illuminating concentration:"*

| *"Meditating without distraction, clearly."*

"Likewise, the concentration of cause:"

"Meditating on the three-stacked being from Hūṃ."

"The self, samaya, being."

"Endowed with the four perfections."

"The concentration of syllable and letter being:"

"Endowed with the three clear aspects."

"The two primordial wisdom beings:" || 90 ||

"Peaceful and wrathful."

The cause concentration is thus:

"Yaṃ and raṃ and khaṃ."

"Ra and sū and kaṃ."

"Paṃ and sa and ma."

"Hūṃ and phaṭ, and so forth."

"Syllable letters, light rays—inconceivable."

"Emanating, endowed with pride."

"The deity of aspects and emptiness."

"That is the three concentrations." || 100 ||

"The three samayas are thus:"

"Abandoning the killing of life through the body door."

"Stealing and sexual misconduct."

"Abandoning lies and slander through the speech door."

"Abandoning harsh speech and idle talk."

"Abandoning covetousness and harmful intent through the mind door."

"Completely abandoning wrong view."

"Realizing means and wisdom as non-separate."

| *"Thus the established view of Mahāyoga is wished."*

Thus. || 110 ||

Eighth: The scripture Anuyoga vehicle is explained.

Expanse and primordial wisdom non-dual, free from elaboration, not abiding in any extreme.

Accomplishing through the main door of completion stage wisdom.

Divided:

Scripture and sūtra—two.

The scripture is relying on scripture.

Wishing for the arising of mind and mental factors.

Expressing the scripture.

Not wishing for words and conventions as basis.

The sūtra is explained: || 120 ||

Therefore, speaking purely of the five base paths on the illusory path beyond fierce primordial wisdom, lightning wheel.

Speaking of the liberation sphere of primordial wisdom through kīla, ṭhal-byin, indicating meaning in charnel ground, cuckoo play.

Speaking of the expanse through the great glorious mudrā, correct, surpassing, all-gathering awareness sūtra.

Speaking non-dually of expanse and primordial wisdom through Anu's own text, the sūtra of manifest realization, the gathering of all Buddhas' minds.

Surpassing the characteristics of mind and primordial wisdom.

The great pure letter sūtra of mind scripture.

Expanse and primordial wisdom—instantaneous.

Gradual.

Progressive.

Speaking of liberation sphere—five. || 130 ||

Thus: The great seal free from intellect, expanse and primordial wisdom, bliss-emptiness—the bodhicitta vehicle.

That also from self-arisen awareness.

| *"Hearken, Vajra-holder!"*

| *"The great Anuyoga vehicle of extensive scripture:"*

| *"Twofold aspect: expanse and primordial wisdom."*

| *"Desiring vajra of non-dual non-separation."*

| *"Entry through gate: instantaneous with gradual—thus."*

| *"View of realization: non-dual non-separation—thus."*

| *"What is instantaneous entry?"*

| *"Deities ungenerated, essence recalled, through perfection." || 140 ||*

| *"What is gradual entry?"*

| *"Expanse and primordial wisdom gradually entered, and then"*

| *"By vajra-holder on ground, result obtained."*

| *"The protecting samaya is thus:"*

| *"Secret mantra meaning-teacher always honor shall."*

| *"Secret mantra teacher-of master-to"*

| *"Whatever accumulated-by offering proffer."*

| *"Master and thus such-one-gone"*

| *"Distinction-without one-of essence shown."*

| *"Briefly: expanse and primordial wisdom—thus." || 150 ||*

| *"Great Anuyoga established view."*

Thus it is taught.

Moreover, through the vehicle of Anu, the result of becoming Buddha in a single birth,

Of definitely becoming Buddha in the intermediate state,

And even of finally becoming Buddha through birth—all these are wished for.

**FURTHERMORE, REGARDING THE BASIS OF LIBERATION,
WHICH IS EXPANSE AND PRIMORDIAL WISDOM:**

Created dharmas,
Striving accomplishment,
And the dwelling in the expanse of separation—emptiness beyond thought,
without transfer, wherein self-arising primordial wisdom has arisen—
Through realizing all dharmas as the great self-liberation of the basis-
establishment, || 160 ||
This is called the expanse and primordial wisdom of effortless self-
liberation.

**REGARDING THE PATH OF VARIOUS APPEARANCES, WHICH
IS THE EXPANSE AND PRIMORDIAL WISDOM:**

Through all various appearances having arisen as directionless play,
And through the various being liberated without cessation in the sponta-
neously complete expanse that merely holds direction,
Through primordial wisdom of pure illusion and directionlessness having
arisen, all dharmas are realized without acceptance and rejection, without
refutation and establishment,
And without desire.
This is called the expanse and primordial wisdom of spontaneously complete
perfection.

**REGARDING THE RESULT OF THE GREAT SELF-
LIBERATION BEYOND ACTION AND SEPARATION, WHICH IS
THE EXPANSE AND PRIMORDIAL WISDOM:**

Through non-dwelling in saṃsāra and nirvāṇa, through effortlessness,
through singularity without repetition, and through the expanse of separation
from the basis,
Through wisdom arising beyond view and meditation of limitlessness, || 170 ||
||
All dharmas are realized as equal in pleasure and pain.
This is called the sphere and wisdom of dharma-nature beyond action.

Those who gradually enter into the expanse and primordial wisdom:

- Through abiding,
- Through emptiness,
- Understand bliss as the entering.

This is called the union without superior or inferior, without acceptance or rejection.

Through instantaneous entering into sphere and wisdom, understanding the self-arising dharma-nature as free from view and separation, dharmas exhausted—this is called the cause-free instantaneous liberation.

Through entering into liberation-attachment, understanding all that is and that which is not, not abandoning all,

This is called the liberation where nothing is obtained. || 180 ||

Through entering into breakthrough, liberation without need for action or effort—

This is called Anuyoga: the arising breakthrough that sees dharma-nature.

That sphere and wisdom are non-different; thus there is the view of non-dual equality.

Without coming or going in sphere and wisdom,

This is the view of not becoming other than abiding.

Without extent or falling to either side in sphere and wisdom,

This is the view of abiding from the primordial beginning.

This is called the view without reference point, without reliance on single words, without base or separation.

The sphere of meaning is the basis.

Primordial wisdom is the path; beings who traverse the path are liberated through effort. || 190 ||

The expanse is the cause, and primordial wisdom is the result.

Through these pristine sense faculties, liberation is attained without reference to outer action, cause, and result—thus surpassing the lower vehicles.

This is difficult to realize; therefore it is extensively explained.

Ninth: The Instruction of Great Perfection is explained.

In self-arising wisdom, saṃsāra and nirvāṇa are not established.

This is wished for as beyond wisdom, liberation, acceptance, and rejection.

This itself is not established anywhere.

All-liberating wisdom does not cease.

Limitlessness beyond view and meditation, wherein primordial wisdom has arisen.

All dharmas are realized as equal in pleasure and pain. || 200 ||

This is called the expanse and primordial wisdom of dharma-nature beyond action.

Those who also gradually enter into the expanse and primordial wisdom:

- Abiding,
- Emptiness,
- Understanding the entering through seized bliss.

This is called the union without superior or inferior, without acceptance or rejection.

Through instantaneous entering into the expanse and primordial wisdom, the self-arising dharma-nature is understood as without view and without separation, dharmas exhausted—this is called the instantaneous liberation without cause.

Through entering into liberation-attachment, all that is and that which is not is understood, not abandoning all.

This is called the liberation-attachment without any cause of obtaining.

Through entering into breakthrough, liberation is attained without need for action or effort, through seeing appearances. || 210 ||

This is called Anuyoga: the arising breakthrough that sees dharma-nature.

That also: Because the two—expanse and primordial wisdom—are non-different, thus there is the view of non-dual equality.

Without coming or going in expanse and primordial wisdom,

This is the view of not becoming other than abiding.

Without extent or falling to sides in the two—expanse and primordial wisdom—

This is the view of abiding from the primordial beginning.

Not understood from mere words of reference, without reliance on any single thing, this is called the view without reference point, without basis or separation.

The expanse of meaning is the basis.

Primordial wisdom is the path; beings who traverse the path are liberated through effort.

The expanse is the cause, and primordial wisdom is the result. || 220 ||

Furthermore, upon these very sharp pristine faculties, liberation is attained without reference to outer action, cause, and result—thus it is distinguished and transcends the lower vehicles.

This is extensively explained because it is difficult to realize.

The ninth is the Instruction of the Great Perfection.

In self-arising primordial wisdom, saṃsāra and nirvāṇa are not established.

This is wished for as beyond primordial liberation, acceptance, and rejection.

This very one is not established anywhere.

All-liberating primordial wisdom does not cease.

Expanse and wisdom: two aspects.

Non-gathering and non-separation: held as vajra.

Door of entry: sudden and gradual. || 230 ||

View of realization: without gathering or separation.

What is sudden entry?

Deities not produced, essence remembered, complete.

What is gradual entry?

Expanse and wisdom sequentially entered,

Vajra-holder obtains result in the stage.

Protecting samaya is thus:

Secret mantra meaning-showers always honor.

To the secret mantra-teaching guru,

Whatever is possessed, offer worship. || 240 ||

Guru and Thus-Gone,

Without distinction, one essence shown.

Summary: expanse and wisdom.

Great scripture Anuyoga's philosophical system.

Thus it is.

Moreover, Anuyoga's vehicle holds result-producing in one birth as Buddha,

Intermediate state as Buddha definite,

Finally, through successive births becoming Buddha.

**MOREOVER, REGARDING LIBERATION-GROUND'S BASIS,
EXPANSE AND WISDOM,**

Fabricated phenomena, || 250 ||

Effort and accomplishment,

Without transference, emptiness without conception, expanse abiding, self-arisen wisdom dawning,

All phenomena basis-positing, self-liberated, great realization,

Called effortless self-liberation's expanse and wisdom.

Variegated appearances, path's expanse and wisdom,

All appearing variegatedly, play without direction, dawning.

| *From Ati's great array:*

| *"Those-with-mind: mind's category."*

| *"Those-with-sky: space's category."*

| *"Those-without-striving: instruction." || 260 ||*

| *Thus.*

Mind Section.

Space Section.

Instruction Section—three thus.

Furthermore: Because there is no dharma other than self-mind elsewhere, this is the various Mind Section.

These are merely intended to stop what has changed into other than self-arising mind-primordial wisdom.

Because there is no other destination from the space of Samantabhadri, the all-good-one of dharma-nature, this is the Space Section of speech.

These are merely needed to stop other-arising from the space of the expressible dharma-nature.

Setting the essential nature at the essential point directly is the Instruction Section.

Because these are not the essential point, they are merely intended to stop straying widely elsewhere from the meaning; thus they reach the summit of all. || 270 ||

These do not transgress from the three desires.

Through the meaning, answering that the basis, path, result, and liberation are Great Perfection, it is thus called.

REGARDING THAT MIND SECTION:

It is called Great Perfection that speaks of the basis become like a spear.

Divided:

Great Perfection that speaks of various minds existing, and

Great Perfection that speaks of mind's aspect existing—these two.

What is meant by "mind exists":

Mind-only is meaning that exists, and

Non-existence is stopped. || 280 ||

Meaning is thus not established as mind-only.

Meaning-only is also not established upon mind.

Various minds exist, yet are not looked upon.

Because mind is not established in cause and characteristic, "various minds" is not called; even if called, it is not established.

The non-existence of external meaning is called; even conventionally, intellectually examined, it is not established.

Because that is various, nothing obstructs.

Because mind exists, the various is also not established.

This is called Great Perfection beyond acceptance and rejection.

Because appearances appear as various, yet do not depart from the wheel of the single mind, they are understood as various.

This is called understanding mind itself as various. || 290 ||

Second mind's aspect exist speaking mind's category.

That also: The essence is the direction of appearance.

The direction of mind is appearance.

Whatever appears is mind.

Because mind itself has arisen in self-arising primordial wisdom, the play of mind's aspect is without cessation; this is called self-arising.

That divides into six:

- The mind's direction desiring the arising-place of the result-mind;
- The mind's direction beyond deviation and obscuration;
- The mind's direction of confused compounded reasoning;
- The mind's direction of self-arising primordial wisdom without falling to extremes; || 300 ||
- The mind's direction of direction-holding and self-established objects;
- The mind's direction of distinguishing established tenets free from intellect.

THE FIRST:

Because there is no place of change in dharma-nature, there is no change in mind. Phenomena are self-liberated; wishing them to be made, they did not arise. Spontaneously complete, called unconditioned, the basis of the three realms is established. Saṃsāra is without beginning,

Spontaneously present,

And finally birthless spontaneously-complete basis-establishment is called.

That also: Because it is primordially established, there is no repetition.

Because it is self-established, there is no antidote.

Without effort, without various extremes, spontaneously complete—this is called the wished-for.

SECOND: || 310 ||

Dharmas deviated from the basis examined by the intellect of eight stages are called.

Relying on spontaneously-complete falling to the direction of non-existence, Including the extremes of direction-holding existence, one is deviated.

One is deviated into causeless non-existence and self-arising non-existence.

This essence, established in mere words of desire, is separate from intellect.

Self-arising is unmade by the essential point applied to causes and conditions.

Unmade, causeless, primordially pure, separate from obscurations—this is

called dharma-nature, the wished-for.

That also: Because there is no place departed from dharma-nature within deviation,

The basis is beyond result from causelessness.

Beyond the path of obscurity, through actions of virtue and vice, whatever stains are without—this is called the basis. || 320 ||

THIRD:

Through definitely knowing the aspect of mind, the source of saṃsāra and nirvāṇa is pressed; this is called.

The basis in its natural state is without arrangement.

**FROM THAT SELF-NATURE, WHEREIN SELF-ARISING MIND-
PRIMORDIAL WISDOM HAS ARISEN EVERYWHERE IN ALL
DIRECTIONS, THERE IS BIRTHLESSNESS.**

Actions of virtue and vice are without—this is known.

Thus, because appearances appear as various from the birthless mind,

The play is without cessation; saṃsāra and nirvāṇa's dharmas are known without accepting.

Thus, the characteristic of the play-basis is non-dual; through reasoning, the essence is known as non-different.

Thus, the non-dual dharma is not intellectually analyzed.

Because the essence itself is self-liberated through reasoning, all is not beyond dharma-nature. || 330 ||

That also: Because the basis is mind itself unaltered through reasoning, it is considered deluded.

FOURTH:

The play of self-arising primordial wisdom pervades all saṃsāra and nirvāṇa at once, without falling to extremes.

Appearances are imputed; spontaneously arisen, without cessation; lower realms are not established.

The essence of appearances is different, yet from direction-tilted self-nature, reasoning has not departed; self-nature is pure.

Śaṃsāra is emptied.

The pervasion does not depart from the view of Great Perfection.

That also: Because existence and non-existence, appearance and emptiness are not fallen into directions,

This is the wished-for dharma-nature beyond action, pleasure, and pain.

FIFTH: || 340 ||

Without seeing the mind's direction, appearances are not divided into śaṃsāra and nirvāṇa.

Whatever direction-holding at the object-basis of all objects is not abandoned.

The view dwells in the expanse without action or effort.

Whatever is and is not appears as various appearances.

Because appearances are vast and directionless, self-liberated beyond action and conduct, this is the wished-for self-liberation.

SIXTH:

Without intellect, objects do not become.

Appearances are self-arisen; concepts are self-liberated.

The essence of appearances is not established as truth or falsity.

Dwelling in limitlessness beyond existence and non-existence, truth and falsity are not established as whatever; this is the wished-for. || 350 ||

Thus, in the Mind Section there are 210,000.

There are three spaces.

The expanse beyond the expressible dharma-nature is explained:

There is no view without the expanse.

There is no conduct without the expanse.

There are six hundred sections and three hundred divisions.

Three emanations:

- The emanation striking the top of the basis of abiding;
- The emanation self-liberated from appearance itself;
- The emanation without dharma-nature equal and non-different. || 360 ||

There are fifty nails without penetrating the dharma-nature.

One hundred eleven breaths are applied to the object-mind.

One hundred thousand two essential points distinguishing appearance-mind in a single moment.

One hundred thousand five applications of view to sphere.

One hundred thousand one essential points cutting conceptualization where meditation exists—those named continuums abide in one thousand and three.

The grasping of the mind's direction,

The grasping of the mind's category,

And the grasping of mind's essential point—these three are gathered.

**SECOND: REGARDING THE RESULT AS PRIMORDIAL
LIBERATION, THE ESSENCE OF THE GREAT PERFECTION
SPACE SECTION IS:**

Without existence having arisen as various, the result is primordially pure;
this is the wished-for. || 370 ||

This divides into four:

- Space Black speaking of causelessness;
- Variegated Space speaking of the various;
- White Space speaking of mind;
- The category of Vast Space applied to cause and result.

The essence of Black Space is explained:

Unchanging, self-perfect, arisen as directionless, not relying on the nature of phenomena.

Divided: The category of Black Space of activity,

The category of Black Space of compassion,

And the category of Black Space of emanation—from these three. || 380 ||

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FIRST:

Arisen, various, causeless, arisen appearance, signless, appeared—

That also, from the arisen-place, empty, appeared, liberated, saṃsāra-nirvāṇa, nameless.

That also, is-not, extremes, definitive, reasoning-by, great-perfection, extremes, beyond, view, established.

SECOND:

Arisen primordial-wisdom is, knowing, other-on, not, relying.

Liberated mind is, cause-conditions, applied.

Arisen-liberated, non-dual, abiding, result, primordially, liberated.

That also, similar-appearances, self-pure, definitive, reasoning-by, great-perfection, appearance-from, liberated, desired.

THIRD: || 10 ||

Free from the extremes of is and is-not, beyond directional fixation,

Self-nature without reliance, causeless, primordially pure—

Beyond fabrication and correction, through primordial liberation the great expanse beyond extremes is set forth.

The great primordial wisdom of self-purified abiding, liberated from the be-

gining, is called "the exhaustion of self-basis."

This too, through the reasoning that engages deluded mind, is intended as self-liberation.

The essence is the nature of khra-bo (the variegated space).

Speaking of manifold existence:

Free from negation, directionless, self-arising everywhere—

In spontaneous play, beyond affirmation and negation, this is intended.

These divide into three: || 20 ||

- Assertion of existence corresponds to the Mind School, the khra-bo category;
- Assertion of non-existence corresponds to the Self-Essential Point, the khra-bo category;
- Assertion of both existence and non-existence corresponds to Supreme Instruction, the khra-bo category.

THE FIRST:

The essence of self-purified abiding, nowhere divided, not established as affirmation or negation, transcends conceptual construction.

Without duality in characteristic, it does not depart from the single wheel of mind's existence.

Through that very activity, unceasingly radiant—

It is called "the liberation of appearance and mind without duality."

This too, through the reasoning of thought-free self-nature, intends the primordial liberation of all phenomena, saṃsāra and nirvāṇa liberated from their own ground.

THE SECOND: || 30 ||

Moreover, through the self-nature of appearance-emptiness liberated from its own ground, dharmatā of mind is radiantly displayed in manifold forms.

Through liberation of non-appearance from its own ground, action is freed from virtue and non-virtue.

This too, through the reasoning of transformation into emptiness, establishes non-appearance as self-purified.

THE THIRD:

Through self-emptiness, primordially pure, not relying on action's cause and effect—

Through fabrication, it arises;

Through arising as emptiness, it liberates saṃsāra and nirvāṇa in all directions.

Through appearance and concept as ground, the reasoning of saṃsāra and nirvāṇa's non-establishment appears.

Through inexpressibility, the essential point beyond thought;

Through being beyond comparison, the essential point beyond meditation; ||
40 ||

Hence, through liberation from the two of abiding and transformation, the essential point of mind free from transformation—

Through these three, the manifestation of saṃsāra and nirvāṇa's true form is intended.

The essence of white space, through the self-liberation of appearance and conditions, without fabrication, pure cause, not to be established in any mode of abiding.

Divided—

┃ *From the union of view and meditation, the two White Spaces:*

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The first is explained:

The essence is liberated through direct seeing of the nature.

The abiding is self-purified.

When divided:

- Ocean Space and

- Sky Space—these two.

The essence of Ocean Space, eternally self-liberated beyond extremes,
Liberated through non-action, it is liberation itself.

Without the two extremes of multiplicity.

These divide into two: || 10 ||

- Great Ocean Space and Small Ocean Space.

The first is explained:

Mind's self-abiding emptiness, primordially liberated,

When relied upon, mind-emptiness is thoroughly purified,

The self-purified dharmatā of appearance-emptiness, from the beginning in-
expressible,

Abiding in the single great wheel of suchness's transcendence, it is empty—

By emptiness, nowhere is anything established—this is the intent.

The Small Ocean Space:

Through self-purified reliance, the mind is without stain,

Through the particular abiding in purity, conditions are from the beginning
inexpressible—this is the intent. || 20 ||

The essence of Sky Space:

Dharmatā, being uncontrived, the mind is self-liberated.

When divided, these are two:

- Sun-Moon Space and
- Jewel White Space—these two.

The first is explained:

The essence is utterly pure emptiness,

Self-nature unborn, primordially liberated.

The second is explained:

Qualities completely perfected, causes and conditions self-purified, || 30 ||

Moreover, through non-action toward the mind, dharmatā is sponta-
neously accomplished—this is the intent regarding causes and conditions.

The essence of the Infinite Space expanse, when appearing to the mind, is

known,

When not appearing, it is known by the mode of abiding.

When divided, there are three:

- The Outer Infinite Space free from action,
- The Inner Infinite Space of the view's own position,
- The Secret Infinite Space of radiance and obstacle-removal,
- The Infinite Space of that-which-is itself.

The first is explained:

Through causelessness, no reversal—this is the key point, || 40 ||

Through conditionlessness, whatever appears is unharmed—this is the key point,

Through the absence of both cause and condition, saṃsāra and nirvāṇa are nowhere established—this is the key point.

Also, through uncontrivance toward the mind, the activity of dharma is the key point of non-transcending non-saṃsāra.

Through mind without cause-sign, the non-dual object of desire.

The second is explained:

Through not relying on the eight vehicles, the exertion of progression is abandoned,

Though appearances arise in manifold forms, liberation comes from the one—not-ceased self-nature arising, so it is called.

That also, the ultimate of the Great Perfection's accomplishment:

Self-appearance, directionless, all-pervasively self-arising,

Whatever is not rejected is completely perfected, || 50 ||

The basis of all phenomena, in whatever direction, is not exceeded.

Dharmatā arising in manifold forms, even in India, is not exhausted.

The third is explained:

Appearance, when drawn into mind, the rays of self-awareness clearly manifest,

Appearance not rejected, completely perfected,

Consequently, the rays of mind's continuity, through recollection and meditation clearly manifest—recollection and meditation perfected in dharmatā, thus continuity emptied and purified, so it is called.

Perception and awareness entering, through severance of non-dual connection, saṃsāra's essence is completely liberated, so it is called.

The Great Perfection of self-arising desire:

- Through view being non-existent, beyond conceptual imputation,
- Through meditation being non-existent, without acceptance, rejection, negation, or establishment, || 60 ||
- Through conduct being non-existent, action is liberated in dharmatā,
- Through result being non-existent, non-attainment abides in itself.

Among these, when divided:

Enumeration is beyond measure.

The spreading of key-points—that very suchness's vast compassion:

Moreover, saṃsāra and nirvāṇa's dharmas, arising in the kāya and jñāna of appearing-awareness, saṃsāra and nirvāṇa wherever not divided—dharmatā, so it is called.

That also, through dual proliferation of the non-changing mark and appearing-awareness, saṃsāra is reversed.

The key-point of clearly seeing one's own face, through self-and-other proliferation of recollection and meditation, thought is completely purified, so it is called.

Through non-existence of outer and inner objects, bliss without concepts, awakening—so it is called.

Through freedom from action, mind is beyond, || 70 ||

Through self-knowing examination, bliss and suffering have equal taste—so it is called.

These too, when gathered, are collected into three.

The space free from action, through non-doing, is liberated into the dharmatā of self-liberation—

Through actionlessness, liberation is liberation.

Thus it is said.

The space of ornament:

Appearance is the continuity of mind,

The ornament free from grasping mind-as-empty, so it is called.

Furthermore:

Non-arising, non-ceasing, nowhere to be conceived. || 80 ||

Thus it is said.

The space of play:

The play without direction, unceasing, arises,

The transformation of appearance and mind does not occur, so it is called.

Furthermore:

For the sake of liberating all into the completely pure path.

Thus it is said.

The space of dharmatā:

Abiding uncontrived, self-arisen, whatever arises is not,

The basis is uncontrived emptiness, seeing and knowing are non-dual. || 90 ||

Furthermore:

The peak of emptiness is completely good, beyond all.

Thus it is said.

The section distinguishing the threefold teaching—the supreme complete teaching of the path that is distinctive—is:

The essential point of the path is the essential point of entering the essence, like a spark striking flint.

This is divided into three:

- Taught in the manner of oral transmission,
- Taught in the manner of symbolic instruction,
- Taught in the manner of self-arisen tantric scripture.

Among these, the essence of oral transmission is: || 100 ||

The path of action, beyond the intellect, is practiced.

The division:

- The instruction that cuts the extremes of fixation,
- The two instructions that manifest the confidence of liberation and the purity of means.

THE FIRST:

At the time of all-pervasive emptiness, the path of everything rolling, without relying—when distinguishing from the basis,
Even the mere word of elaboration is not established,
The elaboration of designation does not exist,
In dharmatā beyond expression, there is no letter—so it is said.
Through the reasoning of actionlessness, the analysis of cyclic existence is exhausted,
The ultimate meaning of cessation.

THE SECOND:

From the aspect of dharmatā abiding, transformation in mind does not occur,

At the time of the three kāyas appearing on the path, || 10 ||
Whatever is not liberated does not exist,
At the time of the result arising in the essential point, dharmatā is desired to be met without separation.
The essence of symbolic instruction: non-deluded, thought-free.
Self-nature: cessation of thought-construction's grasping.
Characteristic: non-dual, free from essence-grasping.
When divided, there are two:

- The oral transmission abandoned in the extreme of dullness,
- The oral transmission struck in the head, timeless.

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THE FIRST:

Through the vital-point wind abiding in the channels, the mind's own diligence through instruction—from the very source of dharmatā, the activity of

averting harm,

Through that spreading, the essential point of severing the debate between
buddhas and sentient beings,

Through the wind vital-point descending into the body, the essential point of
severing the connection between body and mind,

Through the root wind exhausted in the extreme, the essential point of arising's self-liberation.

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THE SECOND:

Through the vast expanse's aspect—never departing anywhere—the pervasion and estimation of saṃsāra and nirvāṇa,

Through essence-grasping being free in dharmadhātu's emptiness, the estimation of phenomena's transformation,

Through non-fabrication in the expanse, that-which-is-called self-arisen wisdom.

The essence of the self-arising Tantra's instruction—all commands' source—is clear in the arising ground.

The unique is cut by the axe of distinctive knowing.

Through non-duality in self-nature, the cessation of saṃsāra's reliance,

Through characteristic not established as words or letters,

Emptiness is free from the ground of dispute.

When divided, there are four: || 10 ||

- Commanded in the manner of view's thorough investigation,
- Commanded in the manner of removing obscurations,
- Commanded in the manner of bringing forth the hidden to manifestation,
- Commanded in the manner of self-clarifying explanation.

THE FIRST:

Pervading the unelaborated essence-ground,
Action free from good and bad, the three realms' complete liberation,
Through self-nature's emptiness arising in all aspects—action, virtue, and
non-virtue not abandoned—buddhas and sentient beings do not exist.
Through characteristic not established as words or letters, the dharma of all
vehicles—through non-transcendence—is the essential point of the single
sovereign's path.

When divided: the view clinging to appearance and concept—non-arising, ||
20 ||

The investigation of mind's realization—all doubts released—these are two.

THE FIRST:

Through essence being without dharma, even the name of Buddha does not
exist.

Through self-nature radiating as energy, saṃsāra and nirvāṇa appear as the
view.

Through characteristic not established as one, view and meditation are with-
out measure.

THE SECOND:

Through essence being unproduced and completely purified, afflictions are
self-liberated,

Through self-nature being unceasing and pervasively arising, acceptance and
rejection do not exist at all,

Through characteristic being causeless and self-liberated, the path of
saṃsāra and nirvāṇa is exhausted.

Through the essence of gtar-ka's obstacle-clearing, the essential point of
dharmatā is clarified, || 30 ||

At the boundary of saṃsāra and nirvāṇa:

Through self-nature being unobstructed, the ground-basis is without the stain

of ignorant mind,

Through characteristic being causeless and the basis being pure, confusion is self-pacified.

When divided, there are two:

- The removal of obstacles in the heat and clarity of view and meditation,
- The removal of obstacles in the manner of abiding of phenomena.

THE FIRST:

The heat of view is the connection between saṃsāra and nirvāṇa,

That also: when view moves, the dharmatā of cyclic existence settles as the non-dual equality of movement and stillness.

At the time of view's attainment, heat arises in body and speech, || 40 ||

Like fire blazing in wood.

At the time of view's stability, the distinction between saṃsāra and nirvāṇa is:

Like an army conquering a fortress.

At the time of meditation's movement, wind and mind are gathered,

Like entering the treasure-house of the body's channels.

At the time of meditation's attainment, mind enters the path,

Like a wild boar being tamed.

At the time of meditation's stability, the strength of awareness is found—
Like the royal lineage bestowing empowerment from the universal sovereign.

At the time of conduct's movement, the distant reach of knowing, with heart-wind rising, || 50 ||

Like a garuḍa's complete wings or a companion flying into the sky.

At the time of conduct's stability, the heat and clarity of the three bodies is attained,

Like the absorption of Brahmā.

Also, through conduct, appearance is purified, so the dharmatā of appearance and conditions is without path of effort.

Through the removal of obstacles in meditation's movement, the path of recollection, samādhi, and concentration is without path of effort.

Consequently, through the removal of obstacles in view's dharmatā, the path of buddhahood beyond reliance on phenomena is without path of effort.

Through the removal of obstacles in the manner of abiding of phenomena, the essence of dharmatā is without fabrication—whatever appears, mind does not conceptualize.

Through self-nature without cause and fruition, without self-wish, there is no place to go,

Through characteristic not needing familiarization, not depending on other knowables.

Through the essence of the hidden and manifest being unobtainable, || 60 ||

Hope does not reach anywhere.

Through self-nature without direction, doubt is nowhere.

Through characteristic examined and not found, the root of saṃsāra and nirvāṇa is rotten—so it is called.

When divided, there are two:

- Concealing one, revealing and emerging two,
- Concealing two, revealing and emerging one.

THE FIRST:

If view and conduct are revealed and emerge, and meditation is concealed,
That nature in union without beginning or end—saṃsāra and nirvāṇa's beginning and end are cut.

That nature's two are not different—in the bindu without outside or inside, || 70 ||

Without dependence on characteristic—causeless openness.

If conduct is concealed and the other two are revealed and emerge,

Abiding in emptiness, purified through emptiness—so it is called.

If view is concealed and the other two are revealed and emerge, through grasp-free knowledge arising directionlessly,

Awareness without object, liberation beyond concepts—so it is called.

THE SECOND: CONCEALING TWO, REVEALING ONE:

If meditation is revealed and emerges, awareness free from aim arises—causeless fruition abides in itself—so it is called.

If conduct is revealed and emerges, body cast to the precipice, mind sent to dharmatā—so it is called.

If view is revealed and emerges, mind delivered to emptiness, body and speech brought to the essential point—so it is called.

THE FOURTH: THE ESSENCE OF SELF-CLARIFYING EXPLANATION—WORD-ATTACHMENT'S STREAM IS CUT, THE ESTABLISHED VIEW DOES NOT DWELL, THE ESTABLISHMENT IS SPECIALLY SUPREME, || 80 ||

Self-nature not perceived, completely pure, primordial purity's dharmatā that arises directionlessly—so it is called,

Characteristic not mind, self-pure movement, without done to the basis—so it is called.

That divided, there are three:

- Speaking in the manner of error's messenger,
- Speaking in the manner of reversing error at its basis,
- Speaking of the bindu brought to its own vital point.

The first essence: error's root, ignorance, laid as the basis of saṃsāra in the three realms,

That same one pursuing itself, ignorance's root is cut.

Called "first self-awareness."

Self-nature arising as manifold, through the messenger of cause and condition pursuing, || 90 ||

Consequently, the focus on objects severed, saṃsāra and error's basis exhausted—causeless emptiness, primordially pure, so it is called.

Through error being self-purified in characteristic, the path of error's knowledge is exhausted, so it is called.

That divided, there are three:

- The manner of cutting error at the root, reversing the view of saṃsāra and nirvāṇa,
- The manner of leaving error to itself, recognizing the dharmatā of non-error,
- The manner of embracing the basis of error, cutting the stream of error's wheel.

The first essence:

Error's root—awareness that is the same, knowing itself as self-liberated—primordial error that is not experienced, seal obtained, beyond error and impurity,

Self-nature as different error, the measure of all imagination obtained, beyond object and subject.

Characteristic: knowing error as error, the heat and measure of non-error obtained. || 100 ||

The second essence:

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First, through error not experienced, ignorance's continuum is pure,

Now, not dwelling in error, the basis of action and affliction is empty,

Later, error becomes impossible, the cord of action's virtue and sin is cut.

Self-nature without difference—the basis of saṃsāra and nirvāṇa is one,

Error is completely pure,

Characteristic: without error's cause, the three realms are tossed like a sack.

The third essence:

The basis of falling-does empty, the unobtainable basis is held,

Self-nature beyond calculation—even as merely non-error, without establishment,

Characteristic: duality not established, error and non-error separated. || 10 ||

The third is the essence of bindu brought to self-abiding—alone, free from elaboration, without many parts,

Self-nature without multiplicity—dharmatā beyond the words of conceptual

elaboration, all-pervading.

Characteristic: pointed out, the cord of confidence is cut.

That is divided into two:

- The ear lineage and
- The explanation lineage.

The essence of the ear lineage: connected one-to-one, especially near itself.

That too: self-nature connected to the ear faculty, without interruption by others,

Characteristic: without wavering, with confidence and the certainty of liberation.

Divided into many: with syllables and || 20 ||

Without syllables—the ear lineage of dharmatā's meaning and instruction.

The essence of the explanation lineage:

Dharmatā without action, without cause, without basis to reverse the three realms,

Self-nature:

Clear light without stain, knowing the characteristics of the five wisdoms,

Characteristic: beyond thought and investigation, dwelling in the intention of the three bodies possessing the five wisdoms.

This is divided into four:

- The outer cycle,
- The inner cycle,
- The secret cycle, || 30 ||
- The unsurpassable secret cycle.

The essence of the outer cycle:

Without abandoning afflictions, the five poisons dwell as path-vehicles,

Self-nature without effort or establishment—whatever appears arises as dharmatā,

Characteristic without parts—emptiness nowhere divided.

The essence of the inner cycle: not possessing form, the markless dharmatā,

Self-nature without coming or going, the wisdom always dwelling at all times,

Characteristic: from the aspect of solidity, arising like a root,

From the aspect of twisting, arising like a trunk, from the aspect of clarity, arising like a flower,

From the aspect of ripening, arising like a fruit. || 40 ||

The essence of the secret cycle is explained:

- Pointing out and
- Realization attained simultaneously, depending completely on the three: hearing, contemplation, and meditation,

Self-nature: breath cessation and buddhahood simultaneously, depending completely on effort, establishment, and familiarization-power,

Characteristic: buddhahood and compassion arising simultaneously, depending completely on accumulation and merit.

The essence of the unsurpassable secret cycle is explained:

Not depending on words, completely depending on discerning wisdom.

The self-nature is explained:

Directly seeing, not dwelling in the intellect-grasping view.

Characteristic: the measure of four appearances arrived at, the result of three bodies and five wisdoms not aimed at. || 50 ||

From that, this is the unsurpassed secret:

Below, through dharmatā's intellect-confidence reaching,

Here, through the guru's power, existing as the direct object of the senses—specially superior.

Thus shown, all cycles gathered into one sūtra, the definite sequence of division and summary:

- These Great Perfections: nine in the expanse,
- Twenty-one thousand volumes,
- Three sections,
- Thirty-five thousand chapters,
- Eight great sections,

- One hundred eighty sharp nails, || 60 ||
- Fifteen hundred summaries,
- Seven bundles of distinctions,
- One and a half hundred-thousand enumerations,
- Five thousand essential points,
- Sixty-four hundred-thousand ślokas,
- Twenty thousand name-affixed tantras dwelling as essences.

| *From the definitive conclusion,*

| *From the nature of Great Perfection,*

Word-distinctions emanate.

| *From the three sections, nine expanses become, || 70 ||*

| *From the word summary, ślokas,*

| *From fourteen hundred-thousand,*

Thirty-five thousand chapters,

Twenty-one thousand volumes,

The spoken object equal to the sky's end,
Cutting the thoughts of disciples and beings,

| *From this, the spoken object abbreviated,*

To one hundred eighty sharp nails,

Summaries one and a half thousand,

Three thousand great gathered essential points, || 80 ||

To forty thousand deviation-obstacles,

| *Twenty thousand name-affixed tantras,*

The sequence of word-speaking clearly established.

Thus it is.

These too, when summarized:

- Mind Section,

- Expanse Section,
- Instruction Section—gathered as three.

There: all of Mind Section—the inexpressible expanse of dharmatā,

- The expanse of view's non-negation, || 90 ||
- The expanse of conduct's non-affirmation—gathered as three.

That is also gathered in five thousand name-affixed tantras.

That also gathered into eleven thousand chapters,
 That also gathered into twenty-two hundred ślokas,
 That also gathered into eleven thousand enumerations,
 That also gathered into two bundles of distinctions,
 That also gathered into five hundred summaries,
 That also gathered into one thousand essential points,
 That also gathered into fifty-one sharp nails,
 That also gathered into two emanations of meditation's presence and absence, || 100 ||

And that, when made the vessel of the category,
 Is called the Great Expanse's vessel, gathered into three categories.
 And that is gathered into the two: command and treatise,
 And those are gathered as the Mind Category.
 The categories of the Expanse are gathered into three expanses.

- The expanse of meditation's presence,
- The expanse of self-nature's non-finding,
- The expanse of characteristic's non-distinction—gathered as three.

That also gathered into three thousand name-affixed tantras,

And that gathered into eleven thousand chapters, || 110 ||
 Those also gathered into twenty-two hundred ślokas,
 Those also gathered into eight thousand enumerations,
 And that gathered into two thousand bundles of distinctions,
 Those also gathered into nine hundred summaries,
 Those also gathered into two thousand essential points,
 Those also gathered into fifty sharp nails,

Those also: liberation through action,
Liberation through placement,
Liberation through exactness—gathered as three emanations.
That also gathered into the category of expanse. || 120 ||
All categories of instruction also gathered into three expanses:

- The expanse of play's non-cessation,
- The expanse of mind's non-liberation,
- The expanse of essence's non-good-non-bad,

| *Those also gathered into twelve thousand name-affixed tantras,*

And those gathered into fourteen thousand chapters,
Those also gathered into twenty-one ślokas,
Those also gathered into eleven thousand enumerations.
Those also gathered into four thousand distinctions,
Those also gathered into two thousand five hundred summaries, || 130 ||
That also gathered into eighty-seven sharp nails,
Those also gathered into essential points,

- Essential points of seeing,
- Essential points of knowing—gathered as three emanations.

That also gathered into the two: command and treatise.

- Treatise: many,
- Tantra,
- Scripture,
- And instruction treatise—gathered as three.

Instruction treatise: very many, || 140 ||

- Debate,
- Establishment,
- Intention,
- And chiefly taking the treatise of enumeration—gathered as four.

Enumeration too:

- The enumeration of meaning and instruction,

- The enumeration of abiding nature,
- The enumeration of established view's words,
- The enumeration of saṃsāra and nirvāṇa non-duality—gathered as four.

Those all: essential points emanating, || 150 ||

Summary gathering,

Pointing out,

Directly bringing to the essential point—gathered as three.

Those gathered as one: the great general summary of dharma, well explained.

| *From the Supreme Vehicle Jewel Treasury,*

The thorough division of established views, the fourth chapter.

Thus establishing the general manner of dharma's enumeration,

Now explaining the unsurpassable vehicle in particular,

| *Through knowing the nature of the Tantra section,*

And the definite basis arising from that—these two must be realized. || 160 ||

| *The nature of the Tantra section: three,*

| *Briefly showing the summary of Tantra,*

Extensively explaining that nature,

The definite branches of explanation.

FIRST: SIX,

- The essence of tantra,
- Definite terms,
- Divisions,
- Rising measures,
- Examples, || 170 ||
- Validities.

| *First, the essence of Tantra:*

Awareness and that certainty brought to certainty—the great secret, cannot add or remove, definite.

Definite terms:

- | *For the purpose of indicating lineage, Tantra,*
- | *Making whatever lineages arise—thus Tantra,*
- | *Definite and unbroken middle, continuous—thus Tantra.*
- | *Divided: the Tantra of meaning and nature,*

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- | *The Tantra of indicating words is two:*
- | *The Tantra of meaning:*

Mind itself, naturally clear light, free from the stains of thought,

- | *Always abiding in all, is thus called Tantra,*
- | *Being the lineage of the Buddha, thus from Tantra,*
- | *Holding the characteristic of the Buddha, thus placed in Tantra.*
- | *The Tantra of words:*

That same indicating basis—name, word, letter's nature, chapter, and so forth—divided,

Is the chief method of the creation sequence,

The chief discerning of the completion sequence, || 10 ||

Both equal parts: the non-dual union,

Showing beyond all: the key points of the Great Perfection.

The rising measure: chief of the great creation sequence, ten:

- First: basis empowerment and samaya—two,
- Deity and mantra—two,
- Maṇḍala and offering—two,
- Samādhi and conduct—two,

- Activity and view—two. Ten complete: the chief tantra of the creation sequence.

The rising measure of the completion sequence:

- View and fruition—two, || 20 ||
- Conduct and meditation—two,
- Mind and wisdom—two,
- Experience and instruction—two. Eight complete: the chief rising measure of the completion sequence.

The non-dual union:

Both must complete—eighteen.

The completely perfect Great:

| *From creation and completion, the completion sequence.*

The completion sequence: showing the sequence of channels, winds, and bindu with small elaboration,

Showing the sequence of great clear light wisdom—two.

Great—that entering the rising measure through the door of empowerment and samaya—two, || 30 ||

Path and enumeration—two,

Fruition and five complete.

Examples: like the warp,

Depending on many threads of cause, rolling like cloth,

Depending on different words, extracting one meaning.

| *Valid: Tantra dwelling in self, indicating, thus*

| *Valid as Tantra.*

| *That also, depending on the key of words, bringing meaning's basis to certainty without error, making it realized, thus placed in Tantra.*

Second, extensively explaining that nature: two.

| *The meaning Tantra and word Tantra are extensively explained. || 40 ||*

FIRST: TWO,

| *Method Tantra,*

| *Nature Tantra.*

FIRST:

Awareness and that meaning's experience-taking instructions.

| *Divided: indicated method Tantra,*

| *Indicating method Tantra, two.*

First, nature:

Awareness pervading all beings, the mind of enlightenment.

Definite term: that same indicating meaning and realizing basis and liberating method, thus || 50 ||

| *Called indicated method Tantra.*

Divided:

Emptiness,

Clarity, two.

Emptiness: awareness's nature, all empty of things and marked dharmas, primordially dwelling in great liberation from elaboration's end.

Clarity:

That too, not gone to the extreme of emptiness, self-illuminating five wisdoms' appearance,

Warm, cool, light,

Vast nature's chief great elements five, primordially spontaneously accomplished,

Compassion's tone unceasing, arising as capacity, awareness primordially pervading. || 60 ||

That too, awareness clear-empty great wisdom pervading all beings,

| *Called indicated method Tantra.*

| *From the Pearl Garland:*

| *All buddhas' method tantra,*

*From the distinction of one basis nature,
Indicated and indicating,
Indicated tantra, one, all-pervading,
All that connected to its trace,
Pervading aspects two:
Pervading by emptiness, pervading by clarity, || 70 ||
One cause of emptiness, without thing,
Beyond all things' dharma,
Things empty, without appearance, one-pervading,
Becoming the basis of all, one nature,
Pervading lord itself gathered,
Birthless, memory exhausted,
From the distinction of nature itself,
Empty and appearing, appearing and empty,
Things, without things, also are,
Exhausted, primordially dwelling in emptiness, || 80 ||
Cause and condition separated, emptiness's object,
Pervading vast, without thing, empty by nature,
Without stain, unmixed, perfect,
Thoughtless, empty nature,
Pervading by emptiness, thus called tantra.
Clear, nature unceasing,
Illuminating appearance, all-pervading,
Clear, warm, cool,
Vast, moving, nature holding,*

Pervading, primordial tone, self-clear, || 90 ||

Liberating, ripening seed,

Reverse from emptiness, clear pervading,

Instant, self-liberation,

Self-arising clarity, body connected,

Without stain, particularly clear,

Graspless, clear object appearing,

Five doors' knowledge, self-clear, perfect,

Body clear pervading, thus called tantra.

Thus it is spoken.

Second, indicating method Tantra: three. || 100 ||

Nature:

The instruction of indicated meaning, awareness, realizing method.

Definite term:

Self-dwelling awareness's wisdom indicating,

As realizing method, gathering the key of experience, shown in one direction—thus called indicating method Tantra.

Generally, explanation tantras: words long, difficult,

Instruction tantras: words clear, easy,

Great Perfection tantras are called instruction tantras.

Divided:

- Showing effortless primordial liberation, || 110 ||
- Showing with effort through sequence, two.

First is explained: cutting through the basis,

Through the sequence of instant faculties,
Which are primordially liberated, again without basis, and so forth.
Second is explained: the path of leaping over, the gradual faculties, relying
on the key of channels and winds, making liberation,
Through three preliminaries, bringing one to the natural place, directly
bringing one to the self-key, until,
The body key,
The door key,
The object key,
Relying on the key of wind and awareness, taking experience,
Going to the measure of four appearances, showing liberation. || 10 ||
Also from that same <tantra> :
Those directly realizing,
Are called method—also distinction.
The person's intellect's difference,
Shows how the sequence must be explained,
Without effort and striving, self-liberation,
With effort, experience must be taken.
The effortless ones are self-pure.
The key operates through three aspects,
That meaning indicates taking experience, || 20 ||
Through body, door, and object.
The body's key includes these three,
The lion's manner, the elephant's manner,
Like a rishi, must be known.
The door remains that same, unmoved,
Clarifying two, unmoved,
The sky itself unmoved.
The object's key includes three aspects,
The pure expanse, dwelling,
Thus awareness's nature, dwelling, || 30 ||
All appearances, dwelling.
Mind remains changeless, self-abiding,
Mind remains changeless, memory clear,

Awareness unchanging, three bodies clear,
Mind, mind, slow—the memory stream ceases.

Body and speech become slack, free from suffering.

Awareness becomes slack, five bodies arise.
Awareness arisen, conditions cease.
Expanse-awareness arisen, realm and mind cease.

| *Thus is indicated the method's Tantra. || 40 ||*

| *The self's Tantra, unproduced and perfected.*

Indicating, thus the method is.

| *Dwelling in the stream, thus called Tantra.*

Thus.

| *Second, the nature's Tantra:*

The meaning of basis, path, and fruition.

From that same <tantra> :

Basis, path, fruition,

| *Determined holding, nature's Tantra.*

Thus. || 50 ||

This essence:

The empty-clear awareness's essence, basis, path, and fruition gathered.

| *The definite term pervades all, accomplishing Buddha-nature, thus called nature's Tantra.*

Divided into:

Basis,

Essence,

| *Quintessence nature's Tantra—three.*

| *The basis nature's Tantra: the first ka-dag awareness, nature, compassion—three.*

That too includes: essence primordially pure, non-awareness's name non-

existent,

Delusion imputed only, not experienced, || 60 ||

Nature spontaneously accomplished, awareness light-clear,

Compassion all-pervading, manifesting, unceasing,

Śaṃsāra and nirvāṇa, whatever arises, dwelling in expanse.

The essence nature's Tantra:

*Primordial wisdom three-stacked, in the heart-essence manner, arisen—
the basis nature's Tantra, that power, basis appearance, eye, four lamps
arisen,*

The path's four appearances actually seen.

The quintessence nature's Tantra:

Awareness's appearance, taking experience, fruition ripened.

That too includes: essence empty, marks awareness non-gone,

Permanent extreme-grasping non-existent, substantial entity non-established,

|| 70 ||

Empty self-appearance arisen, cut, cut-off non-existent,

Empty-clear, indivisible—that awareness's quintessence,

That too: measured, ripened, quintessence gathered, thus called.

V. CLEARING, STABILITY, APPEARANCE, AND EMPTYING

Clear three, and so forth: three kāyas, phenomena of path-appearance that
have reached their end.

Knowledge, directionless: clear—so not emptiness cut off.

Entity, markless: clear—so not gradual.

Self-aware ultimate: those three are indivisible.

Permanent and cut, liberated from the four extremes: the mind of the indivis-
ibility of body and primordial wisdom—thus called.

Now the three clear aspects: || 80 ||

When outer realms appear,

Awareness appears kāya-clear, dimension color-clear.

Sky, dimension-awareness, appear indivisible.

Now the three stabilities:

Thus arisen, faith: the stability of view.

Nose-held: the stability of realm.
Delusion ceased: the stability of decision.
Now the three non-returns:
When saṃsāra itself is known as primordially Buddha,
Awareness has no continuum—so no return. || 90 ||

Awareness kāya appears manifestly; delusion-appearances fall into pure-appearances—so appearances do not return.
Dharmatā appears as manifold.

That realization's confidence gained—so no return.
Now the three appearances:
Dimension: appearance without day or night.
Awareness: appearance without clear-dimming.
Dharmatā: appearance without transformation.
Thus liberated: delusion's appearances, self-pure, have no cause for saṃsāra.
That very purity of appearance, self-arisen, conditions of saṃsāra cease of themselves.
Even offering here, dharmatā's appearance in the intermediate state is decided—saṃsāra's result dissolves of itself. || 100 ||
Now the three emptinesses:
At that time:
Awareness without comparison—delusion emptied.
Mind without conditions—conceptual stains emptied.
Light without coming-and-going—elements' conditions emptied.

| *Thus, basis, essence, flower-Tantra: shown individually even.*

Only a matter of reversal distinction; one essential nature.

| *How these three tantras proceed: As for what is shown as the basis-Tantra regarding reality's actual state: Buddha and all sentient beings arise from that—so the outer Tantra or the basis-Tantra is established.*

| *Realizing: entered the Buddha's Tantra.*

| *Not-realizing: entered the sentient beings' Tantra. Since that Tantra itself is made the basis, the basis-Tantra is established. || 110 ||*

The method-Tantra too is this portion.

That meaning itself is the basis for indication, so what is indicated becomes the method-Tantra.

Without basis-awareness as support, there are no Buddhas or sentient beings whatsoever.

Those two who hold their tantras—regarding the Tantra—

That itself understood through entering: meaning realized—that is its purpose.

Realized and liberated—that is its innermost result and fruit.

Such meaning: if the guru's instruction does not indicate it, it is not realized.

If indicated, realizing the indicating method: that is called the method-indicating Tantra.

That method transmitted one-to-one: thus called method-indicating.

Through indication, rigpa must be seen—liberation itself must be gained. ||

120 ||

"Meaning unestablished anywhere, so no Tantra"—if one thinks this, it is not so.

Since there is no awareness-continuum like that, meaning's Tantra is properly imputed.

The essence-nature Tantra is awareness.

Awareness's dharmatā seen directly: the continuum of one who has passed holds the Tantra.

Without the guru's instruction, not seen—transmitted through saṃsāra, so it is Tantra.

The flower-nature Tantra:

Four lamps: whoever sees and realizes dharmatā directly, that is rigpa—so it is the flower-Tantra.

Not seeing that, transmitted as the class of actions and kleśas—so also Tantra.

| *The quintessence-nature Tantra:*

That practiced: essence condensed into quintessence—thus called. || 130 ||

| *Seeing wisdom's appearance: since not destroyed in the three realms, it is Tantra.*

| *That quintessence of indivisible space-awareness is also explained elsewhere among the seventeen great-secret definitive tantras.*

From <tantra> the Continuation of the Buddha Tantras:

The Buddha's all essence gathered,
Placed into all beings' hearts.

That essence: the intestine-continuum.

Since clarity not gathered, called "essence."

Thus,

From <tantra> the Diligent Meaning-Possessing Tantra:

All teachings' supreme essence: || 140 ||

Dharmatā direct-path called.

Thus,

From <tantra> the Vajra-Sky-Equality Tantra:

Basis, essence, flower:

| *All Buddhas' nature-Tantra.*

Supreme secret distinguished, essence gathered.

This to saṃsāra's far shore,

Like an arrow-shot person.

Thus,

From <tantra> the Supreme Golden Light: || 150 ||

Basis, nature, methods:

Relying, even to the Buddha-field,

| *Effortless, easy—so placed as Tantra.*

Thus.

The Determination of These Meanings

From <tantra> the Pearl Garland:

| *Nature-Tantra is this:*

Basis, essence, quintessence itself.

Basis: essence, nature,

Compassion pervading all, arisen, || 160 ||

Possessing self-nature of three primordial wisdoms,

Primordially pure from stains,

The unique one of indivisibility.

All Buddhas' great secret.

Kāya: perfected essence-awareness.

| *Kāya's Tantra: pervading emptiness.*

Clarity itself is self-appearance.

Non-appearance possessing clarity's nature.

| *Perfect essence's nature-Tantra.*

| *All appearances are Tantra, || 170 ||*

All interconnected and clinging.

In the mandala of natural citta,

Unproduced, perfected—great essence.

Thus, gathered: essence,

Since become life's breath of all.

| *Explained as essence-Tantra.*

From <tantra> the Tantra of All Buddhas' Blissful Secret:

All Buddhas gathered into one,

All essences extracted,

Essence gathered—thus called essence, || 180 ||

Gathered into empty-clear awareness's essence.

All Buddhas' great blissful secret,

Possessing basis, essence, flower,

The very essence of all self-awareness.

Called the Great Perfection's essence,

| *Renowned among other tantras.*

| *The secret Tantra explained:*

Scripture held by definite ones.

Nature empty, all-pervading.

That too: essence's nature. || 190 ||

Essence gathered, three clarities,

Three clarities, pervading cognition.

Three confidences, three non-returns—

Obtain definiteness of unchanging essence.

Three appearances, three emptinesses:

Essence: pure nature.

| *Established as Tantra.*

Basis, path, result—

| *Held definitively: nature-Tantra.*

| *Thus explained, Tantra established. || 200 ||*

Established through natural descent.

| *Thus called nature-itself Tantra.*

| *Thus, From the single nature of basis-awareness, Come two tantras: the indicated and the indicating method.*

| *THE SEVENTEEN TANTRAS*

| *From nature: basis and essence.*

Three quintessences, though designated with five different names,

Are not beyond one meaning-essence.

| *From that itself:*

| *From the distinction of the single basis's essence,*

| *Are called method and nature Tantra. || 210 ||*

Though they appear merely as designations,

The essence: single basis, empty nature,
Are not different, have no variation.
For example, a person—
If many names exist,
However called, appears so,
Meaning unchanged, likewise.
Thus,

SECOND: THE WORD TANTRAS, EXPLAINED EXTENSIVELY

Three: Enumeration, Purpose, Order. || 220 ||
Enumeration, Briefly Shown
Purpose, Explained Extensively
Order, Determined, Entered and Gathered

FIRST:

The self-arisen rigpa's Tantra: shown deep and vast as an ocean of expressions.

The vajra-sattva heart-mirror Tantra: shown clear as the sun.

The great dzogchen Tantra of lion's power: shown overwhelming all lower vehicles.

The glorious letterless Tantra of the mountain-king: shown as the unchanging dharmatā.

The beautiful-auspicious Tantra of the wheel: shown cutting the wheel of delusion.

The suddenly-sounding Tantra of the key: shown opening all scriptural doors. || 230 ||

The universal-goodness mind-mirror Tantra of the sword: shown cutting wrong places.

The blazing-lamp Tantra: shown making the lamp's appearance empty yet bright.

The jewel-spread Tantra of gold-purity: shown as gold adorned with turquoise.

The sun-and-moon-joining Tantra of the mother-child connection: shown clearly indicating with faithful, definite words. The introduction-adorning Tantra of the mirror: shown applying meaning to the example of images within a mirror. The pearl-garland Tantra: shown as instruction collected like a beautiful pearl garland.

The Snake-Knot Tantra: self-liberated words shown like a snake-knot—rigpa self-liberated.

The Great Garuda Tantra: appearing like one who goes without effort in space—view Tantra.

The Samantabhadra Mind-Mirror Tantra.

The River Tantra: empowerment and blessings flowing like a river—dzogchen self-arisen.

The King's Throne Tantra: unchanging royal lineage, throne conquered—body-relic blazing.

The Treasury Tantra: whatever desired arises from the wealthy treasury—jewel heap. || 240 ||

The Razor Tantra: razor-edge cuts whatever it touches, striking contradiction—eighteen wrathful black ones.

These eighteen wrathful black ones are taught to protect the teachings, arisen from the Tantra.

The other sixteen arise from the root of sudden sound.

From the cause of great sudden sound:

Twenty-seven refined lights taught.

Self-arisen, self-liberated,

Self-arisen essence, complete power,

Beautiful, pure, subtly arranged,
Pearl garland, letterless,
Space, mind-mirror, || 250 ||
Sun-moon joined, introduction adorned,
Body-relic intermediate, jewel heap,
Blazing lamp, six great spaces—
Thus the sixteen sequences.

Arisen certainly from sudden sound, appearing to disciples and sentient beings.

Thus,
The Abode of These, Determined:
From <tantra> the Pearl Garland:

| *Word tantras, clearly divided in sequence.*

To cut elaboration, saṃsāra's || 260 ||

| *Meanings become liberated through Tantra.*

Ocean, sun,
Lion, mountain-king,
Wheel, key,
Razor, bright mirror,
Refined gold, mother-son connection,
Mirror, pearl string,
Snake-knot, great garuda,
River current, razor,
King, treasury— || 270 ||
Thus divided by types:

| *Word tantras clearly divided.*

Thus,

SECOND: PURPOSE, EXPLAINED EXTENSIVELY

Eleven sections:

| *FIRST SECTION: TANTRAS' THREE HEART ESSENCES*

Rigpa self-arisen,
Self-liberated, letterless—three.
Knowing these three, like a king ruling people—

| *Rules Tantra-general's meaning. || 280 ||*

| *That too, letterless: shows Tantra-general's upadesha.*

Like a minister turning the reins,
Self-arisen holds view-meditation-conduct's basis.
Like subjects doing service and tax,
Self-liberated liberates that very meaning.
Those three gathered, like ruling the kingdom—

| *Rules all Tantra sections.*

SECOND: TANTRAS' THREE ESSENCES

Samantabhadra mind-mirror,
Vajra-sattva heart-mirror, || 290 ||
Jewel spread—three.
Knowing these three, reaching three mountains' peaks,

| *Like seeing low valleys: the purpose of knowing all Tantra sections'
inner meanings.*

THIRD: TANTRAS' THREE FLOWERS

Pearl garland,
Auspicious beauty,
Lion power, dzogchen—three.
Knowing these three, like three suns rising in the sky clearing world's darkness:

| *The purpose of understanding Tantra's meaning and words without delusion.*

FOURTH: TANTRAS' ONE SUMMARY || 300 ||

Perfect self-arisen.

Like a fort's foundation well-laid, many roofs can be erected above:

The purpose of knowing the liberation's basis as firm.

FIFTH: TANTRAS' APPEARANCE, DEPTH COMPLETE

Introduction adorned, like reaching a fort's peak unpenetrable by armies:

The purpose of not fearing saṃsāra's place.

SIXTH: WISDOM, BATTLE-TURNED TANTRAS

Sun-moon joined:

The purpose of turning intermediate delusion.

| *SEVENTH: LIMBS' TWO TANTRAS Jewel heap, Body-relic blazing. //*
310 //

Like a fence around a fort:

The purpose of wisdom appearing self-manifest, understood: beauty supreme.

EIGHTH: YOGIC LIBERATION TANTRAS

Blazing lamp.

Like a king residing in a palace, all desires accomplished:

The purpose of accomplishing all meanings through this knowing.

NINTH: HEART-LIKE TANTRAS

Six spaces.

Like a closed door where thieves find no entry:

The purpose of no deviation, obscuration, or obstacles through view-realization. || 320 ||

| *TENTH: SECRET SELF-POSITION TANTRAS*

Like iron fence surrounding, cutting all doubts—sudden sound arises.

| *ELEVENTH: WEAPON-LIKE TANTRAS*

Black wrathful one.

Like a good doorkeeper allowing no harm to enter:

Striking contradiction, protecting all obstacles.

These too, from <tantra> the Pearl Garland:

Vajra-holder, certainly united.

| *Knowing tantras' three heart essences:*

Like king, minister, and subject gathered. || 330 ||

| *Knowing tantras' three essences:*

Like reaching three mountains' peaks.

| *Knowing tantras' three flowers:*

Like three suns rising in the sky.

| *Knowing tantras' one summary:*

Like a fort's foundation stone well-set.

| *Knowing tantras' appearance depth-complete:*

Like reaching a fort's peak.

| *Knowing wisdom battle-turn tantras:*

Like opening windows in four directions. || 340 ||

| *Knowing limb tantras' two great ones:*

Like fencing around in four directions.

| *Knowing yogic liberation tantras:*

Like placing a king at a fort's peak.

| *Knowing heart-like tantras:*

Like fastening doors tightly.

| *Knowing secret self-position tantras:*

Like iron fences surrounding.

| *Knowing weapon-like tantras:*

Like armored doorkeepers protecting doors. || 350 ||

Thus,

THIRD: ORDER, DETERMINED, GATHERED AT END

| *From order's eight sections:*

| *Like showing reflections in a mirror, example and meaning joined, the teacher's introduction: the Mirror Tantra.*

| *Like the Pearl Garland Tantra's excellent continuity, pith instructions shown systematically: the Pearl Garland Tantra.*

01 05 03 01

FIRST: TWO ROOT TANTRAS

Relying on the eight root scriptures of perfect self-arisen:

Empowers and ripens those who enjoy elaborations through outer elaborations.

| *Relying on the six chapters of the letterless Tantra:*

Shows the complete point of upadesha that ripens and liberates.

SECOND: EXPLANATORY MOTHER AND CHILD TANTRAS

Relying on the eighty-six chapters of the explanatory Tantra of rigpa self-arisen:

Shows the special clarity of the four: view, meditation, conduct, and result.

Relying on the nine chapters of rigpa self-liberated:

Shows the elimination of the mother's ground's object. || 10 ||

THIRD: TWO LIMB TANTRAS

Relying on the five chapters of the jewel heap:

Shows qualities complete in themselves.

Relying on the three chapters of the blazing body-relic:

Shows signs of body, speech, and mind, past and present.

FOURTH: TWO SCRIPTURE-LOGIC CLEAR TANTRAS

Relying on the six chapters of sudden sound:

Shows the root of all scriptural collections.

Relying on the seven chapters of auspicious beauty:

Identifies delusion's time, and so forth. || 20 ||

FIVE: FOUR UPADESHAS TANTRAS

Relying on the eight chapters of the vajra-sattva heart-mirror:

Shows introduction and meeting,

Shows empowerment, samaya, and so forth.

Relying on the seven chapters of the Samantabhadra mind-mirror:

Shows the distinction and elimination of deviation and obscuration.

Relying on the three chapters of the introduction adorned:

Shows examples, meanings, and signs with faith.

Relying on the eight chapters of the pearl garland:

Shows instruction collected, causing awakening. || 30 ||

SIX: THREE INTENTION SELF-POSITION TANTRAS

Relying on the six chapters of the six spaces:

Shows the purification of the six consciousnesses' birth-places and the emptying of the three realms.

Relying on the four chapters of the blazing lamp:

Shows the four actual lamps.

Relying on the four chapters of the sun-moon-joined:

Shows carrying the four intermediate states on the path.

SEVEN: TWO ENTERING SELF-LIBERATION TANTRAS

Relying on the thirteen chapters of the lion-power dzogchen:

Supports bringing out the form of view. || 40 ||

Relying on the fourteen chapters of the jewel arrangement:

Shows entering the yogi's path and tradition.

EIGHT: EXPERT RITUAL TANTRAS

*Relying on the one hundred eight chapters of the glorious black wrathful
Tantra:*

Protects the supreme teachings.

These too, from the Pearl Garland:

Ah! Thus all tantras—

Supreme wonder, great!

Thus all meanings explained.

The tantra sequence: || 50 ||

The two great root tantras explain all phenomena as one essence.

*The two explanatory mother and child tantras explain as leaves
spreading.*

The two limb tantras explain like planets and stars arising from oceans.

The two scripture-logic clear tantras explain like flowers opening.

The four upadesha tantras explain as ripening results.

The three intention-self-abiding tantras explain as seeing the peak.

The two entering-self-liberation tantras explain as mindful basis and heart.

The expert ritual tantras explain like a dog that does the messenger's work.

Thus it is spoken.

The Reason for Establishing Eight Sections: || 60 ||

If the two root tantras are lacking:

Like a trunk with rotten roots—branches cannot arise.

If the two explanatory mother and child tantras are lacking:

Like no leaves from that—no flowers arise.

If the two limb tantras are lacking:

Like climbing a cliff without limbs—one falls.

If the two entering-self-liberation tantras are lacking:

Like a corpse without a heart—cannot benefit others.

If the two scripture-logic clear tantras are lacking:

- Like no flowers on the stem—results do not arise. || 70 ||
- Like no flowers exist, results do not ripen in time—like so.

If the four upadesha tantras are lacking:

If no results, agriculture is meaningless—like so.

If the three intention-self-abiding tantras are lacking:

Like a person without eyes not knowing the way, unable to enter a city.

If the expert ritual Tantra is lacking:

Like a watchdog gone, wealth lost to thieves.

Thus, lacking those eight: the condition of the teachings is incomplete.

If they exist, complete: appropriate and certain in eight.

If more than that: not needed. || 80 ||

The Name and Meaning of the Eight Sections Explained:

Root: penetrated like roots—intends gathering into rigpa.

Explanation: spreading like leaves—intends merging words and meanings.

Branch: coiled like a trunk—intends non-duality of space and awareness.

Scripture-logic:

Clear like a flower—intends holding and showing the lamp's self-face.

Upadesha: ripening like results—intends making three kāyas into paths.

Intention self-abiding: liberation path seeing—intends making results into paths.

Entering self-liberation: mindfulness-awareness path cultivated, courageous ones—intends showing the lamp's very self-face.

Expert ritual: complete upadesha scripture—intends protecting the holy teachings and abiding long. || 90 ||

Examining their letters: called "root"—dharma's root gathered into rigpa.

Rigpa's root: emptiness, nature, grasped and freed.

| *Holding that Tantra: rigpa meets its own face.*

Worn: samādhi abides in itself.

Read: expressed meanings appear in mind.

Explained: supreme and common siddhis obtained.

Meditated: saṃsāra expelled.

Listening, exercising the wisdom of the state.

Upadesha elaboration, word-upadesha cast into words—meaning does not reach immediately.

Essence-gathered meaning-upadesha, without depending on words—bud-dhahood. || 100 ||

Upadesha expression depending:

| *Inexpressible awareness-meaning arises in Tantra.*

Explanation words:

Depending on elaboration of words—demonstrates wisdom free of elaboration.

Intention:

Dharmatā transcending intervals, without gap.

That self-abiding, not arising from other.

Scripture:

Unchanging, stable—confidence arises.

Awareness: || 110 ||

Depending on that meaning—liberates to the Buddha level.

Clarity:

Knowledge clear—abides nowhere.

Faculty clear—distinguishes dharma and non-dharma.

Five faculties placed in themselves—the six aggregates merely tremble.

Holding those—transcend the three realms.

Entering emptiness, entering appearances—appearance-mind mouth-joined.

Entering appearance-emptiness—object and mind non-dual.

Self-liberated—uncontrived.

Expert: || 120 ||

Expert in time and crucial points: merely thinking accomplishes destruction.

Expert in action and completion: merely examining mind accomplishes without need for mantra and samādhi—steals life-force.

Expert in time mantra and samādhi: deity approaches, siddhis arise.

Expert in time approach-accomplish action-application: accomplishes self-wished benefits.

Expert in substance and offering: increases prosperity, accomplishes actions.

Thus established, from those:

For those liking mental elaboration—all shown.

For middling ones, those gathered into eight sections—accomplished by eight tantras.

For excellent ones, those transformed—Tantra's meaning condensed.

Method divided: two. || 130 ||

Nature divided: three, five sufficient.

Excellent ones: meaning and word Tantra two shown.

Very excellent, elaboration-free, basis Tantra awareness alone accomplishes.

Awareness, Tantra all complete reason.

From the Thalgyur:

Also tantra's dharmatā explained.

True dharmatā sound result.

Self-nature letterless.

Self-awareness wisdom lamp light blazing.

Dharmatā pure, auspicious beautiful. || 140 ||

View fear-free, lion power perfect.

Self-awareness ripened, perfect self-arisen.

Neck-thread connected, pearl string.

Experience appearance wealth arranged.

Self-abide empty, heart mirror.

Error self-cut, mind mirror.

Other not-arisen, self-arise itself.

Self-arisen, thus self-liberated.

Sphere one, thus six spaces.

Qualities perfected, jewel pile. || 150 ||

Self-awareness shown, face-show adorned.

Appearance pure, sun moon joined.

Awareness ripening, body-relic blazing.

These all basis-arisen.

Thus said.

Or elaboration-possess: basis heart Tantra bindu all.

Medium: seventeen.

Excellent: self-arisen seed Tantra alone.

Peak: transcendent-future-three liberation explained.

| *From the Ati Great Arrangement: || 160 ||*
 | *That meaning word various elaboration,*
 | *Elaboration-possess: basis-heart.*
 | *Elaboration-free: enumerate seventeen.*
 | *Very elaboration-free.*
 | *Very elaboration-free indeed,*
 | *Free from elaboration and its absence,*
 | *Transcendent-future-three liberated.*

Thus it is spoken.

General meaning second, explanation method branch definite: three,

How explained manner, || 170 ||

Occasion basis definite enumeration,

Holy certain prophecy.

FIRST: THREE,

Explanation method's summary establishing.

THUS IS THE DEFINITIVE MANNER OF EXPLANATION
ESTABLISHED,

The arising-basis of letters, their sounds and meanings hereby declared.

FIRST:

Though explanation methods are manifold, in summary they are established
as three.

| *From the Rigpa Rangdrol:*
 | *The King of Teachings' manner of explanation also || 180 ||*
 | *Is expounded according to this very occasion.*
 | *Scripture-style explanation and tantra-style explanation,*

| *Instruction-style explanation—these three.*

| *Through the gate of entry they are to be known.*

Thus it is spoken.

There, scripture-style explanation is shown by means of the five perfections,

| *Tantra-style explanation is declared by means of the three definite
abodes,*

Oral instruction is explained by basis, path, and result—these three, from which

| *Here the main Tantra-style explanation has three abodes:*

| *For the sharp-facultied, by mentioning names, toward realization's face
the Tantra's name-meaning is expressed; || 190 ||*

Therefore, for the middling, by mentioning types only, toward realization's face the five perfect complete-abidings are shown; and

For the dull, with example and meaning, toward realization's face the body is extensively explained.

FIRST:

| *From that itself:*

That also name explained is like this:

Name, homage, and promise.

Thus it is spoken.

SECOND:

Also from that itself:

The introduction shown is like this: || 200 ||

Teacher, Mother, and the retinue, and

Father's request—all are to be known.

Thus it is spoken.

THIRD:

The body brief, extensive, extremely extensive by means shown,
Conclusion with meaning and rejoicing,

| *From the Rigpa Rangdrol:*

| *Text shown is like this:*

| *Sūtra and great extensive, and*

01 05 04 01

FIRST, GROUNDED BY FIVE TYPES, IS EXPLAINED:

| *From the Sun-Moon-Joined Tantra:*

By root meaning: name-identity grasped.

By yoga meaning: conclusion gate shown.

By purpose meaning: one's place established,

By word meaning, the straight line is connected.

By history meaning, the minds are satisfied.

Thus it is spoken.

Thus, when not explained, the defects are:

| *From that itself: || 10 ||*

If history meaning is not explained,

Toward this Secret Great Definite Teaching,

The defect of mind-not-believing arises.

If root meaning is not explained,

Dharmas are not gathered into rigpa—

The defect of limitless arises.

If yoga meaning is not explained,

Vehicle distinctions are not divided—

Big and small ranks become meaningless.

If great meaning is not explained, || 20 ||
Toward Great Perfection without effort—
The defect of meaninglessness arises.
If word meaning is not explained,
When tantras are clearly ranked,
The defect of not grasping letters arises.
Thus it is spoken.
Well explained, the benefits are:

| *From that itself:*

Thus, when defects are abandoned,
All qualities become perfect. || 30 ||
Thus it is spoken.
The purpose is:

| *From Rigpa Rangdrol:*

To protect one's own view and
To refute others' views—
Also called "to explain."
Thus it is spoken.
When extensively enumerated with certainty:
Various jewel examples: twenty-three,
The five chapters of the Wish-fulfilling Tree— || 40 ||
The twenty-eight methods are explained.
Also from that:
By tigress-leap wisdom,
The great earth is cut and explained.
By mind like a garuda soaring in the sky,
Chests of meaning are filled and explained.
By mind like a lion's roar,
Lower vehicles are suppressed and explained.
By mind like a tortoise's slow movement,
Letters are grasped and explained. || 50 ||
By mind like a raven's claw,

Error and obscuration are cut and explained.
By mind like a wrestler's striking method,
Extensive meaning is gathered and explained.
By mind like a sleeping elephant,
The view is introduced and focused.
By mind like a garuda's wheel,
Meaning's focus is sought and explained.
By mind like a vulture devouring,
Meaning is explained without doubt. || 60 ||
By mind like a young goat climbing cliffs,
The inappropriate and appropriate are explained.
By mind like a pearl string,
Instructional meaning is gathered and explained.
By mind like seasonal dragon-rain,
Others are refuted and expelled.
By mind like blooming signs,
All doors are gathered and explained.
By mind like a wish-fulfilling tree,
The very great extensive is explained. || 70 ||
By mind like a clear sky sun,
All is pervaded and explained.
By mind like a clear deep moon,
saṃsāra and nirvāṇa are explained.
By mind like a lion's sitting posture,
Meditation's meaning is suited and explained.
By mind like a duck's harmonious movement,
Meaning's chest is filled and gathered.
By mind like a rainbow in space,
Dharmasphere is adorned and explained. || 80 ||
By mind like a razor strike,
The view's distinction is cut and explained.
By mind like a mirror mandala,
Two causes and conditions are explained.
By mind like lightning in space,

Words and meanings are quickly explained.
By mind like empty sky,
The extensive end is explained.
By mind penetrating roots,
Awareness-things are shown and explained. || 90 ||
By mind like a coiled trunk,
Dharmas are coiled into meaning.
By mind like spreading branches,
Instructional meaning is impressed.
By mind like extensive leaves,
Twenty-one like explained.
By mind like a clear flower,
Two types of lamps are explained.
By mind like ripening fruit,
Results are explained without return. || 100 ||
Those and other explanation methods—
Are to be known in order.
Thus it is spoken.
Thus explained and heard,
Vajra-holder,
Vajrasattva visualized:
Dharma light-rays pervading sky, emanated—
Beings in fields of dust-count hear,
Ignorance's sleep is awakened, || 110 ||
Wisdom's meaning obtained,
Liberation's path entered.
Word-meaning's abode realized, meditating:
Listeners, heroes of the lineage, and
Mind-consorts,
Knowing dakinis' appearance—
Practicing mind's sublime clear light, realized, focused:
Self and limitless sentient beings
Are primordially Buddha—
Knowing that, self-nature, || 120 ||

Supreme awakening generated.

Thus:

In actual Akanishtha's field, appearance: natureless mandala of five perfections' dharma-wheel arisen—

For sentient beings and teachings to abide long: dedication:

May the Buddha's teachings flourish and spread!

May all sentient beings be blissful and happy!

May they practice dharma day and night!

May self and other benefit arise spontaneously!

Thus to be spoken.

THIRD TOPIC: ARISEN-BASIS LETTERS' SOUND AND MEANING
EXPLAINED—two: || 130 ||

Letter-cloud's nature generally shown, and

Abode-definite specifically explained.

First has four:

1. Abode-nature-meaning's letter
2. Body-abode-channel's letter
3. Expression-sound's letter
4. Result's ultimate letter

FIRST:

Mind-nature, naturally clear light, self-arisen wisdom—transcending eternalism and nihilism, coming and going—is the nature.

Called "letter of sphere-ultimate reality," || 140 ||

From the Secret Essence of Magical Display:

Mind-nature is letter's nature—

Letter: wish-fulfilling jewel cloud.

Thus.

SECOND:

In the body's four channel-wheels' center, within the three heart-channels existing as three pillars—

OM AH HUM: these self-arisen letters three, colors white-red-blue three, abiding—

OUTER: body, speech, mind—three.

INNER: afflictions, poisons—three.

SECRET: body, speech, mind—three's support. || 150 ||

With light-rays five's radiance existing:

In wheels four's channel-petals: father, mother, method, wisdom's letters: vowel letters sixteen and

Consonants—

Thirty-four:

Singles,

Doubles,

Prefixes,

Through branch divisions: all eighty-four thousand abiding.

OUTER: body's aggregates, elements, sense-fields' support.

Cause of speech and expression arising. || 160 ||

INNER: afflictions, thought-collections, eighty-four thousand's support.

Day and night, conceptions many arisen, support doing.

Secret: when pure, dharma's gates that many arising, support doing.

That also: each consonant with vowel letters sixteen's sound nearby abiding.

Letter's form also that's sound whatever arisen, stacked—for example:

KA KĀ—

Within, life A existing: called A Ā.

| From Symbolic Expression:

A is all letters' supreme—

Within, arisen, birthless. || 170 ||

Thus:

KI KĪ is Ī.

KU KŪ is Ū.

KE KAI is E AI.

KO KAU is O AU.

KRA KRA is RA RA.

RI RĪ and LI LĪ: life A existing, KI KĪ gathered—

AM AḤ is KAM KAḤ called.

Those root letters: double-stacked KKA said is great.

GHA JHA DHA BHA: said like thick. || 180 ||

Triple-stacked and five-stacked, etc.:

Called "sphere's single letter."

Suitable ones read as one.

Unsuitable ones read separately.

Channels in thus existing: body, speech, mind, wisdom five, etc., in different spheres.

Letters and similar: light five's appearance having—just brush-strokes, essence white-red, in wind's center, self-clear existing.

Now: the clear root letters—

Memory clear, wisdom great—

Sense-fields clear and unclear: those reverse.

Youth: root letters clear, mind sharp, sense-fields clear. || 190 ||

Old age: root letters unclear, diminished.

THIRD: SOUND'S LETTER is:

Speech—speaking ones.

Cause: root letters, wind-moved, arise.

Condition: tongue and palate's action, arise.

That also: within, A-like arises,

Throat: KA etc. arise,

Tongue-tip: TA THA etc. arise,

Tongue-tip and palate two meet: crown arises—called so.

RA LA-like: tongue and palate strongly joined: ṬA ṬHA arise. || 200 ||

Lips: PA PHA BA BHA MA said like—

These sounds: whatever expressed, arise depending on those places.

FOURTH: ULTIMATE RESULT'S LETTER IS:

Buddha's speech, sixty vowels, appear—

| *From enjoyment-body's channels, abodes, pure letters.*

Letters emanated: in sky, dharma-sounds famous.

Letters emanated: Buddha's body etc. become, sentient beings' benefit performing.

Enjoyment-body and emanation-body's root letters: wisdom five's appearance adorned.

This existing: depending, Buddha-time, sūtras and tantras enumerate measureless sentient beings appear.

Emanation: sentient beings' benefit arising. || 210 ||

SECOND: ABODES DEFINITE, SPECIFICALLY EXPLAINED—FIVE:

1. Root letters briefly shown
2. Branch prefixes extensively divided
3. Saṃsāra-nirvāṇa explained, manner definite
4. Abode enjoyment explained
5. Those expression manner shown

FIRST:

KA A KHA GA NGA

CA CHA JA VA

ṬA ṬHA ḌA ṆA || 220 ||

TA THA DA NA
PA PHA BA MA
YA RA LA

ṢA ṢA SA HA KṢAḤ

KKK GHA JHA ḌHA DHA BHA—
Abodes thirty-four letters all gathered shown.
Those meanings joined, definite:
FROM RIGPA RANGSHAR:
A HO, nearby retinue, listen!
I explain well—hold in mind. || 230 ||
Buddhas all's intention is:
Words and letters not existing—
Words and letters appear like.
Yet words' meaning greatly liberates.
That also gathered in letters' syllables.
Those meanings explained thus:
Cause producing all letters:
KA: perfectly complete, famous.
All dharmas' limit gathered:
Letter A: complete. || 240 ||
All dharmas' sky:
Letter KHA: complete.
All dharmas' stainless:
Letter GA: complete.
All dharmas' awareness:
Letter NGA: complete.
All dharmas' play:
Letter CA: complete.
All dharmas' stainless:
Letter CHA: complete. || 250 ||
All dharmas' appearance:
Letter JA: complete.

All dharmas' experience:

Letter VA: complete.

All dharmas' eternal:

Letter ṬA: complete.

All dharmas' maṇḍala:

Letter ṬHA: complete.

All dharmas' cut:

Letter ḌA: complete. || 260 ||

All dharmas' self-body:

Letter ṆA: complete.

All dharmas' teaching:

Letter TA: complete.

All dharmas' empty:

Letter THA: complete.

All dharmas' awareness:

Letter DA: complete.

All dharmas' ignorance:

Letter NA: complete. || 270 ||

All dharmas' basis-mother:

Letter PA: complete.

All dharmas' Dharmakāya:

Letter PHA: complete.

All dharmas' Sambhogakāya:

Letter BA: complete.

All dharmas' Nirmanakāya:

Letter MA: complete.

All dharmas' empty path:

Letter YA: complete. || 280 ||

All dharmas' placement method:

Letter RA: complete.

Dharma's three instants:

Letter LA: complete.

All dharmas' cessationless:

Letter ṢA: complete.

All dharmas' wisdom:

Letter ṢA: complete.

All dharmas' manner:

Letter SA: complete. || 290 ||

All dharmas' severance:

Letter HA: complete.

All dharmas' discriminating wisdom:

Letter KṢAḤ: complete.

All dharmas' compassion:

Letter KKA: complete.

All dharmas' nature:

Letter GHA JHA ḌHA DHA BHA: complete.

Thus letters' meanings joined—

All thus to be known. || 300 ||

Thus it is spoken.

SECOND: BRANCH PREFIXES, EXPLAINED, DIVIDED—TWO:

ROOT PREFIX EXPLANATION,
BRANCH PREFIX EXPLANATION.

FIRST:

Root letters thirty-four's context made,

NYA and WA two breaths—one made here.

Prefix NYA and single WA arranged,

These long A and

Not-uniform double-stacked. || 310 ||

Single appearing, breath great within—meaning double-stacked abiding.

Separately arranged thus:

A KṢA KHA GHA DHA

CCA CHA JA JHA ÑĀ

ṬṬĀ ṬṬHĀ ḌṆA ḌHA ṆĀ

TA THA DA DHA NĀ

PĀ A PHA KHA BHA BHA MĀ A

YĀ ṢĀ RA LA MĀ ṢA BHA ṢA HA MĀ

KṢAḤ: these prefixes with reality joined:

Appearance-emptiness, || 320 ||

Method-wisdom,

Father-mother,

Sphere-wisdom—

Pure and spontaneous individually joined explained existing.

FROM RANGSHAR:

Thus letters' meanings joined,

Reality-basis thus applied.

That prefix's power explained.

Thus it is spoken.

SECOND: || 330 ||

Root letters those to:

NA RO,

GU GU,

DRENG BU,

YA-tagged,

RA-tagged—five tagged:

Awareness, wisdom five's self-light etc. shown—

Manner thus.

These letter types—please examine carefully. || 340 ||

Stacked letters 1.

Note:

These letters' nature double-stacked is prefix, root prefix.

NA RO etc. are called "branch."

"Prefix of prefix" called.

Explanation manner: roots earlier syllable-joined, explained.

Letters RA and LA: two, CA-tag not,

Others all obtained—explained.

Also from Rangshar:

All branches thus are. || 350 ||

Explanation manner this like:

Prefix and branch connection—

Explanation manner prefix explains.

Letter's syllable meaning applies.

Letter's explanation manner: sound-like explained.

Letter RA: CA not.

Letter's example, symbol meaning joined—

Thus all abiding.

Thus it is spoken.

THIRD: SAṂSĀRA-NIRVĀṆA'S EXPLANATION MANNER, DEFINITE—TWO: || 360 ||

Saṁsāra and nirvāṇa's explanation manner.

FIRST:

Tantra's occasion, prefixless letters: saṁsāra's dharmas, own awareness arise—explained.

That also: KA-like, saṁsāra's primordial sphere, deluded, established,

Ignorance etc., kleśas' collections, with—called, etc.—explained.

Prefix and branch: whatever arisen, nirvāṇa—explained.

That also: prefix arisen, appearance-emptiness etc., dual explained,

Branch arisen: kāyas five etc., five-group, three-group, six-group etc.,

branch's number suitable—explained.

Also from Rangshar:

There, letters all's || 370 ||

Explanation manner types two gathered:

Nirvāṇa-letter explanation manner and
Saṃsāra's letters explanation manner.

Nirvāṇa's letters:

Prefix and branch—explained.

Impure saṃsāra's letters:

First MA—explained.

Thus explanation manner types two by,

Letters all's meanings liberated.

Thus it is spoken. || 380 ||

FOURTH: LETTERS' ABODE AND ENJOYMENT EXPLAINED:

Prefix and branch all-complete time:

Explained now the not-circulating portion of the first root-letter's mother.

That prefix which has arisen up to that point is the abodes beyond nirvāṇa.

When expressing, that vowel should be joined to that prefix and recited together.

The nature of letters and the prefix branches are the abodes of saṃsāra and nirvāṇa.

The prefixes and branches also arise as the enjoyment of the consort letters.

There the consort's above existing prefix's letters are the GU GU light letters:

GRENG BU, the path.

NA RO, the sphere. || 390 ||

KLAD KOR, the dharmatā letters.

Thus the four existing above are called the lamp letters.

The four lamps arise from the eyes in the upper head of the body, like [images] in a mirror.

The prefix below is the basis letter.

The YA-tagged is the pervading letter.

The RA-tagged is the arising letter.

The foot-hook is the compassion letter.

These also arise from self-arisen [wisdom].

The abode and enjoyment of letters should be known thus for all.

There the prefixes and branches: GU GU light letter explained. || 400 ||

GRENG BU path letter explained.

NA RO sphere letter explained.

KLAD KOR dharmatā letter explained.

Those four above letters are the lamp letters as accepted.

Foot-hook compassion letter explained.

YA-tagged pervading letter explained.

RA-tagged arising letter explained.

There the prefix which has arisen is explained joined to the prefix. Thus it is spoken.

These letters in such collections are symbols.

Like when many threads are tied to many fingers of someone's many messages. || 410 ||

Wherein, the meaning indicates the basis of dharmas, path and result, sphere, wisdom, and so forth of saṃsāra and nirvāṇa.

The fifth shows two expression manners of those.

The abode and expression manner are shown generally,

And the near-sound expression is explained in particular.

The first two: the common abode's arrangement and...

|| 420 ||

Now explained the sequence of long and short, heavy and light.

The first is this:

In whatever tantra, however letters of mantra may appear, whether stacked or single,

The inverted letters are placed wherever appropriate at the root,

Hence, and whatever prefix has arisen, the inverted [letter] is joined to the palate at the tip of the tongue, expressed directly without inversion, as it is called.

Like ṬA to TA, and so forth.

The branches are also joined appropriately to the mother [letter] and expressed.

These are read combined together as one life-force and kindred class,

Like K+KA, || 430 ||

Like K+AÜ.

Not as single [letters] but each separately expressed,

Like G+HAJA and so forth.

This also [comes] from Rigpa Rangdrol:

The letters' mantra are thus:

The inverted, the prefix, and the branches

Are all expressed here as they are,

And each is pronounced as appropriate.

The inverted [letter] is tagged and becomes manifest.

The mother herself is placed as basis. || 440 ||

The branches are nirvāṇa letters.

The prefix is only saṃsāra.

Thus mantras and letters, each is pronounced as appropriate. Thus it is spoken.

This also [comes] from Rangshar:

The non-saṃsāric is explained,

Wherein, the prefix and branches are nirvāṇa's letters explained. From Rigpa Rangdrol, the mother is not placed as basis: the prefix is saṃsāra and the branches are nirvāṇa—these two explanations are not contradictory but are understood according to context.

At that time, when saṃsāra's sentient beings are pervaded by the Buddha's essence, and sentient beings are taken as basis, the letters' mother is made saṃsāric, so the prefix and branches are understood as saṃsāra.

When the nature of awareness separates saṃsāra and nirvāṇa in the manner of distinction and completeness, that mother is shown as awareness and placed as basis: the prefix is explained as saṃsāra and the branches are expressed as the dharmas of nirvāṇa.

In their nature they are always joined together, for they are designations without inherent existence. When impure saṃsāra is indicated, the root letter is taken as the mind of pride.

|| 450 ||

|| 460 ||

The prefix and branch above [the letter] exist as karma and afflictions, ag-

gregates and elements, sense-fields and elements, grasping and so forth—and are also explained thus.

When pure nirvāṇa is explained, that mother letter is self-arisen wisdom, and the prefix and branch are also explained as the three kāyas, five wisdoms, five lights, and ten powers.

When saṃsāra and nirvāṇa are both explained on one basis, that mother letter is awareness itself, and the prefix and branch are explained as the dhar-mas of saṃsāra and nirvāṇa.

When the basis is explained, that mother letter is awareness, and the prefix and branch are also explained as the essential nature, compassion, and the five winds.

Furthermore, when the path is explained, that mother letter is the basis-nature, the essence of the heart, which is the nature of the threefold compassion; and the prefix and branch are also explained as the four lamps of basis-appearance and the four appearances.

When the result is explained, that mother letter is the Buddha's mind, self-arisen wisdom and branch are also; and the prefix explained as the kāyas, wisdoms, qualities, and activities.

In brief, whatever meaning is shown, the chief one is the mother letter at that time of explanation, and its retinue—the prefix and branch—should be explained.

The second, the sequence of long-short and heavy-light, is explained as follows, from Rigpa Rangdrol:

Sound is shown in four aspects: long, short, very long, and great. Thus the basis's sound is called. || 470 ||

Therefore, the short is one letter; when expressed, it is recited for the duration of one expression.

The long equals two; depending on the occasion, it may be class-concordant, or when life-force is concordant even if class-discordant, there are stacked [letters] and those having a long portion.

The great is very long, arising for approximately the duration of three.

The basis's sound is the expanse of letters, namely the mother, branch, and prefix together. Those, when life-force is concordant, are recited as one.

When not concordant, they are recited separately.

Also, on some occasions, the short [letters] with prefix and branch, and single [letters] without any long portion, are expressed.

The "long" refers to those having the long portion of A. || 500 ||

The "great" refers to K+KA and similar class-concordant stacked [combinations].

The basis's sound: KA with CA suffix, and so forth—these thick [letters] are renowned.

When joined with the musician, the duration of letters is counted as before; thus it should be known in Tibetan usage.

Joined with the tantra's own text, depending on purity and state, it is joined as below and explained accordingly.

The definite heavy-light and long-short of these: the thick ones are heavy, the short ones are light.

The abodes are divided individually:

From *Rigpa Rangdrol*:

The long and short sounds are shown as follows:

AA+A stacked—long;

KA+KA tagged—long; || 510 ||

BA+BA tagged—great;

JA+JA tagged—thick;

NYA+NYA tagged—long;

SA+SA tagged—short;

YA+YA tagged—great;

MA+MA tagged—thick;

GA+GA tagged—long;

TSA+TSA tagged—short;

HA+HA tagged—great;

THA+CA tagged—thick; || 520 ||

KHA+KHA tagged—long;

NGA+NGA tagged—short;

PA+BA tagged—great;

THA+THA tagged—thick.

These and other letters, the joined meanings of syllables should be known.

These are arranged as follows:

KA+CA tagged—thick;

THA+NA tagged—thick;

JA+BA tagged—thick;

MA+SHA tagged—thick; || 530 ||

BA+A tagged—thick;

NA+TA tagged—thick.

These are the thick [letters].

The long letters are:

YA+NGA tagged—long;

GA+HA tagged—long;

THA+DA tagged—long;

A+KHA tagged—long;

TA+NA tagged—long;

SHA+ZHA tagged—long. || 540 ||

These are the long [letters].

These are the great [letters]:

SVA+LA tagged—great;

YA+DU tagged—great;

KA+SKRE tagged—great;

HRA+HA tagged—great;

NYA+RA tagged—great;

NGA+TE tagged—great;

YA+LA tagged—great;

SMA+KHRU tagged—great. || 550 ||

These are the great letters.

The short letters are:

NGA+YA tagged—short;

GA+NGA tagged—short;

DA+NGA tagged—short;

KA+ZHA tagged—short;

JA+SA tagged—short;

YA+NI tagged—short;

KHA+U tagged—short.

|| 560 ||

SA+NGA tagged—short; DA+NA tagged—short. The branches that arise are pronounced accordingly. Thus it is spoken.

Also CA, JA, ZA, ZHA, and CHA have arisen; one should not doubt that India does not [have them], for although Sanskrit's well-composed letters do not [exist], the ḍākinīs of Uḍḍiyāṇa have those sounds, so these forms have arisen.

These tantras are the letters of Uḍḍiyāṇa, held by the ḍākinīs.

The second, near-sound expression, is explained in two aspects: the single [letter] and the expression of the sphere's abode. || 570 ||

Furthermore, the single letter's abode is A, GA, SHA, and so forth—joined to whichever root of saṃsāra or nirvāṇa and explained. Tibetans recite GA, JA, DA, BA, and so forth, joined with aspiration. Other letters are recited separately.

Also, for KARMA, SARVA, and so forth, the prefix sound is called RA and RBA. When alone, it is called MA and BA.

The expression of the sphere's abode has three [aspects]: the prefix, the branch, and the stacked [letter].

The first is the double-stacked, called "prefix." When life-force is concordant, it is recited as one: like BHA, DHA, JHA, etc.

These, the letter's consort sound, are expressed with the ZHA-manner of HA sound slightly emanating.

Therefore, when life-force is not concordant, it is separated and expressed separately: like AṬA, CAṬA, CA RI, recited as A ṬA, CA ṬA, CA RI.

All stacked types are thus.

The second also has life-concordant and life-discordant sequences, similar to that.

Separately, in Tibetan manner, like KAG CHEN: above KA-like, NA RO two, ZHENG BU two, GU GU two, KLAD KOR one, ZHABS KYU two, YA-tagged two, RA-tagged two, RI part one—when these arise, the mother [letter] arises fourteen times.

"See the classes of these letters aside." Stacked letters, note 2. || 580 ||

KO KĀO; KE KĀE; KĪ; KU; KYŪ; KRA KRĀ.

|| 590 ||

|| 600 ||

|| 610 ||

KAM KĀ is called. The root KA is KA alone; the head-circle is KAM. NA RO and so forth: each subsequent [letter] is read with its long portion. That is made the power of the branch tagged to the single [letter].

For the prefix with branch tags:

"Please examine the classes of these letters carefully." Stacked letters, note 3. || 620 ||

Wherein, for one KA-like: NA RO two, GU GU two, ZHENG BU two, foot-hook two, YA tag two, RA tag two—one affixing LA. If the head-circle and one long portion exist:

The root KA and the affixing LA two are given half of the above and below NA RO and so forth. Given to the head-circle LA, this is the giving condition for both long portions to benefit.

For example: KĪ LĪ KĀO LĀO KĒ LĒ KŪ LŪ KYŪ LŪ YA KRĀ LĀ RA LAM.

Thus, when LA and RA are life-discordant, the normal LA and RA tags are inserted in order and pronounced.

When many or few branches arise above and below, the remainder is given to the prefix letter and read.

The head-circle gives power to the prefix.

When the above NA RO and so forth consist of one without elongation, it is pronounced lengthened.

The NA RO and so forth—the four ornament letters—are given to the prefix.

When the below end-support, foot-hook, and so forth, each are not in a group, it is given to the root and the prefix is pronounced alone.

The example of these two: according to sequence, KMOM is called: KA MO KA MI KA ME MAM is read. || 630 ||

KACAR is called: KRA CA KYA CA KU CA is pronounced.

This also: the root letters are first led by the nose and pronounced before the prefix.

NA RO, GU GU, ZHENG BU, head-circle—the four ornament letters—are called "the four letters of ornament."

YA tag, RA tag, foot-hook—the three end-supports or "four support letters."

When GU GU is double-stacked on the single [letters], it is called "straight placement."

|| 640 ||

|| 650 ||

|| 660 ||

KĪ is called a long single GU GU.

When NA RO is double-stacked, it is called upper and lower.

KOU is called a single foot-hook.

When GRENG BU is double-stacked, it is called GRENG and bent.

KEI is called a single GU GU.

Third, the expression manner of stacked letters:

When sounds are expressed like those suitable for life, etc.,

[

Please observe aside the classes of these letters.

4 stacked letters. || 670 ||

Note.

]Thus:

O KO ŚO MI TRĪ ṬAM is called.

Its meaning is:

The birthless pure dharmakāya,
The nature of wisdom, all dharmas non-dual,
Eternal wisdom, empty and cessationless,
Sphere arising from sphere,
Adorned by non-dual wisdom.

Therefore, the nature of the three-stacked sphere-wisdom. || 680 ||

This is also the Rigpa wisdom not transcending the equality of reality.

Light has two: the light of the realized person

And the light of sentient beings through non-realization.

For those endowed with realization, wisdom spontaneously arises in these very appearances.

Though the unrealized possess the five lights, they do not see them, and thus they are not indicated.

Thus also other abodes of stacked letters—

[

"Of these letter-classes, aside observe, I pray."

Stacked letter five—annotation.

Thus it is called: NI TSI DZI MO ṬAM SHU MA NUS RBA DHARMA
KAYA SIDDHI BHĀRA. || 690 ||

Within these established sounds: DHARMA KAYA, SIDDHI, BHĀRA exist.

Their meaning:

The pure body is shown by actual sound;

the impure body is shown through establishment.

Therein, the pure wisdom-body:

This appearance, ceasing, immediately arises.

The impure sentient beings' body is this very appearance as concreteness.

The wisdom-body: rigpa at the heart, empty-cognizing, meaning-wisdom.

Dharmatā: permanent, unchanging—reversed from confusion.

Rigpa's wisdom reversed from the world. || 700 ||

Rigpa's compassion, unceasing, benefits beings.

Further, the stacked classes are shown:

"Of these letter-classes, aside observe, I pray."

Stacked letter six—annotation.

Thus it is: E DE GE MAṂ LHA NYA; AD MA KO TSAG KRA BA
LO KI.

Its meaning enters light:
rigpa's light, kāya's light, wisdom's light—these three gathered into dhar-
madhātu.

This too: from dharmatā's equality, not gone beyond.

For the non-dual meaning, wisdom's self-nature:

Emptiness stacked—emptiness of sambhogakāya's equality, meaning of
complete enjoyment body. || 710 ||

Kāya beyond words,
pervaded by clear light,
whatever portion depends—nothing remains.

The path has three:

1. The empty wisdom-path,
2. The clear light-path,
3. The unchanging rigpa's empty path.

FIRST: THE LAMP OF THE BODHI PATH.

SECOND: WISDOM'S ILLUSORY BODY.

THIRD: THE PRECIOUS BODY. || 720 ||

These three too, in dharmadhātu's nature, are one taste:
Dharmatā's great equality's expanse, supreme, unchanging, not gone beyond.
Further stacked classes:

"Of these letter-classes, aside observe, I pray."

*"Of these letter-classes, aside observe, I pray." Stacked letter seven—
annotation.*

Thus it is: SHAM PADZRA MU TAD YA BYA NYA PRA PA RA DUS
STAN KA HIH—its meaning:

By wisdom's meaning, realized; || 740 ||

Time-unchanging wisdom, ignorance by nature conquered.

Dharmadhātu's equality, surrounded and endowed.

In self always existing, pervasion threefold endowed.

Equality-day's wisdom, self-arisen.

Further:

*"Of these letter-classes, aside observe, I pray." Stacked letter eight—
annotation.*

Thus it is: MAM GAM HA SA HŪM—accomplishing, MA LA MA LA
DHA THIM DHA THIM—its meaning:

Self's rigpa, equal-pure body's form, realized.

That too, by self-arisen emptiness-wisdom, pervaded, realized.

That too, to self-entity's ground, complete parinirvāṇa, realized. || 750 ||

Three kāyas, gathering-separating without, meaning realized.

All dharmas, equality, non-dual, realized.

From that, compassion unceasing, like sun-rays, shines.

Conceptual wisdom, self-place grasped.

Further:

*"Of these letter-classes, aside observe, I pray." Stacked letter nine—
annotation.*

Thus it is: TA KA YU MU SHA SU MA HĀ DU BHĀRI KE HĀ KE HĀ—
Unchanging, three kāyas' ground, pressed.

All-times wisdom, always abiding, dharma-pure wisdom-heart possessed;
Equality-wisdom's self-nature become. || 760 ||

To emptiness, three compassions, one time arising—that too, unceasing
manner, equality-wisdom's kāya, not gone beyond.

Unchanging wisdom, self-constituent, explained.

Sound's place, many letters stacked: vowel and NA RO below, in order
given, with GU GU, thus read;

Head-circle below's top, placed.

This letter-place is the bind of seventeen tantras' internals;

Wherever tantra's place arises, thus understand.

These stacked letter examples, from Samantabhadra's mind-mirror arisen,
like.

This letter-wheel's order, tantra's difficult place, is.

|| 770 ||

Know meaning great penetrate thinking here well established.

Second topic introduction definite enumerate explained two: || 780 ||

Generally shown and,

Particularly explained.

First is:

Secret unsurpassed tantras meanings minds types two bound explained,

Awareness self-appearance mind-possessors mind,

| *Tantra name-meaning division and,*

Focus object mind-possessors mind tantra text definitely shown.

Thus also from Talgyur:

E MA tantra definite arisen,

Minds types two are, || 790 ||

Awareness self-appearance mind-possessors,

| *Tantra name-meaning divided,*

Symbol sound meaning three by,

Reality direct path made,

Three realms saṃsāra continuum cut,

Outside reverse not,
Exhaustion characteristics know.
Focus object mind-possessors,

| *Tantra text meaning divided,*

Whatever whatever certain key point, || 800 ||

Each key point inserted,
Not-separated completely realized,
Saṃsāra pure abide not,
Elaborations joy person,
Various means trained become,
That also individual siddhis obtained.
Mind key point oral instruction,
Individual occasions know.
Thus it is spoken.

Here explanation manner four person's mind types liberated divided: || 810 ||

Mind elaborations with those introduction five perfections manner tantra
outer explained,

Mind elaborations without those text meaning oral instruction definite inner
explained,

Mind very elaborations without those name self-text realize secret explained,

Mind extremely elaborations without those tantra meaning condensed secret
unsurpassed Great Perfection explained.

First is:

The tantra-body's introduction,

Which arises from the introduction-base, explains the meaning of the
twofold introduction.

**SECOND: THOSE MEANINGS ARE SUMMARIZED THROUGH
THE ELEVEN WORDS OF INSTRUCTION, ESTABLISHING THE
ELEVEN CATEGORIES OF VERBAL MEANING.**

THIRD:

Thus the eleven are gathered into cutting-through and crossing-over, binding the two stages of practice, explained thus. || 820 ||

FOURTH:

All are gathered into the single meaning of direct awareness, suitable to awareness itself.

Thus the fourfold Great Secret is established in meaning.

The root vajra's four bonds are named:

The great Paṇḍita Vimalamitra's supreme view.

Second, explained particularly in three parts:

The connection of the two introduction-bases.

The individual meanings extensively explained.

Abandoning mistaken refutations.

FIRST: || 830 ||

The tantra's meaning is summarized,

The title shown,

The twofold text.

The body of the text arranged,

The limbs extensively explained in two parts.

The body extensively explained, briefly shown, gathered.

Through the introduction-base, all tantras are shown to arise.

| *From the Treasury:*

The clear sequence of words spoken,

The title shown, and through the text, || 840 ||

The minds of length and instant, variously.

To be realized, variously explained.

The twofold text-types distinguished.

The body itself arranged,

The limbs' meaning extensively divided.
The body's introduction-base is twofold.
Thus it is.
Each of the two introductions:
The teacher perfected,
The place perfected, || 850 ||
The retinue perfected,
The dharma perfected,
The time perfected, abiding as fivefold.

┆ *From the Sun-Moon Union:*

The great secret tantras,
Possessing the five perfections.
Common and uncommon,
The seeds of the introduction-bases.
Thus.

┆ *From the Treasury: || 860 ||*

The first of the four introductions arising from the tantra.
Holding the seeds of the five.
Thus it is spoken.
These two perfections give rise to the fivefold reasons, namely:
Common and uncommon reasons.

FIRST:

Whatever tantra has arisen, the teacher and retinue are therein certain to be taught.
That time and place are certain to exist.
Those gathered simultaneously arise in time.

SECOND: || 870 ||

When matter and consciousness gather, the body serves as support, placed in

a certain abode.
In the field of form aggregates,
The consciousness as teacher,
Gathered with perception as retinue.
The teaching of feeling arises.
Formations have five times, certain.
Those five impure aggregates of the disciple-base are
Tamed by the five perfections of the introduction-base.
Suitable for disciple and method.

┃ *From that itself: || 880 ||*

The individual persons of disciples.
The five types of disciple-base aggregates.
The introduction-base of that method.
Thus it is spoken.
That also is called the five perfections of the introduction-base, namely:
Basis:
Abode,
Time,
Teacher,
Retinue, || 890 ||
The five dharmas.
Each of those also becomes threefold.

┃ *From the Treasury:*

The introduction is expressed in words.
The basis has five types.
Abode is accepted as threefold.
What is called perfection is gathered.
The three appear as numbers.
The gathering of qualities is complete.
The teacher himself is also threefold. || 900 ||
What is called perfection is the completion of the kāyas.
The three kāyas arise as three.

The gathering of retinue is assembled.
The retinue is also threefold.
What is called perfection is arranged in form.
The three appear as various gatherings.
The gathering of faith and aspiration.
The teaching itself is also threefold.
What is called perfection is the very essence.
The three are the precious collections. || 910 ||
The gathering liberates persons.
Time also has three gathering into four.
The perfection of all vehicles.
The three are past, present,
The gathering is definitively complete.
Thus.

Second, the individual meanings extensively explained in two parts.
Uncommon introduction and,
Common introduction extensively explained.
First is: || 920 ||

Awareness wisdom abiding manner five perfections possessing abiding,
Uncommon introduction expressed shown.
That also clear light tantras beginning,

Thus I taught time once,

Thus arising is.
Manner basis thing nature abode ultimate truth showing,
Vehicles dark sūtra tantra surpassing,

| From Talgyur:

Uncommon distinguished,
Vehicles all surpassing sign. || 930 ||

Thus it is spoken.
Here divide two:
Basis thing nature abode five perfections possessing shown and,
That arrangement body how abiding five perfections.

First is:

Abode perfection,

Reality elaborations free characteristics wherever not-established,

Words letters sphere not.

Thing abiding manner teacher perfection:

Elaboration-basis word only not thing signs not-established self-arisen
awareness. || 940 ||

Teacher that retain perfection.

Reality's play wisdom ocean's collection.

Teaching perfection,

Nature equality dharmadhātu ultimate abode Great Perfection tathātā.

Time perfection,

All not-separate one and many both not reality inconceivable clear light
great time.

Thus also:

┆ *From Ratnaketu:*

Not-existing empty dharmadhātu from,

Primordial first Buddha by, || 950 ||

Awareness and wisdom distinction from,

Reality empty self-sound,

Primordially dharma wheel turned,

Beginning middle end without.

Thus spoken and:

Secret great's self-sphere in,

Primordially abiding from,

Not-grasped abode manner possessing,

Play great first arisen.

Thus it is spoken. || 960 ||

Second body's five perfections:

Abode perfection,

CITTA jewel palace channel essence great center in,

Teacher perfection,

Self-arisen awareness clear light supreme unchanging nature nature compas-

sion three nature,
Five kāyas,
Five wisdoms,
Five lights,
Five wisdoms,
Five winds, || 970 ||
Bindu tiny etcetera retinue perfection surrounding,
Dharma perfection,
Channel wind bindu key points and,
Key point arisen bliss-clear non-conceptual wisdom advice practice experience with,
Time perfection,
Awareness meaning familiar self-arisen self arisen,

| *From Sun-Moon-Joined:*

CITTA jewel palace,
Self-awareness wisdom manifest arisen,
Wisdom self-arisen teacher great, || 980 ||
Kāyas and wisdoms bindus,
Non-conceptual enumerate retinue arisen,
Advice practice teaching manner,
That familiar time also.
Thus and:

| *From Talgyur:*

Retinue and transcended beginning,
Self-arisen made without from,
Elements gathered aggregates arisen,
Earth water fire wind jewel four, || 990 ||
Center wind-mind cause and condition,
Gathered produced palace without,
Self-arisen awareness unaltered,
Delusion completely pure,
Great bliss gathered means retinue,

Kāyas and wisdoms wisdom winds,
Not-divide various focus without,
Channel wind means great bliss dharmas,
Individual experience suitable explained.
Past future present not, || 1000 ||
Not-divide division completely not,
All self-arisen wisdom.
Thus it is spoken.
Incidentally mind gathered one gathered five perfections:
The perfection of place—
Within the vast and open sky of dharmadhātu's spacious expanse,
The perfection of teacher—
Samantabhadra, gathering the hosts of self-mind's delusion-appearances.
The perfection of retinue—
The five outer objects, || 1010 ||
The six inner thought-collections, habitual delusion-appearances.
The perfection of teaching—
The dharmas of saṃsāra: grasping, holding, self, other, karma, and afflictions.
The perfection of time—

From beginningless and endless time, the moment consciousness grasps at appearances through conceptual analysis, absorption, higher realms, and habitual tendencies.

Thus, in summary: delusion-appearances arisen in mind, the dharmas of saṃsāra gathered under the name of five perfections are shown,

From the Ratnaketu Tantra:

From the pure aspect of appearance-making and grasping,

Outer objects appear like a retinue.

Thus it is spoken. || 1020 ||

Second, the common prologue extensively explained:

From the Thalgyur:

The teacher's speech reveals to the retinue,
The chief of marvelous, supreme gathered teachings.
The common prologue of causes and conditions,
To accord with the door of other scriptures,
Is famously called "common."

Thus:

As it appears in the scriptures and tantras of common vehicles,
So too in this great secret definitive tantra, || 1030 ||
Following the uncommon prologue,

"Thus have I heard at one time," and so forth, is spoken.

That also shows accordance with all vehicle scriptures,
For the meaning is uncommon;
That meaning is shown through explanation,
Consequently, abandoning doubt about where, when, by which teacher, to
which retinue, this doctrine was taught—the common prologue is spoken
with these in mind.

How is it spoken? At the time the tantra arose, where was the place?
That teacher, being of one essence with the three kāyas, must speak;
The manner:

Dharmakāya—speech of meaning-essence through blessing, || 1040 ||
Saṃbhogakāya—speech that distinguishes pure, clear self-nature,
Nirmāṇakāya—speech in the manner of the sixty melodious speech-
qualities, well-arranged in word and verse.
Those words also, from the hearer's consciousness,
Arise without sound or letters in meaning.

From the Uttaratantra:

Like an echo, without letters,
Thus it is spoken.
As the sound of an echo—
Arising from another's awareness,
Without concept, without fabrication, || 1050 ||
Thus is the Tathāgata's speech.

Without concept, without fabrication,
Neither abiding outside nor within.
By this manner.

**REGARDING THAT, THE PLACES WHERE THE TANTRA
ARISES ARE OF THREE TYPES:**

Dharmakāya's abode:

Within the great palace of dharmadhātu,
Teacher Samantabhadra,
To the gathering of the ocean of wisdom-retinue,
The Dharma of Great Perfection, self-nature, || 1060 ||
At the time beyond expression of dharmatā,
Is spoken without words or letters.

Sambhogakāya's abode:

Within the dense array of complete purity,
Teacher Sambhogakāya Vairocana, to the retinue—the five rigpa-Buddhas,
The five mothers such as Ākāśadhātuvīśvarī,
Bodhisattvas such as Kṣitigarbha,
Consorts such as Mohinī,
Within the self-appearing maṇḍala filling the whole of space,
Enumerates the unsurpassed Great Vehicle Dharma— || 1070 ||
Though not spoken from tongue with the vowel-sounds of the six letters'
self-sound, makes understood

At the time of wisdom's self-appearance.

Nirmanakāya's abode: Tuṣita upper chamber and so forth,
Teacher Vajradhara, Vajrasattva, abiding in wisdom-illusion body,
To retinue transcending the world, appearing as guides of the fortunate, and
Bodhisattvas,
Siddhas,
Wisdom ḍākinīs,
Worldly retinue—gods,
Humans, || 1080 ||

Asuras,
Garuḍas,
Gandharvas,
Nāgas, and countless others,
Teaches inconceivable sūtras and tantras,
For time spanning eons immeasurable to a hundred.
These are called the perfection of abode, occasion, and time,

┆ *From the Thalgyur:*

The bases are of five types,
The abodes are held to be of three types. || 1090 ||
This is the meaning.
Also from the Ratnaketu:
Dharmakāya, self-pure grasping,
Within the self-pure elaborationless celestial palace,
To the retinue of appearances inseparable from itself,
By means of signless speech,
Elaborationless dharmas,
Arise from mind as non-abiding, self-exhausted.
Without spoken, without speech,
Shown in the state of great equality. || 1100 ||
By Sambhogakāya, self-clear and pure,

┆ *From the pure celestial palace of five lights,*

By means of elaborationless great bliss speech,
To the retinue of the five kāyas and families,
Entityless, pure dharmas
Arise from mind as five wisdoms gathered.

┆ *From the tongue spreading pure light-rays,*

The six self-arisen letters also,
Great self-arisen shown without speaking.
By Nirmanakāya without attachment, || 1110 ||
Dharma also from the disciple's own abode,
To the fortunate awakened from the six families,

By means of speech with words and elaborations,
Whatever dharmas faculties desire,

| *From mind, self-clear mindfulness,*

Spread upon the tongue of faculties without desire,
Shown as dharmas of numbered vehicles.

Thus by the excellent explanation of three kāyas and speech,
The minds of sentient beings, bodhisattvas, and
All Buddhas are satisfied; || 1120 ||

Thus the hopes of beings are fulfilled.
Thus it is spoken.

Thus, when the meaning and purpose of the two prologues shown are arranged:

"Thus at one time I taught" means

Vajrapāṇi, having promised "I shall teach the retinue completely what I heard from glorious Samantabhadra before," or
Hence, vajrapāṇi himself, accepting to be the teacher of the tantra, taught to the retinue saying "I taught."

| *From the Thalgyur:*

The teacher's speech reveals to the retinue.
Thus it is spoken.

That also, Vajradhara is Buddha; || 1130 ||

| *From the Śrīparamādi:*

Buddha before all Buddhas,
Vajradhara, king, vajra-mind.
Thus it is spoken.

| *From the Training Tantra:*

Buddha before all Buddhas,
Destroyer of all ignorance's stains.
Vajra, Vajra-holder, king,
Vajra, Vajra, Vajra-holder,

Vajrapāṇi, Mahāmudrā. || 1140 ||

Thus it is spoken.

*"Thus at one time I heard" means: Vajrapāṇi, at the time when I actually
heard before from teacher Samantabhadra, great Vajradhara—*

Thinking that the compiler's Dharma was awakened into by former victors
having accepted it into heart,
And the lineage unbroken in the middle,
And the meaning of the three times' Dharma enumerations harmonious,
Is shown in order to generate faith in the retinue.

| *From the Thalgyur:*

In order to accord with the door of other vehicles,
By means of the common prologue,
To the compiler's own retinue, || 1150 ||
In order to make faith,
It is shown—from the disciple as the basis,
By making taming,
Arisen, makes the teaching abide.
Thus it is spoken.

THIRD: ABANDONING REFUTATIONS OF WRONG UNDERSTANDING:

Some, having no opportunity to view the form of the vast ocean of Dharma
with the closed eye of intellect, say:

"In other sūtras and tantras, 'Thus have I heard' is spoken,

'Taught' does not arise here, so it is fabricated."

If "taught" becomes fabricated, || 1160 ||

| *From the Cakrasamvara Root Tantra:*

"Then the secret must be taught,"

Thus it is spoken;
That also has the fault of falling into fabrication.
Moreover, if saying that showing twice is not valid,
It follows that the entirety of the melodious-expressed section is not valid;
For the purpose of showing, after one prose, one verse is repeated,
And showing the name twice also follows as not valid.
Therefore, showing the arising of the meaning-tantra is the uncommon prologue;
Showing the arising of the word-tantra, indicating, is the common prologue
— || 1170 ||

Upon the non-contradictory, again very connected, it is shown.
By these, the definitive meaning of the prologue is shown.
Knowing this much, in order to know the structure and understood meaning of the tantras, it is arranged and established here in this context.
Third meaning: the prophecy of the sacred definitive teaching—
The teaching of vajra-essence,
The seed-kāya of the teaching,
The self-arisen letter,
The three vajras,
The sequence of persons holding these, arising before and after—
Showing these three meanings: the manner of the teaching's descent generally shown, || 1180 ||
Its flourishing and decline explained in particular,
The persons who hold it shown.

FIRST:

At the time of the arrangement of the great Brahma aeon by primordial Samantabhadra,

From that blessing, the Buddha-emanation Vajradhara arose from dharmakāya to saṃbhogakāya;

At the time of the kāyas such as Vairocana, arranging the great Brahma aeon,
Acting for the benefit of disciples through various emanation-kāyas—

At the beginning of that aeon, the actual teaching of Great Perfection to
dharmakāya,

The teaching-sound of saṃbhogakāya self-sounding,

Acting for benefit through the manifestation-appearance of emanation-kāya,

|| 1190 ||

And the vajra arisen from that blessing,

The texts,

The kāya images gradually descended,

Holding the actual and reflected teaching—

The spontaneous arising of benefit for sentient beings from Buddha:

| *From the aeon of the first emanation's awakening,*

Before this field was formed at that time, going as emanation to other fields
and acting for benefit,

Now acting for benefit through the appearance of a thousand Buddhas in this
Saha field—these are the blessings of the three.

| *From the Sound Thalgyur:*

The seventeen definitive secret commands, || 1200 ||

Together with the teaching's light-arrow and miraculous letter,

At the beginning of the emanation-kāya's field,

Teacher Samantabhadra,

Held in the place of dense array.

Then in the abode of Tuṣita,

Rigpa-Vairocana,

Holding this, ripened the five rigpas.

Past that, held by me,

The sacred life-tree of the teaching—

A thousand Buddhas and two roots, || 1210 ||

Relying upon this, definitively arise.

Miraculous and egg-born,

Warmth and womb-born,

Ripen sentient beings.

| *From this very teaching of disciples,*

Twelve Dharma wheels arose.

By this, thirty-six deeds

Relying upon the three kāyas,
Appear to sentient beings, objects of disciples.
Thus it is spoken. || 1220 ||

If these manners are extensively shown:
After Vajradhara, having arranged the great Brahma aeon, passed through
numberless, inconceivable aeons,
At the beginning of this field's formation,

| *From here, in the northern direction, in the field called "Moving-
Possessing,"*

Those three seeds of the teaching abide.
In that field, through the individual karma of sentient beings,
The seven times of arising of these,
The seven times of non-arising—fourteen—became flourishing and decline.

| *From that, the seven times of arising are:*

Endowment, || 1230 ||

Perfection,
Great Perfection,
Two-Possessing,
Three-Possessing,
Strife-Possessing,
Great Strife-Possessing.

Between each of those, declining, are called the seven dark aeons.
Then, the vessel and environment of this field formed; at the first aeon, in
Tuṣita stacked,
The teacher came;

Those three seeds descended here, || 1240 ||
Made to flourish and decline by the seven sequences,
Finally leaping to another.

| *From the Sound Thalgyur:*

Thus to this very teaching,
The remaining teaching thus,
Explained as definitively great by time.
Endowment and Perfection,
Perfections, the great,
Thus Two-Possessing and Three-Possessing,
Strife-Possessing and Great Strife, || 1250 ||
Between each of those,
In sixty dark aeons,
The teaching's seed becomes other.
The northern direction, Moving-Possessing,
The teaching's lamp abides there,
Called "Glorious Protector,"
Monks will hold.
That patron, the king,
Called Jinamitra,
Makes the secret basis of the teaching. || 1260 ||
Abides for one thousand three hundred years.

Then the dark aeon

Abides between sixty.
Then the southern direction, Sthalaskandha,
In the wide and beautiful continent,
The teaching's life-tree descended there,
Called "Joy-Glorious,"
By the Tuṣṭita family gathering,
This teaching will be held.
That patron, householder family, || 1270 ||
Called "Virtue-Accomplishment,"
Makes to abide for a hundred years.
Then becomes the dark aeon,
Becomes one hundred twenty years.
Then the eastern direction, Bliss River,

At the peak of Vajra-Arising Mountain,
This sacred teaching descended,
Called "Sūtra Collection,"
The king himself holds the teaching.
That patron, the brahmin, || 1280 ||
Called Jayākara,
Abides for one thousand four hundred years.
After that, the dark aeon
Becomes five thousand years.
Then the western direction, Affection Continent,
Called Bhatiali,
Also to the good family of beings,
Again the three essences descended,
Also by the monk Bliss-Protector,
This sacred teaching held, || 1290 ||

That patron, the hero

By outcaste family for a thousand years,
Made this abiding and flourishing.
After that passed, darkness below,
Abides for five thousand years.
Then again descended here,
To the place called Vajra Seat,
This flourishing, light blazing,
For five hundred fifty years.
This is held by Lodrö Zangpo; || 1300 ||
That patron, a ḍākinī,
Made cool and pure.
After that, this world,
Earth, water, fire, and wind clash and disturb,
Becomes the non-abiding great emptiness.

| *From the first called aeon,*
The time of final destruction arises.

Thus it is spoken.

Lodrö Zangpo is all who hold this;

Five hundred years is a great year, || 1310 ||

Passed in five hundreds.

That much appearing to humans from the first aeon to this interval of ten years of life, the primordial—

Others, not, do benefit in the abode of ḍākinīs.

Second, the particular explanation of flourishing and decline:

In this Jambudvīpa, now, until the primordial, the seven types of flourishing and decline arising in this interval of ten years of life are:

┆ *From the Great Arrangement of Ati:*

Listen, fortunate Śāriputra,

The sacred teaching's vast, great arrangement,

The supreme essence repeatedly gathered,

This gold-essence sun-illuminator, || 1320 ||

Does not flourish mixed with the common,

Appears to some possessing the great secret family.

In the time of degenerate strife-possessing, coarse affliction,

Factions, internal quarrels, all hermitages destroyed.

Royal law not abiding, self-pride, kingly conduct of desire,

Father and son quarrel, weapons protect bodies.

Accumulated groups lost, earth's essences exhausted,

Unsuitable views and conduct also many arise.

Five hundred degenerations, life years gradually decline,

Life of sixty years, little merit and fortune, || 1330 ||

This essence abides for sixty years.

After that passed, in the interval of a hundred years,

This secret not abiding, conduct of reasoning.

After that passed, even in a thousand years,

┆ *From the person without study and contemplation,*

This supreme secret becomes like the sun.

After that passed, becomes darkness for two hundred.
Then, when life years are forty,
This essence abides for the interval of a hundred years.
After that passed, becomes darkness for thirty. || 1340 ||
After that passed, abiding for the interval of a hundred years,
When beings' life is thirty years,
This supreme secret declines, flourishes for eight hundred years of distant
benefit,
This not arising when life is twenty.
When life is ten years, this essence arises;
Whoever meets this, arising self-dissolves.
The teaching's seed dissolved in sky, not appearing to people,
Again, the teaching's ember becomes other.
Thus it is spoken.

| *From the Sound Thalgyur: || 1350 ||*

The near cause of destroying the teaching—
In those individual abodes,
Called "person possessing wrong desire,"
Each, by all teaching,
Is the near cause of destroying.
This, at the first time of darkness,
In the west of Jambudvīpa,

A king with six fingers on the hand,

Having blue extra teeth in front,
On the right hand's wrist, || 1360 ||
A black mole, shape of sin,
Possessing great terror—
The Buddha's teaching becomes darkness.
Becomes for the interval of sixty years.
Then, first held by Palden;
After passing one thousand three hundred,
Again, in the north of Jambudvīpa,

At the root of the radiant mountain,
An ascetic's form without loving mind,
Two ears on the right, || 1370 ||
Eyes with three corners, eyelids covering upward.
This, quarreling with tīrthika factions,
Darkness for sixty years.
After that, called Deva of Bliss,
Makes flourishing for the interval of a hundred years.
After that passed, in the northeast of Jambudvīpa,
At the root where the great river Rab-me flows,
A king's body possessing merit,
Not having even one eye,
Coarse limbs, powerful body, || 1380 ||
Adorned with archery and craft.
By this, suppressing the Dharma-doer,
The teaching for sixty years.
Here, from the west, becomes other.
After that passed, in Pratyekabuddha form,
Arising from Vajra Seat to the west.
By that, the sacred teaching
Abides for one hundred twenty years.
After that passed, below, in the center of Jambudvīpa,
In the place called Golden City, || 1390 ||
An elder's body with two tongue-tips,

Small hump, short limbs,

Factions quarreling, holding weapons.
By this arising, also darkness,
For the interval of sixty years.
After that passed, below, in the east of Jambudvīpa,
The rivers Lokita,
On the right-direction banks,
Called Glorious Lion,

Abides for one thousand four hundred years. || 1400 ||

Then again, in the center of Jambudvīpa,

On the bank of the great river Gaṅgā,

A king's son, shoulder

Similar to the color of down,

Ordained, four fingers measure.

By this arising, also darkness,

For the interval of sixty years.

After that passed, below, in Kāmarūpa,

The monastery called Śīla,

That master, protector of youth, || 1410 ||

By this, abides for the interval of a thousand.

After that, in the south of Jambudvīpa,

The town called Brahma's Island,

To a common family, lion head

This, three months after birth,

Becomes darkness for the interval of sixty.

After that, at Vulture Peak,

By the monk Śobhya-youth,

Abides for five hundred fifty years.

After that passed, below, at the border of Jambudvīpa, || 1420 ||

In the land called Kāśmīra,

In the sound-possessing city,

Bird body, human face,

Born among low-caste families.

This, ten years after birth,

Becomes darkness for sixty.

After that passed, below, in Jambudvīpa,

In the center, five yojanas to the east,

By the monk Śākya Jīka,

This, for the interval of ten years, || 1430 ||

Becomes like a blazing lamp.

Thus by the seven sequences,

Flourishing and decline are made in Jambudvīpa.

Thus it is spoken.

Thus, the seven complete flourishing and declining, after life of ten years, below, up to here, the three seeds of the teaching do not abide in this field;

Thus, <tantra> From here, descended to the field of beautiful arrangement in the southern direction, at the time of the completion of that field's deeds by the seven flourishing and declining,

The time of Saha's emptiness;

Again, those three leap to the vast protector world of the northern direction, After the Buddha Beautiful-Utpala-Flower held and did the seven flourishing and declining,

Leap to the world called "Vast Sound Topknot" in the western direction, || 1440 ||

Hence, after the Buddha Destroyer-of-Saṃsāra held and abided for seven hundred-thousand years in the manner of seven flourishing and declining, All beings of all fields existing in the great Brahma aeon arranged by Vajradhara, along with that field, are liberated in the primordial ground; The great Brahma aeon arranged by Vajradhara, with vessel and environment, becomes empty,

Abides for eighty-five aeons as one sky.

The three seeds of the teaching:

By Vajradhara's great deeds completed,

Dissolve themselves in the peaceful sphere of dharmatā, not appearing to people.

Then again, beings appearing from the sphere, and by emanation, arrange the great Brahma—

At the time when the teacher of taming-making came to the appearance of disciples for six hundred-thousand aeons,

| From Samantabhadra's blessing, || 1450 ||

Therefore, the three seeds of the teaching self-arose, explained as arising for the benefit of sentient beings without flourishing and decline.

| *From the Sound Thalgyur:*

Then from the beautiful arrangement,
Leaped to those fields,
After life years of ten,
Here not abiding, appearing there.
Thus from completed flourishing and decline,
This essence of the sacred teaching,
In the vast protector world,
Making the Buddha's teaching abide— || 1460 ||
Called Beautiful-Utpala-Flower,
Teacher Buddha, Bhagavān,
In the palace of Sukhāvati's stacked,
With an assembly of five thousand,
All great bodhisattvas,
Having obtained patience in the unborn Dharma,
Only those possessing virtuous mind arise.
That very teacher came,
Tamed those possessing wrong desire,
This very sacred teaching || 1470 ||
For five thousand thousand years
Makes the essence of the teaching abide.
Then again, like the former,
Makes flourishing and decline by seven sequences.
After that, Tuṣita possessing sound,
In the vast world-realm,

Teacher Amitāyus, Destroyer-of-Saṃsāra,

Retinue of one hundred eight and a half,
All arhats with outflows exhausted,
Deed done, burden cast off. || 1480 ||
By that also, the essence of the teaching
Abides for seven hundred-thousand years.
By the sequence of former force,

Thus, from the passing of seven abidings,
Also for eighty-five aeons,
Dharmas dissolved into Buddha-kāya,
In whatever world-realm,
The Buddha's teaching does not abide.
Then to the lower world,
For six hundred-thousand aeons, || 1490 ||
The Buddha's teaching abides long;
In this, flourishing and decline do not arise,
Ripens beings.
Thus it is spoken.
That also, to the Buddha's teaching, actual and

From the two reflections:

Reflection is:
Pervading wherever in the six realms, from beings' aspiration and teacher's blessing.

From the three actual teachings:

The two teachings of dharmakāya and saṃbhogakāya—teacher's self-appearance, pure sphere, || 1500 ||
The palace of dharmadhātu, and
The two dense arrays of clear light,
Existing as the permanent, continuous wheel;
The common teaching of emanation-kāya, the sequence of sūtra and tantra, and
The two uncommon, great secret, definitive supreme vehicles—
Do not exist other than the realms of gods and humans possessing particular merit,
For dākinīs also exist in the realms of gods and humans.
In this great secret definitive teaching, for those meeting the three actual seeds of the teaching, liberation without effort is doubtless.

From the letter of speech-emanation,

Written in harmony with the body-color of whatever teaching the Buddha

came to, || 1510 ||

Hence, placed in a jewel casket, carried in the left armpit, reading from time to time, and

Making veneration and worship, liberation is also without effort—

Also in this life, long life,

Without disease,

All wishes accomplished,

Opportunity not found by demons and obstacles that lead astray,

Making the end of life blissful, without the suffering of severing illness at the time of death, and

For those seeing the door of introduction here, if so, seizing firm ground in the wisdom-lamp of the intermediate state, and

Even being of the vehicle holding mental analysis,

Birth in the pure field, and || 1520 ||

Therefore, even ordinary, meeting this great secret, liberation, etc.—immeasurable qualities exist as the support for birth in the higher blissful realm.

┃ *From the Thalgyur:*

Making the sun very illuminating,

The three things of body, speech, and mind—

To whoever descended, without effort,

Definitely obtains Buddhahood.

Therefore the key point of blessing:

Also from the very speech-emanation,

Written with the teaching's color,

Placed in the left armpit, || 1530 ||

If read and held in time,

Complete awakening is certain without doubt.

Also if this tantra is constantly read,

By that also, becomes like the above.

Thus it is spoken.

┃ *From the Great Arrangement:*

This, by whoever is held, is good—

All craft and art,
All treatises and sounds,
Become known as wished. || 1540 ||
This unsurpassed supreme secret,
If worship, praise, and honor are made,
Supreme and common accomplishments
Arise as wished.
By merely carrying this,
Scripture and oral instructions are held.
The jewel-light dispelling the world's darkness,
This lamp making appear—
To whoever it appears,
Elements self-liberate; || 1550 ||
Without doubt, becomes fortunate.
Thus it is spoken.
Third, showing the persons who hold, three:
The generally shown history of former arising,
Explaining the enumeration of obtained liberation,
Expressing the definite prophecy of vidyādhara.

FIRST:

At the occasion of the arrangement of the field of the great Brahma teacher
by primordial first king supreme Samantabhadra, having obtained clear light,
Vajradhara, and
That very teacher showing many other emanations of name-forms, arranged,
and || 1560 ||
Consequently, <tantra> From that blessing, having become Buddha, other
arranged great Brahma aeons filling the sky's limit, numberless, expression-
transcended—some empty, and
Some abiding, and
Some destroying, and

| *From some formed and abiding,*

Up to this great Brahma arranged by Vajradhara,
Wherein, again, by the clear light aeon of the secret essence, the sequence of
taming beings—sixty-four hundred-thousand, and

| *From that, between-between, other aeons numberless-transcended
arisen,*

Explained here as those arisen of clear light essence;
That also, from primordial time until arriving at this field's sequence,
First, the primordial first teaching arose, || 1570 ||
Ripened numberless beings by the secret heart-essence.
Then, at the second teaching, the Buddha Śikhin, protector of the world,

01 05 04 02

**AT THE THIRD: THE THOUSAND BRAHMAS' YAMA-WORLD-
PROTECTOR, AND**

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**AT THE FOURTH: THE THOUSAND SUNS' VICTORIOUS
ONE, AND**

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AT THE FIFTH: THE WEB-PROTECTOR BUDDHA, AND

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AT THE SIXTH: THE THOUSAND LIGHT-RAYS' RIM-
PROTECTOR, AND

01 05 04 06

At the seventh, the saṃsāra-destroyer king, and
Then, in the aeons of the intervals of sixty-four hundred-thousand, holding
this secret heart-essence, acting for the benefit of beings,
Until the great aeon of strife-possessing, arranged by Vajradhara of the great
Brahma.

The sequence of these extensively:

┃ *Arises from the Secret Conduct Seed Tantra—*

Each aeon,
Each enumeration of Buddha,
Each manner of liberation of gathered retinue, and the first:

┃ *From the primordial first Buddha,*

Until the aeon of strife-possessing, actually taught sixty-six within the cate-
gory of the inexpressible— || 10 ||

The teaching of all, the number of sixty-four hundred-thousand.
The primordial first Buddha:

"First, the superior Smṛti-protector,

Mudrā of self-remembering wheel,

The word distinguishing superior from base,
Śikhiṇ, arisen at the previous beginning.
By seventy myriads of this time,
This mudrā is supreme."
To:

"The wisdom-protector of exhausted mindfulness, || 20 ||

The essence, self-word, secret understood,
To the aeon of strife-possessing,
By the nineteen lineage-holders,
The definitive mudrā supreme held."
Thus inexpressible,

| *From the blessings of the Buddhas,*
In the self-arisen great letter,
Of the great primordially pure abiding,

| *From the descent, all this self-arisen arose;*
All this sequence of blessing also, || 30 ||
Self-shown from the first descent.
Thus to:

*"Inexpressible" means other aeons and the sequence of Buddhas of the
interval aeons condensed.*

Those also, from the Great Arrangement:

"The primordial first Buddha,

The supreme thousand maṇḍala gathered.
Then at the second teaching,
Called Śikhin, protector of the world,
By the supreme thousand, this mudrā.
At the third teaching, || 40 ||
The thousand Brahmas' Yama-world-protector,
The thousand Buddhas' very heart essence rolled.
Then at the fourth teaching,
The thousand suns' king, and
By the thousand Buddhas, dominion conquered.
At the fifth teaching,
Called Jvalamukha, protector of the world,
In the heart of the supreme thousand, concealed.
At the sixth teaching,

The thousand light-rays' rim-protector, || 50 ||
By the thousand families, this very concealed.
Then at the seventh teaching,
The all-pervading saṃsāra-destroyer, Brahma-protector,
By the thousand great bliss, crown held.
Thus, thus is the teaching:
To sixty-four hundred-thousand,
By that many number of Buddhas,
This great secret fully held.
The definitive Buddhas of the teaching:
By nineteen hundred-thousand, || 60 ||
This very mudrā, essence rolled.
Thus it is spoken.
That also, sixty-four hundred-thousand aeons,
Is the aeon of the great Brahma.

*From the arrangement of sixty-four hundred-thousand great emanations
of that first protector himself,*

Emanating as Buddhas, nineteen hundred-thousand to the perception of disciples, acting for benefit:
The arrangement of great Brahma in the abode of king supreme Samantabhadra,
The teaching showing the deed in the sky of the abode of one Kaustubha jewel, the thirteenth within the center of lotus petals on the palm of Vairocana's hand.
And in all the abodes of that kāya,
The teaching showing the deed in fields existing in other abodes of the five families transcends thought— || 70 ||
The Buddha's deed,
Qualities and activities,
Called "three kāyas equal to the sky"—
Tenth-ground bodhisattvas cannot measure;
How can worldly, seeing mind measure?

From the Uttaratantra:

"Buddha-element and Buddha-awakening,

Buddha qualities and Buddha activities,

Even for pure beings, inconceivable."

Thus it is spoken. || 80 ||

| *From the Ratnaketu:*

"As much as the sky is pervaded,

The kāya also pervades that much.

As much as the kāya is pervaded,

Light also pervades that much.

As much as light is pervaded,

Speech also pervades that much."

Thus it was spoken.

Second, showing the enumeration of obtained liberation:

In this Jambudvīpa, by this great secret definitive teaching, || 90 ||

Although hundred-thousand non-human ḍākinīs beyond number are liberated,

Here on this occasion, the definite enumeration of liberation in this life and the intermediate state by the enumeration of men, women,

Fully ordained,

Boys and girls is:

| *From the Great Arrangement:*

"Listen, fortunate monk Pal:

I, from not abiding here,

Until sixty years of life,

One thousand results of liberation

Arising as self-release: || 100 ||

Monk form, half of that;

Remainder, bodhisattvas.

Then until fifty,
Arising, returning to self-place,
By two hundred-thousand, obtain birthless.
Mostly females' form,
Males, two thousand.
Then, in the interval of thirty years of life,
Six hundred-thousand,
These mostly males, || 110 ||
By one hundred-thousand females.
Arising, self-release.
Those, my former retinue,
In degenerate time, obtained Buddhahood.
The definite secret essence even gathered,

| *From obtaining the result itself,*

Not the result of other teaching.
If to other teaching,
Manifest Buddhas arise,
This meets, thus it is. || 120 ||
In the heart of all results,
This is the definite teaching."
Thus it is spoken.
Shown is the number of self-pure arising in this life.
All who have obtained Buddhahood, wherever from, have become Buddha
from the abode of this great secret,
Having seen the direct dharmatā of awareness-manifest, becoming Buddha
—

For that is not surpassed by others.
That also, by the power of having gathered accumulations over many former
aeons,

First meeting with this teaching,
Called the heart of the result for becoming Buddha without taking long; ||

130 ||

All meeting with this teaching quickly obtain Buddhahood,

For they meet the heart of the result.

O fortunate master-disciple, possessor of Dharma,

In this life, or

In the bardo, or

In whichever field of natural emanation-kāya, definitely accomplish Buddhahood quickly,

For the cause, the power of definite Buddhahood-accomplishment without obstruction, meeting the pure teaching's heart of result, and by faith conducting in that.

O fortunate master-disciple, possessor of Dharma,

Formerly worshipped countless Buddhas and gathered in the retinue of Samantabhadra,

For conducting in the unsurpassed secret vehicle again. || 140 ||

If even merely meeting the common vehicle definitely has former merit-roots such as worshipping Buddhas,

Meeting such uncommon teaching has special former accumulations, and it pervades that well-practiced before.

Also from the Abhisamayālaṃkāra:

"Having specially served the Buddhas,

Planted merit-roots toward that,

Protected by spiritual friends,

Are vessels for hearing this."

Thus it was spoken.

The enumeration of liberation in the bardo:

Also from the former: || 150 ||

"Between the two births, manifestly Buddha,

In the interval of ten years of life, these:

Seven thousand meet the mother of appearances;

Males, indeed six thousand;

Female form, one thousand.

Thus males and females, boys and girls,
Whatever form they dwell in, easy—all who meet this are completely liberated."

Thus it is spoken.

That also, having entered this definite secret supreme and obtained guidance and instructions,

Although the meaning is not obtained, || 160 ||

Those males, females, and children, by the benefit of hearing, definitely liberate quickly,

For they meet the unsurpassed heart of the result.

Third, expressing the definite prophecy of vidyādhara:

| *From the Thalgyur:*

"I, after parinirvāṇa,

In the land of Uḍḍiyana of the west,

To the goddess of Dhana Kośa,

The fatherless son, Vajra-He,

By this one, the supreme teaching is held.

That successor, in the western direction, || 170 ||

A brahmin child, fortunate,

Called Mañjuśrīpati,

Holds for seventy-five years.

That successor, fortunate,

In the place called Sośa Island,

Householder-born Śrī Siṃha,

By that one, will hold.

After that, the holder of outcaste family,

Jñānasūtra, holds this very teaching.

After that, the holder of householder family, || 180 ||

Holds by Mahāmudrā-holders.

After that, in the king family,

Holds together with emanation-reflection.

After that, in monastic form,

By Lhun-gyal-tshen.

After that, Siddha Śvara holds.

After that, dwelling on earth,

By bodhisattvas holds.

After that, Vajrapāṇi's

Emanation, Vajra Pha, holds. || 190 ||

After that, King Senge,

By Zangpo holds.

After that, Drakhar-Pa holds.

After that, by Yogi Srawa holds.

After that, King Khri-'od,

After that, monk Pal-dang-lan,

Then by Lodrö Chok holds.

Then by ḍākinī Pal-'dzin-ma,

Having held this teaching,

Flourishes at the time of ten years of life; || 200 ||

Then, not abiding, to self-place."

Thus it is spoken.

Thus our holy master, monk Pal-dang-lan,

The sequence of prophecy of emanations arising until Kumārarāja, protector
of beings,

Especially, in hundreds of years,

Moreover, in this Tibet, Vimalamitra's emanation, time, definitely clarifying
the places of this essence—established in the great history:

This is the supreme one, possessing the mole-mark of A on the nose-tip,

The definite key point of oral instructions excelling others,

Propheying the future by clairvoyance,

Clearly showing the definite difficult points, || 210 ||

And filling the world with definite, exceeding marks even at the time of
parinirvāṇa.

Whoever meets this, liberated without effort from the town of saṃsāra, has
arisen as the ornament of Jambudvīpa.

Protector of beings, extremely compassionate,

Having become the world's guru-ornament, now arisen,

Having clearly shown the teaching of Clear Light Essence,
Gone to the peaceful sphere—to you, respectful prostration.
Always holding all of saṃsāra with compassion,
Although not passing to one-sided nirvāṇa peace,
By final deed, seeing beings' benefit,
Pervading the world with wonder—to you, respectful prostration. || 220 ||
In the first month of autumn, peaceful,
Having relinquished body-life in the supreme forest-retreat,
Again, what marvelous blessing-compassion,
Excelling others—to you, respectful prostration.
Where the protector became parinirvāṇa,
At that time, this earth with forests moved;
The appearance of five lights pervaded the sky,
Music's sweet sound played—to you, respectful prostration.

| *From melting body-relics, light-rays blazing in the sky,*
Adorned by ḍākinīs' offering-clouds and music, || 230 ||
All beings obtained non-conceptual meditation—
To the one showing limitless emanations, respectful prostration.
Siddhas, mantra-holders, and ḍākinī gatherings,
Completely surrounded by arrangements of immeasurable offering-clouds,
Gone to the field of vidyādhara-victors,
To the sky-goer who obtained siddhi, respectful prostration.
For future beings, as a supreme merit-field,

| *From placed body-relics, the five families came,*
| *From the crown, the fields of five families like rainbows,*

Adorned with five lights, come—to you, respectful prostration. || 240 ||
Wherever body-relic fragments were invited,
Even when stūpas were erected and charity was done,
Five lights' appearance pervaded the sky,
Greatly moving beings' minds—to you, respectful prostration.
Vimalamitra, protector, compassionate,
By many emanations acting for beings' benefit,

Gone as emanation-ornament to the land of Tibet,
To Kumārarāja, the teacher, respectful prostration.
This clearly expresses the prophecy of our holy master as the emanation of
vidyādhara.

Thus, in Jambudvīpa, by the gathering of vidyādhara-victors holding the
supreme teaching, seven generations of flourishing passed, || 250 ||

| *From passing of ten years of life:*

As shown before, the teaching's seed leaped to fields such as the Beautiful
Arrangement, and acting for the benefit of ripening all beings.

When, from this good eon's thousand, passed a hundred million eons of for-
mation and destruction,

At the eon called "Saṃsāra-Emptier,"

Buddha Wheel Lightning Garland completely holding this supreme teaching,
Having liberated beings from saṃsāra,

All beings of the great Brahma aeon arranged by Vajradhara are liberated in
the primordial ground, and the three seeds of the teaching also dissolve into
the sphere of reality;

Saṃsāra is emptied;

| *From here, in twenty thousand great aeons, embodied ones do not
appear.*

Then again, as before, from the arising of latent tendencies, when the vessel
and environment of beings appear, || 260 ||

The teacher of method also arises from the power of primordial
Samantabhadra.

| *As said in the Sound Great Thalgyur Tantra:*

"This secret heart-essence teaching,

Thus, from the passing of seven teachings,

| *From definitely experiencing seven fields,*

Thus, from the passing of seven also,

On the threshold of Vajra Seat,

The seed of all teachings' speech,
The very self-arisen great syllable,
Descends with sound; || 270 ||
Here, in a hundred-million aeons,
By Wheel Lightning Garland,
Will appear to the Bhagavān.
Then, three hundred years,

Thus, below the passing of three,

The teaching's mind-vajra also
Will appear to that teacher.
Then, in five hundred years,
The teaching's kāya also descended there;
Thus, from the actual descent of teaching, || 280 ||
Again the teaching's ember arises.
Even in that teacher's retinue,
Called Ārya Brahma-Light,
To miraculous-power-possessing perfection,
Extremely faithful, aspiring,
Definitely held, manifestly appeared.
That, etc., the teacher's retinue:
Ārya śrāvakas, twenty thousand,

Vinaya teaching, one eon

Placed in the arhat result itself; || 290 ||

Then six dark aeons,

After that passed, two hundred-thousand arhats,
Gathered in one's own retinue;
Sūtra teaching, eight aeons,
Placed at the end of provisional-definitive action.

| From miraculous power and control,

Definitely propelled, the teaching complete,
Again showing the manner of parinirvāṇa.
Then two dark aeons,
Then from the teacher's body born, || 300 ||
The retinue of great bodhisattvas,
Eight thousand gathered,
Supreme aspiration, Excellent-Terror-Glory,
Greatly showing, the teaching gathered.
Abhidharma teaching, a hundred aeons,
All obtaining result in one life.
At this time, saṃsāra is eradicated;
By beings, Buddhahood is obtained;
The appearance of six migrations is not possible.
In twenty thousand aeons, || 310 ||

| *From the continuity of beings' saṃsāra ceasing,*

Embodied ones do not appear.
Then, by the distinction of karma,
Although beings have no former afflictions,
By the power of arisen latent tendencies,
Forms taking extremely subtle,

| *From extremely subtle, many in number,*

Form-possessing beings' bodies will grow.
Thus inexpressible by words,
The end of the teaching, inconceivable— || 320 ||
Briefly indicated by words.
Thus it is spoken.

Here, some masters
Consider that all beings in Samantabhadra's abode are emptied,
Some consider that all beings of the great Brahma arranged by Vajradhara
are liberated;

"The end of the teaching is inconceivable,"

Thus it is considered that in Samantabhadra's abode, still immeasurable.
However, there is no contradiction,
For by Samantabhadra's compassion, all are liberated, and
Arising from the sphere, still immeasurable latent tendencies—the two are
not contradictory; || 330 ||
Even if recognized as the measure of vast liberation, it is supreme good.

| *From the Treasury of the Supreme Vehicle:*

Showing the difficult points from the definitive meaning of the great secret
—the fifth chapter.
Thus, having established from the tantra's abode of knowing, the branch of
confidence,
Now, from that abode, whatever meanings arise are to be shown;

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First, the gate of entering the unsurpassed vehicle is empowerment,
Here, for the definite arrangement of that abode, three:
The basis for entering empowerment,
The path of actual empowerment,
The result of completed empowerment.
First, four:
The characteristic of the guru who bestows-accomplishes,
The self-nature of the student who is bestowed,
The Dharma to be done in common,
The activity of empowerment, how bestowed. || 10 ||

FIRST:

Completing all qualities suitable for guru, free from all faults, great waves of
compassion—

| *From the Rigpa Rangshar:*

"The vajra-meaning-possessing guru,

Of good nature and skilled in teaching,
Having obtained empowerment, applies the meaning of secret mantra,
Knows all outer and inner actions,
Without gathering and separation from the yi-dam deity,
Without distraction from samādhi,
Possessing the meaning of Dzogchen instructions, || 20 ||
Skilled in the tantra of secret mantra secrets,
Does all outer and inner accomplishments,
Not transgressing from the meaning of view,
Has released outer and inner secret actions.
Like a jewel of qualities,
Engaging the inexhaustible treasure."
Thus it is spoken.

| *From the Thalgyur:*

"The great Vajradhara guru's.

Sequence is to be explained; || 30 ||
The guru of complete characteristics.
Is the source of all qualities,
The holder of the basis of perfect awakening."
Thus it is spoken.
Here, possessing six characteristics:
Discarding saṃsāra's dharmas behind,
Few desires and knowing contentment,
Skilled in application and possessing experience,
Skilled in the tantra's word-meaning and earnest in accomplishment,
Skilled in the meaning of view and complete in capability, || 40 ||
Great compassion and joy in giving.
Completing these is called "Glorious Vajradhara."

Through emptying the seeds of the six families within the student,
Purifying the six afflictions,
The meaning of the six pristine cognitions arises—
For that itself possesses such capability.

MOREOVER, REGARDING GURUS, THERE ARE DIVISIONS:

Root and branch, two aspects.

First, the root Guru:

Completing the four defining marks, having established Empowerment as
the basis,

| *Explains the Tantra,*

Teaches the oral instructions; || 10 ||

And now, one practices those oral instructions taught by that Guru.

The oral instruction Guru, having established Empowerment as the basis,

| *Explains the Tantra—possessing two qualifications;*

If oral instructions are transmitted, becomes the branch Guru possessing
three qualifications.

Incidentally, the training master to be avoided:

| *From the Self-Arisen:*

| *"Great ignorance and pride,*

| *Foolishness, words attached to externals,*

| *Inattentive to the meaning of Secret Mantra,*

| *Critical speech of arrogance toward others, || 20 ||*

| *Entered upon wrong paths,*

| *Face of the Empowerment Maṇḍala not seen,*

| *Samaya spread casually,*

| *Unable to answer questions,*
| *Little learning, great pride—*
| *Such a master, unexamined, is the student's demon;*
| *Not a master who teaches Secret Mantra,*
| *Unable to teach Great Perfection Atiyoga;*
| *Do not associate with such."*
| *Thus it is spoken. || 30 ||*

Second, the self-nature of the student:

Mind turned away from the dharmas of saṃsāra,

- Great devotion and longing toward Guru, Dharma, and companions;
- Faith firm, mind not entering into other than Dharma;
- Desiring the definitive meaning, great generosity and diligence;
- Few attachments, good nature;
- Great wisdom, abiding in Samaya and vows;
- Harmonizing with others' minds, transforming through Dharma;
- Listening to the Guru's speech, not confusing the secret door;
- Great study and contemplation, self-nature tamed; || 40 ||
- Especially possessing devotion to the Guru as Buddha or surpassing that
—
- Possessing these ten dharmas,

Such is the excellent student of supreme liberation;

One who will certainly obtain supreme liberation from saṃsāra quickly.

Thus also it is spoken:

| *From the Self-Arisen:*
| *"Great power of faith and diligence,*
| *Great wisdom without attachment,*
| *Great humility, conducting Secret Mantra,*
| *Mind without conception, not distracted, || 50 ||*

| Possessing Samaya, diligent in practice,
| Steady, clear, and longing devotion,
| Lucid and natural in meditation conduct,
| Acting according to the master's teaching,
| Not abandoning Samaya casually,
| Conduct agreeable with others' conduct,
| Mind gentle through respect,
| Following even one word of teaching,
| Conducting thus for one's own benefit,
| Making the secret object of seeking endure, || 60 ||
| Not transgressing from the Vajra meaning,
| Relying upon the person of great learning,
| Not transgressing from one's own benefit,
| Speaking gently without arrogant words,
| Making agreeable entry with others' minds,
| Making Guru and Tathāgata
| Without difference, of one nature—
| That is the student's characteristic.
| Thus possessing such a student
| Is spoken as a vessel of Great Perfection." || 70 ||
| Thus it is spoken.

Incidentally, the student to be abandoned:

| From that same source:
| "Not performing honor and humility,
| Conducting Secret Mantra carelessly,

| Without family lineage and without natural lineage,
| Having become small in wisdom,
| Disregarding kindness,
| Speaking of one's own family lineage,
| Putting good ornaments upon the body, || 80 ||
| Having become spread without meaning—
| Such a student, unexamined, is the master's enemy;
| To the person who does not take into practice,
| The meaning of Great Perfection is not explained."
| Thus it is spoken.

Moreover, such a bad vessel cannot hold good essence,
Just as lion's milk cannot be held in a clay vessel.

**IF POURED THEREIN, THE GREATNESS OF DHARMA IS
LOST, AND**

Through that bad vessel, one goes to lower realms;
To such a bad vessel, it must be kept secret. || 90 ||

| From that same source:
| "The meaning of Great Perfection oral instructions—
| Do not pour into bad vessels generally;
| The essence of some possessing faith,
| If poured into bad vessels,
| Makes both essence and vessel ruined.
| Therefore, keep secret from those of inferior mind."
| Thus it is spoken.

**THIRD, REGARDING THE DHARMA TO BE MADE COMMON,
THERE ARE THREE ASPECTS:**

- The Dharma that master and student contemplate in common, || 100 ||
- The manner of relying and supplicating,
- The result of definite purpose.

FIRST:

That master beholds that student with continuous compassion, timely benefit, care, and Dharma,
Even merely with food and drink giving benefit;
That student contemplates that Guru's qualities, making longing devotion and faith continuous.

| *From the Self-Arisen:*

| *"Compassion's connection-rope—how could it be cut?*

| *Longing, continuous:*

| *This is the connection of master and student."* || 110 ||

| *Thus it is spoken.*

SECOND:

| *From the Thalgyur:*

| *"To those possessing complete characteristics of each,*

| *Kingdom and one's own body,*

| *By retinue and possessions serve;*

| *By pleasing body, speech, and conduct,*

| *Rely upon the Guru and Buddha united as equal;*

| *Possessing faith and wisdom,*

| *Faithful and without delusion, || 120 ||*

| *Without error in expressed objects,*

| *By clear faculties, rely upon the Guru."*

| *Thus it is spoken.*

That student,

Possessing aspiration for Empowerment of elaboration and so forth, and

Desire to request instructions, does not enter suddenly;

Even for common invitation, a former message must first be sent—just so.

Therefore, from former times of five, seven, or three years, offering maṇḍalas of accumulations, gold, and so forth to the Guru, when self is of such age,

"This Empowerment," or

"This instruction," requesting permission by asking— || 130 ||

Wherein, supplicating again and again, at the beginning of one's virtue-practice session, contemplating that Guru's yoga day and night, six times, one should make supplication.

The Guru also, giving permission: "Son, if you ask for Empowerment, for removing obstacles and purifying sins in that interval, contemplate the Guru upon the crown day and night, six times, obtain supplication"—thus causing supplication to be made.

That purpose: ripening the body into the deity-kāya, and

Ripening speech into the self-sound of ali and kali, and

Ripening mind free from the face of emptiness meditation—

Such is the purpose.

At that time, through making fierce aspiration, thinking "Whatever Empowerment I desire, I must obtain by any means,"

Explaining Dharma in dreams,

Prophecy, and so forth—signs of Guru accomplishment definitely arise.

Third, the result of definite purpose: || 140 ||

Thus, having supplicated before and relied upon the Guru,
Whatever is desired all becomes accomplished, arising like a wish-fulfilling
jewel and wish-fulfilling tree.

| *From the Thalgyur:*

| *"From relying upon that, qualities—*

| *Wish-fulfilling tree and wish-fulfilling jewel,*

| *Like a cow of desires,*

| *Obtain immeasurable qualities;*

| *Aiming at that, rely upon the Guru,*

| *To reverse from saṃsāra's battle."*

| *Thus it is spoken. || 150 ||*

Fourth, the activity of Empowerment—how to confer—five aspects:

- The benefit of Empowerment,
- The defect of not being empowered,
- The place where to empower,
- The time when to empower,
- The sequence of celebration.

FIRST:

| *From the Self-Arisen:*

| *"Qualities, particularly these:*

| *Great jñāna-appearance, || 160 ||*

| *Becoming without obstacles,*

| *Self-appearance shown as helper,*

| *Becoming one who performs all actions."*

| *Thus it is spoken.*

From the Jewel Empowerment Tantra:

*"By abandoning the Guru's desire,
If the Empowerment ritual is completed,
By the sequence of how Empowerment is conferred,
Even great Vajradhara
Definitely becomes in this life." || 170 ||*

Thus it is spoken.

From the Secret Essence:

*"If empowered by five essences,
After this time, Buddha's son,
All lower realms not,
Becomes master of higher liberation."*

Thus it is spoken.

Also from the Self-Arisen:

*"Benefits of Empowerment are like this:
In the intermediate state, self-appearance will be recognized; || 180 ||
Having recognized, stability in that itself is obtained,
Able to dissolve the Nirmāṇakāya in twenty-one days.
Even one of excellent faculties, suffering and fear do not come.
At the time of practice also, jñāna-appearance clearly does not cease.
That is called 'special quality.'*

Common qualities are obtained like this:

*Knowing the Ḍākinī's voice, and
Making the Ḍākinī's blessing, and
Being seen as worthy of honor by humans through blessing, and*

Loving-kindness toward all beings, and || 190 ||

Beautiful form, lovely to see, and

Great merit increasing, and

Even after death, birth in the body of a Cakravartin king, and

Great qualities arising like a precious jewel, and

Conducting pure Dharma like a lotus, and

Being seen as worthy of being surrounded by all like a Stūpa, and

Overpowering common beings like a parasol, and

Able to liberate beings by wisdom like a mass of fire, and

Able to do benefit like a sword, and

Able to hold beings with compassion like a Vajra hook, and || 200 ||

Wherein, <tantra> Realizing the meaning of Dharmadhātu and jñāna without gathering and separation like a Dharma cloud;

Performing all outer and inner actions.

From these and so forth, one hundred eight qualities are obtained.

By that, whatever actions are done, all are accomplished.

By that, not harmed by obstacles and wrong-leading.

Many children and great enjoyment are signs of obtained Empowerment.

Former and later lifetimes are remembered.

Beings taking birth are also seen.

Others' minds are known.

Associates with non-humans. || 210 ||

From these and so forth, one hundred eight qualities are obtained."

Second, the defect of not being empowered:

From the Magical Display Secret Essence:

"Not pleasing the master,

*Not obtaining Empowerments,
Beginning to listen and so forth,
Becomes without result and ruined."*

Thus it is spoken.

From the Great Self-Arisen Empowerment Tantra:

"Not relying upon Secret Mantra Empowerment, does not accomplish; //
220 //

*Like a ferryman without hands,
Unable to cross to the other shore of the river."*

Thus it is spoken.

From the Self-Arisen:

"The defect of not obtaining Empowerment is like this:

Fainting in the intermediate state,

Fear,

Suffocation,

Obstacles,

And losing perception arise. // 230 *//*

Consequently, <tantra> Even until not abandoning the body of latent tendencies, not being seen as worthy of honor by beings,

Little merit,

Short life,

Few enjoyments of livelihood,

Close mouth,

Many obstacles arise;

All actions are not accomplished.

That is the defect of not obtaining Empowerment for Secret Mantra practice.

The yogi of Secret Mantra practice should obtain Empowerment.

If Empowerment is not obtained, even a Buddha is unable to turn the Dharma-wheel on the ground of the Tathāgata. || 240 ||

Moreover, <tantra> If the wheel is not turned, by the compassion-Nirmāṇakāya, unable to do benefit for beings.

Therefore, the practitioner of Secret Mantra should obtain Empowerment."

Third, the place where to confer:

Secluded, pleasing, and near to siddhi.

Here, the general abode—auspicious, with good earth-examination, good forest, and so forth;

From four particular abodes:

- The abode of elaboration—if the student's body is earth, protect north from south expanse;
- If water, protect west from east expanse;
- If fire, protect east from west expanse;
- If wind, protect south from north expanse. || 250 ||

The abode without elaboration:

In dense forest ravines, follow shapes and marks suitable to the student's elements.

For extreme non-elaboration, the peak of a mountain where three valleys gather is supreme and good.

For complete non-elaboration, very secluded place or hermitage, beyond one league from town.

For all four Empowerments, abodes where other beings fear, where wild carnivores reside,

- Poisonous snakes,
- Cemeteries and charnel grounds, and so forth.

A cemetery abode where very wild, untamed Ḍākinīs reside is supreme and auspicious.

Thus also it is spoken:

From the Great Perfection Self-Arisen: || 260 ||

"This supreme Empowerment is shown—

In the center of great towns,

The yogi does not accomplish the purpose;

At the end of towns and cities,

In forests or empty mountain ravines,

The yogi enters the meaning of Empowerment."

Thus it is spoken.

Also, for very secluded and pleasant place,

The characteristics of the abode should be examined:

At the end of wide town valleys, || 270 ||

In places of ripe fruit forests,

Where various flowers arise,

West high, east expanse,

North like a protector,

Abode like south valley,

From self-manifest direction,

Without holes, empty, and vacant,

Without forms in front,

Without being-like forms,

Back supported by rock, || 280 ||

Side where various fruits blaze,

Front where clear water flows with sandalwood,

| *Or abode like food,*
| *Mountain ranges all complete, not cut,*
| *Where various bird voices call.*
| *Thus it is spoken.*

Fourth, the time when to empower—two aspects:

- Generally shown,
- Particularly explained.

**FIRST: THE AUSPICIOUS TIME WHEN DEPENDENT
ORIGINATION GATHERS, GRANTED BY THE GURU; || 290 ||**

However, the special time:

Autumn—ripening the fruit of awakening,

Shown as planting the seed of liberation in spring.

The year of the monkey is auspicious.

The eighth of the waxing moon is good;

The star is supreme;

The planet Jupiter is good.

Second, from four aspects:

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First, the time and signs for empowerment with elaboration:

| *From showing the crucial point of timing for sequentially entering*
| *Empowerment,*

The Empowerment with elaboration:

Rat, dragon, horse, and pig—

Especially in these four years,

The Empowerment ritual is accomplished.

In the four first months,

Accomplished for producing complete result at the complete time.

From the first day of the waxing moon,

Until the time of the full moon. || 10 ||

The time for conferral is midday or midnight.

According to the particular body of the yogi,

Apply to the individual element-year;

The Empowerment ritual becomes auspicious.

At this time, the student possessing Samaya,

Bodies of harmonious elements—

Number without measure,

One hundred, fifty, and so forth,

If harmonious with elements, without contradiction.

If entering the ritual, || 20 ||

Without possessing the lamp flame,

Perform the ritual of repairing Samaya;

Without defilement, siddhi—

Should be taken again and again.

Death without meaning, obstacles arise;

At complete Empowerment, forcefully exert the recitation.

At that time, among gathered relatives,

If disease arises in the body,

Perform prostration and circumambulation;

If chaos arises in speech to anyone, || 30 ||

Contemplate and recite the hundred syllables;

If mind is hungry or memory fades,

Enter the generation and completion stages.

If signs of improvement arise,

From the beginning, exert the Empowerment ritual.

If the substance of accomplishment increases,

Having obtained supreme siddhi,

Become faithful to the meaning of equality.

Having entered the Empowerments,

If good signs are always seen, || 40 ||

Common siddhi is accomplished thereby.

Even possessing experience and knowledge,

Through this also, engage in bliss and happiness.

To the Guru supreme,

Whoever is born with good faith,

Through this also, apply to the supreme mudrā.

If self sees body and speech blissful,

This is the pure Buddha field.

Thus the time of Empowerment with elaboration

And signs are well explained. || 50 ||

Thus it is spoken.

Second, the time and signs of empowerment without elaboration:

Also from that source:

Now, without elaboration,

Time and signs should be clearly shown.

In this, there is no distinction of year;

Whoever knows.

In this time, summer and winter are good;

Date on the waxing fortnight;

Empowerment time at dawn when sounds become clear. || 60 ||

In this, five or six faithful ones,

If more than seven, purpose is not accomplished.

Thus, son possessing faith,

To mind-deed virtuous,

To speech possessing Guru's praise,

*At the time of Empowerment for such,
If body is not blissful,
Make confession of bodily sins afterwards;
Thus for speech and mind also,
Begin the deed of sin confession. || 70 ||
The time and signs
Of empowerment without elaboration are thus explained.
Thus it is spoken.*

Third, the time and signs of empowerment extremely without elaboration also:

*From that source:
Now, extremely without elaboration,
The supreme secret Empowerment,
Its time and signs should be explained.
That also, not a distinction of year;
Accomplished by doing what is self-suitable. || 80 ||
Outer time, the time of seed entering,
For supporting the seed of awakening,
If empowered at this time,
Explained as increasing the self-arisen seed.
At the time of gathering grain and fruit,*

If the extremely without elaboration empowerment,

For completing the fruit of wisdom,

Definitely go to the ground of the Three Kayas.

Inner time at the waxing moon's increase,

Avoiding the waning of date-numbers, || 90 ||

For stabilizing experience,

Experience and blessing increase upward.

Empowerment time at the risen sun-tip,

For the purpose of self-arisen wisdom arising.

Or at the exhaustion junction of the waning,

Do the meaning of exhausting conceptions.

One or two fortunate ones,

If more than three, purpose is not accomplished.

At this time, holding individual directions:

At the time of body, in the sky, || 100 ||

Clouds, mist, rain,

And sounds of wind and so forth;

Harsh lands, enemies, thieves,

If unpleasant forms arise,

Great sins of body;

*Having made empowerment afterwards,
Without Guru's instruction shown,
To the Sugata's form,
Or to one's own Guru's dwelling,
Six hundred thousand circumambulations, || 110 ||
Or one hundred thousand prostrations should be done.
At that time, the particular sign:
Beginning present, end and middle,
From definite sign-forms,
Body's conduct is purified,
Afterwards exertion is not needed.
If the end arises,
Body's completion is not finished;
Afterwards begin conduct again,
Even again if sins not purified, || 120 ||
Meditate one thousand deity forms.
Then the Guru's instruction
Should be trained in stages.
At the time of speech also thus,
The yogi possessing should know.*

If arising in the middle without beginning or end,

One hundred thousand hundred syllables,

Should be recited with effort.

If arising at the end,

The secret mantra Tantra one's age number, || 130 ||

One hundred and eight should be recited.

At times without beginning, end, or middle,

Reading tantra and reciting mantra,

And various praises of Guru and yidam deities,

Sounds of A-li KA-li letters,

Individually recited separately,

And hūṃ, phaṭ, and oṃ,

Various connected recitations,

For seven months should be exerted.

Then the instruction place should be done. || 140 ||

Yidam deity's samādhi,

For three days should be meditated.

If arising in the middle,

From mantra's light rays emanating and gathering,

For seven days should be exerted.

If arising at the end, letter's
Emanating and gathering should be meditated,
For ten days should be exerted.
If arising at beginning, middle, and end,
Completion stage meditation, || 150 ||
Or meditation arising from speech,
For six months should be exerted.
If also body, speech, and mind's
Conduct at individual times,
Sky pure blue without clouds,
Without wind and hail sounds,
Gentle and soft arising,
Sins need not be purified.
If present at the beginning,
And also purified at each end, || 160 ||
Through this sins are purified,
Confession ritual need not be done.
Thus body, speech, and mind's
Individual recognition should be examined by the wise;
Through that, extremely without elaboration,

Empowerment's time and also

Examination of signs is explained.

Briefly, signs of obtaining empowerment:

At the time of scattering the wisdom flower,

Body shakes and forcefully jumps; || 170 ||

If arising in body, obtained by body.

Speech various sounds and voices,

Emitting and speaking dharmas,

And speaking wondrous words—

Thus also obtained by speech.

Mind samādhi descending,

Distracted and memory lost—

By mind empowerment is obtained.

If obtained by body,

Nirmāṇakāya is obtained thereby. || 180 ||

Thus for speech, Saṃbhogakāya;

Mind goes to Dharmakāya's field.

Extremely without elaboration time and signs explained.

Thus it is spoken.

Fourth, the time and signs of completely without elaboration also:

From that source:

Completely without elaboration,

Time and signs should be definitely shown.

Outer time, fruit ripening,

Or time of gathering grains, || 190 ||

Entrusted for liberating as fruit self-appearance.

Inner time, the first day of waxing moon,

Or entrusted to the exhaustion junction,

Having realized the single bindu,

For exhausting actions and latencies.

Even if more than one fortunate one,

By the yogi purpose is not accomplished.

Son pleasing to the faithful mind,

Having fortune, empower to one.

Both to perfect Buddha, || 200 ||

Will definitely become without doubt.

Empowerment time at risen sun-tip,

Through individual words definitely clear,

Seeing the pure nature ground.

Whatever sign arises here,

*No ritual of purifying sins.
For directly purifying above,
If cloudless clear sky,
Move in Dharmakāya's field.
If various light rays shine, || 210 ||
This is in Saṃbhogakāya's field.
If various sounds resound,
Nirmāṇakāya's field, breathe out.
If possessing fortune,
At this time, skilled in body key points,
And unmoving from that,
In seven years reaches exhaustion ground.
If speech's expression is lost,
This one in twenty-one months,
Reaches the ground of nature's exhaustion. || 220 ||
If skilled in mind and winds empty,
In seven months this fortunate one,
All appearances become exhausted.
If to supreme intelligence,
Beginning with elaboration,*

*Without interruption gradually,
The manner of completing empowerments—
To those who become supreme,
This is extremely rare,
Days and months and years, || 230 ||
Matching with one's own experience,
Complete the four empowerments.
If four empowerments not complete,
The extremely without elaboration empowerment,
The deep portion's realized object,
Through conferring this, empowerment is obtained.
Having well examined student's characteristics,
Two and three and so forth,
Match with student's prosperity measure;
Through one's own experience at the end, || 240 ||
At special time, supreme is explained.
For entering power into the son.
Thus it is spoken.*

Fifth, the procedure for performing the feast offering:

From the Magical Display:

Great compassion, great feast offering.

Thus it is spoken.

And from the Empowerment King Tantra:

To the Guru ripened by empowerment,

Supreme offering of gold and silver, || 250 ||

One's own body equally offered,

Buddha result easily,

Having breathed out from saṃsāra,

Definitely obtained without doubt.

Thus it is spoken.

And from the Jeweled Empowerment Tantra:

Result easy and effortless,

Mind-generation, awakening completed,

For fulfilling needs and desires, Guru—

Like the wish-fulfilling cow. || 260 ||

Thus it is spoken.

And after empowerment, through making offerings and feast celebration,
Here also one obtains the perfection of one's desired purpose,
And in future time obtains perfect power, glory, and good qualities,
And afterwards manifests and awakens in ornamentally arrayed Buddha
fields.

Thus also from the Vast Empowerment:

Desired purposes are perfected,

Glory, fame, wisdom,

Power and goodness bestowed,

Buddha fields well-arrayed, || 270 ||

Manifestly perfected awakening.

Thus it is spoken.

And at other times, gathering immeasurable accumulations,
At this time gathered increases a hundred thousand-fold.
Through its power, all purposes of thought are accomplished here,
And food, wealth, and so forth, special gathering definitely accomplished
without difficulty.

*From completing the two accumulations, the two kayas are
accomplished.*

From the Jeweled Empowerment Array:

The fortunate one who relies on empowerment,

Completing the two accumulations, the result, || 280 ||

Definitely obtains the meaning of the supreme two.

Thus it is spoken.

At this time, having offered various foods, drink, wealth, and so forth to the
root Guru,

The merit of offering hundreds at other times and offering here—this offer-
ing here has greater merit.

At this time, giving to one woman and giving to one man—the merit of these
two,

And elsewhere making great feast offering to a hundred thousand ḍākinīs—

the merit of these two,

The one given at this time is superior.

And at this time, for the Guru, all Buddhas of the ten directions gathered with one-pointed compassion,

Performing the activity of empowerment, turning the supreme wheel,
and entering the great liberation city—

And for women and men also, with heroes and heroines and supports arranged in empowerment rows, || 290 ||

Abiding with compassion and Samaya, blessing is bestowed,

Therefore the two times—empowerment time and feast celebration time—are shown to increase a hundred thousand-fold more than others.

Thus also:

From the Essence of Empowerment Classifications:

Through great feast offering worship,

To Guru and Guru's retinue,

To all including the mother,

Whoever makes feast offering,

Even if pleasing all Buddhas

Then the lama's oral instruction: || 300 ||

If touching the Guru's body pores

With sandalwood,

Here merit is limitless.

Thus one's own vajra siblings,

One, two, and three,

*Or countless hundreds and thousands,
Whoever makes feast gathering,
If at non-empowerment time,
Worshipping one's own Guru,
Having done countless hundreds, || 310 ||
The merit of one done here
Cannot be measured by mind.
Through great food and drink feast,
If yogis are pleased,
All goodness is accomplished,
And liberated from faults.
If vajra sister,
Or Guru's student,
To the assembly of ḍākinīs,
If pleased with feast gathering, || 320 ||
To the eight mamos or Vārāhī,
Nine hundred feast offerings
Done at improper time,
At this time to one ḍākinī,
Food or drink,*

Or if giving even a little water,

This merit is not equal.

Therefore to the ḍākinī city,

Go and please the ḍākinīs.

Father and mother yogis, || 330 ||

Equal and mixed, having worshipped,

Here such siddhi,

Arises possessing supreme wonder.

For desired purpose in this world,

And for future wisdom field conduct,

Sky-going siddhi,

Whoever does various lords,

With retinue in space,

Able to move as conduct.

Thus it is spoken. || 340 ||

And if the feast celebration is done extensively,

In this very life siddhi of any kind is obtained, for it is the time of special gathering.

Explanation of the signs of siddhi:

From that source:

From previously done feast offering,

Eight types of siddhi causes,

Yoginīs are explained to obtain.

And what are they:

Glory, fame, prosperity,

Gathering, siblings, obtaining, || 350 ||

Worldly empowerment, Buddha accomplishment.

Glory is retinue increase,

And possessing sons and power.

Fame is loving sentient beings,

Seeing brings joy and service,

Praise and speak pleasant words.

Prosperity is wealth and food,

And grain and desired purpose accomplished,

Fruits and crops ripen and expand,

Used without being exhausted. || 360 ||

Gathering has four types:

Humans, non-humans,

Wealth and food gathering.

Humans are birth-gatherings, women—

First gathering from that,

Then thousands gathering,

Before spreading and doing prostration,

And listening to Dharma.

Then kings, ministers,

Queens gathering, || 370 ||

Merit-possessors also gathering,

All possessing qualities gathering.

Non-humans in charnel grounds,

Going and when going,

Night, thousands of ḍākinīs gathering,

Gathering and showing forms,

Showing signs and prophecy.

Gods, nāgas, yakṣas,

Those delighted in Buddha's teaching,

Possessing miracles gathering, || 380 ||

Radiance and luster and power increase,

Showing forms and world's

All good and bad showing.

To that great yogi,

Bestowing good and abandoning bad,

Protecting, guarding, concealing,

*And bestowing various goods.
To that one's retinue and relatives,
Bestowing good and abandoning bad.*

*Inner food gathering: || 390 ||
Whatever exists in this land,
Pleasant and supreme-tasted,
Many gathering first,
Then other lands' food,
Fruits with essence,
Various medicinal preparations,
Wondrous foods,
Gather to the fortunate one.
Whatever types of wealth desired,
By mere thought gathering. || 400 ||
Clothes, bedding, seats, and so forth,
Whatever thought in one's mind,
Accomplished for the fortunate one.
Wheel-turning king's merit,
Obtaining fame without harm.
Obtaining siddhi, swift feet,*

*Earth-going and sky-going,
Eye-medicine, power over life,
Obtaining.*

Empowerment power over life, || 410 ||

*Glory and wisdom perfected,
Dharma and prosperity perfected.
Possessing merit and completing accumulations,*

Having died, obtains higher realms.

*Obtaining nature, equality,
Not falling under affliction conditions,
Obtaining sending self-appearance as path.*

Obtaining siblings and miracles,

*Various bodies emanation,
Own body becoming vajra, || 420 ||*

*Buddha signs and marks arising,
Earth, water, fire, wind harmless,*

*Flying in pure space,
Body becoming atoms accomplished.
Definitely obtaining worldly empowerment,*

Here is vidyādhara siddhi:

*Transforming harm to benefit,
And empowering others' powers,
Able to transform fire to water,
Thus water also to fire, || 430 ||
Earth and wind also thus.
Transforming men and women,
Humans and animals and so forth,
Individual reflections transforming,
Thus food and wealth and so forth,
All powers also transforming.
Also killing and reviving,
Binding, paralyzing, summoning,
Expelling and separating activities accomplished.
Thus it is spoken. || 440 ||*

These are established as previously accomplished definite lineages.

*From that source:
If this history is explained,
Formerly in central India's Odma Grove,
Lord of Gatherings Black Feet,
The completely without elaboration empowerment,*

*Especially conferred by me,
Six hundred thousand loads of grain,
And eating and chewing and tasting,
And drinking gathering having done, || 450 ||*

Five hundred yogis and yoginīs,

Great feast celebration done.

At that time, one yoginī

Said this to that Lord of Gatherings:

E ma, one son, fortunate one,

Through this feast gathering pleasing,

Siddhi will definitely be accomplished for you;

I too obtained gathering siddhi.

Having spoken, went to the sky.

Then at that very time, || 460 ||

One hundred thousand elephant riders,

With mamos' retinue,

Went to the east in the sky.

Then after three days passed,

That very Lord of Gatherings'

Retinue and cattle, dogs, and so forth,

Feet not touching the ground a cubit,

Going thus.

Then that Lord of Gatherings',

All substance and prosperity, || 470 ||

Again requested empowerment,

Having done one feast gathering,

By merely doing that,

With retinue in the sky,

With sound went away.

Now in the eastern direction of Jambudvīpa,

In the land called Dhartula,

In the sky, ḍākinīs

Seven hundred thousand with retinue,

Accomplishing activities of yogis || 480 ||

Perfected in gathering prosperity.

Thus wondrous siddhi,

Accomplished from feast,

Therefore with joy sing songs,

And also with joy dance,

Various blissful conduct do,

Thus doing, feast is accomplished.

Thus it is spoken.

And through how much empowerment and its feast celebration are those eight siddhis accomplished:

Here showing its number: || 490 ||

Also from that source:

Thus the fortunate one,

Empowerment one's age number,

Or one hundred eight or thousand and so forth,

Buddha result will be accomplished.

Dharma, prosperity, Nirmāṇakāya,

Simultaneously obtained definitely.

Those obtained arise from empowerment.

Through twenty-one empowerments with fame,

With feast gathering accomplished. || 500 ||

Glory is well accomplished by thirty.

Prosperities by forty.

Obtaining one hundred eight.

Siblings by one hundred twenty-one.

World-transforming by two hundred.

Buddhas by thousand accomplished.

*Therefore in empowerment ritual,
Without feast, purpose not accomplished.
If great feast celebration done well,
By yogi purpose well accomplished. || 510 ||
Thus it is spoken.*

Thus through feast celebration goodness is accomplished.

*Also from the Great Array:
Having obtained empowerment from the Guru,
Various foods,
Processed cloth and medicinal scents,
Fruit burdens to drink,
And various as obtained,
Especially to Guru siblings,
Guru's close ones and attendants, || 520 ||
Monks abiding in discipline,
Dharma speakers possessing qualities,
Also to objects of compassion,
Complete empowerment food and drink given by anyone,
This for an aeon of hundred thousand,
Not exhausted and empty.*

*Self-desired result especially,
As thought accomplished,
To countless hundred thousand Buddhas,
Offering made, this great purpose. || 530 ||
Therefore supreme empowerment feast,
Especially inconceivable qualities,
Disease pacified, suffering separated,
Prosperity possessed and accumulations completed,
Perfect Buddha's qualities obtained.
Thus it is spoken.*

Second topic: the actual path of empowerment has three parts:
Where to confer: the arrangement of the maṇḍala;
How to confer: the nature of empowerment;
Thus conferred: the classification of empowerment. || 540 ||
First has three parts:

Essence is the definite principal and retinue of self-arisen wisdom including path and result.

Etymology: from the Sanskrit word maṇḍala,
In Tibetan, maṇḍala; whatever phenomenon with retinue beautifully surrounding the principal is called maṇḍala.
Classification is three:
Ground spontaneously present root maṇḍala;
Path reflection method maṇḍala;
Result completely pure nature maṇḍala.

Thus also:

From Self-Arisen: || 550 ||

Maṇḍala is held to be three types:

Nature maṇḍala great,

Root maṇḍala great,

Reflection maṇḍala three shown.

Thus it is spoken.

First is:

Self-arisen wisdom abiding in all beings,

Light maṇḍala three abiding.

From that source:

Great root maṇḍala is: || 560 ||

Each abiding in each heart center,

And this maṇḍala thus:

Self-arisen awareness is the center,

Five lights' appearance is the retinue.

Great root maṇḍala one,

In each white conch shell,

Pure bindu is the center,

Light-threads with rays is the retinue manner.

Great root maṇḍala two,

In pure empty expanse center, || 570 ||

*Vajra body of channels,
Space lamp is the retinue.
Great root maṇḍala three,
And so forth maṇḍalas,
Body's maṇḍala changeless expanse,
Speech's maṇḍala unceasing vast,
Mind's maṇḍala unthought certainty.
Body, speech, and mind's maṇḍalas,
Each with center and retinue,
Without going, coming, or changing, || 580 ||
Each abiding in each heart center.
Thus great maṇḍala's meaning,
Each perfected in each body.
Thus it is spoken.*

Second is:

The symbolic maṇḍala of drawn symbols of empowerment indication,
Thread and heap maṇḍalas, relying on symbolic maṇḍala,
Generation and completion meditation with support object,
Samādhi maṇḍala path's qualities arising basis becomes meaning maṇḍala.
Showing definite symbolic meaning maṇḍala: || 590 ||

*Also from that source:
Great reflection maṇḍala,*

When doing supreme empowerment,

Maṇḍala is spoken as two types:

Peaceful and wrathful two spoken.

Doing complete empowerment, do thus:

Great peaceful maṇḍala's

Center is four-spoked wheel.

End vajra fence with,

Jewel lotus and, // 600 //

Variegated garland possessing,

Thus doors and door-frames possessing,

That is the peaceful maṇḍala.

Wrathful maṇḍala thus:

Center eight-spoked wheel possessing,

Palace triangular blue possessing,

And so forth activities,

Should be known in stages.

Colored powder maṇḍala thus held.

Thus it is spoken. // 610 //

Third, the completely pure nature maṇḍala of result:

Entering the symbolic colored powder maṇḍala,

Meaning samādhi maṇḍala, with elaboration peaceful and wrathful deity meditation and mantra recitation,

Without elaboration that completion stage nature direct meaning light
maṇḍala viewing,
Four appearances reaching measure,
Youthful vase body's maṇḍala manifest,
Dharmakāya's maṇḍala and self-appearance Saṃbhogakāya's maṇḍala per-
fected,
Thus peaceful and wrathful two natures spontaneously accomplished.

From that source:

Great nature maṇḍala, || 620 ||

In Akanṣṭha Dharmadhātu palace,

Center wheel's navel,

Vairocana is the center,

Four families' gods and goddesses' retinue.

Great nature maṇḍala one,

East wheel's spoke top,

Vajrasattva is the center,

Four families' sattvas' retinue surrounding.

Great nature maṇḍala two,

South wheel's spoke top, || 630 ||

Ratnasambhava maṇḍala is,

Jewel family's retinue surrounding.

Great nature maṇḍala three,

West wheel's spoke top,

*Amitābha is the center,
Lotus family's retinue surrounding.
Great nature maṇḍala four,
North wheel's spoke top,
Amoghasiddhi is the center,
Action family's retinue surrounding. || 640 ||
Great nature maṇḍala five,
Abiding unborn completion manner.
And abiding manner thus:
Peaceful demeanor body possessing,
Standing and sitting and,
Father and mother appearing,
Mudrā and samādhi.
Door-keeper meditation retinue with,
Six victors and so forth,
Retinue immeasurable. || 650 ||
And emblems various,
Mudrā gesture and so forth displayed,
Sound and music various,
Worshipping principal father.*

*Great nature maṇḍala,
All gods and goddesses also,
Possessing swaying postures.
All also five light rays possessing,
Arising from self and playing in self.
And crown ornament five five, || 660 ||*

*Arm ornament and belt,
Wrist and ankle ornaments,
Necklace and breast ornament.
Thus ornament types and,
Marks and signs possessing body,
Individual unique characteristics holding.*

*Center blue, east white,
South yellow, west red,
North green complete.
Family colors thus. || 670 ||*

*That is nature maṇḍala.
On each peaceful crown ornament,
Wrathful clusters five five complete.
And complete manner thus:*

On Vairocana crown ornament,

Buddha Heruka principal held.

East Vajra Heruka,

West Padma Heruka,

North Karma Heruka,

North Karma Heruka, || 680 ||

Thus on peaceful crown ornament,

Wrathful crown ornament five five.

Great nature maṇḍala held.

Wrathful ones' abiding manner:

Postures and manner of striking,

Power manner and fierce,

Wrath and showing teeth,

Fangs lightning thousand shaking,

Dragon sound and ru lu sound,

Tiger skin and elephant skin, || 690 ||

Snake and skull hair-ornament,

Hands holding various weapons.

And three heads, six arms.

And colors thus:

*Dark blue and white-black,
Yellow-black and red-black body,
Green-black activity perfected.
Thus also nature maṇḍala.
Thus it is spoken.*

Second, how to confer: the nature of empowerment has four: || 700 ||
With elaboration,
Without elaboration,
Extremely without elaboration,
Completely without elaboration.

*Thus also:
From the Consequence:
Empowerment ritual explained,
Outer, inner, secret,
Secret completely perfected,
Assemblies four types, || 710 ||
Beings' body, speech, mind, consciousness four,
For purifying completely,
Empowerment four types also,
Fortunate one ripened.
With elaboration and without elaboration,
Extremely without elaboration,*

Thus completely without elaboration,

Four types classification,

Faithful, ripening one's continuum.

Thus it is spoken. || 720 ||

And further:

Spring,

Summer,

Autumn,

Winter—four seasons.

Inner body,

Speech,

Mind,

Consciousness—four gatherings.

Secret delusion, || 730 ||

Anger,

Desire,

Equal portion—four bases purified.

Vase,

Secret,

Wisdom knowledge,

Word jewel completely perfected four purifying and training.

Accumulation,

Application,

Seeing, || 740 ||

Meditation's four paths traversed.

Nirmāṇakāya,

Samḃhogakāya,

Dharmakāya,

Svābhāvikakāya four obtained.

Therefore with elaboration,

Without elaboration,

Extremely without elaboration,

Completely without elaboration four established, number definite.

First, empowerment with elaboration has three: || 750 ||

General classification of empowerment with elaboration,

Specifically shown,

Third, meaning recognition.

First is:

| *From this unsurpassed Tantra,*

Looking at accomplishing both self and other purposes,

General empowerment with elaboration classification twelve including many internal distinctions,

| *From ablution empowerment to precious wheel empowerment explained.*

From the Self-Arisen Empowerment River Tantra:

Nature unceasing empowerment, || 760 ||

Action continuous conduct empowerment,

Past following empowerment,

Future essence applying empowerment,

Present ripening empowerment,

Incomplete completing empowerment,

All reversing empowerment,

Healing remedy medicine empowerment,

Taming zombie gold making empowerment,

Burning corpse burning wheel empowerment,

Empowerment, || 770 ||

Accomplishing sword weapon empowerment,

Ripening four vows empowerment,

All shown as empowerment essence.

Thus it is spoken.

Second is:

Among those, based on nature present in self, for the purpose of ripening
now,

Conferring the definite four vows empowerment.

Great elaborate maṇḍala,

Medium, and

Condensed three from: || 780 ||

Great from the Consequence:

For the purpose of elaboration,

Approach, accomplishment, close approach,

By Guru possessing complete characteristics,

Also earth ritual and,

Preparation, thread, and color painting,

Purifying tantra, maṇḍala,

Then empowerment ritual also,

From hearer vehicle beginning,

Eight stages completed, || 790 ||

Great Perfection awareness empowerment conferred,

Those individual purposes and,

Entering and power distinctions explained.

Thus speaking,

First completing approach,

Accomplishment, and

Close approach,

When time is ripe, earth ritual and,

Deity,

Vase, || 800 ||

Student preparation abiding, night first ritual completing,

Next day line drawing and,

Color painting and,

Maṇḍala accomplishment and,

Self and student entering and so forth done,

Actual main empowerment procedure outer,

Inner,

Secret,

Completely perfected four stages,

From hearer to Great Perfection nine all distinguished, || 810 ||

Becoming thirty-six,

Here four types gathered, outer empowerment:

Looking at nine philosophical positions,

Each of these also outer, inner, secret, completely perfected four four explained.

At hearer occasion, hair cutting and,

Upper robe giving and,

Lower robe giving and,

Dharma robe giving and,

Novice vow giving and,

Then monk vow giving and, || 820 ||

Fan and bowl giving and so forth is outer.

Then inner: self-arisen and,
Secret bodhisattva,
Afterwards outer, inner, secret three,
Cause vehicles three empowerments completed, cause bodhicitta firm and,
Conventional bodhic workable and,
Dharma activities cause seeds enter workable aspect, become empowerment,
thus called empowerment.

Each of those also outer, inner, secret, completely perfected four four, twelve explained.

Then inner secret mantra vehicle three empowerments completed,
Path bodhicitta all empowered, thus empowerment. || 830 ||

At this time water,

Crown,

Vajra,

Bell carefully conferred.

Through this empowered to result bodhicitta, thus called empowerment.

These also outer, inner, secret, completely perfected four four, twelve.

And at Mahāyoga time, carefully emphasizing vase empowerment,

Benefit and power placing distinction especially arising, intended.

At Anuyoga occasion, called secret empowerment,

Also called inner empowerment, || 840 ||

Carefully emphasizing knowledge woman, conferring,

Empowered to conventional bodhi, enjoying that, empowered to that, thus called empowerment.

At Great Perfection with elaboration empowerment time,

Outer relying on vase,

Peacock,

Mirror,

Arrow,

Sword,

Body cakali,

Speech letter syllable, || 850 ||

Mind emblem conferring,

Seven special substances cutting seven existences.

Mind emblem outer royal precious seven relying, conferring,

Empowered to gathering perfection and retinue and prosperity perfection.

Inner eight auspicious substances relying, conferring, empowered to desired purpose perfection.

Precious seven outer royal method consecration conferring, empowered to three thousand worlds four continents Meru.

Inner wisdom consecration relying, conferring, empowered to mind and wisdom.

Auspicious substance occasion:

Outer five families colors conferring, empowered to five families' fields.

Inner eight auspicious goddesses conferring, empowered to Dharmadhātu. ||

860 ||

These vase action preceding, condensed, thus vase empowerment.

Without elaboration relying on secret conferring:

Five nectars,

Bandha,

Small drum,

Skull,

Five meats,

Five jewels,

Especially great empowerment body and,

Supreme seven substances relying, conferring, || 870 ||

Inner existence wheel seven continuously cut.

Especially great empowerment body: embossed,

Consecrated, and

Lineage drawing three.

And lineage drawing common and,

Embossed supreme and,

Consecrated both siddhi cause doing.

And body Amitābha relying, conferring, obtained body luminosity yidam

body empowerment.

Speech Avalokiteśvara body relying, conferring,

Obtained speech letter sound wheel empowerment. || 880 ||

Mind great gathering glorious body relying, conferring, obtained generation completion union non-dual empowerment.

With elaboration's extremely without elaboration wisdom knowledge knowledge woman relying:

Sindhura,

Mirror with handle,

Conch right-coiling,

Skull without notch,

Five bone ornaments,

Ashes,

Shroud drawing and,

Two bodhicittas, || 890 ||

Secret essence seven substances relying, conferring,

Secret mind entering action seven continuously cut.

Two bodhicittas mirror relying, crown conferring, obtained all Buddhas' body vajra empowerment.

Tongue fingernail conferring, obtained speech vajra firmness.

Vajra relying, secret conferring, obtained mind vajra firmness.

Then space secret bodhicitta empowerment conferring, obtained non-dual great wisdom empowerment.

Here secret and wisdom knowledge two shown as cause and result, thus established as three.

Nature body speech mind up to vase gathering,

These two separately doing.

With elaboration's completely perfected mind maṇḍala relying: || 900 ||

Abandonment,

Realization,

Faith,

Effort,

Compassion,
Wisdom,
Pure perception seven substances relying, conferring,
Three realm entering application continuous cut.
And relying on verse, obtained reversing from holding view mental fabrication empowerment.
Verses are four great symbols, ritual accordingly. || 910 ||
Unsurpassed completely perfected outer, inner, secret, completely perfected four:
Here recognizing four symbols' meaning,
Thus thirty-six is great elaborate empowerment classification.
Elaboration medium is:
Condensed less than those.

From Self-Arisen Awareness:

Empowerment shown as two types:

Realized wisdom empowerment,

Unrealized cause-symbol empowerment.

Thus spoken, || 920 ||

Here two types:
With marks cause-symbol empowerment,
Without marks wisdom empowerment.
First is:
Meaning wisdom arising as indicated method,
Here marks relying on substance,
Relying on drawn colored powder,
Relying on mother's bhaga three from:
Substance is eight auspicious,
Seven jewels, || 930 ||
Three tormas,
Colored powder entering maṇḍala, vase action preceding, peaceful and

wrathful principal and retainue body speech mind relying, conferring.
Mother is space secret great bliss empowerment and,
Secret actuals two empowerments.

And also:

From Self-Arisen:

Unrealized cause-symbol empowerment:

Relying on mark substance,

Relying on colored powder maṇḍala,

Mother's bhaga empowerment conferred. // 940 //

Mark substance three types:

Eight auspicious substances conferring method,

Jewel vase empowerment,

Meat blood tormas conferring method.

Maṇḍala conferring method three:

Retinue maṇḍala conferring method,

Cakali conferring method,

Center palace conferring method.

Mother spoken as three:

Mudrā door empowerment, // 950 //

Bhaga and vajra

Supreme empowerment best.

White red bodhicitta conferring method,

Unrealized cause-symbol empowerment.

Thus spoken.

Also:

Through unrealized words door,

Substance each, meaning each shown,

Generation peaceful empowerment,

Completion wrathful empowerment. || 960 ||

Secret mark vajra empowerment also conferred,

Symbol scripture empowerment,

And so forth all substances,

Should be conferred in stages.

Thus it is spoken.

Second, markless wisdom empowerment:

Outer appearance mind's play conferring,

Inner meditation mind's settling method conferring,

Secret awareness wisdom's own face conferring.

Awareness also twenty-one pointing-out empowering sense faculties, matching example, meaning, sign three conferring, || 970 ||

Awareness alone five lights self-clear conferring,

East liberated markless Great Perfection abandonment, acceptance, action transcending conferring, three spoken.

Also from that source:

Realized wisdom empowerment,

Should be known as three types.

Sentient beings' appearance outer conferring,

Meditation mind-holding inner conferring,

Twenty-one pointing-out,

Secret empowerment conferring.

Pointing-out also three types: || 980 ||

Example, meaning, sign three gathering,

Indicated great empowerment conferring,

Awareness wisdom pointing-out,

Secret wisdom empowerment.

Awareness alone pointing-out,

Form body field empowerment,

Realized wisdom supreme empowerment,

Whatever appears, know as awareness.

Awareness without rejecting, accepting,

Empowerments simultaneously perfected. || 990 ||

Empowerments liberating instruction.

Non-referential great maṇḍala,

Empowerment present in self.

That also meaning untied, spoken:

One untied, two untied, all untied,

Liberation self-arisen, none other.

Self-arisen great empowerment thus.

Meaning supreme maṇḍala,

One perfected, two perfected, all perfected,

Meaning empowerment wisdom indicating, || 1000 ||

One none, two none, all none,

Vajra meaning realized great empowerment,

One arisen, two arisen, all arisen,

Empty wisdom great empowerment,

One born, two born, all born.

If realized, supreme empowerment thus conferred.

Thus it is spoken.

And that empowerment present from the beginning in self, Guru pointing-out, conferring as convention,

Those meanings' actualization applying to practice conferring,

Accomplished Gurus with any piece or fragment, student obtains complete empowerment, || 1010 ||

As spoken, accomplished,

Unaccomplished gathering all, conferring, purpose accomplished,

That classification from four empowerments.

**FIRST: IN THE COLORED-POWDER MAṄḌALA, HAVING
COMPLETED THE PREPARATION OF DEITY,**

Vase,

And student,

With the vase-activity preceding—the eight auspicious substances,

The seven royal possessions,

Hence, empowering the peaceful and wrathful forms with tsaka-li or protruding images or statues, blessing with Vajra, bestowing the name-empowerment,

Empowering with the poti of command-seal,

Completing activity through the Empowerment of glorious Torma—this is called the Vase Empowerment.

Then, giving the two bodhicittas—this is the Secret Empowerment.

Then: for those free from attachment, meditation upon the mudrā, || 10 ||

Empowering merely through respecting the mudrā;

For the attached, two: empowering with the actual action-seal—

This is Prajñā-Jñāna.

Up to that point is called the empowerment indicating the cause of non-realization.

Then the fourth, the Word Empowerment:

This is the Empowerment of Realization Wisdom,

- External: the View,
- Internal: Meditation,
- Secret: Empowering the three aspects of Rigpa.

Introducing Rigpa through introduction, || 20 ||

Directly viewing the meaning,

Called the Empowerment of Rigpa-Potency: transmitting recognition by dividing into three aspects—pressing the essential point of arise-release.

Thus the definite Four Empowerments:

This is the arrangement of the middling elaboration-with.

The condensed elaboration-with:

This is called meaning-elaboration,

First, one enters oneself and the student into the maṇḍala of colored powders revealing the Five Jñānas of Rigpa;
the Vase Empowerment,
the Secret Empowerment,
the Prajñā-Jñāna Empowerment,
and the Word Empowerment of Dzogchen Complete—bestowing through the Four Signs and making festival.

This is the sequence of the actual Empowerment from Vimalamitra to Legé-tsün.

Now one performs this as the tradition of direct transmission;
and it is renowned that the other two lineages from Guru Jo-ber are interrupted.

Before this, there was only symbolic indication—

thus it is renowned that there existed no tradition of direct transmission. || 10 ||

Furthermore, since it is difficult to bestow hand-blessing upon treasures that have newly emerged, they are not bestowed—this is evident.

Elaboration of meaning is sufficient;

and even if one bestows this into actual practice, the root of Empowerment exists—there is no difficulty.

The Guru said: There is no contradiction even if bestowed.

Thus these have completed the teaching of the action sequence of the Four Empowerments.

Therefore, the third meaning: teaching the classification of Mudrā—difficult to realize, the inner meaning of the Prajñā-Jñāna Empowerment—seventeen-fold.

- Examining and searching for the knowledge-woman;

how to attract her;

examining the channel characteristics;

expanding Bodhicitta; || 20 ||

training in the Dhāraṇī, certainly holding the path of Mantra;
the esoteric instruction of the method for generating bliss toward her;
seeking and holding the channel through the special seat of preparation;
descending the conventional Bindu, relying on the body key;
the body posture;
holding through the wind key;
refining the Bindu, applying the Mudrā of Great Bliss;
applying certainty to the sequence of bliss arising;
applying the View to that, calculating change;
placing the Bindu at the channel object, expanding body strength by mixing
with wind, applying to the ultimate Bodhicitta; || 30 ||
Moreover, reversing three times for the student's benefit, then sending back,
applying to the special certainty of Empowerment;
holding the measure of the arising of object-free Great Bliss experience for
the student;
relying on the continuum, making unseen;
other than the time of Empowerment, not relying; offering a gift, sending to
her own place, comfortable.

FIRST:

- Family,

Shape,

Color,

| *From four examinations through the door of conduct.*

| *From three examinations through the door of family: || 40 ||*

Outer family: by royal family accomplishing the Buddha of the Tathāgata family;

by minister family: Vajra;

by commoner family: Jewel;

by Brahmin: Lotus;

by outcaste family: accomplishing the Buddha of the Karma family.

Furthermore, if one thinks that any single Buddha is accomplished by one alone, it is not so;

without the knowledge-woman of each respective family, accomplishment does not occur.

Just as Buddhas arise in Five Families, certainly they are determined as five families.

| Thus:

| *From the Great Empowerment Arrangement: || 50 ||*

By difference of Buddha family,

The knowledge-woman also becomes different.

Thus it is spoken.

Inner family: daughter of yakṣa,

daughter of god,

son of nāga,

daughter of Brahmā,

five daughters of Indra—these are the Karma Mudrā family.

| *From the Vajraḍākinī Samvara:*

God, demigod, or yakṣa, || 60 ||

Nāga, Indra, and Brahmā—

Blessed by Mudrā surpassing family.

Attract and skillfully apply by oneself.

Thus it is spoken.

As the master of Kosala, Glorious Great Bliss, attained siddhi by bestowing Empowerment upon the daughters of Brahmā, Indra, and so forth.

Secret family: four.

Women do not transcend the channels of the Four Family-Possessed.

These are: the Conch-Possessed,

the Elephant-Nose-Possessed,

the Lotus-Possessed, || 70 ||

the Deer-Possessed,

the Cow-Possessed.

The Conch-Possessed:

black hair, beautiful teeth, fine arrangement.

Elephant-Nose: bad hair, excess teeth in front.

Lotus-Possessed:

yellow voice, right spiral.

Deer-Possessed:

bad hair, great prominence on the forehead.

Cow-Possessed: || 80 ||

beautiful hair, wrinkles standing upward at the forehead.

The Lotus-Possessed generates surpassing bliss and is the helper of Dharmatā clarity.

As there exists a channel like a lotus open and unopened, the instruction for opening the channel mouth is most important.

Deer-Possessed:

like the thigh of the deer king Eṇaya, the channel enters thinly.

For this one, like Eṇaya's thin thigh, expanding; the instruction for drawing the channel is most important.

Elephant-Nose:

like an elephant's trunk, upwardly reversed. || 90 ||

For this one, the instruction for attracting is most important.

Cow-Possessed:

channel concealed from awareness, mind without stain.

For this one, the instruction for refining the channel is most important.

Conch-Possessed:

like a conch spiraling to the right.

For this one, the instruction for extracting the channel is most important.

These five also are determined as five, for upholding the Five Wisdom Families.

For making bliss the path, none surpass the Lotus-Possessed.

That, concealed by the Five Family-Possessed, actual Bodhicitta does not arise in women. || 100 ||

In men, Bindu arises; without the Five Family channels, one is actually able to extract.

Actual red Bodhicitta not arising is due to not possessing the Five Family-Possessed.

The channel mouth not changing from its special place is the cause.
The channel runs upward; nose-blood flows from the right nostril.
The man: age, youth arrived.
Body: without disease arising.
The Deer-Possessed accomplishes the increase of body.
The Conch-Possessed accomplishes the increase of speech.
The Elephant-Nose accomplishes the increase of mind.
The Cow-Possessed accomplishes the increase of mind. || 110 ||
The Lotus-Possessed accomplishes bliss expanding in the body.

┆ *From the Great Empowerment Arrangement:*

All women are Five Family-Possessed;
That arrangement is Great Bliss,
Yoginī siddhi is complete.
Thus it is spoken.
Completely perfect family:
ordinary family of common siddhi arising,
and two Ḍākinīs of supreme siddhi arising family.
Ordinary: || 120 ||
wide eyes,
hair spiraling to the right,
lower lip with fullness.
Looking from the left: she smiles;
looking from the right: nine-fold manifestation;
looking from the front: very direct.
Ḍākinī:
hair flowing upward,
wide cheeks, thin limbs,
elongated eyes. || 130 ||
That: the complete Empowerment.

┆ *From the Complete Empowerment:*

Examine the two of special supreme family;
Obtain bliss by the connection of method and wisdom.

This becomes the giving of supreme certain scripture.

Thus it is spoken.

That also: completing special wisdom from the common nature of the knowledge-woman.

Certain terminology:

Knowing directly the wisdom of Rigpa—thus Rigpa.

"Mā" is so called: in the world, without relying on mā, none exists. || 140 ||

Like the earth-ground, without relying on the knowledge-woman, Buddha does not arise.

Some explain this as "Dhāraṇī."

The Dhāraṇī of the mind's bliss arises relying on the body—thus Dhāraṇī.

By mastering this, one increases the Dhāraṇī of the body.

Mā is like the sky;

just as: without world-realms relying on the sky.

Mudrā: holding.

Holding from saṃsāra to the level of Buddha.

Gya: sealing—sealing saṃsāra with Bodhi.

Mā is like the food of life. || 150 ||

Like dying without food.

Realization not arising without relying on Mudrā;

binding in the three realms if that does not arise.

That division:

Outer five families,

inner five,

secret five,

two completely perfect—seventeen.

| From that:

Family examination seventeen, || 160 ||

Wisdom sequence similar to that.

Thus it is spoken.

Second, examining shape:

thin waist, flexible body;

thin limbs, possessing shining fingernails;
body abiding straight;
small body mass—the sign of bliss expanding the body.

| *From that:*

Not long, but short;
Not frowning, but smiling. || 170 ||

Thus it is spoken.

Third, examining color:

not very white,
not black,
not bright gold,
nor crimson red.

Departed from these extremes, gathered blue-green—the main family certainty accomplishes;

wide eyes, eyebrows unbroken;

white teeth, fine array;

bliss-giver, Lotus-Born—thus explained. || 180 ||

| *From before:*

Neither white nor black.

Thus it is.

FOURTH: EXAMINING THROUGH THE DOOR OF CONDUCT,

whatever is done, slow and gentle;
walking, similar to the goose-gait;
pleasant speech, possessed of lion-manner;
speaking calm and slow;
walking, going to the right—
thus. || 190 ||

Long disposition, gentle conduct,
good mind, vast scope,
great shame.

| *From before:*

Body, mind, conduct wide;
however done, slow itself.
By this, Great Bliss increases.
Thus it is.
These certainties extensively—

| *from the Perfect Self-Arisen: || 200 ||*

Thus to secret-capable youths,
Secret Empowerment wishing to bestow,
Dhāraṇī, mind-suitable, seek.
That too: characteristics examine—this is important.
That characteristic examine:
Families four explained;
result, Four Bodies obtain, certain.
Families each to each also,
mouth needs many, examination difficult.
Families thus must be known: || 210 ||
Lotus family and Conch-Possessed,
Line-Marked and Hārītī.
Families those examine:

color, gait, voice examine.

Color examine thus:
Lotus family, whoever desires—

face round, flesh-color dark;

voice small, mind-pleasing speak;
form and mass small and full;
mind-pleasing, desire arises. || 220 ||
Hair color yellow, soft spiral;
fingernail shine red and clear;
eyebrow-interval unbroken;

age fifteen passed—

Lotus characteristics is considered.

Conch-Possessed characteristics:

face big-small balanced;

color white, teeth also white;

body flexible, courage great;

form good, mind-pleasing; || 230 ||

eye-corners slightly red;

hair black, smile sweet;

fingers thin, soft, small;

lion-like gait possessed;

voice Brahma-tone similar;

sixteen age possessed—

Conch-Possessed well explained.

Line-Marked characteristics:

mouth small, flesh yellow;

face length long; || 240 ||

form thin, speak little;

courage great, submissive-like;

eye-pupil white-black half;

voice sound small;

flesh thin, body-hair clear;

mind-pleasing, elephant-gait;

fourteen age possessed—

Line-Marked well considered.

Hārītī characteristics:

face length long; || 250 ||

flesh color slightly blue;

teeth white, eye-pupil black;

form great, waist half open;

nose-line good, eyebrows good;

occasionally voice harsh;

conduct slow, words gentle speak;
cow-gait like, discipline great;
thirty below age those.
Thus characteristics possessed,
Hāritī family well considered. || 260 ||
Secret consort each-each,
result each-each obtain;

Line-Marked and Hāritī supreme,
or child many, enjoyment possessed;
age limit not explained.
Also mind-pleasing maiden,
man not sported with, discipline possessed;
fourteen age possessed.
Thus relying on object also:
apply accomplish, rely accomplish; || 270 ||
think accomplish, see.
Line-Marked apply,
Conch-Possessed by relying strength accomplish;
Lotus family think must,
Hāritī see and touch.
Empowerment expand doing:
families four all complete must.
That not, also each explained.
Apply do, siddhi supreme;
rely, siddhi medium; || 280 ||
think accomplish, lowest.
See, three all helper rely—
thus Dhāraṇī possess must.
Thus said.

SECOND: EXAMINING, ATTRACTING INSTRUCTION.

Mantra and dependent-origination two; mantra:

OM LHENG LHENG gather gather Vajrasattva heart HANG HANG
womb-worm request So-and-so bhāṣī kuru HO,

thus thousand recite.

Action apply time:

self's left hand-palm, with red-sandalwood juice draw eight-spoked wheel; ||
290 ||

at navel write OM So-and-so empower become;

at spokes write HRIḤ eight; show to the accomplished one, empowerment
becomes.

Dependent-origination:

black dog heart-blood,

lotus rakta,

donkey seed,

tree ma-le-ge flower leaf right-spiral juice,

young man ring-finger blood; mix, scatter with self index-finger, make bindu
at self forehead,

OM So-and-so SHOG SHOG SVĀHĀ thus speak; coming is certain.

THIRD: FIVE-RANK BEING CHANNEL CHARACTERISTIC

EXAMINE. || 300 ||

Five-rank being channel nose long and,

short and,

middle three must be known.

That on: long—bliss mouth from outside, bliss especially arises.

Short: mouth soft, bliss duration short.

Middle: taste appearance similar, must be known.

FOURTH: SELF AND PARTNER BODHICITTA EXPAND DOING.

Root five practice and,
ram-intestine intestine and,
bird claw flesh and, || 310 ||
date and,
sugar mix; intestine upper intestine seven eat, expand.
Also pāṣāṇabheda and,
myrrh and,
colocynth alcohol mixed pill also expand doing.

FIFTH: CONSORT TRAINING PROCEDURE:

action cause-result Dharma teach and,
saṃsāra-nirvāṇa bliss-suffering show and,
Empower, vow dwell must.

SIXTH: THAT ON BLISS CREATE METHOD. || 320 ||

Sun where slow make;
naked make, fragrance water bath; place three scent bindu apply, touch;
ear nail pleasure;
vertebra thirteen channel rub;
actually not join, embrace;
kiss do;
SRID thus sound urge;
that body bone ornament apply, lotus song sing enter;
lotus channel womb bindu net enter must.
That from other place six also bindu apply must. || 330 ||

| *From before:*

Thus that from people-empty house,

naked, clothing-free make examine.

Thus.

Seventh: practice special essence, channel seek, hold.
Channel requesting method instruction: breast rub,
throat Bodhicitta bindu net enter,
HA HA HI HI HO HO thus speak,
head bile various bindu apply,
cause foot wrinkle three JĀTI and saffron bindu apply, || 340 ||
left rib seven self index-finger rub action; all channels rise doing.
That then holding essence:
Vajra tip dog-tail swung and,
JĀTI powder and,
sindhūra rub,
apply; channel leak impossible.
That also: self's Yidam father-mother meditate state, Vajra lotus join.

| *From Hevajra:*

Blazing kakkola join,
That bliss special supreme. || 350 ||
Thus.

| *From before:*

Wisdom place channel request,
Bodhicitta channel hold must.
Thus.
Eighth: relative Bindu body key rely, descend.
Head HAM head down show, mind direct;
body key hand foot fingers in curl:
five afflictions five wheels cut.
Cause up pleasure: || 360 ||
existence wheel up turn key.
Tongue palate join bliss taste expand doing.
Eyes up turn: Three Bodies obtain key.

HŪM speak:

appearance existence Great Bliss gather.

Wind up draw:
three realms object purify key.
Body key six those: six realms birth-place stream cut.
Keys six: more not need;
less not accomplish, thus six certain. || 370 ||

From before:

Body keys six speech HŪṂ,
Buddhas Great Bliss gather,
Great Bliss other not.
Thus.
Ninth: thus superior Bindu Vajra vase hold key.
Body key lion leap stance do;
hand foot joints curl: saṃsāra root cut key.
Upper body hollow cast:
wind mind mouth join key. || 380 ||
Eyes HUR pull:
wisdom door open key.
Intestines spine pleasure:
body bliss certain liberate key.

HŪṂ long speak:
wind mind Dharmatā mix key.
Time I sound speak:
Dharmatā pure result produce key.
Tenth: thus hold Bindu that purify, Great Bliss Mudrā join.
Thus Bindu Vajra jewel root hold: Dharmakāya bliss experience; || 390 ||
waist hold: Sambhogakāya bliss experience;
tip hold: Nirmanakāya bliss experience.

That also: OM Vajra produce:

Body Vajra make—Three Bodies one roll key.

ĀḤ Bodhicitta produce:

Speech Vajra make—inexpressible speech, invisible,
unthinkable speech; three one roll, hearing contemplation meditation finish.

HŪṂ vase produce:

Mind Vajra make—Dharmakāya mind not-think not-meditate,
Sambhogakāya not-distracted, || 400 ||

Therefore, nirmanakāya knowing various shine; three one roll, thus Body
Speech Mind inexhaustible ornament wheel not pass.

Thus Body Speech Mind syllable three Vajra produce:

Bliss three result gradual and simultaneous doing.

Consort E lotus produce:

Great Bliss Body seal.

HRIḤ lotus bell produce:

Great Bliss Speech seal.

H lotus sprout produce:

Great Bliss Mind seal.

Thus three struck: Mudrā Great Body Speech Mind three bind liberate—
Self-Liberated Great Mudrā called. || 410 ||

Lotus opening PHAṬ close:

Great Bliss wind leave abandon key.

Father Vajra opening HRIḤ close:

Great Bliss essence enjoy.

┃ *From before:*

Body Speech Mind Vajra Great,

Seal three possessed lotus center,

Bodhicitta well purify,

HRIḤ close skilled join.

Wisdom well not release, || 420 ||

PHAṬ opening close must.

Thus.

That also: Three Bodies Mind purify three, Vajra tip waist draw—body channels expand action do.

Then root draw—mind Great Bliss expand action do.

Then navel draw—body mind non-dual bliss expand action do.

That on lotus seal three strike: bliss,

clarity,

emptiness three experience—

Action Mudrā called.

That also: body from Vajra root down cast, || 430 ||

Action Mudrā bliss experience: Four Activities unobstructed doing.

Then waist cast: Samaya Mudrā bliss experience; stainless pure wisdom
Four Samaya inseparable doing.

Then tip cast: Dharma Mudrā bliss experience;

Dharma general self characteristics enjoy doing.

Bindu that hold: Mahāmudrā bliss experience—bliss emptiness union well
not dwell doing.

Thus purify: consort channel release,

father Bodhicitta release; two time one arise.

Channel release: samādhi done not-done like, bliss not separate—channel re-
lease measure.

Channel released time: channel inside blood water-yellow not flow,

body pain suffering liberate certain. || 440 ||

Channel inside empty, mouth open: emptiness state dwell.

Channel inside wisdom wind flow: non-thought wisdom continuous dwell.

Father Bindu release measure:

Bhaga inside Bindu back draw power obtain;

that kunda water appearance easy, clear, pure, expand become.

That where place stay: body inside release;

that release: Bindu actually arise also thing see not, saṃsāra root cut practice
not need cease.

That from bliss special arise: inside mind release, thought subside, action
karma-tendency limit empty;

outside body release: white hair wrinkle not;

body sequence nine forget; || 450 ||

youth flesh possess, pride fall become;

wind bile disease cease; life sun moon equal become.

That also: actually Bodhicitta release,

outside body release,

inside mind release; three time one arise—

Three Bodies self not, view mind dwell called.

That also: saṃsāra root relative that; basis empty doing Bindu not release,

saṃsāra root not empty, Buddha hope not.

That also: Bindu channel ro-ma strike: food conception separate;

kyang-ma strike: clothes not need, heat arise.

kun-'dar-ma strike: mountain rocks dust flow able. || 460 ||

That Bodhicitta first body produce: body workable measure.

Then body mind bind doing;

Bodhicitta release mind release;

that Great Compassion arise; mind place stay, release place go arise.

| *From before:*

This qualities speak not complete,

Aging death not,

Youth charisma possess good,

Essence take great become.

Thus. || 470 ||

Relative Bindu that body posture,

wind key hold:

That also before: dog fruit shadow dry powder,

donkey argha,

dog Vajra channels fine do;

self Vajra rub join do—

Bindu not leak, consort bliss special actually arise.

Also white lotus inside white soft come that out; three-wrap waist bind use,

Bindu out not come.

Also ne-le hand foot right vein self index-finger left root twist join use: out

Bindu not come.

That dependent-origination key deep Bodhicitta hold. || 480 ||

Body posture hold:

Tigress stance hold,

Lion stance hold,

Bamboo stance hold,

Channel key wheel hold.

Tigress: excrement door tight, saṃsāra source stream cease; stainless wisdom arise key.

Intestine vagina pull: thought bad secret door block.

Tongue tip down turn, small tongue touch;

co-emergent two taste one become—pure Universal Wheel.

Eyebrows Bindu white-red mind direct; means wisdom pair enter. || 490 ||

Action Mudrā hip self hand knife-hair join spread action; wind turn purpose exist.

Speech HŪM draw: mind bliss two mix.

Lion stance: foot toe press out push,

action karma-tendency connection cut;

lower curl upper hollow cast: body strength expand, Bodhicitta expand.

Eyes not move: Great Bliss wisdom dwell.

Wind inside draw: appearance arise show.

Wind Vajra blue little meditate: self mind arise cease not see.

Bamboo stance:

Body all shake consort not dwell: Bodhicitta bliss descend key. || 500 ||

Wind from head shake: thought self-cease.

Body channel basis curl: move door block.

Channel key: vital point,

peg and rope thread-like key.

Wind up draw down push key measure hold;

body bliss expand always stainless bliss experience;

mind emptiness expand outside consort channel release;

inside Bodhicitta release: life long, body channels expand.

Thus Vajra tip hold thus purify wind key:

Four Wheels descend, || 510 ||
wind self change measure train method two.
Bodhicitta purify purpose:
channel release disease not arise,
wind release samādhi arise,
foot ground not touch walk able,
body dust atom dust see,
sky fly able,
life sun moon equal,
food clothes attachment free—
relative Bodhicitta release power. || 520 ||
Ultimate Bodhicitta release:
Transference special practice,
consciousness other city enter accomplish.
Thus said:

| *Charnel ground house piled tantra from:*

Bodhicitta Bindu purify,
Supreme and common qualities,
Self mind whatever desire,
This certainly accomplish become.
Thus. || 530 ||
Thus release: Bodhicitta bhaga fall impossible;
bliss whatever not different arise measure.
That bhaga fall: wind power back, consort Bindu two swallowed measure.
Eleventh: thus view bliss arise sequence.

01 06 05 01

- First: Joy—

Engaging in the propelling and gathering of the winds of entering wisdom.

01 06 05 02

**SECOND: FEELING—THE OBJECT OF EXPERIENTIAL
CONTACT.**

01 06 05 03

**THIRD: BLISS—THE TIME WHEN MIND AND WISDOM ARE
STIRRED.**

01 06 05 04

**FOURTH: EXPERIENCE—THE TIME WHEN MIND AND
WISDOM ARE INDISTINGUISHABLE.**

01 06 05 05

**FIFTH: EMPTINESS—THE TIME WHEN MIND AND WISDOM
NEITHER OPEN NOR CLOSE ANYWHERE, NOT
TRANSCENDING TWO EXTREMES OR DISTINCTIONS.**

Thus it is spoken:

| *From before—*

01 06 06 01

First Joy only from,
Second feeling experience touch;
Third bliss itself called,
Fourth experience co-emergent,
Fifth emptiness called—
Thus.

Twelfth: viewing that itself and applying the crucial point of change.

01 06 07 01

First, regarding the Mudrā: when one has not actually engaged through methods of channel generation and so forth, this is not the time for ordinary desire to flow through one's own continuum—therefore it is called the time of shifting the View.

Without the flow of ordinary desire,

The bliss depending upon one's own body arises without the mind having power over it.

Then, as the actual body extends and Bodhicitta is held, at the time when purification has not yet occurred, special bliss arises; yet the experience is not mixed with one's own continuum, and since emptiness is not recognized as mind,

The mind itself is understood merely as empty,

- At the time when ordinary conceptions do not exist in one's own mind whatsoever, this is called the time of obtaining the View.

Then, when Bodhicitta is purified and extended to the measure of arrival,

As the channels spread and the Mahāmudrā of non-duality of body and mind is experienced—transcending the intellect—this is called the time of stable View.

However this is done, through obtaining power over Bodhicitta, there is no change itself.

Also from before: || 10 ||

Shifting, obtaining, and stability—

These proceed to the ground of the Three Kayas.

Thus it is.

Thirteenth: Thus, having recognized the View, arranging the channel apertures and mixing with the winds, the body strength expands and one joins with ultimate Bodhicitta:

When samādhi tires, draw upward;

At this time, holding the fist and turning the eyes upward, pressing the wind inside and blocking the channel aperture definitively,

Through holding the wind power inside, mixing with the wind and not letting it go inside, body strength expands and so forth arises.

As this mixes with bodhicitta and does not come outside, it is a sign of non-extension;

Like the juice of pounded acacia,

It will not come forth even when rubbed with sesame oil. || 20 ||

Seek subsequent knowledge regarding this:

Joining with ultimate Bodhicitta.

If, not knowing these keys, one makes the path of bliss relying upon Action Mudrā,

The bindus stray in the body and go to disease—vomiting in reverse, unable to vomit,

Thinking that after drawing upward as a sign of non-extension, vomiting goes as fire and the stomach is unwell.

The obstacles of this: tongue contracting, gagging, doing empty vomiting,

The stomach mouth becoming unwell and turning to disease,

Pain in the right breast and rib side, the armpit gathering, and bodhicitta drying hard, difficult to expel,

While doing empty vomiting, blue water drips from the mouth as a side effect.

The method to dispel this: || 30 ||

Turn the body like a firebrand and speak "Hriṃ Hriṃ" with the speech,

Place the mind at the center of the fire,

Abandon alcohol and throw salt broth,

Eat three white foods and liberation is certain.

Fourteenth: For the benefit of the student, turn the Bhaga upward three

times;

At this time, emitting the sound "OM AḤ HŪṂ" is the key for the blessings of the Three Kayas to enter body, speech, and mind.

Regarding that, first: mixing with the Guru's body, the student's body becomes self-natured.

01 06 07 02

SECOND: MIXING WITH SPEECH, ONE BECOMES SELF-NATURED AS SPEECH.

01 06 07 03

THIRD: MIXING WITH MIND, ONE BECOMES SELF-NATURED AS MIND.

Merging with the body relies upon the yantra of the body.

Speech is three syllables.

Mind is the extending and gathering of the wind.

Thus, having transferred that, taking it with a mirror at the end, with the ring-thumb it should fall into the student's mouth—this makes absolute and relative inseparable.

Also from before:

The student must drink at the mouth,

Not dying, must take with the tongue.

Thus it is.

Fifteenth: Thus, having transferred, holding the measure of experience of great bliss free of grasped objects arising in the student: || 10 ||

Furthermore, pressing the two branches of the Rigveda channel, experience

arises free of identifying the birthless; whatever is spoken is not known—
like the experience of a mute's dream,

| *From that itself:*

REGARDING THIS, SPEAKING IS NOT KNOWN,

Like a mute's dream.

Thus it is.

Sixteenth: The key of dependent origination for not seeing that Mudrā:

The right eye of a black dog,

The left eye of a black jackal,

The right of an owl,

The left of a bat, || 20 ||

Consequently, the right wing-tip of a crow—well joined, wrapped in a
golden pill and placed in the Mudrā's mouth,

Holding the Ḍamaru and so forth in the hand, that itself sees while the body
is not seen.

Also from before:

If the Mudrā is seen, Siddhi is not;

Therefore rely on non-seeing.

Thus it is.

Seventeenth: If it is not the time of Empowerment, or if bliss is not relied
upon elsewhere, sending to one's own land and so forth by giving gifts—
having pleased with articles of gold and so forth,

One must go to one's own place.

By these, the third Empowerment's difficult points are explained—this is the
meaning of the very great secret.

Second meaning: the arrangement of the unelaborate Maṇḍala
Empowerment: bestowing Empowerment by relying upon the Maṇḍala and
Vase with the syllable wheel and verses. || 30 ||

This is the unelaborate secret Empowerment:

Introducing through the bliss of pressing the pure letter of speech's basis and
the channel.

This has four: outer, inner, secret, and perfect:

The unelaborate outer: purifying through the letters of the Three Kayas of body, speech, and mind.

The inner: all Dharmas are unborn and so forth—the basis of the Vase is definite.

Thus, the secret: whatever things are natureless and so forth—appearing as liberated, indicating the absence of borders.

The perfect: all Dharmas are empty and selfless and so forth—the precious Empowerment of words to recite for special understanding.

These also from the Thalgyur:

Unelaborate, possessing faith, enter to ripen the outer;

The supreme Empowerment of non-elaboration, || 40 ||

Relying upon the Maṇḍala and Vase,

Bestow Empowerment with verses.

Thus it is.

**THIRD: THE VERY UNELABORATE EMPOWERMENT:
BESTOWING EMPOWERMENT INTRODUCING THE NATURE
OF PRIMORDIAL PURITY, SELF-KNOWING AWARENESS
EMPTY LIKE SPACE, THROUGH THE SYMBOLIC
EMPOWERMENT DIVIDING THE BORDER OF SAṂSĀRA AND
NIRVĀṆA.**

This also has four from outer, inner, secret, and perfect:

01 06 08 01

First, the outer:

Dividing the border of Saṁsāra and Nirvāṇa.

The inner: engaging the twenty-five Gnosises, offering the Maṇḍala and sup-
plicating.

The secret: entering through the doors of the four directions of space into the

door of mind itself.

The perfect: indicating awareness primordially pure, transcending conceptual mind, called "vast space."

These also from the Thälgyur:

| *From the very unelaborate,*

Divide below the border of Saṃsāra and Nirvāṇa.

At that time, from the characteristic of space,

The obscurations of body, speech, and mind also— || 10 ||

Are definitely gauged by characteristic.

If conduct is not pure,
Purify with virtue suitable to each self.
Rely upon the symbolic Empowerment,
Introduce the face of self-knowing clarity,
Skillfully join instruction of untying symbols.
Thus it is.

FOURTH: THE UTTERLY UNELABORATE EMPOWERMENT:

Bestowing the Empowerment of introducing the self-nature of spontaneous accomplishment of the nature of reason, following the body's posture, gaze, and stance.

| *From four—outer, inner, secret, and perfect: || 20 ||*

The outer shows posture;
The inner shows gaze;
The secret: through posture to the four directions,
And training in the manner of gaze, practicing in the Buddha-field.
The perfect: applying the meaning of symbolic words such as "song" and so forth.
Thus also from the Thälgyur:
To the utterly unelaborate,
Open the door of the mind's Maṇḍala,

Definitely begin the body's posture,

Accustom to that and apply the manner of gaze, || 30 ||

Direct cognition is the symbol of scripture.

Thus it is.

Third meaning: Thus, regarding the kinds of bestowed Empowerments, there are three:

Briefly shown through the definite distinctions of the Four Empowerments;

Extensively explained through distinctions of self-face;

Very extensively elaborated through distinctions of emanation.

REGARDING THE FIRST:

The valid establishment of the Four Empowerments' certainty,

Showing examples of the four ripening teeth,

Explaining the nature of each—three from: || 40 ||

01 06 09 01

Behold—the spontaneous sound of awareness, self-arisen, self-liberated.

Not fabricated, not sought: this very sound resounds without a source.

Elaborate? It is the play of unborn emptiness.

Unelaborate? The same play, naturally free.

Very unelaborate? Awareness recognizing itself in every echo.

Utterly unelaborate? Neither sound nor silence—pure recognition, naked and immediate.

Do you hear it? This is not hearing with ears.

The person capable of recognition enters thus: appearances not cut, naturally pure.

Consciousness not ceased—self-liberated upon arising.

Outer: wind-mind, father-mother—all are the spontaneous display of awareness. || 10 ||

Inner: body-wheel, channel-difference—your own nature, naturally perfect.

Secret: lamp four appearances—self-showing, self-recognized.

Unsurpassed: no face to show, no path to clear—recognition itself is the four certainties.

- Second, showing the spontaneous ripening:

When recognition dawns, ripening-appearance: pure and impure, sky and space—all included in awareness.

Desire-destruction dwell in three times—all included in this instant of recognition.

Body, speech, mind—this very recognition liberates.

Śaṃsāra-Nirvāṇa—conditioned and unconditioned become one in recognition.

Appearance-control: aggregates, elements, sense-sources—spontaneously pure, never stained.

Existence-control: afflictions—self-liberated in their own ground. || 20 ||

Recognition enters through body, speech, mind, consciousness—action spontaneously shows.

Elaborate recognition: obtain, dwell, stabilize, near-realize—four aspects of one taste.

Very unelaborate: body, speech, mind, consciousness—fourfold bliss of natural awareness.

Utterly unelaborate: three doors, deity body-speech-mind—beyond expression, beyond dwelling.

- Third, the nature of recognition—fourfold spontaneous perfection:

The field is good: awareness itself, stainless and vast.

The seed faultless: recognition, never separate from you.

Elaborate recognition planted, unelaborate sprout arises.

Very unelaborate: the flower of awareness shines.

Utterly unelaborate: four kayas certain—this is the ripened result. || 30 ||

- From each recognition—four divisions spontaneously perfect.

- First—the spontaneous recognition of four kayas:

The four kayas are naturally recognized, not bestowed from outside.

Elaborate: recognize body aggregate as Dharmakāya—never other than awareness.

Speech: recognize mantra as spontaneous sound—no speaker, no spoken.

Mind: recognize samādhi as natural presence—no meditation, no meditator.

Consciousness: recognize dharmatā as your own face—never obscured.

Unelaborate: appearance outside, illusion-empty—this very perception is the kaya.

Very unelaborate: four activities join in spontaneous recognition.

Utterly unelaborate: body—bliss of natural awareness;

Speech—clarity, unobstructed; || 10 ||

Mind—not-think, yet perfectly knowing;

Consciousness—union, power-possessing, naturally doing.

- Second—four kayas naturally recognized, mind changes not:

Capable mind recognizes: this very thought is Dharmakāya.

Inside enters: recognition shows the method is no method.

Mind-change thought purifies—recognition joins with itself.

Utterly unelaborate: non-dual meaning obtained—not found, but recognized.

- Third—four kayas action-limit spontaneously liberates:

Elaborate action, verse, syllable, thought—body, speech, mind, consciousness four bliss gives.

Recognition arises, || 20 ||

Conduct self-arises from nowhere,

Meaning self-arrives—dharmatā never goes, never comes.

Emptiness enters as maṇḍala—three doors, three realms: pure recognition.

Six collections purify: this very recognition is the purification.

- Fourth—four kayas naturally recognized, utterly certain:

Whatever attachment-aversion—self-liberates in recognition.

Nirmāṇakāya recognized: aggregates, elements, sense-sources—empty yet appearing.

Sam̐bhogakāya recognized: mind come-go not, meaning realizes itself.
Dharmakāya prophecy—Saṃsāra-Nirvāṇa attachment, knowledge, obscura-
tion: subtle recognition purifies all.

- Second, self-face naturally recognized—four kayas of awareness. || 30 ||
- These are not empowerments given—they are kayas recognized, your own nature from the beginning.

The four kayas are not achievements. They are recognition of what already is.

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- First—elaborate:

Elaborate-elaborate: Samaya drink water—outer.

Elaborate-unelaborate: Maṇḍala enters, deity shows name, Empowerment bestows—inner.

Elaborate-very unelaborate: Śrāvaka vow gives, nine complete breath-out encouragement—secret.

Elaborate-utterly unelaborate: vase certain, body seal perfect.

This also: vase certain palace relies, deity clear, Empowerment perfect—outer elaborate.

Student body-deity produces, four elements purify, substance sun-moon gives—inner unelaborate.

Consort gives, practice certain—secret very unelaborate.

Sign meaning certain, word gives perfect—utterly unelaborate.

Thus perfect four exist; other three must know. || 10 ||

- Thus sixteen elaborate difference purpose:

Body: four elements four destroy.

Four elements—earth, earth etc. four separate—sixteen purify: purpose exists.

- Second—unelaborate: four Empowerments self-face difference:

Unelaborate-elaborate: body, speech, mind, consciousness four syllable

place, four purify—outer.

That unelaborate: three doors basis, effort beyond shows—inner.

That very unelaborate: five objects path raises, five doors hair-release liberates—secret.

That utterly unelaborate: realization special produces, perfect.

- This four purpose:

Speech object, || 20 ||

Expression,

Expressed,

Expression—four seal liberates.

- Third—very unelaborate self-face difference:

That unelaborate: Maṇḍala offer, request—inner.

That very unelaborate: sky Maṇḍala enters—secret.

That utterly unelaborate: knowing self introduces, perfect.

- This four purpose:

Mind change,

Changer, || 30 ||

Changed,

Change—four seal destroys.

- Fourth—utterly unelaborate self-face difference:

That unelaborate: gaze does—inner.

That very unelaborate: four directions gaze stance relies—secret.

That utterly unelaborate: go and perfect.

- This four purpose:

Mind think,

Memory,

Thought, || 40 ||

Attachment—four seal destroys.

Five doors object hold, thought basis-consciousness consciousness.

That not connect: meaning before-after, mind object meaning general examine—mind called.

Self-appearance object hold;

Non-thing hold;

Clear-unclear hold separate.

Thus self-face difference each: outer, inner, secret, perfect—four-four, sixteen exist.

- Third—emanation difference very extensive elaborate three:

Body action rely certain difference, Empowerment nature show;

Number difference rely, action affliction purify show. || 50 ||

- First—Empowerment self-face difference sixteen:

Inside mind thought sixteen purify;

Secret wind pull-gather sixteen purify;

Unsurpassed sixteen ground dwell certainty obtains—sixteen Empowerment shows.

Those Empowerments purify: body, speech, mind, consciousness four stain purify, rely establish.

That body: water collection Dharma collection, binding seal stain become.

Fire: those ripen clear thing establish, stain become.

Wind: those each action done, attachment self-tendency stain become.

- Speech: speak, speak think—mind thought deceive stain;

Speak do—body stain; || 60 ||

Speak word thought examine—stain;

Expression thought change—stain.

- Also mind change:

Change remember think thought—stain;

Changer object knowledge—stain;

Changed tendency before-after—stain;

Change thing attachment—stain.

- Also consciousness: memory object enter—stain;

Think virtue non-virtue, prophecy not-prophecy four all provoke—stain;

Thought think, || 70 ||

Doubt,

Doubt,
Examine—stain;
Hold object various thought—stain.
Stains purify: Empowerment four;

Elaborate-elaborate etc. four-four separate—sixteen.

Those body, speech, mind, consciousness four each stain four-four—
sixteen collection purify.

- That first elaborate near show:

Elaborate-elaborate: sign elaborate,

Meaning elaborate—two; || 80 ||

That unelaborate: sign meaning—two;

Very unelaborate—two;

Utterly unelaborate: sign meaning—two: eight.

Thus unelaborate: sign unelaborate etc.—eight;

Very unelaborate—eight;

Utterly unelaborate—eight: thirty-two become.

Body, speech, mind, consciousness four collection also;

Thus separate thirty-two purify.

Creation stage purify: purify know purpose exists.

Thus purify stain thirty-two; || 90 ||

Purify Empowerment thirty-two sum;

Sixty-four purify-purify difference certain.

- Second—body action rely difference, Empowerment nature show:

Purify stain thirty-two basis: body different countless—earth, water, fire,
wind four become;

Those male-female two-two separate—eight.

That earth, water, fire, wind basis: stick,

Pierce,

Balance—three-three separate: twelve.

Those Empower also: elaborate etc. four, body-speech-mind three-three sep-
arate—twelve purify.

- Four elements male-female two—eight purify; || 100 ||

Four Empowerments: means-wisdom two-two separate—eight purify.

- Body arise difference also:

Earth etc. four each: earth-earth etc. four-four separate—sixteen;

Hot-cold two difference—sixty-four become.

Above sign meaning difference Empowerment—sixty-four purify.

- That four elements each well separate:

Earth: sixty-four;

That pervade: element general body;

Self-characteristic hold thing body—two separate;

Earth body different: hundred twenty-eight. || 110 ||

Thus separate: water, fire,

Wind: hundred twenty-eight group three;

Sum: five hundred twelve body ripens.

Thus outside body ripen like; inside affliction also:

- Desire: look,

Laugh,

Hold,

Embrace—four element body each four-four: sixteen.

- Delusion: dull not-know,

Dark, || 120 ||

Intoxicated,

Great ignorance mix—four-four separate: sixteen.

- Anger: anger and,

Great anger,

Greater anger,

Utter anger body each separate: sixteen.

- Pride: subtle,

Coarse,

Change,

Expand, || 130 ||

Spread—four also: sixteen.

- Jealousy: light,

Heavy,

Agitated,

Subtle—four separate: sixteen; sum: eighty.

That difference separate: element body different five hundred twelve each;

Affliction four-four number: twenty-twenty dwell;

All sum: ten thousand one hundred forty-eight arise;

Body affliction two count sum: ten thousand six hundred sixty purify stain.

Below is shown the Empowerment of that which purifies. || 140 ||

- Third, showing the means of purifying body and afflictions through divisions of number:

| *From the four types of Empowerment.*

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**FIRST, REGARDING THE ELABORATED EMPOWERMENT
WITH ELABORATION AS THE GROUND: WHEN DIVIDED
INTO EXTERNAL, INTERNAL, SECRET, AND FULLY
COMPLETE—FOUR ASPECTS.**

The external empowerment of elaborated elaboration: the preparation gathering's distribution of tooth-sticks.

Its internal aspect: offering the maṇḍala.

Its secret aspect: tying the protection cord and bestowing kuśa grass.

Fully complete: examination and analysis of dreams.

Its unelaborated external empowerment: performing the washing ritual.

Making the supplication.

The three vajra callings that summon within.

Its internal aspect: administering the samaya oath-water.

The oath of abandoning saṃsāra. || 10 ||

The oath of accepting nirvāṇa.

The four oaths of not benefiting sentient beings.

Its secret aspect: the samaya and

The bestowal of vows and

Entering the maṇḍala and

Offering the mind-flower.

Its fully complete aspect: entering the maṇḍala, revealing the deity's countenance.

Throwing the flower.

The name empowerment.

Its very unelaborated external aspect: the śrāvaka entering the maṇḍala. || 20

||

Revealing the measure of ground and path.

Bestowing the upper and lower covers.

Bestowing the bowl and fan, and so forth.

The edge of discipline.

Ground, and so on.

Division of action.

Indicating dependent arising.

Bestowing meditation.

Prophecy and

The bodhisattva entering the maṇḍala and || 30 ||

Generating bodhicitta and

Bestowing vows and

Holding the distinctive mind, and so forth.

Its internal empowerment: kriyā entering the maṇḍala and

Generating bodhicitta and

Holding vows and

Throwing the flower, revealing the deity's face and

The name empowerment and

Prophecy and

Encouraging and || 40 ||

Emitting breath and

Conferring empowerment.

Similarly, upa and yoga entering the maṇḍala: nine types, nine—making twenty-seven.

Its secret mahā aspect: prophecy and

Entering the maṇḍala and

Revealing the deity's face and

Throwing the flower and

The name empowerment and

Hearing and

Explaining and || 50 ||

Benefiting and

Power and

The vidyā empowerment and

The limb empowerment and

The distinctive empowerment: twelve in total.

Then anu entering the maṇḍala and

Definitively showing the signs and

Emitting breath and

Transforming the mudrā and

Making action and || 60 ||

Definitive engagement: six in total.

Its fully complete aspect:

Entering the Mahāsandhi maṇḍala and

Throwing the flower in the meditation-definitive maṇḍala and

Revealing the deity's face and conferring empowerment and

The empowerment of result action-separation complete: four in total.

The elaborate's extremely unelaborated external empowerment:

Thus, completing the nine-sequence empowerments,

Entering the distinctive empowerment:

Entering the mudrā maṇḍala. || 70 ||

Its external aspect: examining the consort, summoning, seeking the root, re-

questing.

Seeking bliss.

Making expansive.

Empowering and grasping.

Reversing and training: six in total.

Its internal empowerment:

Entering equipoise engagement.

Bodhicitta together with the sound of the three syllables.

Taking in the mirror.

Vajra. || 80 ||

Lotus.

Wheel three, focusing and placing on the student's tongue, emptying body and speech: six in total.

Its secret aspect: bliss and actual bodhicitta blessing in body, speech, and mind: three.

Secret and worthy of secrecy and

Focusing on secrecy: three—making six.

Its fully complete aspect: indicated by various words:

Sign words and

Meaning words and

Three verses of sign-meaning undifferentiated.

Thus, the elaborate-with-elaboration's external, internal, secret, and fully complete four: || 90 ||

Six empowerments to confer.

Its external: tooth-stick offering and one.

Its internal: offering maṇḍala and two.

Its secret: protection cord and giving kuśa, two—making four.

Its fully complete: examining dream and

Asking good-bad signs, two—making six.

Its elaborate's unelaborated external: three—making nine.

Its internal: four—making thirteen.

Its secret: four—making seventeen.

Its fully complete: four—making twenty-one. || 100 ||

The unelaborated's very unelaborated external aspect: for śrāvaka six.

For pratyekabuddha five—making eleven.

For bodhisattva four—making fifteen.

Its internal empowerment: for kriyā nine—making twenty-four.

For upa nine—making thirty-three.

For yoga nine—making forty-two.

Its secret empowerment: for mahā twelve—making fifty-four.

For anu six—making sixty.

Its fully complete: for ati four—making sixty-four in the elaborate's extremely unelaborated external empowerment: seventeen.

Internal: six—making twenty-three. || 110 ||

Secret: six—making twenty-nine.

Fully complete: one—making thirty.

The very unelaborated: sixty-four—making ninety-four.

The unelaborated: fifteen—making one hundred and nine.

The elaborate: six—making eight and fifteen in the elaborate empowerments to confer.

The unelaborated's elaborated external empowerment: guru's action and disciple's action, two.

Its internal: maṇḍala and vase, two—making four.

Its secret: the five excellent explanations of the maṇḍala's dharma.

The five excellent explanations of the vase, making ten.

Combined with the above four, making fourteen. || 120 ||

Its fully complete: the guru indicating the name and the disciple generating power, two—making sixteen.

The unelaborated's unelaborated external: the A approach purifying the unborn path.

The A accomplishment clearing the unceasing prāṇa.

The A emanation and gathering purifying body, speech, and mind: three.

Its internal: showing the manner of washing for purification.

Offering maṇḍala to accomplish desired aims.

Requesting prophecy to engage in action, recognizing the entrance: three.

Its secret: entering the maṇḍala,

The crucial point of introducing awareness into the expanse.

Revealing the deity introducing expanse and awareness. || 130 ||

Name empowerment making one a Buddha's spiritual son.

Thus three, and

Its fully complete: prophecy by verses on external sense powers, experiencing non-duality of knower and object, and

Breath-release by verses on clear mind, empowerment of freedom from grasping the unborn, and

Encouragement by verses on unimpeded engagement, empowerment revealing non-dual expanse-awareness great bliss: twelve.

Its very unelaborated external: suitable for entering.

Suitable for obtaining: two.

Its internal: definite conduct.

Definite view: two—making four.

Its secret: discerning families. || 140 ||

Dwelling as self-nature: two—making six.

Its fully complete: cause and condition, two—making eight.

Its extremely unelaborated external: dwelling in mind and

Dwelling in speech: two.

Its internal: transforming speech and

Obtaining mind: two—making four.

Its secret: prophecy of bliss and

Breath-release of secret: two—making six.

Its fully complete: dwelling in expansion and
Obtaining one's own action: two—making eight. || 150 ||

Thus the unelaborated's elaborated: sixteen.

Its unelaborated: twelve—making twenty-eight.

Its very unelaborated: eight—making thirty-six.

Its extremely unelaborated: eight.

The four results obtained through conferral: forty-four.

The very unelaborated's elaborated external aspect:

Supplicating the guru to clarify the path.

Sealing with eight syllables to bind the eight consciousness' emanations
and gathering.

Blocking mental feelings, uttering PHAT sound to pacify obstacles:
three.

Its internal: seeking the abode to hold directional certainty. || 160 ||
Giving tormas to dispel obstructing forces.

Generating vigor in mind: three.

Its secret: the object of initiating body conduct.

The method of initiation.

The purpose of initiation: three.

Its fully complete: the object of initiating speech conduct.

The method of initiation and the purpose of initiation: three.

Its unelaborated external: the object of initiating mind conduct.

Method and purpose: three.

Its internal: body, || 170 ||

Speech, and

Mind's definite objects of misdeed: three.

Its secret: body,

Speech, and

Mind's three measures of purifying misdeeds: three.

Its fully complete:

Body,
Speech, and
Mind's three methods of confessing impurity: twelve.
Its very unelaborated external: increasing enjoyment through syllable
maṇḍala. || 180 ||
Expanding the sense sphere.
Clarifying the flower's sense power.
Expanding the jewel's wealth: four.
Its internal: experiencing bliss through drawing the families.

Generating elaboration through verbal expression: two—making six.

Its secret: entering the maṇḍala,
Entering the eastern gate reveals the path as emptiness.
Entering the southern gate introduces mind as emptiness.
Entering the western gate liberates afflictions as self-liberated emptiness.
Entering the northern gate exhausts actions and habitual tendencies as empti-
ness: four—making ten. || 190 ||
Its fully complete: the crucial point of mind dissolving into mind through
throwing the awareness flower.
Breath-release from that.
Prophecy: two—making twelve.
Its extremely unelaborated external: establishing the ground through essen-
tial vajra posture.
Focusing mind on five suns, recognizing five wisdoms.
Light emanation clarifying mind: three.
Its internal: seeking the increasingly higher path without thought.
Not returning, establishing the ground in nirvāṇa's realm.

Uttering three times reveals the indivisible realm of the three kāyas' in-
separability: three—making six.

Its secret: guru arising, gaining confidence that apparent existence arises
as dharmatā. || 200 ||
A A reveals the crucial point of non-arising in the unborn.

Finger pointing at the eye clarifies the path of arising awareness: nine.
Its fully complete: saying vast space familiarizes with the expanse.
Rubbing space with the hand mingles meaning and experience.
Going, is there a destination?
Dwelling, is there a dwelling place?
Returning, is there a going and returning place? Sealing: five—making four-
teen.
Fourteen.

The extremely unelaborated's elaborated external: asking who reveals the family.

Mind-son responding brings the path near: two. || 210 ||
Its internal: seeking ground through dharmakāya posture.
Clarifying path through saṃbhogakāya posture.
Deepening through nirmāṇakāya posture: three.
Its secret: supporting crucial points through common postures.
E MA and so on, entering dharmakāya maṇḍala, body's crucial point.
Entering saṃbhogakāya and nirmāṇakāya maṇḍalas, supporting body crucial points: seven—making nine.
Its secret: entering nirmāṇakāya's realm up to: thirteen.
Its fully complete: entering saṃbhogakāya's realm and five—making eight-
teen.
Its unelaborated external: dharmakāya realm, nature, and compassion three.

Its internal: revealing three kāyas' deities: three—making six. || 220 ||
Its secret: dwelling there three—making nine.

Its fully complete: three irreversible grounds: twelve.

Its very unelaborated external: mind's nature and definitive words.

Showing divisions: three.
Its internal: dwelling in mind.

Obtaining stability: three—making six.

Its secret: mind's ground, path, and result: three—making nine.

Its fully complete: mind's engagement,

Pervasion,

Transformation: three—making twelve. || 230 ||

Its extremely unelaborated's extremely unelaborated external:

Obtaining through eleven body postures and dwelling.

Its internal: cutting the twelve samsaric wheels with twelve minds: twenty-three.

Its secret: revealing unborn mind as deity, obtaining power over seven minds, cutting the seven realms of ignorance: thirty.

Its fully complete: six divisions of oral instructions and

Four sections of immaculate: eleven combined, making forty-one.

Thus, the extremely unelaborated's elaborated: eighteen divisions.

Its unelaborated: twelve—making thirty.

Its very unelaborated: twelve—making forty-two.

Its extremely unelaborated: forty-one—making eighty-three. || 240 ||

The very unelaborated: forty-eight—making one hundred thirty-one.

The unelaborated's elaborated: sixteen.

Unelaborated: twelve—making twenty-eight.

Very unelaborated: eight—making thirty-six.

Its extremely unelaborated: eight—making forty-four.

One hundred seventy-four.

Elaborated: one hundred fifteen—making two hundred eighty-nine.

These also, together with indivisible body, speech, and mind four,

Past,

Future, || 250 ||

Present, and

Uncertain times four, making

Two hundred eighty-nine empowerments divided into four,

Becoming eleven thousand one hundred thirty-six.

Thus, through that much purification,

Purifying the twelve different bodies of beings to be purified, if distinguished by the transformation of action,

One myriad and

Three thousand and

Six hundred thirty-two.

Afflictions also counted by that transformation: one myriad and half and seven hundred, || 260 ||

| *From that, exceeding two thousand nine hundred seventy-two:*

This indicates drawing near the culmination of action,

Purifying the above distinctions of body and afflictions.

Incidentally, showing the definite divisions of inner wind purifications and empowerment definite divisions:

Through the sequence of four element winds,

Each of the sixteen divisions of the four empowerment purifications of self-face,

Dividing each into external, internal, secret, and fully complete fours,

Elaborated: sixteen.

Unelaborated: sixteen—making thirty-two.

Very unelaborated: sixteen—making forty-eight. || 270 ||

Extremely unelaborated: sixteen—making sixty-four:

Wind wind,

Water wind,

Fire wind,

Wind wind four,

Spreading,

Pervading,

Balancing,

Disturbing four each, making sixteen,

Dividing each into male and female two each, thirty-six, purifying half of action. || 280 ||

The third general meaning: two fruits of completed empowerments, Temporary and ultimate fruits.

First, generally showing the path's qualities and

Particularly showing the four vidyādhara attainments.

**FIRST: ELABORATED EMPOWERS COMPLETING THE
TWELVE ACCUMULATION PATH VIRTUES, ACTING AS
SUPPORT.**

Unelaborated empowers completing the four definite discrimination preparation paths, acting as support.

Very unelaborated empowers completing the seeing path, acting as support.

Extremely unelaborated empowers completing the nine meditation paths, acting as support.

Similarly, joining the four devotions, entry, transformation, and transcendence grounds to each of the four empowerments, completing the sixteen grounds' virtues, obtaining the nature of completing common virtues.

Also, the elaborated's elaborated devotion ground: distinction of fervor and merit. || 290 ||

Its unelaborated: pure entry ground, depending on faith certainty, entering autonomously.

Its very unelaborated: transformation of pure phenomena ground, not abiding in body and speech bonds.

Its extremely unelaborated: action culmination transcendence ground, Not abiding in elaboration and saṃsāra.

Similarly, applying to the remaining three empowerments,

Also joining devotion and so forth four by four:

Devotion's devotion: certainty through faith.

Devotion's entry: certainty through compassion.

Devotion's transformation: held by means.

Devotion's transcendence: transcendence of action through wisdom. || 300 ||

Entry's devotion: devotion to śamatha.

Its entry: entering vipaśyanā.

Its transformation: transforming equipoise thoughts into diversity.

Its transcendence: transcendence of subsequent knowledge's change.

Transformation's devotion: liberation from clothing attachment.

Its entry: liberation from food attachment.

Its transformation: liberating dream into clear light.

Its transcendence: liberation from habitual tendencies and afflictions.

Transcendence's devotion: not abiding in saṃsāra through conduct.

Its entry: abiding in meditation through cultivation. || 310 ||

Its transformation: not abiding in deluded appearances through view,
transforming three realms into three kāyas.

Its transcendence: simultaneously transcending saṃsāra and nirvāṇa results.

Thus sixteen and sixteen empowerments' sounds combined, thirty-two,

Sixteen grounds abiding with wisdom,

Birth,

Attainment,

Arising four each, divided sixty-four: Vajradhara completes the supreme.

Joining sixteen empowerment sounds accomplishes the thirty-two major
marks' causes.

SECOND: THE FOUR VIDYĀDHARA GROUNDS' ATTAINMENT MANNER:

*From recollecting the four empowerments' entry: the four vidyādhara
grounds, || 320 ||*

Yoga ground and

Mahāyoga ground and

Samdarbhayoga ground and

Realization yoga ground four,

Controlled and uncontrolled two each: eight definite.

Also, dividing these four by four into parts:

For the yoga ground also:

Yoga and action yoga and

Conduct yoga and

Transformation yoga: four. || 330 ||

For mahāyoga: extreme yoga ground and

Self-ground certainty yoga ground and

Elaboration yoga ground and

Action-transcendence completion yoga ground: four.

For saṃdarbhayoga ground:

Sign ground and

Meaning ground and

Sign-meaning indivisible ground and

Unmixed ground: four.

For realization yoga ground: || 340 ||

Miracle display ground and

Distinction realization ground and

Manifest emergence ground and

Hero family-discerning ground: four—making sixteen grounds combined.

Thus from sixteen grounds:

In the first ground, seven knowledge miracles:

Emanating one's body as hundreds and thousands and

Emanating those as hundreds and thousands of limbs and

Emanating one body with hundreds and thousands of heads and

Emanating hundreds and thousands of bodies with one head and || 350 ||

Emanating one head with hundreds and thousands of different bodies, emanating from that: five and

Emanating immeasurable different heads and limbs from the body: six.

Emanating various births: seven arise from realizing the controlled ground.

In the second ground: opening one's stomach to show heart and lungs to oth-

ers,

From the upper body emitting fire, from the lower water,

Cutting limbs and scattering in four directions,
Making the five sense powers of eye and so forth fall to the ground,
Throwing mountains with body strength,
Lifting the great outer ocean to the sky,
Making planets and stars fall to the ground: seven arise from the seven limbs
preceding empowerment time. || 360 ||

In the third ground: binding the wind lasso,
Transforming others' intentions,
Liberating world-protector god kings,
Capturing dākinīs' minds,
Protecting and liberating hundred beings from action,
Enjoying with gods', nāgas', and yakṣas' daughters,
Weakening great worldly gods' power like Maheśvara: seven arise from generating mind at empowerment time.

In the fourth ground: transforming space into vajra and
Transforming fire into water,
Transforming water into fire, || 370 ||
Transforming earth into fire,
Transforming earth into water,
Transforming wind into fire,
Transforming fire into wind: seven arise from cultivating syllable emanation and gathering.

In the fifth ground: controlling the seventh space, arising from cultivating emptiness.

In the sixth ground: controlling seven fires,
Arising from previous empowerment knowledge.

In the seventh ground: controlling the seven made from one ground into two, arising from cultivating stacked elements.

Also controlling seven waters, arising from preceding.

In the eighth ground: controlling seven winds, arising from purifying four cakras' winds. || 380 ||

In the ninth ground: moving with seven enlightenment limbs, arising from preceding practice.

In the tenth ground: controlling seven dharmas, arising from cultivating deities.

In the eleventh ground: emanating seven swift horses, arising from undertaking effort.

In the twelfth ground: emanating seven cooling monks, arising from abiding in samaya and vows.

In the thirteenth ground: emanating seven divine mansions, arising from cultivating the palace.

In the fourteenth ground: emanating seven world realms, arising from pleasing the guru.

In the fifteenth ground: emanating seven yidam deities, arising from cultivating yidam.

In the sixteenth ground: emanating seven dākinīs, enjoying form and so forth six sense objects' purification, and

Showing six being realms' births: nineteen arise from completing empowerments.

Thus one hundred miracles arise in sixteen grounds: called vidyādhara grounds. || 390 ||

Other name divisions: maturation and

Life control and

Mahāmudrā and

Spontaneous presence: called

Yoga and

Mahāyoga and

Samdarbhayoga and

Realization yoga in sequence.

Maturation vidyādhara: mind matures as deity's form but body not matured, liberating in bardo.

Life control: liberating in that very state. || 400 ||

Mahāmudrā: body and mind matured as deity.

Spontaneous presence: accomplishing self and others' two benefits.

Joining these sixteen with the previous four, know the qualities.

Maturation: without intermediate state, obtaining life control in that life and obtaining the result.

Life control: cultivating miracles for one great eon, obtaining Vajradhara's ground.

Mahāmudrā: obtaining Vajradhara's ground in one hundred years.

Spontaneous presence: obtaining Vajradhara's ground in one thousand years, performing the four activities for two benefits.

The four activities:

Pacifying,

Increasing, || 410 ||

Empowering,

Wrathful.

Elaborated performs pacifying activity: pacifying apparent body-mind obstacles and

Non-apparent subtle and coarse stains.

Divided: pacifying's pacifying: wisdom and wind.

Pacifying's increasing: life and merit.

Pacifying's empowering: body and speech power.

Pacifying's wrathful: pacifying two into one abiding.

Unelaborated accomplishes increasing activity.

Divided: increasing's pacifying: exhausting evil thoughts. || 420 ||

Increasing's increasing: life, merit, retinue, enjoyment, charisma, and blessing.

Increasing's empowering: increasing accomplishes as desired.

Increasing's wrathful: completing body, speech, and mind power.

Very unelaborated accomplishes empowering activity.

Divided: empowering's pacifying: pacifying body, speech, and mind obstacles.

Empowering's increasing: increasing view, meditation, conduct, and result.

Empowering's empowering: gathering humans and non-humans.

Empowering's wrathful: accomplishing magnetizing and so forth.

Extremely unelaborated accomplishes wrathful activity.

Divided: wrathful's pacifying: magnetizing and binding activities. || 430 ||

Wrathful's increasing: dividing and expelling.

Wrathful's empowering: not finding fault when confronted.

Wrathful's wrathful: accomplishing suppression, killing, and so forth.

Thus sixteen are the results of elaborated's elaborated and so forth, sixteen self-face divisions.

Also, divided by manifestation:

Purifiers corresponding to the number of different bodies exist as the number of activities.

Furthermore, temporary attainment:

Elaborated empowerment: body's qualities,

Long life and

Freedom from illness and || 440 ||

Loving beings and

Possessing merit and

Accomplishing miracles and

Seeing body's atoms, and so forth.

Unelaborated: turning dharma wheel and

Pleasant to others' ears and

Hearing as instructed and

Authority over teaching treatises and

Knowing non-human languages, and so forth.

Very unelaborated: pure mind and || 450 ||

Samādhi and

Awareness and

Whatever contemplated arising as dharmatā and

Simultaneously realizing four times and

Knowing death, transference, and birth, and so forth.

Extremely unelaborated: mind workable and

Clairvoyance and

Blessing immeasurable life, and so forth.

Particularly, the four empowerments obtaining the four appearances' qualities:

Elaborated: dharmatā direct appearance. || 460 ||

Unelaborated: experience improvement.

Very unelaborated: awareness arriving at measure.

Extremely unelaborated: dharmatā exhaustion appearance,
Each obtaining one external appearance quality and
One internal experience samādhi and
One secret distinctive view-thought and
One fully complete teaching measure,
Connecting to Buddha ground with contaminated not appearing.
These are the common temporary qualities.

SECOND: ULTIMATE FRUIT: || 470 ||

Lord Vajradhara's ground,
Obtaining complete qualities of inexhaustible body, speech, and mind ornament maṇḍala.
Divided into three:
Brief indication of field where body and wisdom are inseparable,
Extensive explanation of inconceivable divisions.
Infinite clairvoyance control.
First, the four empowerment completion results have four signs and four measures:
Twelve.

Maturation four kāyas: sixteen.

Four wisdoms: twenty. || 480 ||

Four wisdom light rays: twenty-four.
Four light-spread emanations: twenty-eight.
Four pure realms of emanation: thirty-two maturations producing benefit:
Arising from obtaining thirty-two path empowerments.
Also, four kāyas: ground-abiding wisdom,
Characteristic-holding wisdom,
All-knowing wisdom,

All-aspect-knowing wisdom four each, counted sixteen.

Four wisdom knowledges four each, counted sixteen—making thirty-

two: called the thirty-two divisions of body and wisdom.

Completing these is Vajradhara performing sixteen grounds with sixteen wisdom objects. || 490 ||

Five-colored wisdom light's self-light five arising as five element maṇḍalas spontaneously accomplished:

Blue expanse: Vairocana's maṇḍala complete.

Similarly white: Akṣobhya.

Yellow: Ratnasambhava.

Red: Amitābha.

Green: Amoghasiddhi's maṇḍala spontaneously accomplished.

From these maṇḍalas, emanating four activity emanations to disciples' realms:

Eastern realm Abhirati.

Southern Śrīmat.

Western Padmāvati. || 500 ||

Northern Karmaprasiddha: four maturing beings.

SECOND: EXTENSIVE EXPLANATION OF INCONCEIVABLE DIVISIONS:

From dividing four kāyas' fields' five perfections five each.

01 06 13 01

- First, the Dharmakāya Teacher: Glorious Samantabhadra.

Abode: Dharmadhātu.

Teaching: Mind-teaching of all Buddhas.

Retinue: Uncompounded.

Time: Dharmatā without change—the five establishing Dharmakāya.

Field: That very pure realm, ineffable.

Dharma: Ineffable.

Through effortless spontaneous dharmatā—called Dharmakāya.

Five Perfections.

Ineffable and || 10 ||

Spontaneously accomplished—these two.

Making eight.

Four seeds of four empowerments and.

Four results—eight, arising from ripening.

- Saṃbhogakāya Teacher: Vairocana Gaṅgā Lake.

Abode: Dense Array.

Teaching: Self-arisen six syllables' sound from tongue's light rays—sole teaching-son.

Retinue: Four Family Buddhas, self-awareness-eye.

Time: Great natural purity.

Field: Upon equanimity's ground || 20 ||

Twenty-five stacked above.

Sixteen below vajra posture.

Viewed vertically like stacked slates, pure space between.

Mutually like spread tents below one another.

Each divided by iron mountains and oceans, abiding.

Dharma: Engaging great purity's self-nature.

Established: Through light, color, form, wisdom—called Saṃbhogakāya.

This too: Pure light-rays enter Father's face, emerge Mother's sky through secret, emanating.

Five Perfections.

Field and emanation—two, making eight || 30 ||

This too: Result of eight empowerments.

- Nirmāṇakāya Teacher: Sixth Vajradhara.

Abode: Tuṣita—Ogmin, name distinction.

Teaching: Great Perfection of innate nature.

Retinue: Worldly and transcendent.

Time: Time of taming through form.

Field: Vast Brahma realm.

Pure essence emerges: Sahā with four continents, Mount Meru—hundred million.

Dharma teaching: Actual and reflected—two.

Suitable: Emanating for whom, wherever tamed—emanation body || 40 ||

Self and other's benefit, two activities—eight.

- Svābhāvikakāya Teacher: Pure beyond thought and expression.

Abode: Beyond thought, free from characteristics and basis.

Teaching: Without dust or stain.

Retinue: Ocean of wisdom.

Field: Great bliss, completely pure.

Dharma: Without distinguishing faces.

Activity: Mind itself beyond perversion—eight.

All these—their nature: Four Kāyas of marks.

- Dharmakāya Teacher: Unfabricated nature || 50 ||

Abode: Emptiness, all-pervading.

Teaching: Pure conduct of taming.

Retinue: Naturally pure.

Time: Unlimited variety.

Dharma: Outflows self-extinguished.

Established: Dharmas' aggregates gathered—Dharmakāya.

Activity: Action without self-doer—eight.

- Rūpakāya Teacher: Appearances without nature, face totally radiant.

Abode: Without outside or inside, everywhere inwardly transformed.

Teaching: Distinguishing dharma from non-dharma || 60 ||

Retinue: Visible and invisible.

Time: Arising as words of four extremes.

Field: Outwardly viewed, inwardly clear.

Dharma: Proliferation's basis purified.

Established: Purifying form atoms and particles—Rūpakāya.

Activity: Exhausting karmic forms' activities—eight.

- Incidentally: Śāntikāya Teacher: Self-knowing Rigpa King, uncompounded.

Abode: Cittaratna palace, measureless.

Teaching: Pith instructions of all channels and winds.

Retinue: Five wisdoms and || 70 ||

Five winds and.

Five prajñās and.

Five lights and.

Five kāyas and.

Five families.

Time: Body and mind gathered.

Field: Taming beings.

Dharma: Saṃsāra and nirvāṇa.

Established: Relying on this, body-mind suffering pacified—Śāntikāya.

Activity: Liberating from three realms—eight || 80 ||

- Wrathful Kāya Teacher: Five wisdom Herukas.

Abode: Blazing Bhanda palace—white skull-cup brain temple.

Teaching: Great bliss blazing and flowing.

Retinue: Four lamp goddesses.

Time: Time of self-coiling wisdom.

Field: Eye faculty seeing unceasingly.

Dharma: Suchness of form.

Established: Wrath toward objects and consciousness—Wrathful Kāya.

Activity: Severing perverted disciples—eight.

Here established as results: Ground, ripening subject—primordial clear light

|| 90 ||

Four disciples' results naturally pure, adventitiously pure mentioned.

Analyzing: Sixteen each for empowerment and result.

Sixteen each for kāya—totaling eight sets.

Hundred twenty-eight: empowerment results' perfections.

- Third: Mastery through infinite clairvoyance.

From four empowerments' seed-parts: 666.

Purifying six realms' karma and afflictions.

FIRST: PURE VISION FROM PURE SEEING.

Self's uncontaminated clairvoyance.

Six sense-empowerment purifications seeing three times as one, like

Prasenajit's vision || 100 ||

Eye clairvoyance six: Knows all forms.

Ear clairvoyance six: Comprehends all voiced sounds.

Nose six: Knows six realms' karma.

Tongue six: Knows six realms' retinues and enjoyments.

Body six: Knows six realms' form atoms coarse and subtle.

Mind six: Knows six realms' thoughts.

Thus divided by basis: Thirty sense-empowerment clairvoyances knowing thirty existence branches.

Thirty-two marks' perfection arising from thirty-two empowerments.

Then wisdom's pure vision clairvoyance six arises.

Cultivated wisdom's pure vision wisdom six dawning || 110 ||

Understanding all words' symbolic meaning.

Trained wisdom's pure vision clairvoyance six.

Special entry into mind-dharmatā.

Pure vision applied to all.

Heard wisdom's clairvoyance six: Knows all sound and meaning.

Arisen-from-contemplation wisdom's clairvoyance six: Realizes all dharmas' aggregates.

Arisen-from-meditation wisdom's clairvoyance six: Knows dharmas and mind blended like space.

Thus thirty: Empowerment-changing thirty-two.

Buddhas' cultivated qualities thirty-two arising from vision.

Then wisdom's pure vision clairvoyance six dawns || 120 ||

At this time: Obtaining stainless wisdom eye, free from dust.

Mirror-like wisdom's pure vision clairvoyance six: Directly knows dharmas' characteristics and intent.

Equality's six: Knows saṃsāra-nirvāṇa non-dual.

Discernment's six: Knows six realms' faculties etc.

Accomplishing's six: Knows all dharmas effort-free and all Buddha-fields.

Dharmadhātu's six: Knows all Buddha-qualities.

Non-abiding wisdom's six: Knows non-abiding in any dharma.

Thus divided by basis: Five sets of six clairvoyances.

Wisdom clairvoyance thirty arising from thirty-two empowerments.

Then liberation's clairvoyance six dawns || 130 ||

At this time: Mind and mental factors subside.

First liberation's pure vision clairvoyance six dawning.

Body's outflows exhausted.

Second liberation six: Speech's outflows exhausted.

Third six: Mind's outflows exhausted.

Fourth six: Consciousness's outflows exhausted.

Fifth six: Prajñā-aggregate obstruction outflows exhausted.

Sixth six: Dharma and dharmatā outflows exhausted.

These thirty arising from perfect outer-inner-secret empowerments.

Then body-speech-mind activities manifest clairvoyance six dawns || 140 ||

Buddha's knowledge completely perfected.

Actual body pure vision clairvoyance six dawning: Sees all Buddha-bodies, obtains oneself too.

Body's radiance six: Plays in infinite light masses.

Actual speech six: Plays in sixty vocal tones.

Speech's radiance six: Plays in various sounds.

Actual mind six: Plays in all samādhis.

Mind's radiance six: Plays in knowing others' minds.

Thus thirty arising from thirty-two deity empowerments.

Then dharmatā's pure vision clairvoyance six dawns.

At this time: Dwelling indivisible in dharmatā intent || 150 ||

Mind-taming clairvoyance six dawning: Knows mind's nature.

Mind-purifying six: Knows root.

Mind-pacifying six: Knows mindless characteristic.

Mind-purifying six: Knows unchanging.

Mind-non-reversing six: Knows three realms nameless.

Mind-transcending six: Knower and gathering pure, irreversible realization.

Thus thirty arising from knowing empowerment display divisions.

Thus pure vision's 180 clairvoyances arising from mere devoted vision.

Also analyzed: Faith's forty-five each producing five qualities.

Arising from obtained elaborated empowerment || 160 ||

Similarly: Heard purification's clairvoyance also becomes 180.

In it too: Four wisdoms' qualities enter as before.

These arising from non-elaborated empowerment.

Contemplation-purified 180 arising from knowing transformation-basis.

Wisdom-purified and.

Experiencing-purified 180 knowing nature.

Contact-purified 180 knowing sūtras.

Three sets: Arising from utterly non-elaborated empowerment.

Dharma-purified clairvoyance 180 arising from completely non-elaborated empowerment.

Thus: Joined with grounds, grounds' qualities 2360 || 170 ||

Wisdom's activity 660.

Dharma's categories 3120 are Vajradhara's ground clairvoyance display great divisions.

These are empowerment's arrangements.

Secret Mantra Vajra Vehicle's first gate's important basis is correct.

From Supreme Vehicle Jewel Treasury.

Ground meaning ripening subject and empowerment arrangements—sixth story.

Thus after well-explaining empowerment's gate.

Its definite abode is samaya, therefore.

Explaining it: For all entering unexcelled Secret Mantra gate, samaya alone is crucial.

Here to be established: Three || 180 ||
Samaya's nature generally shown.
Body-speech-mind samaya specifically explained.
Unexcelled samaya supremely shown.

FIRST: SAMAYA'S ESSENCE.

Definitive meaning, division, support, benefits, flaws, restoration methods, protection methods—eight.

01 06 14 01

**FIRST, REGARDING ESSENCE: THROUGH THE BINDING OF
THE CONTINUUM BY MEANS OF MANTRA SAMAYA, ONE
PROTECTS FROM THE SWORN ANTIDOTE-ARMY WITHOUT
EMITTING—THIS IS.**

01 07 01 01

| *From the Tantra of Supreme Samaya:*

| *"Samaya is the binding pledge—*

| *The vajra cross, difficult to traverse, certain in aim."*

| *Thus it is spoken.*

REGARDING THE DEFINITION:

| *From that same source:*

| *"Generally, that which is called samaya*

| *Is the mind itself, unbroken,*

| *Free from all deception and guile."*

| *Thus it is spoken. || 10 ||*

If classified according to the general system of Mantra,
There are two: root samaya and branch samaya.

The root consists of the three: Body, Speech, and Mind.

The branches are twenty-five,

To be known thus:

- To accept,
- Not to abandon,
- To practice,
- To accomplish—

Here, if classified specifically, || 20 ||

- View,
- Conduct,

<list> Practice,

- Common,
- Particular Body-Speech-Mind,

BRANCHES,

- And crucial, certain samaya—

| *From the Self-Arisen:*

| *"The hundred-thousand-fold spoken samayas,*

| *Briefly taught—well hold these in mind." || 30 ||*

| *Their brief teaching is this:*

"The samaya of realizing view,

The samaya of tantric conduct,

The samaya of general practice,

*The samaya of general commonality,
The samaya of Body-Speech-Mind,
The samaya of branch enumerations,
And the crucial, certain samaya."*

These and other samayas
Are extensively summarized, great in scope. || 40 ||
Thus it is spoken.
The basis is teacher and student, vajra siblings.

| *From that same source:*
| *"Inconceivable are these samayas,*
| *Spoken to gather in two aspects:*
| *Teacher and student, these two—*
| *The cause of protection, universally renowned.*
| *The cause of protection is the teacher;*
| *The one who makes protection is the student."*
| *Thus it is spoken. || 50 ||*

The vajra siblings are also ascertained as four.

| *From that same source:*
| *"To the vajra sibling, four meanings are taught:*
| *General, close, mixed, and*
| *Mandala-vase-mixed."*
| *Thus it is spoken.*

Moreover, all who have entered the teachings in general, and specifically all who have entered Secret Mantra, are general siblings.
Those of one Dharma-family are close siblings.
Those gathered by one Guru are mixed siblings.

Those upon whom a single empowerment has been bestowed at one time, in one mandala, with one lamp, one vase—these are extremely mixed siblings.

|| 60 ||

These should also be known to become objects of sevenfold strictness.

**REGARDING THE TEACHER, THERE IS THE GENERAL
TEACHER HONORED BY ALL AS TEACHER, AND**

The teacher who draws one to connect with the Dharma oneself,
The teacher who bestows samaya and vows, the empowerment teacher,
The teacher who gives instruction and transmission—thus four.

| *From that same source:*

| *"Regarding the teacher, four meanings exist:*

| *General, drawing, samaya-empowerment,*

| *Instruction-transmission teacher."*

| *Thus it is spoken. || 70 ||*

The definition of teacher and student is also:

| *From that same source:*

| *"The definition is thus:*

| *Not-knowing, training to liberate through knowing—*

| *The teacher who connects to Dzogchen meaning;*

| *The student's definition is thus:*

| *Training through listening in undistracted manner—*

| *The vessel for instruction.*

| *Thus, meaning-endowed teacher and student*

| *Abide equally upon right ground; || 80 ||*

| *If possessing samaya, thus it is."*

| *Thus it is spoken.*

The benefit of guarding samaya is:

From that same source:

"Abiding in samaya and vow as taught,

Whatever abides in samaya—

All intentions reach their culmination."

Thus it is spoken, and

From the Magical Illusion:

"Whoever abides in supreme samaya, || 90 ||

By the supreme, most supreme,

Sons and siblings are blessed in intention."

Thus it is spoken.

The fault of samaya decline is:

From the Self-Arisen:

"If declined, both will burn;

If body samaya declines,

One burns in great vajra hell,

Born in the place of wailing cries.

If the teacher declines, without purification method, || 100 ||

Both are born in great wailing-cry.

If the student declines, purification method exists."

If speech samaya declines,

Appearances cease to be, and

One is born in the place of great darkness dust.

Although emerging from that,

One becomes born among the mute.

| *If mind samaya declines,*
| *One is born in the place of great mind-disturbance,*
| *Always quarreling, continuum unceasing, || 110 ||*
| *Fighting, suffering, great—*
| *Or one becomes without mindfulness,*
| *Or mindfulness becomes dull,*
| *Madness-demon sickness strikes;*
| *Finally, born in the wailing-cry place."*
| *Thus it is spoken, and*
| *Regarding early signs of deteriorated samaya:*
| *Unhappiness, various aspects arise;*
| *Epidemic, harming diseases, and*
| *Fever-diseases various arise. || 120 ||*
| *Spirits and misleading ones also,*

| *Kill sentient beings, go to hell.*
| *Eyes not see form.*
| *Ears hearing and actions not accomplished.*
| *Leprosy and itch diseases arise.*
| *Thieves, king's punishment arise.*
| *Others, non-existent fever-disease arises.*
| *Children and wife die—shown.*
| *Lands all, enemies rise, and || 130 ||*
| *Done, meaningless great becomes."*

| *Thus.*

If deteriorated, from three repair methods:

First, the body deteriorated repair method is.

| *Also from that same source:*

| *"Scripture extensively read, and*

| *Ganacakra extensively turned,*

| *Three-circles correctly done"—thus spoken.*

| *Thus.*

Speech also from that, || 140 ||

| *That also purification method thus:*

| *"Lamp hundred ritual, and*

| *Confess-repair hundred recite, and*

| *Confession aspect various do.*

| *That purified quality see."*

| *Thus.*

| *Confess-repair is Naraka continuous-confession.*

Mind also from that same source,

| *That also purification method thus:*

| *"Teacher please, substance offer, || 150 ||*

| *Wealth-accumulation whatever exists, noble offer.*

| *Thus confession done if,*

| *Thought all accomplish become,*

| *Desire all fulfill become,*

| *Action all complete become."*

| *Thus.*

The protection method is:

Fault quality see, mindfulness and awareness pure continuum bind is.

From that same source:

"As-it-is abide in samaya; || 160 ||

Even one aeon, not abandon if—

Samaya great's protection method."

Thus.

That also teacher continuum and samaya's sequence know, ten protect.

Student not-know, teacher's command protect.

Know ten are:

- Word-meaning's place know, and
- Question's answer expound know, and
- Empowerment and instruction occasion know, and
- View extensive know, and || 170 ||
- Meditate state great know, and
- Reality profound know, and
- saṃsāra with not-mix know, and
- Transcend ground at abide know, and
- Self and general Dharma and Dharma-possessor characteristic know is.

Also from that same source:

That also protection method thus is:

"Know one distinction,

Distinction ten protection method superior.

One at that from less is. || 180 ||

Samaya king that like engage."

Thus it is.

Two: Body-Speech-Mind samaya specific explain is.

From the Consequence:
"Empowerment at depend, samaya explain.
Specific express not-capable although,
Briefly body and speech and mind,
Yoga body speech mind at apply.
Focus teacher vajra sibling,
Protect place distinguish. // 190 //
Vow body and empowerment gather.
Vajra secret place hold should is."
Thus speak meaning demonstrate at body samaya and
Speech samaya and
Mind samaya three from,

01 07 02 01

FIRST, REGARDING THE BODY: OUTER, INNER, AND SECRET—

Each of these three also has outer-outer, etc., three each,
Divided to demonstrate nine; the first three are:

From the Tantra of the Jewel-Heap of Samaya:
"Regarding outer body samaya:
Examine-divide into three aspects,
Taking what is not given is outer.
Body samaya decline becomes.
That sign: limb sickness,

Intolerable various body arise. || 10 ||

Sexual misconduct is inner;

Sign: sense-power sickness is.

Killing life is secret.

That sign: organ sickness.

Yogin experience is."

Thus it is spoken.

The repair ritual is from the Tantra of Supreme Samaya:

"Sign with connect yogin:

Outer-outer clay-image and

Image work seven, || 20 ||

From that negative-action liberate is."

Thus it is spoken.

That also: outer deities' painted-images or clay-images seven erected purifies.

Like that, if inner decline: inner deity clay-body seven.

Secret at vajra bell seven or eleven teacher offer repair, and

From that same source:

"Outer-inner clay-body seven,

Well-abide ritual effort erect,

Teacher supreme offer should is.

Outer-secret sign arise if, || 30 ||

Vajra and bell itself,

Nine or eleven teacher is.

That sickness from liberate, and

Desire perfect-possession, and

Virtue and pacify activity accomplish, and

Beings compassionate become is."

Thus it is spoken.

Body's inner outer-inner-secret three is.

From the Golden House Stacked Tantra:

"Inner's outer: sibling and also, || 40 ||

Whatever father and mother itself, and

Self body not despise is.

Inner's inner generally although,

Vehicle great-small Dharma at,

Enter wish and entered, and

Entered image-form hold body—

Despise and high-low ornament despise if,

Buddha all hundred deceive."

"Inner's secret: self body,

Deity mandala is cause. || 50 ||

Medicine and food poison-mix eat,

If weapon stab although,

Outflow path without body hundred take,

That after hot hell experience."

Thus it is spoken.

Body's secret outer-inner-secret three also.

From that same source:

"Body's secret outer at also:

Vajra sibling or sister,

Body ornament criticize, and || 60 ||

High-low hand strike manner—

If other do cause if,

This also Avici continuum increase becomes.

Inner: extremely mixed sibling,

Play jest manner even,

Strike or strike do, or

Dream in also mother sport—

That immediately not confess if,

This also former with negative equal is.

Secret's secret: teacher, || 70 ||

Body shadow not step-over, and

Teacher eye-range pure at also,

Weapon hold should not is.

Legs stretch and lie not do,

Posture sit and back not show,

Shoes and seat and mount and

Umbrella etc. playful ornament abandon.

Teacher bedroom at also,

Hand weapon or stone,

Do should not is. || 80 ||

That from hundred-thousand-times,

Teacher dwelling destroy, and

Body strike and threaten do—

This negative-action measure endless.

| *If teacher carelessness,*
| *Not-use abandon even measure endless.*
| *Sibling body contempt do if,*
| *This ripening-result express not able is."*
| *Thus it is spoken.*

Like that, body samaya at outer-inner-secret three divide nine exist is. || 90 ||
Two: speech samaya at also three from.

01 07 03 01

FIRST: OUTER'S OUTER—FALSEHOOD ABANDONING IS.

| *From the Wheel-Stacked Tantra:*
| *"Mantra's inclination conduct,*
| *Migrate world common ones to also—*
| *False one's word, self-desire,*
| *Speak to, always joy having.*
| *Mantra recite power not arise, and*
| *Other spoke also holy not.*
| *Self's speech self degenerate,*
| *Migrate world other's tongue-drip become. || 10 ||*
| *Future time in gadfly's body,*
| *Northern direction in experience become.*
| *That below bad-migrate suffering also,*
| *Aspects various experience become."*
| *Thus it is spoken.*

Speech's outer's inner samaya: slander not-speak is.

| Again that same from:

| "Mantra in entered one's person whoever,

| Other two divide-enter slander speaks—

| Dharma spoke circles not-gather, and || 20 ||

| What done wrong become, and

| Not-practiced also enemy become, and

| Body to weapon strike, and

| Died after clawed body,

| Then bad-migrate sequence experience."

| Thus it is spoken.

Outer's secret: other's harsh-words abandoning is.

| Again that same from:

| "Always harsh-words word speaks:

| Former's karma and later's sign, || 30 ||

| Migrate world love-lacking friend also hate.

| Dharma's word also seek become.

| Died after very pride's body,

| Then bad-migrate three in circle."

| Thus it is spoken.

Speech's inner's three is:

- Dharma speak: outer,
- Accomplish: inner,
- Meditate speech: secret.

| From the Samaya Aspects Arranged Tantra: || 40 ||

| "Mantra one discipline in dwell,

*Dharma speak ones and dharma accomplish, and
Dharma instructed one's person to,
Grieve and blame bestow, and
Scold and disparage's word speak if—
Other's inclination degenerate, and
Self's possession degenerate, and
Self's dharmas forget confusion.
Mind-thought different uneven become."*
Thus it is spoken. || 50 ||

Secret's three is:

- Outer: vajra's siblings disparage,
- Inner: guru's mudra and near-circle,
- Secret: guru disparage is.

*From the Two-Joined Mudra Tantra:
"Vajra brother and sister to,
Word spoke and speech cut if—
Aeon hundred into million in,
Bad-migrate suffering unbearable indeed,
Person this by experience, and || 60 ||
Former not-done and present's sign,
Sequence experience become is.
Former done one's life this in,
Middle from last experience to,
Again former life's earlier at,
This in done one's karma end is.
Life's measure speech's karma,*

Circle and other's tongue-drip, and
Sudden speech in speak stream stop.
Guru's son and wife, and || 70 ||
What near-dwell ones also suffice—
Command from exceed and samaya exceed if,
Former karma from two-times become,
Or guru's distinction,
Root and branch,
Speech exceed speech in spoke, and
Exaggerate-blame desire-word speak done if,
Former karma from thousand-times become,
Aspect ripen unbearable,
Sequence guru's distinction also, || 80 ||
Immediately experience become."
Thus it is spoken.
From the Great Arrangement also:
"Guru and near's circle,
Vajra's sibling and sister to,
Bad-spoke word trace little also,
Sign or actuality speak not-do.
If dream in also,
Arise if mind confess do.
Actual and harsh done, and || 90 ||
If mindfulness not-seized,
Overtaken become although not-confess if,

| *Downward looked hell in go."*

| *Thus it is spoken.*

Thus speech's samaya in divided by nine.

**THIRD: MIND'S SAMAYA OUTER INNER SECRET THREE
FROM,**

01 07 04 01

FIRST: OUTER'S OUTER—HARMFUL MIND ABANDONING IS.

| *From the Essence Meaning Aspect-Taken Tantra:*

| *"Whoever mantra-holder vajra holder,*

| *Being other or self also suffice—*

| *Harm-doing mind hold if,*

| *This leprosy-possessed body,*

| *Cold touch possessing one,*

| *Body thousand-times five taken after,*

| *Cold hell in certain becomes."*

| *"Supremely mantra in entered to, || 10 ||*

| *Harm-doing mind done if,*

| *Above's suffering experience becomes."*

| *Thus it is spoken.*

Outer's inner: guru and vajra siblings harmful mind abandoning is.

| *From the Sky-Iron Fire Blazing Tantra:*

| *"If being common to,*

| Object become harm's mind arise if—
| Migrate world common body possessing,
| Hundred three of life cut,
| This one's sin's share equal. || 20 ||
| If teaching's sign hold one's
| Form ones to wrong become,
| Mantra in entered hundred-times becomes.
| Vajra's sibling seven-times,
| Lineage's guru hundred-times,
| Root's guru that one's hundred.
| Mantra's door entered empowerment obtained,
| Supremely aspect-ripen thus."
| Thus it is spoken.

Outer's secret: self-other's established-view wrong-view arise abandoning is.

|| 30 ||

| From the Great Arrangement:
| "Self or other's hidden one's
| Dharma disparage, wrong one's path—
| Root's samaya from exceed after,
| Earth-dwell fire's suffering to,
| Long time for dwell one,
| Self's established-view wrong-view arise,
| Hell itself from liberate chance not."
| Thus it is spoken.

Mind's inner's outer: conduct, and || 40 ||

Inner: meditate, and

Secret: wrong view abandoning is.

From the Crystal House Stacked Tantra:

"View and meditate and conduct wrong—

This path wrong great is.

Being all's suffering whatever,

This one's mind in ripen certain."

Thus it is spoken.

Secret's three's outer: view meditate conduct,

Inner: yi-dam's deity, || 50 ||

Secret: guru and vajra siblings day-night in mind done is.

From the Lotus Klong Tantra:

"Who mind's karma wander, and

Mind done dharmas to,

Mind not-done degenerate, and

Past and ceased one's karma's end,

Uninterrupted suffering experience one."

Thus it is spoken, and

From the Co-Arisen Near-Taken Tantra:

"Actual-accomplish supreme desire, || 60 ||

Yi-dam abandon not-do, and

Guru abandon if actual-accomplish destroyed.

Other where accomplish also not-find.

Therefore Dharma for promise taken, and

Guru's before samaya pledged one's

Mind thought one's virtue's karma—

That self abandon if actual-accomplish degenerates."

Thus it is spoken, and

Thus it is spoken, and

From the Tantra of the Supreme Trunk of Samaya Arrangements: || 70 ||

"Promises must not be transgressed;

The guru's commitments must not be broken.

The guru's activities must not be wrong;

One's body, speech, and mind—all

Must not stray from Dharma.

Acting for the benefit of all beings,

Always respecting the guru,

Not transgressing supreme samaya.

Holding vajra and bell,

Holding substances suitable for mantra. || 80 ||

Generally, from root samaya:

What should be secret and entrusted,

Secret promises and pledges—

If wrong conduct with speech or mind,

This too will increase the uninterrupted continuum.

Distinctive Dharma arising from empowerment

Must not be revealed to others; join with mind.

The guru's mind—if harmed

By body, speech, or mind—

Wrong deeds must not be done. || 90 ||

Similarly, toward vajra siblings

Harm and injury must not be done."

Thus it is spoken.

Thus, guarding the twenty-seven samayas of body, speech, and mind distinctions is the distinctive Dharma here.

Furthermore, from the Consequence:

"Furthermore, samaya and discipline explained:

The guru is the basis of Buddha worship,

Dharma and Sangha, yi-dam deity,

Vajra sky-goers—to these

Gathering and worship must not cease. || 100 ||

Seeing a guru with proper characteristics,

Praise and worship should be complete.

Do not disparage women, do not be angry.

Do not disparage aggregates; rely on yi-dam.

Mandala, mantra, and deity,

Mudra reliance is indeed proper.

Do not break the faithful gathering,

Do not disturb the virtuous mind.

The discipline-possessed should dwell in samaya.

Furthermore, the training sequence: || 110 ||

Complete bodily conduct,

Speech must be strictly restrained.

Mind dwells, examines, and analyzes.

Enter sequence, do karma sequence.

Always hand and pill karma,

Place all channels in the drop-net.

Garland and necklace, even half,

Beautifully conduct the wheel.

Take the chief of supreme attainments,

Do with the wheel of six place-ornaments. || 120 ||

All these, without transgression or degeneration, must be earnestly done.

If these are exceeded, faults are measureless."

From the Tantra of the Jewel-Stacked Wheel:

"If body samaya is transgressed,

One is separated from the word called Buddha-body.

Thus, all beings of the three realms—

Compared to cutting life at one time,

By defeat, sin is limitless.

Similarly, if speech ceases,

Buddha-speech's word does not dwell. || 130 ||

Of all beings of the three realms,

The tongue faculty at one time

Cut—by this sin is limitless.

If mind degenerates,

Filling the three realms with meditators,

Virtuous monks dwelling in virtue,

At one time disturbing mind, expelling mind—

By this, sin increases more."

Thus it is spoken.

Especially, degenerate fall from relying on the guru is heavy. || 140 ||

From the Glorious Sky-Not-Exhausted Tantra:

"If without bad mind,

By degenerate mindfulness in dream,
Or non-virtues becoming careless,
Confess aimed at the guru.
Bodily fault by body,
Thus speech and mind also.
If not confessed immediately,
By this too, experience uninterrupted suffering."
Thus it is spoken. || 150 ||

Moreover, the guru is the nature of all Buddhas,
Teaching to liberate from saṃsāra by supreme Dharma at this time;
therefore the object is fierce.

Accomplish as spoken,
Abandoning non-faith,
Wrong mind,
Harm,
And speaking, etc.

From the mouth of the great master Joy Vajra:

"The supreme guru commanded:
If knowing the flaw of faults, || 160 ||
Do as spoken.

Thus, toward the guru's activity,
Even if body's suffering becomes supreme,
By one's own ability, make effort to do.

The guru's mind, even for a moment,
Must not be disturbed.

Toward the guru's food and wealth,

*As one cherishes one's own life,
The yogi must always act.
If in the guru's realm, || 170 ||
Teaching Dharma, empowerment, consecration,
And all meditations to be done,
Must not be done without subsequent permission.
Briefly, by body, speech, and mind,
Whatever deed's aspect is done,
Without asking the guru, without permission,
Even a little must not be done.
Furthermore, whatever virtuous karma,
Begin by asking the guru.
In all yogic conduct, || 180 ||
Must not separate from the supreme guru.
Whenever eating food of the three times,
With first portions cut in three parts,
Must offer to the supreme guru.
By wealth and rare jewels,
To the guru, vajra holder,
Without desire, offer portions.
With first portions of whatever and whatever,
Dedicate and offer to the supreme guru.
Briefly, all of one's mind, || 190 ||
Pure aspect, without pretense,
Aim toward the guru's portion.*

| *All good qualities will be accomplished."*

| *Thus it is spoken.*

Purpose is from the Consequence:

"Guru rely, circle stream stop.

Empowerment rely, body speech ripen.

Samaya rely, actual-accomplish arise.

View rely, realm three cease.

Meditate rely, delusion stop. || 200 ||

Conduct rely, body purified become.

Rely this from whatever arise—

This self samaya discipline's."

| *Thus it is spoken.*

That also: samaya's sequence from exceed if, restore's ritual to effort, and

Respective cross-degenerate's distinction know, confess do.

Nature's cross-degenerate is explained ones in,

Time's cross-degenerate is samaya degenerate one to also,

Time long to gone and heavy to gone,

Degenerate's contradict, || 210 ||

Degenerate,

Crossed,

Loose—these four know do.

That in: samaya from contradict is direction agree's fault tainted is although,

this occasion in degenerate's contradict to apply if,

Samaya degenerate's fault day gap not: samaya from contradict called.

Month gap not is: degenerate.

Year gap not is: crossed.

Year two and three gone is: loose.

That to respective's restore method also know, restore do.

From the Vajra Sun Samaya Arranged Tantra: || 220 ||

"General samaya distinction from,

Time from distinction certain divided,

Samaya from contradict called fault whatever.

Day gap not in,

Aimed object to confess done if,

That corner even enter one's,

Degenerate called month not-respected.

Regret intense confess,

Samaya from crossed if year,

Middle gap not confess, || 230 ||

Year two and three from,

Samaya loose called.

Supremely pure if restore able.

Year three from exceed after,

That restore able not is.

If take, both's burn.

Certain earth-dwell suffering to,

Continually conduct only.

Contradict if gathering's wheel confess.

Degenerate if self's possession restore. || 240 ||

Crossed: child and wife and

Near-circle body and speech and

Mind and possession accompany restore.

Loose: self's life restore.

That from again become if,

Degenerate great called.

Restore able not."

Thus it is spoken.

THIRD: SUPREME SAMAYA EXPLAIN IS.

From the Letter-Not-Have: || 250 ||

"That time guard one's boundary crossed one's,

Not-have and one alone vast one's—

That one's companion that becomes."

Thus spoke one's meaning little explain if,

Self's realization's top from certainty straight direct spoke.

Thus nature Great Completion's samaya: awareness self-arisen wisdom, primordial guard boundary from crossed one's, nature from not-move do.

That also nature primordial-pure to regarding: Trekcho's samaya as saṃsāra's Dharma, as appearance all, appearance existence container-contents outer inner all, primordial not-have, mirage's water etc. illusion's eight-examples know, appearance to true-clinging release one's purpose is.

Outer inner object not-have know one's state in, mind seize's rope not-bound, awareness vast gapless great guard, and

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.

Appearance label Dharma-nature release one's purpose is. || 260 ||

Nature spontaneous-presence to regarding: Thogyal's samaya as,

Self-arisen's wisdom to quality spontaneous accomplish, gathering not-depend, self face know accomplish certainty after,

Light five self-clear spontaneous-presence's nature, appearance four's experience and not-separate do,

Buddha self-nature as accomplish.
Other from doubt not-need one's purpose is.

Condition appear and pleasure-pain arise, feel and thought,

Appear and awareness whatever arise,

Whatever appear,

Whatever aware also self-arisen's wisdom one-only certainty,

All self-release spontaneous-equal great's meaning from not-exceed, and //

270 //

Nature Dharma-body primordial-pure and spontaneous-presence, Trekcho
and Thogyal two not-have,

Dharma-nature cease ground on: sha ra ra ol la la.

Ye re re sangs sangs sangs: certain existence seize one's purpose is.

That all also self-clear wide, self-cease.

Self-enlightened, self-liberated.

Trace without, childlike.

Expression.

Fixation without, primordially-enlightened Samantabhadra's intention-to
reached.

Phenomena exhausted, primordially-exhausted great.

Anyone saṃsāra not experience: // 280 //

saṃsāra primordially-exhausted.

Anyone pass not experience:

nirvāṇa primordially-liberated.

Awareness sufficient.

Non-awareness sufficient.

Existence sufficient.

Non-existence sufficient.

saṃsāra sufficient.

Passing sufficient.

Good sufficient. || 290 ||

Bad sufficient.

Realization sufficient.

Non-realization sufficient.

Phenomena existence not experience.

Anyone done not.

Done-to need not.

Non-existence-to mind fix not apply: self-arisen.

Expression.

Trace dissolved.

Self-settled. || 300 ||

Wide-open.

Undecided decided.

Not-dissolved dissolved.

Not-vanished vanished.

Not-cleared cleared.

Not-taxed taxed-to arisen is.

Great Perfection primordially-liberated spontaneously-accomplished yoga called.

This like samaya at abide is: various self-liberated's yogin is,

Without-doing completed,

Without-going arrived, || 310 ||

Without-seeking found,

Without-accomplishing accomplished,

Without-abandoning purified.

Expression.

Guru holy's intention and equal.

Connection.

Karma completed.

Action without spontaneously-accomplished intention-to reached.

Klong-chen Rab-'byams good now become.

Ah la la. || 320 ||

Crucial is but not understand.

Realization sufficient but effort need.
Place sufficient but who from free.
Heard but word-taste.

Understand but concept.

Realize but extent.
Meditate but mind-made.
Analyze but duality-grasp.
Accomplish but saṃsāra.
Still now dharmatā's vast-expanse self where exist. || 330 ||
saṃsāra from prior-mixing one-by not-transcended student-to,

Natural Great Perfection's karmic-connection one also come will.

Phenomena exhausted self's appearance-to looked-by,
Mind exhausted alone joy lost.
Action without dharmatā's nature taken-by,
Hope-fear duality-grasp's defilement from liberated.

Meditate sufficient.
Place sufficient.
Do sufficient.
Abandon sufficient. || 340 ||

This is fix-limit dharma non-existent self-to.
Self-fall spontaneous-presence's meaning water-wave like although,
One also my meaning not-understand ya cha.
All primordially-seized in dwell and again do.
Primordially-release in dwell and again release.

Primordially-place in dwell and again place.

Primordially-meditated in dwell and again meditate.
Primordially-view in dwell and again view.

Primordially-traverse in dwell and again traverse.

Do in not-dwell. || 350 ||

Do not-need.

Done seized not-have.

Deed from exceed.

Do not-do's calculation not-have.

Meditate not-need.

Meditate not-have.

Meditate from exceed.

Meditated and exhausted.

Look not-need.

Look not-have. || 360 ||

Look object from exceed.

What to look.

Seek not-need.

Seek not-have.

Seek from exceed.

Find not-have.

Thus wide spontaneous-arising in dwell.

Explain also not-understand one's person to, realization's karma-connection not-have: laugh.

Primordially-place dharma ceased one's student all meaning not-find: prayas.

What to look also, space wide klong-chen's meaning appear, experience delightful. || 370 ||

Cease one's ground always conduct, saṃsāra-nirvāṇa boundary not-have, release one's yogi is.

Meaning this like, meaning word in spoke,

Future's fortunate ones,

Me and actual meet one's statue arose, realization self-arise appear one's faith-basis make.

Thus realization view's samaya great four always dwell shown is.

| *From Awareness Self-Arisen:*

| *"Samaya guard not-have, primordial guard separate.*

| *Not-have vast spontaneous-presence one-only.*

| *Secret-mantra all's meaning great is."*

| *Thus it is spoken. || 380 ||*

This is place important great.

| *From the Vehicle's Supreme Jewel Treasury:*

| *Samaya aspects arranged is, sequence house seven is.*

Thus empowerment and samaya's king great shown after,
Now essence meaning's nature certainty place from,

01 07 05 01

**FIRST: ESTABLISHING THE NATURE OF THE GROUND—
THE DIMENSION OF PRIMORDIAL PURITY, ULTIMATE
TRUTH, AND THE VAJRA PLACE OF SECRET MANTRA—
REVEALING THE ESSENCE OF THE SPONTANEOUSLY
PRESENT MANDALA, COMPRISES TWO ASPECTS: THE
GENERAL PRESENTATION OF THE SEVENFOLD NATURE OF
THE GROUND, AND THE DETAILED EXPLANATION OF THE
SUPREME GROUND.**

01 08 01 01

The general presentation of rigpa's primordial abiding through seven ways of
natural recognition,

Together with the detailed explanation of the supreme recognition that transcends all extremes.

First, this extensive topic comprises three principal divisions:

- First: a brief presentation of how rigpa naturally abides in seven aspects,
- Second: demonstrating how conceptual fixations upon these aspects are fundamentally faulty,
- Hence, third: establishing the non-dual recognition of primordial purity and unceasing display as the authentic tradition of one's own face.

REGARDING THE FIRST: THE GENERAL PRESENTATION OF SEVEN WAYS RIGPA NATURALLY ABIDES ACCORDING TO THE GREAT PERFECTION SYSTEM OF ATIYOGA:

These seven aspects are seen individually by those who perceive from different angles of recognition,

- The first: the view that holds the Basis as primordially pure from the very beginning,
- The second: the view that holds the Basis as spontaneously present with all qualities complete, || 10 ||
- The third: the view that holds the Basis as uncertain and indeterminate,
- The fourth: the view that holds the Basis as certain and established as the actual Basis of meaningful existence,
- The fifth: the view that holds the Basis as transformable into anything whatsoever,
- The sixth: the view that holds the Basis as accepting anything whatsoever that arises,
- The seventh: the view that holds the Basis as various, manifold, and multiplicity itself—these seven views complete.

Therefore, these seven are seen through perceiving one limited aspect or another of the single primordial purity, each perceiver accepting their own recognition as complete.

REGARDING THIS SELF-ARISEN WISDOM THAT TRANSCENDS ALL CONCEPTUAL FABRICATION:

Without asserting anything whatsoever as either existent or non-existent in the absolute sense,

- From the aspect of the great sphere free from all elaborations, one sees rigpa as primordially pure;
- One sees unceasing display as the natural expression of awareness, spontaneously possessing all qualities like the sun and its rays, completely without stains; || 20 ||
- Consequently, one holds rigpa as uncertain because the nature of awareness is not established as singularly being any one thing, being the great freedom from all extremes and elaborations;
- One holds the view of certainty because the nature of awareness abides without change or transformation in its essential state;
- One holds rigpa as transformable into anything whatsoever because one holds that the nature of awareness naturally appears as whatever manifests;
- One holds rigpa as accepting anything whatsoever because one holds that all phenomena of saṃsāra and nirvāṇa arise equally from the nature of awareness;
- One holds multiplicity because one holds that the nature of awareness appears without ceasing in its manner of appearance, being naturally variegated and multi-colored.

Wherein, these seven views are all posited merely by seeing one limited aspect or another of the respective tenets regarding the single awareness.

| *From the Thalgyur Tantra, supreme among all scriptures:*

| *The manner of abiding spontaneously established from the beginning,*

| *Also manifests through seven ways rigpa naturally abides:*

| *Multiplicity appears as unceasing display from its own side, || 30 ||*

| *But from the aspect of what changes, it is uncertain.*

From what does not change, there is certainty.

The measure of appearance is transformable into anything.

Because all arise, assertions are made.

Because confusion is purified as primordially pure,

All manners of appearance are called variegated.

Thus it is said.

From the Klongdrukpa, treasury of profound meaning:

Rigpa's primordial abiding spontaneously established from the very beginning,

Although not existing as a singular entity that can be grasped, || 40 ||

From the aspect appearing as confusion to deluded minds,

When those who realize the truth posit their determinations,

It appears in the manner of seven distinct stages.

Yet the appearance of these seven stages

Arises from the single manner of appearance of the nature itself.

Because the singular truth is not known by ordinary minds, it appears thus manifold.

However, the meaning is like this:

When abiding as unceasing display itself,

The gathering of multiplicity appears as the essential nature.

When abiding as uncertain, || 50 ||

The aspect of the mind that transforms appears to delusion.

When abiding as certainty in its own face,

The aspect of remembrance without movement appears.

When abiding as transformable,

The aspect of mind through effort appears.

| *When abiding as the essence of what-is,*
| *Whatever appears appears as its own nature.*
| *When abiding as variegated,*
| *The various individual manners appear.*
| *When abiding as primordially pure, || 60 ||*
| *Stains appear as primordially non-existent from the very first.*
| *All of these arise from the stages of mind's own delusion,*
| *While one's own face is primordially pure without change.*
| *Thus it is said.*

**SECOND: DEMONSTRATING THAT SEVEN WAYS RIGPA
NATURALLY ABIDES THAT FALL INTO CONCEPTUAL
EXTREMES ARE FAULTY:**

Like blind men describing an elephant before them, each grasping only a part,

When proponents of philosophical views hold tenets by fixating on one limited aspect of awareness as the complete realization, each establishing their acceptance deeply as the whole truth,

To thoroughly refute these partial views, there are seven meaningful points of logical analysis,

- First: regarding the refutation of those who hold unceasing display as the ultimate basis:
- The view they present must be examined, || 70 ||
- And there are two parts to thoroughly refuting it.
- First is the presentation of their position of spontaneous accomplishment.
- This view is held not only in India but universally,
- Yet is maintained as not falling into any extreme whatsoever—a claim we shall examine.
- Second: if rigpa were spontaneously accomplished from the very first

without cause, it would be completely unreasonable to speak of being liberated from saṃsāra that always circles in confusion, because bondage itself would be unceasing display and thus no different from liberation;

- Furthermore, nirvāṇa also would not depend upon any conditions such as knowing one's own face, effort, or practice, and so forth—making the path meaningless.

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**FIRST: REGARDING THE PURPOSE OF DEMONSTRATING
THAT MERE UNCEASING DISPLAY CANNOT CONSTITUTE
THE TRUE RECOGNITION OF LIBERATION FROM SAṂSĀRA
AND NIRVĀṆA.**

The position holding that the ground of those two—saṃsāra and nirvāṇa—is mere unceasing display is thus also unreasonable upon analysis.

If rigpa were merely unceasing display without recognition, it would be unreasonable for saṃsāra and nirvāṇa to arise and cease without any recognition of its own face.

Or alternatively, who among sentient beings would ever become liberated without recognizing their own nature whatsoever?

If cause and effect were both primordially spontaneously accomplished from the very beginning without any dependence on recognition,

Then cause and effect would necessarily exist simultaneously as one essence, rendering all distinction meaningless.

If one accepts this position, then when the cause is established as saṃsāra, The effect would clearly not be able to manifest as nirvāṇa, for they would be identical.

If those two—saṃsāra and nirvāṇa—were truly one essence, then saṃsāra would necessarily follow wherever nirvāṇa is present.

And nirvāṇa following upon saṃsāra would cause those two to be one without distinction—an absurd consequence. || 10 ||

If one accepts this identity, they cannot be separate in any meaningful way. Clearly, pure and impure cannot exist simultaneously as cause and effect if they are one substance.

Because of these and many other logical faults, the position of mere unceasing display as the ground does not abide under scrutiny.

From the Klongdrukpa, treasury of the Great Perfection:

Mere spontaneous display being posited as the ground of all variety,

Is truly not the correct recognition of liberation.

If it were, it would necessarily become like this:

These sentient beings, without any effort or practice,

Would never attain liberation itself from confusion.

Non-recognition of one's own face becomes the cause of continued obscuration. || 20 ||

If mere awareness existing were said to be sufficient cause for liberation,

Then the effect—liberation—also would not become distinct from ordinary existence.

For example, just as charcoal piled upon black earth,

Cannot be cleaned to appear as pure white by any effort.

Like color that cannot change its fundamental nature,

Cause and effect would remain forever separate without connection.

Again, mere unceasing display cannot truly constitute the authentic recognition of realization,

For if cause and effect were established as truly one without distinction,

Then recognition and resting in one's own nature would become entirely unnecessary, rendering the direct path meaningless.

Therefore, to merely name unceasing display as the ground without understanding its true relation to primordial purity || 30 ||

Is not a meaning that can be genuinely understood or established through di-

rect recognition.

Samantabhadra, the Primordial Buddha, spoke these words to me:

*"O great bodhisattva, thus has the Teacher declared to the assembly,
According to your own understanding and realization,
This teaching of unceasing display as the sole ground exists merely
among the conventional dharmas that can be known by the intellect,
And is not itself the correct essence of the ultimate recognition."*

Thus it is declared.

The second position is also established and refuted in this manner:

Because the nature of awareness is not established as any definite entity, it remains uncertain and indeterminate;

Because conditions transform and alter it in every moment, it remains uncertain without fixed nature. || 40 ||

*From the Semde teachings, the Mind Section of the Great Perfection, it is said:
"From the manifold names and designations given to uncertainty,
The meaning too is merely labels, empty in themselves like echoes.
Because the nature is not determined as singular or fixed,
Whatever label is applied through convention, appears accordingly
without inherent reality."*

Thus it is taught.

Second, the thorough refutation of that position holding uncertainty as the basis:

If the basis were truly one essence, it could not simultaneously be non-one—a direct logical contradiction; harm comes through reasoning about the impossibility of separate substances being one.

If that uncertain basis were truly the cause-base from which saṃsāra arises, it would be clearly determined in itself as the cause of confusion through its own assertion.

Conversely, if it were truly the basis of nirvāṇa, this too would be clearly es-

tablished as determined in a contradictory manner. || 50 ||

Moreover, if that basis were established as inherently pure, impurity could not possibly arise from it; thus accepting both alternation between purity and impurity and fundamental uncertainty causes direct logical contradiction.

Moreover, proceeding logically from purity, impurity would also necessarily revert to purity, eliminating all distinction.

Because the basis would remain uncertain without any determinate ground or established nature.

Also, saṃsāra and nirvāṇa would mutually mix together without distinction, destroying the path and fruition.

The basis being fundamentally uncertain means it changes in every regard without any stability;

Consequently, if one accepts this position, all sentient beings would be liberated without any effort or practice whatsoever,

While conversely, fully awakened Buddhas would revert to impure confusion, once again engaging with suffering.

Moreover, that basis would necessarily follow as a possession of mind rather than mind's true nature; thus asserting only uncertainty would itself constitute a form of determination, contradicting the original claim.

Many faults such as these and more would necessarily arise from this position.

From the Klong drug pa, profound treasury of Great Perfection teachings: || 60 ||

"The basis taught as fundamentally uncertain and indeterminate—

This too cannot truly constitute the authentic basis of reality.

I understand at this level of intelligence and analysis

That effects must necessarily possess alternation and change,

Or become endowed with reversion to their cause.

The uncertain itself becomes determined through its own existence,

And thus the uncertain becomes determined despite claims otherwise.

Because uncertainty must exist in itself to be asserted,

| *Being determined would be like the exhaustion of all possible action.*

| *Are not all these knowable dharmas clear to the intelligent? || 70 ||*

| *The Teacher has spoken thus regarding this fault."*

Thus it is definitively established.

The third position is also expressed in this manner by proponents of philosophical views:

Because the essence of awareness does not change in its nature, it is like space itself—pervasive and unchanging;

Appearances, being unable to change in their fundamental nature, are accepted as determined and fixed, like the nature of fire and water.

Second, the thorough logical refutation of that position:

If the essence of awareness does not change in any way and appearances likewise cannot change,

Then saṃsāra arising from that unchanging basis is not logically valid,

And consequently no one could possibly attain liberation from what never arose.

If nirvāṇa existed primordially as an unchanging essence, there would be no difference from the eternalists' view of permanence maintained by non-Buddhist philosophers; accepting liberation arising from causes and conditions would directly contradict this position. || 80 ||

Furthermore, if one accepts that the essence of saṃsāra, already being nirvāṇa in itself, does not change,

Then if the essence itself is already nirvāṇa without change, liberation through practice would not be necessary at all—

Just as fire, being hot by its very nature, requires no change or effort to become hot.

If one says this analysis is necessary only regarding mental appearances and not the basis itself,

This contradicts the fundamental position that appearances cannot change if the basis is unchanging.

Being that the appearance of saṃsāra itself manifests from the basis,

If one says it is not the appearance of the basis but something separate,

It necessarily follows that that basis would possess duality—appearing and

not appearing—which is absurd.

Because the appearance of saṃsāra exists separate from the basis itself in this view, creating duality where none should exist.

Moreover, if one realizes that basis and accepts determination, it cannot constitute the authentic basis that transcends all extremes. || 90 ||

If a basis of realization were to exist inherently before realization itself occurs,

Then a merely cognizing mind arises independently, and thus realization does not depend upon realizing the basis—making realization meaningless.

Yet the basis depends upon the mind of realization to be known, creating circular dependence.

Because realization must exist beforehand to realize the basis, this logical error pervades the entire position.

If what is not realized is also claimed to be the basis, what knows it to be the basis?

Wherein, if ordinary mind knows it, then not realizing it also becomes the basis—rendering all distinction meaningless.

Perceive also the many faults that follow logically from this untenable position.

| *From the Klong drug pa, treasury of Dzogchen instructions:*

| *"Regarding the determined basis that is taught by some proponents,*

| *This too is not the correct essence of the authentic basis. || 100 ||*

| *Just as for those with the eye disease of yellowing vision,*

| *A pure white conch appears mistakenly as yellow,*

| *Through the distinction of reversion to oneself and other,*

| *Self and other are free of the two extremes of determination.*

| *Therefore that view too is not correct upon analysis.*

| *Or, because cause is determined and effect is determined as identical,*

| *The self becomes no different from the eternalist view of permanence.*

| *Are not these knowable dharmas apparent to the wise?*

| *What was said before accords with what has been shown here."*

Thus it is definitively established by reasoning. || 110 ||

The fourth position is also expressed by proponents of this view:

The essence is not divided into directions or categories in its true nature,
While appearances are changeable in whatever manner through conditions.

Second, the logical refutation of that untenable position:

If the basis were truly changeable in its essence, pure enlightened Buddhas
would devolve into impure confusion.

Furthermore, whoever accepts this unacceptable consequence follows that
sentient beings, without any effort or practice, spontaneously change into
Buddhas and are liberated.

Also, effect would illogically revert to cause, destroying temporal sequence.
Because it would be a basis of fundamental change rather than stability.

Earth and other material elements would become awareness, and

Awareness would also devolve into matter—absurd consequences. || 120 ||

Moreover, if that which is not divided into categories of essence in the basis
itself changes,

Or if appearances other than essence change,

If the essence itself changes, essence cannot coherently be called the basis.

Because it would change into a dharma other than the authentic basis.

If appearances other than essence change, the essence itself would be damaged
by changing somewhere, compromising its integrity.

Also, one must ask: does the permanent change, or

Does the impermanent change in this view?

The permanent cannot change by definition, like space which remains unaltered.

The impermanent does not need to change through effort, for it has already
changed by its very nature.

Also, through the reasoning of the three times—past, present, and future—
past and future cannot be changed, being non-existent in the present moment. || 130 ||

The present has already arisen and immediately ceased, so it cannot be
changed.

The later part of a moment is not yet born, being non-existent, so there is nothing to change.

Because change cannot be perceived in any of the three times, that the basis is changeable in whatever way is not logically valid.

| *From that very source of reasoning,*

As was said before by the Teacher regarding what is called changeable:

| *"If one's own state of the basis is held to be changeable,*

| *This too is no different from being fundamentally undetermined.*

| *Because effect itself reverts to cause without sequence,*

| *Effort becomes unnecessary for those who hold this view.*

| *Because again and again it reverts circularly, || 140 ||*

| *Who could possibly make matter into awareness?*

| *It is not possible by any valid reasoning.*

| *Are not these knowable dharmas apparent upon investigation?*

| *What was said before is just like this demonstration."*

Thus it is definitively established.

The fifth position is also expressed by proponents holding this view:

Because awareness, in its essence, has no fixed direction and arises pervasively everywhere, it accepts whatever arises without discrimination.

Second, the refutation of that untenable position:

Whatever accepts appearances in that manner,

Does it accept that it dwells inherently in the basis as the same essence, or ||
150 ||

Does it accept that it does not dwell in the basis as separate?

First, if one asserts like this: permanent and impermanent existents are estab-

lished together,

Because impermanent things appear and dwell merely as appearances.

If one says impermanent things are established while permanent existents are not established,

Then the ability to accept anything whatsoever is damaged.

Likewise, it follows that saṃsāra is liberated without recognition,

And that those who are liberated would revert to non-recognition.

Because one accepts anything whatsoever without recognizing one's own face.

Second, if one asserts like this: even rabbit horns and the son of a barren woman could create saṃsāra and nirvāṇa—one perceives faults that are limitless and endless.

| *From that,*

Those who possess such assertions || 10 ||

The Teacher himself spoke of before:

| *"All these are merely projections of not recognizing one's own face,*

| *Because all are established as existing entities through delusion.*

| *Since faults of non-recognition are endless,*

| *Are not these knowable dharmas?*

| *What the Teacher spoke previously is the same."*

Thus it is.

The sixth position is also expressed:

Because the essence arises everywhere, one holds that variegated appearances of multiplicity arise through not recognizing own face.

Second, the refutation of that: || 20 ||

Does one hold that multiplicity is outer appearance due to non-recognition,

Or does one hold it is inner consciousness failing to recognize itself,

Or does one hold it is the gathering of those two through delusion?

FIRST: IF ONE ASSERTS THAT THE BASIS IS SINGULAR
LIKE THE VARIETY OF APPEARANCES, THERE IS THE
FAULT OF THAT SINGULAR BASIS ARISING OUTWARDLY AS
VARIETY. FOR IF THE GROUND WERE TRULY ONE, HOW
COULD IT MANIFEST AS THE TEN THOUSANDFOLD
DISPLAY? THE SINGULAR CANNOT BECOME MANIFOLD—
THIS IS THE LOGICAL CONSEQUENCE OF SUCH ASSERTION.

SECOND: IF ONE ASSERTS THAT THE BASIS IS MULTIPLE
LIKE THE VARIETY OF APPEARANCES, THERE IS THE
FAULT OF THAT MANIFOLD BASIS FAILING TO ACCOUNT
FOR SINGULAR EXPERIENCE. FOR IF THE GROUND WERE
TRULY MANY, HOW COULD THERE BE UNIFIED
CONSCIOUSNESS? THE MANIFOLD CANNOT BECOME
SINGULAR—THIS TOO HAS LOGICAL CONSEQUENCES.

01 08 04 02

Second, if one asserts like this: consciousness being momentary, the basis follows as momentary; and

Consciousness having many thoughts and realizations, the basis also follows as that; and

Consciousness being under the power of afflictive conditions, the basis also follows as that.

Third, if one asserts like this: the basis follows as external and internal; and

The basis follows as grasped and grasper; and

The basis follows as the six collections, the object of abandonment, one-sided.

Moreover, the basis cannot be held as a single expanse,

Because it is an assembly of many.

The faults such as these:

From the Six Expanses: || 10 ||

"The Teacher spoke scattered above."

"This also, because it does not accord with the side,

Whose essence is that appearance,

The result is different; that meaning is similar.

Because deterioration comes through many sounds."

"Are not these knowable dharmas?

What was spoken is just like that."

Thus it is.

The seventh position is also expressed:

The primordial wisdom of self-arisen awareness, being free from the extremes of existence and non-existence, is not established merely as primordial wisdom. || 20 ||

Consequently, one holds that from the aspect of the great bindu free from elaborations, it is not established anywhere.

Second, the refutation of that:

Thus, if primordial wisdom not established as anything, not existing merely as primordial wisdom, being pure from the beginning, is the natural state without anything to place anywhere—if there were nothing, this contradicts being the expanse from which saṃsāra and nirvāṇa arise.

If primordial wisdom does not exist, because the liberation of Buddhas and sentient beings does not exist, liberation through realizing the basis is also not logical.

If the subtle five lights do not exist, because there is no cause for basis-appearances to arise, from that state basis-appearances are not logical.

The non-realized mind of delusion is not logical.

From the Six Expanses:

"Because the essence itself is primordially pure,

Sentient beings' saṃsāra is not logical.

Because stains of non-awareness are primordially exhausted." || 30 ||

Thus, it is similar to the previous six bases.

**THIRD: ESTABLISHING THE NON-DUAL BASIS OF
PRIMORDIAL PURITY AND SPONTANEOUS PRESENCE AS
ONE'S OWN SYSTEM HAS TWO PARTS: THE ACTUAL
MEANING AND**

ABANDONING DISPUTES REGARDING THAT.

01 08 05 01

**FIRST: BECAUSE UNCEASING DISPLAY OF RECOGNITION
EXISTS AS DEPTH-CLARITY WITHIN THE ESSENCE OF
PRIMORDIAL PURITY, THE CHARACTERISTIC OF
AWARENESS OF PRIMORDIAL PURITY IN THE PORTION OF
NON-DUALITY IS NOT ESTABLISHED AS THING OR MARK,**

The natural expression of self-abiding rigpa, clarity of subtle inner recognition, dwells.

The essence of appearance is empty, the nature of emptiness dwells clear—the heart of awareness is form and pristine cognition, primordially without gathering or separation, resting like the heart of the sun.

The essence being primordially pure and the nature being spontaneously recognized are held to be non-dual.

| *From the Rangshar:*

| *"The basis is spoken of as having two aspects:*

| *The basis of great primordial purity, and*

| *The basis of variegated unceasing display."*

| *Thus it is said.*

| From the Klong drug pa: || 10 ||

| "The essence itself is primordially pure;

| The nature is spontaneously accomplished."

| Thus it is said.

| From the Mu tig phreng ba:

| "The essence is primordially pure, free from the basis of expression;

| The nature is spontaneously present, complete in whatever appears."

| Thus it is.

**SECOND: ABANDONING DISPUTES REGARDING THIS
RECOGNITION HAS TWO PARTS: CONCEPTUAL
ENUMERATION AND DIRECT RECOGNITION OF ONE'S OWN
FACE.**

01 08 06 01

FIRST: REGARDING THE TWO DISPUTE-RESPONSES.

The dispute:

The response to those who say "it follows as an eighth ground" is: one recognizes primordial purity and unceasing display to be non-dual, thus one does not wish to turn away from the gathering of the seven aspects.

Therefore, there is no fault of following as an eighth ground.

Moreover, this does not contradict "one's own face is primordially pure,"

Because one recognizes the essence to be primordially pure—there is connection.

**SECOND: REGARDING THE DISPUTE AND RESPONSE TO
THOSE WHO SAY PRIMORDIAL PURITY AND UNCEASING**

DISPLAY ARE NON-DUAL IN ONE'S OWN FACE.

01 08 07 01

FIRST: ESTABLISHING THE RECOGNITION OF THE NON-DUAL GROUND OF PRIMORDIAL PURITY AND UNCEASING DISPLAY.

Critics argue that each of primordial purity and unceasing display possesses inherent faults when posited separately as the ground: if the essence were exclusively primordially pure without unceasing display, since saṃsāra would not exist as other than purity, it would be unreasonable for sentient beings' non-recognition to ever arise.

Conversely, because the nature is held as merely unceasing display without primordial purity, whoever accepts this position follows that one is primordially liberated without any recognition of one's own face.

It follows that primordial purity and unceasing display contradict each other when posited as separate substances of a single ground—a fundamental problem requiring resolution through recognition.

The answer to this objection: because the essence is primordially pure in its empty nature, sentient beings do not ultimately exist in saṃsāra as real entities.

Hence, <tantra> From the power of unceasing display as merely the play of the path, appearing like that does not contradict primordial purity—the two are non-dual in recognition.

Just as when going to sleep and in the time of sleep, though dreams do not exist in the own-face of awareness,

Appearances of horses and oxen appearing to the dreamer does not contradict the empty nature of sleep.

Moreover, though sentient beings appear to deluded perception, because the meaning of the essence is not established merely through the play of illusion, they are primordially liberated and finished from the very beginning.

When horses and oxen appear through the power of mantra to the eye in conventional appearance, manifesting as liberation to the pure perception of yogins, || 10 ||

Furthermore, because the nature dwells in its own place without effort, reverting spontaneously like a child's ball that returns when thrown.

When appearing as liberated into the expanse of space, from that time appearing as reverted is merely reversion without new arising,

Because liberation newly arising and bondage are not established as real entities.

Moreover, from the conventional aspect of appearance as unceasing display with all qualities,

| *From the ultimate aspect of emptiness as primordially pure, it is merely expressed in words—beyond word and concept.*

Therefore, because those two—primordial purity and unceasing display—are not separate substances, they do not change separately or contradict.

Though the essence is one in emptiness, reversion in appearance is different and separate—being thus is not a contradiction.

Just as being a vow-possessor and being fully ordained do not contradict but complement each other in the path.

Those are also the dispute-answers establishing non-duality.

| *From the Klong drug pa, profound Tantra of Great Perfection: || 20 ||*

| *"Because the essence itself is primordially pure from the first,*

| *Sentient beings' saṃsāra is not reasonable as real existence.*

| *Because stains of non-recognition are primordially exhausted in the nature.*

| *Thus spoke the Teacher, O great bodhisattva, listen well.*

| *Because the nature is unceasing display with all qualities complete,*

| *That also appears as play without ceasing in the field."*

The bodhisattva himself also asked the Teacher for clarification:

| *"If the nature itself is unceasing display complete,*

| *These sentient beings are reasonably self-liberated without recognition.*

| *Because primordially unceasing display from the beginning." || 30 ||*

He spoke in response: "These sentient beings,

| *Because the essence is primordially pure without stain,*

| *Liberations also appear as play without contradiction."*

The bodhisattva also asked to clarify further doubts:

| *"If the essence itself is primordially pure alone,*

| *Unceasing display would also become unnecessary.*

| *Or, if all is unceasing display without purity,*

| *Primordially pure would not become manifest."*

THE TEACHER SPOKE REGARDING THE WAY OF EXISTENCE BEYOND EXTREMES:

| *"Because there are no words by which to express the ultimate, || 40 ||*

| *Being free from words of expression and sound entirely,*

| *Because the essence of anything is not established as real,*

| *Words are free from harming this ultimate nature.*

| *Sentient beings, from the object of self-grasping mind alone,*

| *Because variety, recollection, and thought do not cease in delusion,*

| *Words do not harm the essence—there is no distinction in the nature.*

| *Because of the term ultimate and conventional distinction."*

Thus it is established definitively.

SECOND: THE UNSURPASSED BASIS PARTICULARLY EXPLAINED ACCORDING TO THE TRADITION OF GREAT PERFECTION HAS THREE PRINCIPAL PARTS:

- First: the common brief presentation of the essential nature, || 50 ||
- Second: elaborately explained from the respective aspects of essence and nature,
- Third: the meaning gathering establishing the complete view.

**REGARDING THE FIRST: THE BEGINNING BASIS OF ALL—
THE ESSENCE, PRIMORDIALLY PURE LIKE A CONCH SHELL
PURE AND UNMIXED WITH STAINS; THE NATURE,
SPONTANEOUSLY ACCOMPLISHED, NOT ESTABLISHED AS
ANY LIMITED THING OR MARK; INSIDE THE WHITE
MANDALA, HAVING SUBTLE SELF-LIGHT AS DEPTH-
CLARITY SHINING, ALTHOUGH CONDITIONS NOT
EXISTING, THEREFORE NOT APPEARING OUTWARDLY TO
DELUDED PERCEPTION—**

Outside, limitless, unobstructed and unbound, the youth vase body abides as the actual state of reality itself.

Because the essence is primordially pure, it is empty of inherent existence; Consequently, although no thing exists as real, the subtle awareness with primordial resonance and self-light is not restricted by any condition, naturally self-possessioned.

Because the nature is spontaneously accomplished, although abiding as the arise-base of all appearances everywhere,

In its own face, outwardly clear, light and body and color with limiting marks are not appearing as real.

Inside the vast expanse of essence primordially pure, the primordial resonance of nature spontaneously accomplished, depth-clarity, subtle self-light, together with pristine cognition—

These are one in essence, and || 60 ||

Different in aspect, and

Not separate in manner—light-clear supreme unceasing display jewel casket of all qualities.

The youth vase body field of natural perfection.

Essence, nature, and compassion three as one possession supreme abides as the recognition.

Because essence is empty, it is not established as limited thing and mark;

Because nature is clear, primordial resonance in appearance with own-face not abandoned;

Because compassion is awareness that knows, pristine cognition expanding everywhere, arise-base of all not ceasing abides as the ground.

From this non-dual nature, the great Auspicious Beautiful Tantra speaks:

"Before realized Buddha ever arose as other,

Before unrealized sentient beings appeared as deluded, || 70 ||

Awareness self-arisen wisdom, unmoved from basis of all,

Condition-not-existing appearance of three bodies together abide."

Then again the Teacher, awareness pristine cognition itself,

This actual state of own abiding manner spoke for disciples:

"O appearance great vast expanse this very mind,

From unmoving Dharmakāya great beyond all change,

Abide as Buddha great not confused by any delusion.

Essence body not ceasing abides from beginningless time.

Essence not changing in its nature.

Method secret beyond expression. || 80 ||

Unmoved by any condition.

Not moving from own place.

Not shaken by any wind of concept."

"All appearances complete at one time beyond sequence,

All pristine cognition complete at one moment without effort,

All bodies mature abiding in perfection,

All light appearance unobscured clear luminosity."

In the actual-state appearance of the basis itself,
Unobscured appearance-manner of essence nature compassion three, without
interruption completely perfected great beyond compare.

That great actual-state of essence also abides like the vast body of reality itself, || 90 ||

Consequently, yet the eyes, ears, and nose as sense faculties are not abiding
as substantially real entities.

It abides like emptiness itself; yet falling into a reified emptiness is not its
abiding.

In the great appearance manifesting like the five wisdom lights,
Dividing into limited, graspable color is not its mode of abiding.

In appearance without interruption or ceasing, connection like cause-and-effect is not established.

In wisdom without center or periphery to see or grasp,
No direction toward which to point is found abiding.

In appearance like space, not stained by any part or limit,
Dividing into conceptual category is not its nature.

Appearance manifests like the spontaneous ornament of awareness, never
ceasing. || 100 ||

Height, depth, above, or below appearing as substantially real is none whatsoever.

Natural expression appearance is:

- Like vast space appearing, direction-falling without any limit;
- Like clear water appearing, thing to grasp without any nature;
- Like deep-blue lapis appearing, not divided by part or section;
- Like white conch appearing, order and sequence not holding;
- Like yellow gold appearing, qualities spontaneously complete;
- Like red ruby appearing, clarity and brightness not ceasing;

- Like green emerald appearing, qualities spontaneously perfect.

Five colors themselves abiding in unity, color not holding as separate great beyond limit. || 110 ||

Rolled-up potential, yet shape without fixed form.

Not ceasing in manifestation, yet condition without dependence.

Not pervading partially, yet great self-resonance everywhere.

Self-clear luminosity, outer inner together with as one.

Without effort or accomplishment, yet by spontaneous force accomplished.

Compassion appearance manifests as:

- Like empty space appearing, clarity not ceasing anywhere;
- Without elaboration of concept, great elaboration of qualities complete;
- Nature not ceasing in essence, various not determined as fixed categories;
- Clear luminosity without limit, darkness nowhere to be found; || 120 ||
- Not ceasing in manifestation, not-existing as real great beyond extremes;
- Force-empty from beginning, all-arising great manifestation;
- Not mixed with impurities, completely appearing as pure great;
- Pervading all without limit, gathered into one great unity;
- Pure from the first, confusion not ceasing as its display great.

"Complete as one appearance great without duality,

Compassion not ceasing abides thus from beginningless time."

From the Thalgyur Tantra, mother of all Dzogchen teachings:

"First essence nature spontaneously present,

And compassion three aspects inseparably abiding. || 130 ||

That also essence as body abiding,

Dharma enjoyment emanation three aspects,

Not divided yet dividing without manner—

By spontaneous force accomplished itself also,

Body color and qualities mind-object without.

Natural expression appearing as light manner,

White red yellow green and deep-blue,

Not mark with-mark appearance without,

Without category yet knowable by force accomplished.

Compassion appearance various manifesting from basis, || 140 ||

This like nature one determined without fixation,

Because various appearances manifest, basis called the ground of all."

Thus it is said in the Tantra of supreme meaning.

That also, because from the side of essence primordially pure, nothing whatsoever is established as real, although the outwardly-clear aspect with light and body-color appears, it is not established as any limited category;

From the expanse of that nature spontaneously accomplished, the primordial resonance of the five lights—body, rays, and bindu—appears as the most subtle essence of being,

Hence, coiled within the vast expanse of awareness itself, inner clear subtle pristine cognition naturally exists without obstruction.

That also, if cut into the side of primordial purity alone as one aspect,

What would be the aspect of body and pristine cognition arising?

In the basis held as only primordially pure, nothing whatsoever exists as other.

If thinking arising from that expanse as unceasing display, || 150 ||

Does it exist or not exist as separate?

If not exists, arising is not logically valid,

Just as from non-thing nothing can arise—like that.

If exists as other, it contradicts with holding nothing whatsoever exists in the

basis.

Therefore, the nature of primordially pure is unceasing display inseparable,
In that expanse inner clear subtle pristine cognition primordial resonance
clarity appearance subtle naturally exists.

That also, outwardly clear coarse appearance not accepted as real, liberated
from extreme of permanence;

Inner clear subtle awareness held as natural, liberated from extreme of nihilism.

Thus, free from all extremes, self-arisen pristine cognition essence empty,
not established anywhere as limited thing.

Nature clear appearance manner not ceasing in display. || 160 ||

Compassion not ceasing in knowing, whatever like appears, basis doing all
manifestation is,

Basis as thing-essence actual state of reality itself.

SECOND: ELABORATELY EXPLAINED FROM THE RESPECTIVE ASPECTS OF THE BASIS HAS TWO DIVISIONS:

- First: essence empty aspect from the reversion of primordial purity elaborately explained;
- Second: nature appearance aspect from the reversion of unceasing display elaborately explained.

REGARDING THE FIRST ASPECT OF ESSENCE AS PRIMORDIAL PURITY:

Because what is primordially pure is not established as any limited thing or
mark, by reversion regarding the empty nature,

Awareness not exists as real entity;

Non-awareness not exists as other;

Buddha not exists as separate from mind; || 170 ||

Sentient beings not exists as truly deluded;

saṃsāra not exists as real place;

nirvāṇa not exists as other place;

Light not exists as substantial thing;

Color not exists as real quality;

Body not exists as material form;

Pristine cognition not exists as separate knower;

Basis not exists as ground to find;

Path not exists as way to travel;

Fruition not exists as result to obtain; || 180 ||

Whoever confusion not exists as real delusion;

Liberation not exists as freedom to gain;

Bondage not exists as state to escape;

Liberation not exists as separate from bondage;

Action not exists as real cause;

Afflictions not exists as true obscuration;

Wind not exists as element to grasp;

Elements not exists as bases of form;

Is not exists as affirmation;

Is-not not exists as negation; || 190 ||

What not exists as particular thing;

What not exists as anything at all;

*Anything established as real and anything observable as separate—not
found.*

Negation dharma is shown only by contrast to establishment dharma; abandoning both extremes is the meaning,

From Auspicious Beautiful Tantra, treasury of definitive meaning:

"Called great primordial purity beyond all concept.

Truly arisen Buddha never arose as other from mind.

Not pure sentient beings never arose as truly deluded abiding.

Called great primordial resonance unmoved awareness essence.

To that ultimate inexpressible by any word. || 200 ||

Immeasurable by any standard.

Not observable as object of senses.

Not measurable by any concept.

Not calculable by any number.

By whoever not determined as this or that.

Not showable as exhibit to others.

Knowing object not makeable by fabrication.

By that pristine nature saṃsāra not seen as real.

saṃsāra by that deluded mind not seen as basis.

That ultimate dharma not practiced as method. || 210 ||

By ordinary dharma that ultimate meaning not realized.

That ultimate saṃsāra not is as real.

nirvāṇa not is as other than mind.

Basis not is as ground to find.

Appearance not is as thing seen.

Darkness not is as obstruction.

Path not is as way to walk.

Traverse not as journey to make.

Not traverse not is as remaining.

Fruition not is as result to obtain. || 220 ||

Abandoned not is as renunciation.

Obtained not is as acquisition.

That called great awareness expanse of mind itself."

From Letterless Tantra, meaning beyond word and concept:

"To me self-arisen pristine cognition nature,

Analyzing object of scrutiny not exists.

Before passed not exists as past.

After arising not exists as future.

Now appearing anything not exists as present.

Action not exists as real cause. || 230 ||

Latency not exists as hidden seed.

Non-awareness not exists as true delusion.

Mind not exists as separate entity.

Intellect not exists as thinking.

Wisdom not exists as separate knowing.

saṃsāra not exists as real cycle.

nirvāṇa not exists as true peace.

Awareness itself also not exists as thing.

Pristine cognition appearance anything not exists as real."

| *From Mu-tig-phreng-ba, pearl garland of essential instructions: || 240 ||*

"Natural expression abiding essence to primordial purity,

Buddha not exists as separate and sentient beings not exists as other.

Non-awareness not exists and confusion not exists as real.

Mind not exists as substantial, intellect also as thing exists not.

*Enemy not exists as opposition, friend not exists as support, relative also not
exists as connection.*

*Afflictions not exists as obscurations and self-grasping not exists as root
delusion.*

Going not exists as movement and coming not exists as arrival.

Dharma not exists as teaching, dharma as appearing separately not exists.

Method not exists as path, wisdom itself also as thing not exists.

Aggregates not exists as components and elements also not exists as bases.

// 250 //

Object not exists as external, apprehending subject not exists.

Powers not exists as faculties and objects also not exists as supports.

Grasped object and grasping subject not exists as dual.

Body not exists as form, pristine cognition itself also not exists as mind.

Knower and knowable master not exists as separate.

Light not exists as rays, color exists not as quality.

Sound not exists as heard, scent etcetera not exists as smelled.

Desire not exists as craving, attachment not exists as clinging.

Expanse not exists as space, palace also not exists as container.

Gods not exists as high, beyond offering object all conception." // 260 //

Thus it is spoken in the Tantra of supreme meaning.

From Klong-drug-pa, six expanses of Great Perfection:

"Elaboration-free dharmatā primordially pure essence,

Own-face completely pure heart-essence basis of all.

To that ultimate word and letter completely free.

Expression by mental determination not able.

Superimposition term all free beyond concept,

Grasped object and grasper subject conceptual thought not exists.

Buddha not exists as separate from mind and sentient beings not exists as truly other.

*Dharma not exists as external teaching, dharma concept not exists as real. ||
270 ||*

Wherein, what not exists as this, what not exists as that, anything whatsoever not exists as real.

Like that not-existing nature heart-essence to—all equally free."

Thus it is definitively spoken.

| *From Letterless Tantra, meaning beyond all expression:*

"To me birth and death not exists as real events.

Cessation-free dharma completely perfect from beginning.

To me outer and inner not exists as separate.

Clear dharma completely perfect in itself.

To me empty and thing not exists as dual.

Appearance dharma completely perfect as display. || 280 ||

To me object-of-observation not exists as external.

Seeing dharma completely perfect in awareness.

To me body and mind not exists as different.

Self-appearance dharma completely perfect as nature.

To me self and other not exists as separate.

Awareness five dharma completely perfect as aspects.

To me doing cause not exists as creator.

Great meditation completely perfect without effort.

To me gone object not exists as traveled.

Self-appearance object completely perfect as ground. || 290 ||

To me direction and category not exists as limited.

Secret pristine cognition completely perfect as essence.

To me appearance cessation not exists as stopping.

Expanse dharma three completely perfect as kayas."

Thus it is said in the Tantra of Great Perfection.

From Rangshar, self-arisen wisdom Tantra:

"First basis great primordially pure that to,

Thought not exists as conceptual mind.

Non-awareness not exists as separate delusion.

Mind not exists as substantial entity. || 300 ||

Intellect not exists as thinking process.

Grasping not exists as attachment.

That also like this essential nature:

Without interruption pristine cognition flows.

Spontaneously accomplished Buddha complete.

Elaboration-free dharmatā beyond concept.

Without extremes awareness natural state.

Great pure appearance luminosity.

Direction-falling without view abides supreme."

That also the nature of basis is vast beyond limit, || 310 ||

Clear luminosity without obstruction,

Not changing in its essence,

Pristine cognition not ceasing in manifestation,

Bindu various expanding as display.

Not established as any limited dharmatā.

Outer limitless unbound by direction.

Inner pristine cognition five lights not ceasing clear.

Body and pristine cognition essence abides as non-dual.

By this demonstration, primordially pure in pristine cognition and light appearance shown,

Primordially pure also not-thing as separate is refuted. || 320 ||

**SECOND: THE NATURE-APPEARANCE ASPECT,
ELABORATELY EXPLAINED FROM THE REVERSION OF
UNCEASING DISPLAY, IS AS FOLLOWS:**

The natural expression of unceasing display—the actual state of the basis.

This meaning is not cut off even in the philosophical systems of India;

In direction anywhere, it has not fallen into partiality or limitation.

It is the ground and place where body and pristine cognition arise.

Inner clear subtle awareness naturally existing, outer limitless and unbound.

The jewel casket meaning of natural perfection,

The unceasing display jewel casket containing all qualities complete.

The youth vase body field, a light-clear expanse thickly arranged with all qualities.

Outer and inner without distinction as separate, yet everywhere becoming inner as the nature of mind, || 330 ||

- Root life-wind five elements as basis,
- Upon that body five kayas manifest,
- Speech five aspects complete,

- Mind five wisdoms pure,
- Qualities five perfections,
- Activity five displays,
- Pristine cognition five modes,
- Light five colors etcetera arising from basis.

It is the arising place of all appearances,

The supported object of all perception. || 340 ||

Not existing as real, yet appearing beyond as display.

Outer without limit, inner clear luminosity.

Part subtle, difficult to analyze by thought.

Basis-appearance arising as the body of display,

Path-appearance arising from the basis as the way,

Fruition appearance arising in the expanse as the result.

Form body and awareness arising together in the great expanse abide as the nature.

| From Rangshar Tantra definitive meaning:

"That expanse also without interruption or limit,

Direction anywhere not fallen into extreme. || 350 ||

Without decrease or loss of qualities.

Without increase or addition.

Without emptying or becoming void.

Without filling or becoming full.

Clear aspect together with all qualities.

Body many arising place vast all essence complete."

| From Klong-drug-pa, six expanses of natural perfection:

"Natural expression itself appearance to awareness,

Mark grasping as real from-not-exists as delusion.

Color not as separate, yet self-clear luminosity. || 360 ||

Knowing awareness aspects only without grasper.

Grasper grasped-object what as real not exists.

Conceptual thought grasping aspect as separate not exists.

Light beyond limitation primordial resonance.

From beginningless time distinction as quality abides.

Body beyond material form self-resonance.

Completely pure great seal mahamudra abides.

However natural expression appearance to mind,

Mark observable as real from-not-exists as projection.

Meaning aspect like this as nature abides. || 370 ||

Self-resonance arising white aspect of clarity.

Depth-clarity great itself as essence abides.

Depth-clarity essence brilliance arising as display.

Appearance self-exhausted yellow aspect of increase.

Not-manifest depth abides, own-face clear luminosity.

Own-face attachment-free resonance arising complete.

By self-imagination bound yet naturally free.

Attachment self-exhausted red aspect of clarity.

Depth-resonance not-mixed with confusion great abides.

Not-mixed individual aspect yet complete. // 380 //

Action effort movement self-free as nature.

Activity without deliberate action green-blue.

First all rays also of wisdom light.

Not-manifest depth clear aspect of awareness.

Depth-clarity pervading all connection without obstruction.

Unchanging complete deep-blue aspect of stability.

Primordially complete, made by effort without, abides as nature.

Like that that nature to all appearances,

Body appearance mark without as real.

From-beginning self-pure great beyond stain. // 390 //

Complete all pinnacle of realization abides.

This power over appearance not exists as separate.

Stone-with mark self-pure as delusion seen.

Depth-clarity great basis-place of all abides.

Pervading all and pervaded itself empty as nature.

From-side cut without appearance continuous.

Clear-maker appearance aspect not ceasing as display.

Heart-essence all gathered as one nature.

Stain without, own-place pure from beginning."

"Buddha all great secret nature in, || 400 ||

Natural expression aspect supreme abides."

Thus it is spoken definitively.

From previous teachings of the same definitive meaning:

The natural expression of unceasing display—appearance as unobstructed display,

The jewel casket meaning containing all qualities complete.

The inner pristine cognition jewel of mind, appearance clear and luminous,

Outer and limitless, unbound by any direction or limit.

This is called the youth vase body, the actual state of the perfect basis.

THIRD: THE MEANING GATHERING, ESTABLISHING THE COMPLETE VIEW:

The essence, primordially pure, without thing or mark of real existence; ||
410 ||

Wherein, the natural expression, spontaneously accomplished, body and pristine cognition abiding as non-dual, without gathering or separation, is the ultimate meaning.

Those two—essence one in nature, appearance and emptiness two without duality.

That actual state—essence empty, not changing; body essence as display.

Three bodies, without gathering or separation, like the sun mandala, inner clear, although thing and mark are not established as real.

Natural expression, primordial resonance, light clear, although outer appearance, color and category are without limitation.

Moreover, compassion awareness, pristine cognition abides, although the aspect of outer object does not engage as separate.

Essence, nature, and compassion—three aspects as one—supremely abide.

| *Thus also taught in tantras of Great Perfection.*

| *From Rangshar definitive meaning:*

"I, not existing as a separate ego before, the basis like this abides naturally.

|| 420 ||

The basis, great primordially pure from the first, is so called.

Essence, nature, and compassion—three aspects—inseparably abide."

The essence, that unchanging pristine cognition not ceasing, clear luminosity.

The youth vase body, actual state beyond concept, is so called.

The natural expression of the five lights—appearance not ceasing as display.

Compassion-appearance, like the example of a sky cloud-free, is natural.

| *From Thalgyur mother Tantra of Dzogchen:*

"Essence primordially pure pristine cognition to,

Non-awareness called existence-name without reality.

One and two number without as separate. || 430 ||

Analyzed exist not-exist established without.

Wherever not divided dharmatā nature from,

Pristine cognition merely also established without.

Word without expression beyond speech established without.

Extreme not abiding, self-aware pure as nature.

Expression grasping name limit exhausted in concept.

Cause without, condition number without limitation,

Two appearance object and object-possessor dual without.

Characteristic wherever divided without as real.

Object-possessor coarse exhausted in analysis. || 440 ||

From beginning not-existing, pure, pure beyond stain."

"Confusion thought cessation by effort, what action not done.

Not born from beginning, cessation empty as nature.

Natural expression unceasing display pristine cognition called,

Not born not cessation, what as real not think.

Object pure determined without, because natural freedom.

Potency and qualities cessation without display,

Play only appearance from basis manifests.

Various complete basis-place of all.

Not-existing because appearance, appearance because empty. || 450 ||

Appearance emptiness entering possessing-aspect inseparable.

Buddha sentient beings pure object of wisdom.

Like this basis explicitly abides as nature.

Natural expression only abiding from beginning.

Essence aspect analyzed empty of real.

Aspect elaboration because, knowing complete without addition.

Self-abiding unceasing display because.

This abandoning accepting two without in nature.

Compassion all-pervading pristine cognition from.

Not deliberate activity various arising door. || 460 ||

Activity like appearance essence complete.

Dharmakāya empty nature from display.

Pristine cognition knowing complete aspect.

By force compassion sentient beings all to arising.

That without basis, saṃsāra nirvāṇa portion cut through.

Knowing knows itself and clear luminosity.

Self-aware clear essence from compassion flows.

Natural expression force compassion itself display.

Not ceasing, cessation without as nature."

"Element pure aspect from basis arises, || 470 ||

Action without, one complete spontaneously.

Sun from, light like natural shining.

Self-possessed obscuration without clear essence."

"From that characteristic grasping naturally free,

Sambhogakāya pristine cognition five modes arising.

Mirror pristine cognition form-reflection like,

Shape and color appearance aspect complete.

White stain pure, light luminosity.

Self-possessed appearance, saṃsāra nirvāṇa joined as one.

Dharma all form appearance because display. || 480 ||

Self-aware pristine cognition wisdom called.

Clear and empty, empty liberated as nature.

Liberation grasping extreme thought exhausted completely.

Placing without, liberation basis-place complete."

"Equality called is nature itself:

Equal cause two aspects, equal condition three times.

Hearing time and measure by not limited.

This two without, category and free as space.

Not divided, self-abiding two aspects one.

Equal called dharmatā nature to. || 490 ||

Pain elaboration and completely free.

Itself called correction and effort without.

Natural expression abiding essence empty as sky.

Mind itself thought all exhausted in awareness.

Pristine cognition called abiding from display.

That characteristic realized by wisdom eye.

saṃsāra nirvāṇa two not abiding as separate.

Individual analysis power type of knowing.

Whatever to whatever appearance that dharma nature.

Order individual clear as display. || 500 ||

Analyzed self-appearance pure from delusion.

Awareness object becomes itself as nature.

Individual called distinction to wisdom.

Antidote manner arising as path.

Realization called characteristic seeing complete.

Self-appearance increase together with as growth.

Itself called first arising to beginningless time.

Knowing by wisdom afflictions fault pure naturally."

"Action accomplished called is complete.

Effort and striving self-ceasing in nature. || 510 ||

Dharma all self-placed self-liberated as basis.

Self-liberation complete basis-appearance from display.

Aspect subtle, dust-free, stain-free obtained naturally.

Analysis object beyond thought and concept.

Wherever not divided dharmatā nature itself.

Natural expression complete, appearance limit exhausted.

Simultaneously to be realized in one moment.

Established as nature, desire free completely.

Again and reversion without as changeless.

Itself abiding meaning itself to nature. || 520 ||

Knowing face-to-face becomes without distance.

Dharma all exhausted place arrived as fruition.

Dharma expanse vast beyond all limit.

Extreme and center not observed as real.

Liberation basis dharmatā pure from beginning.

Dharma activity doing without effort.

Beyond and world doing without distinction.

Natural expression clear and resonant as sound.

Expanse opportunity without limit or obstruction.

Self-arisen great abiding as nature. || 530 ||

Itself complete essence to perfection.

From beginning correction without as pure.

Knowing saṃsāra nirvāṇa two liberated as one.

Self-appearance complete meaning as display."

Thus it is definitively spoken.

Like that, the basis—meaning primordially pure and unceasing display non-dual, great beyond concept—

Body and pristine cognition, without gathering or separation, as unity abides. Beginning without, suchness from the first,

Self-arisen pristine cognition, peerless and unique among all,

Essence, nature, and compassion—three aspects, supreme and great— ||

This is called the primordial Buddha Samantabhadra.

Called also the natural expression unceasing display mandala complete, the basis actual state beyond words.

| *From the Treasury of the Supreme Vehicle, the primordial basis actual state shown, the eighth chapter complete.*

Like that, the basis meaning is shown thoroughly.

Now, from that basis-appearance arising manner, three to be explained:

- The unceasing display basis-appearance arising manner as display,
- Samantabhadra primordial Buddha liberation manner as essence,
- Non-awareness sentient beings confusion manner as delusion.

FIRST:

- The appearance arising manner general presentation, || 550 ||
- Fault and virtue reasoning particular explanation,
- First basis dissolving manner shown, three aspects complete.

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FIRST:

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| *From the Self-Arisen Rigpa:*

| *"These are the nature of primordial purity," it is said,*

| *Not falling into any direction of India or Tibet.*

Thereafter exists the Precious Jewel Casket of Spontaneous Presence,

In which there are eight modes of appearance.

There are two gates.

This is called the Ground of Spontaneous Presence.

It is called the Ground of Indeterminacy.

It is also called the Ground Appearing as Diversity.

Below this lies the point of reversal. || 10 ||

Thereafter exists the Great Ground-Appearance.

Thereafter exists the Sambhogakāya appearance, it is taught.

Therefore, when explaining these meanings here in detail,

The essence abiding as form within the youthful vase body of the primordial expanse,

The nature abiding as speech,

The compassion abiding as mind.

Moreover, from the outward projection of the tones of rigpa abiding as the quintessence in the five wisdom winds with the four limbs of the life-wind,

From the tones of spontaneous presence in the expanding expanse of the youthful vase body, the appearances of five lights arise as fiery sparks.

At the same time, the investigating consciousness arises toward the tones of rigpa-compassion,

From the mere aspect of not knowing its own face, it abides as non-recognition dependent upon rigpa. || 20 ||

Consequently, although the ground itself does not change, because of the appearance of ground-appearance arising, it seems as though it changes.

This is called the change of appearance in rigpa.

At that time, from the state of primordially pure appearance like a cloudless sky,

The eight modes of spontaneous presence arise as self-appearance.

The great manner of appearance of the precious casket jewel is:

The gate of compassion appearing unobstructed gives rise to compassion for sentient beings.

The gate of light appearing unobstructed fills appearances with the self-light of the five wisdoms, like a rainbow.

The gate of wisdom appearing unobstructed abides in the state of non-conceptuality.

The gate of form appearing unobstructed fills space with the clear light bodies of peaceful and wrathful deities.

The gate of non-duality appearing unobstructed does not conceive of singular or plural. || 30 ||

The gate of beyond-extremes appearing unobstructed makes spontaneous presence naturally clear in its own state.

The gate of pure wisdom appearing unobstructed reveals appearances above like a cloudless sky, the primordially pure appearance.

The gate of impure saṃsāra appearing unobstructed reveals the appearances of the six realms below.

Thus saṃsāra and the lower realms manifest in spontaneous presence.

This is the manner of it.

Thus, in this way, from the power of spontaneous presence appearance, within the five wisdom fields, Sambhogakāya appearances are directly self-clear.

From the power of qualities in the directions, Natural Nirmāṇakāya fields appear self-arisen, immeasurable.

From the power of compassion below, sentient beings appear immeasurably, self-appearing.

Such ground-appearance clarity, though manifestly appearing, is like reflections in a mirror.

Appearing to oneself, not appearing to others, not recognized as self-appearance, like dream appearances, || 40 ||

Arising suddenly, flickering, inconstant,

Not grasping its own face, but for a single moment.

This too is the spontaneous presence appearance within primordial purity.

Thereafter exists the great primordial ground-appearance of clear light

bindus and light rays.

Thereafter exists the Sambhogakāya appearance.

Thereafter exists the Natural Nirmāṇakāya appearance.

Thereafter exists the appearance of the six realms.

The six Subduers, Nirmanakayas subduing beings,

And the impure Nirmāṇakāya fields that tame through birth, aging, sickness, and death.

These eight modes of spontaneous presence are the source from which all these arise. || 50 ||

Like a container for roasting barley.

Therefore this is called the casket.

These also, from the Auspicious Beautiful Great Tantra:

"Alas, though there is no error, from my power error arises,

From the unchanging ground,

Appearing without ceasing in its nature,

From compassion's indeterminacy, non-recognition self-arises.

For example, just as clouds do not truly exist in the sky but arise adventitiously,

So ground, path, and rigpa do not exist as such,

Yet from appearing like compassion, non-recognition arises. || 60 ||

The nature of spontaneous presence is established."

This too abides as great indeterminate appearance.

This possesses eight modes of appearance.

It is called the Precious Jewel Casket nature.

The gate of sense pleasures unobstructed.

Abiding as the great unestablished establishment.

The gate of compassion appearing unobstructed.

The enjoyment of wisdom appearing unobstructed.

The essence appearing unobstructed as form.

The view indeterminate, appearing as non-dual. || 70 ||

The method unobstructed, appearing as beyond-extremes.
The pure wisdom gate fully passed through.
The compassion unobstructed, appearing as impure.
Like a wish-fulfilling jewel,
Such abides in my body.
The inner youthful vase body, wide and expansive,
The outer abides as the nature of spontaneous presence.
At that time, my appearance expands outward,
Undefined and indefinite,
Fragmented and scattered, || 80 ||
Unmeasured and untamed,
Unwavering and undistracted,
Moving,
Shifting,
Arising diversely.
Thereafter the great nature of spontaneous presence is established.

From the unobstructed gate of wisdom, the manner of Sambhogakāya appearance is established.

From the unobstructed gate of qualities, the manner of Natural Nirmāṇakāya appearance exists.

From that unobstructed compassion, the impure manner of appearance arises.

Such appearance is the great dharma beyond measure and conception. || 90 ||
All lights and forms are magnificently arrayed in spontaneous presence.
The broad gate of saṃsāra and nirvāṇa arising.
The great casket that encompasses all.

From the Garland of Pearls:

"Radiance manifestly appears, majestically great,

Appearance itself is spontaneously beautiful,

The Dharmakāya is introduced and delighted,

The essence is pristine, the casket vast,

*The nature all-pervasive, magnificently expansive,
The compassion all-arising, magnificently productive, || 100 ||
The pervasion is the original tone, splendidly clear,
The abiding is unobstructed, swiftly flowing,
The self-snow of rigpa, luminously clear,
The emptiness all-arising, face wondrous,
Unsought, self-settled, continuously enduring,
Unobstructed, self-arising, magnificently established,
The appearances of saṃsāra and existence, foundation towering,
Effortless self-liberation, greatly expansive,
Great primordial realization, skillfully circling,
Possessing five colors, beautifully inscribed, || 110 ||
saṃsāra and existence utterly pure, perfectly even,
Self-arisen clear light, beautifully arrayed,
The great ground-appearance, greatly encompassing,
The two, saṃsāra and nirvāṇa, skillfully related,
The five bodies and five wisdoms, beautifully stacked."
Thus it is.
From such appearance,*

When the eight modes of spontaneous presence are explained in detail,

*From the Precious Heap Tantra:
"Alas, Teacher Samantabhadra, || 120 ||
What is the manner of the ground appearing?
How many gates of qualities appear?
From emptiness, how do*

Qualities appear complete? Please teach me."

Then he spoke thus:

"From the miracle of non-arising,

In the activity of the Buddhas,

From the beginning, without discerning,

Without ceasing, without termination,

Appearance itself is primordially pure, || 130 ||

Abiding in its own face.

From the great unceasing compassion,

Spontaneous presence, indeterminate,

Arises in the manner of eight appearances.

Through the unobstructed manner of appearance,

From the manner of appearance like compassion,

The source of protection for all sentient beings.

From self-clear unobstructed appearance,

Appears in the manner of the five lights' arising.

Through the unobstructed appearance of knowledge, || 140 ||

Into the gate of pure wisdom,

Appearance arises unobstructed, like the path.

Since all bodies are complete in self-appearance,

They appear as the body of all dharmas.

Since the essence is one,

It also appears as non-dual.

Since it does not abide in its own place,

In the great appearance beyond-extremes,

| The indeterminate spontaneous presence appears in the ground.
 | Since rigpa is spontaneously complete in one, || 150 ||
 | Into the gate of pure great wisdom,
 | Related to the essence itself.
 | Since the manner of arising is unobstructed,
 | As the source of arising for all sentient beings,
 | Like the gate of impure appearance,
 | Arising from the aspect of pervading appearance,
 | All this appears as the eight appearances.
 | Since it self-arises in the manner of arising,
 | It is called the appearance of spontaneous presence.
 | Appearing in the manner of the precious jewel. || 160 ||
 | Thus from the great empty-clear,
 | The manner of appearing as anything from nothing,
 | The manner of qualities unobstructed,
 | The unobstructed appearance of spontaneous presence,
 | As the nature of various appearances,
 | Appears as great qualities.
 | From the eight gates of appearance,
 | Appear in the manner of eight qualities."
 | Thus it is.

In the place of the appearance of the eight outward-projecting modes of spontaneous presence, it is called the Precious Casket of Spontaneous Presence of Ground-Appearance. || 170 ||

The complete primordial ground,

The ground and the ground of spontaneous presence of natural sleep, the Precious Casket,

The complete fruition, the Precious Casket of Spontaneous Presence of Secret Casket,

These are explained as the three caskets of spontaneous presence.

The ground appearing is called the Precious Casket of Spontaneous Presence of the Path.

Thus, when taking into experience, all the wisdoms of the four appearances and all path appearances arise from this.

From the eight gates of spontaneous presence appearance, all dharmas of saṃsāra and nirvāṇa arise with unobstructed gates,

Particularly, from the self-light of form and wisdom, the ground Sambhogakāya appearance of clear light pure elements appears as original presence.

The warm aspect of the wisdom fire,

The cool water of compassion gathering, || 180 ||

The light earth abiding in the expanse,

The moving aspect of the fivefold self-power wind abiding, the appearance of the mandala.

From the tones or power of that appearance, Natural Nirmāṇakāya fields are adorned with immeasurable richness.

From those tones, Nirmanakayas subduing beings work for the benefit of the appearance of wandering beings.

The impure Nirmāṇakāya appearance increases and is established.

Though these were shown above,

Because they were explained extensively,

For the sake of easy understanding, they are further explained.

From the Auspicious Beautiful:

"From that arises the manner of appearance of the Precious Spontaneous Presence. || 190 ||

This is called the ground from which all dharmas arise for the Buddha.

From that the Buddha arises.

Sentient beings arise.

Wisdom arises.

Light arises.

Rigpa arises.

Non-recognition arises.

All karma arises.

Compassion arises.

Appearances as existence arise. || 200 ||

This is the essence.

The nature appears as such.

Compassion appears as such.

Power exists.

Appearance exists.

Mind exists.

Mentality exists.

Error exists.

Non-error also exists.

The great arising of all. || 210 ||

This is called the great expanse of Buddhas and sentient beings.

From that arises the manner of Sambhogakāya appearance.

This is called the ground of manifest path appearance.

This is luminous,

Warm,

Cool,

Light,

Possessing the nature of the moving,

Possessing the five bodies,

Possessing the five wisdoms, || 220 ||

The five families,

The five colors,

The five lights,

The five fathers,

The five mothers,

The five forms,

The five sounds,

The five smells,

The five tastes,

The five touches, || 230 ||

The five dharmas,

The five appearances,

The five principal ones,

Possessing the five retinues."

These possess the thirty-two major marks.

Possessing the eighty minor marks.

Possessing the six broad dharmas.

This is the manner of Sambhogakāya appearance,

The connection arising from that and that.

From that appearance, the appearance of Natural Nirmāṇakāya, || 240 ||

The manner of Nirmāṇakāya appearance subduing beings,

The manner of impure Nirmāṇakāya appearance is established.

The Natural Nirmāṇakāya body itself

Arises from spontaneous presence.

The manner of appearance of that Natural Nirmāṇakāya body is:

Enjoyment inexhaustible,

Retinue inexhaustible,

Qualities unknowable,

Power unknowable,

Power unknowable, || 250 ||

Miracles unknowable,

Lifespan immeasurable,

Free from all suffering of illness,

The palace inconceivable,

Teaching dharmas inconceivable."

This is called the manner of Natural Nirmāṇakāya appearance.

From that arises the Nirmāṇakāya subduing beings.

That appears as diversity, knowing the meaning of diversity,

Though appearing, not interrupted,

Not attached to appearance, || 260 ||

Possessing pure eyes,

Possessing pure ears,

Possessing pure nose,

Possessing pure tongue,

Possessing pure body,

Possessing pure mind,

Showing various compassionate activities,

Possessing special wisdom,

Appearing everywhere with unobstructed knowledge."

This is the Nirmāṇakāya subduing beings. || 270 ||

From that arises the impure world-system.

This appears in the following manner as the great appearance:

From the arising of the outer container of the five elements' mandala,

Earth,

Water,

Fire,

Wind,

The great element space exists."

From that, the mind of the holder cannot be expressed in words,

Desire, || 280 ||

Anger,

Delusion,

Pride,

Jealousy,

And hatred—the six."

From that arise the six classes of beings."

From jealousy, humans are established."

From hatred, gods are established."

From pride, demigods are established."

From desire, hungry ghosts are established." || 290 ||

From delusion, animals are established."

From black anger, hell beings are established."

Thus the appearances of the six classes are established."

This is the place of saṃsāra."

This too arises from the one great nature in four manners of appearance."

From the four natures, four manners of appearance arise."

The four great appearances are:

Spontaneous presence appearing as diversity."

Sambhogakāya abiding as the illusory nature of light with eyes and ears."

Nirmāṇakāya appearing as form." || 300 ||

Sentient beings appearing as different though appearing."

This too is called the obscuration of the manner of appearance for sentient beings."

When all this is condensed,

Below the primordially pure appearance like a cloudless sky,

From the eight modes of spontaneous presence gate, the wisdom appearance Sambhogakāya,

From that power directly, immeasurable appearances of the five families,

The Natural Nirmāṇakāya appears,

Below showing the realms of the six migrations with their tamer.

The three body appearances arising as three tiers is the appearance of the Ground of Spontaneous Presence."

The Sambhogakāya appearing to oneself, the Buddhas of the Natural Nirmanakayas subduing beings, are the power of one's own ground-appearance." || 310 ||

They do not exist now in any particular direction,

Because they are appearances of self-rigpa, they abide together with self-rigpa."

The appearance of the six migrations of self-appearance also does not exist elsewhere, but self-arises from the unobstructed manner of appearance like the gate of impure saṃsāra."

Thus, though this appearance exists for each individually,

The common aspect of the common world is through common karma,

Arranged by the Teacher's activity."

The aspect appearing as error to oneself, though appearing, is arranged by the gate of self-appearance saṃsāra."

The aspect of self-appearance goes to self-reversal when the casket shifts."

The common remains elsewhere, still wandering."

Distinguishing these two is extremely important." || 320 ||

Hence, <tantra> Naturally, from the gate of self-arisen spontaneous presence in rigpa, the appearance of the six migrations exists."

The key point is that the deluded appearance, dream-like, must be sent to self-reversal in the ground of primordial purity without appearance."

In the bardo too, the six migrations of one's own face, whether the Nirmanakayas of self-appearance work for benefit or not, are explained as two aspects."

Before the gate of impure saṃsāra arises, if one knows one's own self-appearance, there is no benefit to be done,

Because the object of activity does not appear."

Once arisen, benefit must be done,

Because liberation is impossible without exhausting deluded appearance."

This key point is subtle yet of great importance."

This key point is subtle yet of great importance."

Second, the detailed explanation of the faults and virtues of philosophical analysis has three parts: || 330 ||

The general presentation of the eight aspects of virtue,

The division into faults and virtues through conditions,

Establishing the philosophical analysis of the manner of arising and ceasing appearance.

THE FIRST:

If spontaneous presence were not spontaneously established in the primordial ground,

The meaning of ground-appearance arising would not exist, and

Without the manner of ground-appearance spontaneous presence arising,

The meaning of saṃsāra and nirvāṇa arising would not exist;

Therefore the inner expanse appears as subtle, the outer expanse as coarse,

Demonstrating the gate of ground-appearance. || 340 ||

Moreover, the mind itself is the expanse of clear light;

If from the spontaneous self-tone compassion did not arise as the producer, saṃsāra and nirvāṇa as two sides could not exist as tamer and tamed for each other.

The self-appearance of sentient beings is deluded,

The self-face of Buddhas is utterly pure;

Because appearances are not the same.

Though appearances are not the same, the benefit of sentient beings arises because compassion exists in the ground, arising from ground-appearance,

The connection of tamer and tamed exists;

From the Secret Essence:

"Through the connection of great compassion, || 350 ||

The six migrations appear without exception in time."

Thus it is.

Likewise, if the ground of light-ray rigpa and appearance did not exist, the meaning of the five elements appearing separately would not exist,
Without that, rigpa would be internally blocked,
With no elements at all, the appearance of container and contained would not arise;
Because light-like appearance exists, that is its virtue.
If there were no non-dual appearance, the three gates could not connect as one;
The three, body, speech, and mind of sentient beings,
The three bodies of Buddhas without separation is the virtue.
If form-like appearance did not exist, bodies would have no meaning to appear; that appearance of wandering beings' bodies and victorious ones' bodies exists is the virtue. || 360 ||

Furthermore, if wisdom-like appearance did not exist, there would be the fault of no wisdom appearance of the path connecting beyond saṃsāra;

Because this exists, the appearance of the four wisdoms of path exists, that is the virtue.
Because beyond-extremes-like appearance exists, Buddhas arise not returning from externals;
Without that they would not arise, therefore that too is the virtue.
If impure-gate-like appearance did not exist in spontaneously present original presence,
Sentient beings appearing in saṃsāra would have no meaning to come to this rigpa-face;
Because that exists, appearing as the six migrations' individual appearances is also that virtue;

| *From the Powerful One:*

| *"In spontaneous presence manifestly appearing as saṃsāra and the lower realms."*

| *Thus it is. || 370 ||*

Consequently, if the gate of pure wisdom did not exist, the appearance of

nirvāṇa would have no meaning to come;

Because that exists, the appearance of Buddhas in the rigpa-face exists, that is the virtue of existence.

Moreover, spontaneous presence has gates of seeing whether pure or impure appear, like windows exist;

But pure and impure do not exist in the ground itself.

Thus, counting the eight aspects of virtue in the eight modes of spontaneous presence appearance is the philosophical analysis;

From the Precious Heap:

"From the eight gates of appearance,

Appear in the manner of eight virtues.

Cutting the escape hole of the six migrations,

Those who cut the binding rope of saṃsāra, || 380 ||

Through the hook of compassion,

For sentient beings of the four modes of birth,

Appear as great compassion itself.

saṃsāra and nirvāṇa self-related as virtue,

Appear in the manner of mixing the two aspects.

Without this, saṃsāra and nirvāṇa would be cut as separate sides,

Becoming the fault of no realization.

This is the manner of virtues arising.

In the self-realm of all Buddhas,

Like body and shadow, || 390 ||

Because the five lights of appearance pervade,

The inner appearance aspect self-clear,

From the gate of appearance in the manner of five lights,

The virtue clarifier does not stray outward.

Without this, sentient beings' self-light
Would become blocked and cut off separately.
Because the arising connector of union appears,
Self-appearance arose as great virtue.
Because all bodies are condensed as one,
The three bodies abide as one, || 400 ||
In the nature of essence-body,
Not separating within self-appearance,
The essence clarifier appears as five bodies.
Without this, essence is not found,
All bodies appear like the complete body.
All these without being different,
Abiding equally as non-dual,
Through appearance without separation, non-dual,
In the manner of great pervasion,
Appears pervading outer and inner. || 410 ||
Without this, with self-face different,
The juncture of saṃsāra and nirvāṇa mixing is not found.
Not liberated from one's own ground,
Becomes the fault of no reversal.
The appearance maker appears as virtue manner.
Because self-pervading all knowables,
In the great appearance of ground-path,
Appears as the path of saṃsāra-nirvāṇa connection.
Without this, ground-path not found,

In the path of the four wisdoms, || 420 ||

In the secret path of sentient beings,

Also in the manner of four appearances,

Simultaneously and gradually,

While sense gates exist, they appear.

Beyond the stains of four extremes,

The unobstructed virtue appearance maker,

In the great manner of beyond-extremes appearance,

From the great spontaneous self-completion,

To practice in definite primordial purity,

In the wisdom of extremes and center, || 430 ||

This itself self-arisen, self-appeared,

In the appearance liberated from extremes,

Appears connected with essence itself.

Without this, definite attainment not obtained,

The fault of cause-effect reversal occurs,

Therefore appearing truly as beyond-extremes.

Virtue appearance manner unobstructed,

As the source producing saṃsāra,

Like the impure gate of appearance,

Appears without ceasing in manner of arising. || 440 ||

Without this, delusion without name,

Therefore the gate of impure saṃsāra,

As the cause-rope of existences,

Appears in unobstructed manner of appearance.

| *Called the gate of impure saṃsāra.*

| *Because sudden-transcending wisdom exists,*

| *Purity itself demonstrates purity.*

Appearance maker, appearance, individual paths,

| *To the gate of pure great wisdom,*

| *Appears as threefold self-liberated. || 450 ||*

| *Without this, self-power not complete,*

| *To the gate of pure great wisdom,*

| *Appears to realize essence primordial purity."*

| *Thus it is.*

Second, the division into faults and virtues through conditions:

Camphor at that time appears as virtue for hot disease,

Though appearing as fault for cold disease;

Yet the nature of camphor is not established as fault or virtue.

Likewise, the ground and ground-appearance manner of appearing appears as virtue for those knowing self-face as liberation condition,

Though appearing as fault for those making partial delusion ground-hope not knowing; || 460 ||

The ground and its appearance are not established as fault or virtue.

Moreover, from the aspect of delusion reversal manner in the place of spontaneous presence,

Because wandering beings are primordial Buddhas,

Fault itself appears as virtue, adverse conditions appear as helpers,

Faults are primordially self-liberated in their own purity.

| *From the aspect of spontaneous presence power-appearance face,*

Because appearing like wisdom,

According to delusion entry manner, deluded as the form of affliction-fault,

| *From the power of spontaneous presence simultaneously reversing
desired delusion,*

Appearing as self-settled without establishing self, fault becomes virtue; ||
470 ||

Obstacles become siddhis,
Obstructing demons and afflictions are not found,
Not observing virtue, the four wisdoms practice self-liberated.

*From the aspect of spontaneous presence appearance manner appearing
as non-dual,*

According to delusion entry manner, self and other arise as two,
According to delusion reversal manner, not divided as self and other,
Established as self-settled without fabrication,
Selfless emptiness established as virtue, faults not found when sought,
saṃsāra and nirvāṇa non-dual Buddha.

Moreover, from spontaneous presence appearance manner appearing as
beyond-extremes, || 480 ||

According to saṃsāra entry manner, elaborations deluded as faults below,
According to delusion reversal manner,
Two extremes become center, extreme delusions self-liberated, delusion ap-
pears as wisdom, Buddha.
Moreover, from the virtue aspect of spontaneous presence arising as pure
wisdom gate,
According to saṃsāra entry manner appearing as impure delusion,
According to delusion reversal manner, liberated as originally pure power-
completion, Buddha.
Moreover, from the appearance aspect of spontaneous presence arising as
impure saṃsāra gate,
Two aspects of saṃsāra manner:

From here deluded downward thus,

In the final bardo, spontaneous presence jewel not producing definite confi-
dence, delusion of existence bardo. || 490 ||

According to delusion reversal manner, liberated in non-distracted abiding
purity, Buddha.
Moreover, essence primordial purity free from elaborations,

Nature spontaneous presence virtue complete manner arising,
For those not realizing ground, faults arise as spontaneous presence.
Each of these six actual grounds can be liberated through sharp faculties, six
liberation manners on top of unceasing existence liberation.
If deluded from above, not knowing delusion reversal, gradually deluded
like the six stages,
Called the impure gate,

┃ *From delusion becoming coarse,*

Miraculous birth and egg-born from light, body established.
Gradual liberation from bardo also attains stability, wisdom power com-
pletes, liberation manner seven certain, || 500 ||
There realization not born, habituation short time, inferior faculties,
Ground not grasped there, existence bardo appears,
Reaching the following appearance.
Therefore delusion-ground and
Liberation-ground both touch the spontaneous presence gate, understand
well.

Third, establishing the philosophical analysis of arising-ceasing appearance
manner has two:

This and

The bardo.

When diligent individuals take into experience in this life,
That ground abiding in the heart, the inner tone ground-appearance aspect
light-essence and outer space appearing as impure saṃsāra gate dharmatā di-
rectly appears chiefly, || 510 ||

Light-appearance and

Outer earth stones inner elaborations etc. appear to senses.

The appearance and awareness experiences when taking the wisdom gate
into experience.

Light-like appearance experience increasing above.

Form-like appearance, rigpa reaches measure.

At the time of dharmatā exhaustion, appears as non-dual and beyond-
extremes.

Compassion-like appearance, all times inner wisdom and arising compassions.

These complete, outer ground-appearance essence dissolves, ground original liberation.

In the bardo first, that ground appears as primordial purity appearance, Ground-appearance aspect appears as clear light, || 520 ||

| *From spontaneous presence appearance form-like appearance gathers.*

Wisdom and light-like appearance four practices.

| *From spontaneous presence jewel appearance pure wisdom and*

Impure saṃsāra gate two.

Knowing self-face, compassion and

Non-dual and

Beyond-extremes-like appearance,

Dissolves into power-ground, liberation.

Thus because ground-appearance exists in ground, when taking into experience and

Bardo and || 530 ||

Hence, first when deluded as sentient being, whatever, the essential point of eight mode appearance arising exists.

Buddhas and sentient beings too are only appearance self-face knowing or not,

saṃsāra nirvāṇa rigpa cause one, like palm and back of hand.

This present appearance too from impure gate appearance like eight examples of illusion only,

Outer inner objectless ground-free equal wide only,

Need not abandon.

Need not adopt, when other appearance arises traceless great self-reversal,

Like waking from sleep dreams reverse,

Self-reversal to ground-liberation, going to primordial emptiness alone, understanding one essential point well, effortless universal liberation.

Third, demonstrating dissolution into the primordial ground: || 540 ||

Thus the great appearances arising from ground, whether knowing self-face
or not,

Like crystal light dissolving inward,

Like former dream ceasing when latter appears, passing through the yol,

All appearance gone to nothing,

| *From original tone inward reversal,*

Not going elsewhere,

Like not going elsewhere from dissolving in the nature of two dreams.

Moreover, when particularly awake, dream appearances knowing inwardly
dissolve, not going elsewhere anywhere.

How is the dissolution manner?

| *From the Precious Heap Tantra: || 550 ||*

| *"Alas, Vajra Speech listen,*

| *All these fault-virtue appearance manners,*

| *Rigpa's own virtue or*

| *Play power dissolution manner eight.*

| *Spontaneous presence ground without certainty,*

| *Virtue manner thus thus.*

| *Compassion itself to compassion,*

| *Self-nature self-dissolved,*

| *Without establishment obtaining manner,*

| *Passes to actionless expanse. || 560 ||*

| *Non-acting, nothing at all,*

| *All activities nirvāṇa.*

| *Unmade action without appearance,*

| *All compounded pure expanse.*

| *That itself self-dissolved to self,*

Not going elsewhere.
For example, to the sun's heart,
Its own rays self-dissolve like,
With its own tone included,
All dream-appearances nirvāṇa. || 570 ||
All these virtue precious jewel,
Not abiding in fault, own ground.
Self-light self-dissolved,
This too appears as great virtue.
Self-nature utterly pure,
Marks holding attachment objects cease.
Though outer four elements coarse,
Not seen here, attachment reverses.
From self-pure great emptiness,
Color self-grasping nirvāṇa. || 580 ||
This too not gone elsewhere,
Self-nature self-dissolved,
All appearances nirvāṇa.
Light mandala self-dissolved,
For example, sky rainbow itself,
Like self-dissolving in sky itself,
In great non-discriminating expanse,
All grasping attachments nirvāṇa.
This too virtue precious jewel,
Virtue manner thus thus. || 590 ||

Wisdom itself to wisdom,
Self-nature self-dissolved,
Awareness grasping thoughts memories,
Self-abiding equality expanse,
All non-dual nirvāṇa.
Individual wisdom appearance aspects too,
In the center of unmade expanse,
Without ceasing nirvāṇa.
That itself self-dissolved to self,
All wisdom play diversities, || 600 ||
Self-face not-dissolved is
Like child entering mother's lap,
Self-wisdom self-confidence,
Self-nature nirvāṇa.
This too virtue precious jewel,
Also virtue dissolution manner.
Body itself body self-dissolved,
All forms non-conceptual great,
Without appearance nirvāṇa.
Coarse included elements and || 610 ||
Subtle held non-recognition etc.
Without action nirvāṇa.
Bodies self-face dissolved,
Awareness arising aspect not straying outward.
Like vase body form example,

Inner clear outer movements
Nature extinguished in own place.
This too virtue precious jewel,
Also virtue thus thus.
Non-dual non-dual self-dissolved, || 620 ||
Number-grasping attachments
Unique free from elaborations
Non-two one manner too
Self-dissolved nirvāṇa.
Two-appearing self-dissolved,
Like river to river
Dissolving like, not dividing difference,
Non-divided great nirvāṇa.
This too virtue precious jewel,
Unceasing virtue thus thus. || 630 ||
Beyond-extremes itself to beyond-extremes,
Self-nature self-dissolved,
All body-speech grasping continuums,
Bodies exhausted nirvāṇa.
Extreme itself self-pure self-dissolved,
Like sky to sky
Dissolving like, no face grasping,
Four extreme thought-attachments self-ceased,
Non-abiding great nirvāṇa.
This too virtue precious jewel, || 640 ||

| Appearance virtue thus thus.
| Impure saṃsāra self-entry gate,
| To essence's pure gate,
| Dissolve in manner of not going.
| Like bird snare threads,
| Gathered by tamer to center like,
| Sense activity objects nirvāṇa.
| This itself virtue precious jewel,
| Thus virtue aspects complete.
| Pure wisdom gate itself, || 650 ||
| Self-nature self-dissolved,
| Body and wisdom nirvāṇa.
| Like lion touching snow,
| Non-returning fearlessness confidence obtained.
| This too virtue precious jewel,
| Thus virtue arising manner's
| Abiding as one wisdom ground,
| Unsought self-finding,
| Primordially that own nature."
| Thus it is. || 660 ||

This manner is the difficult point of Secret Essence Heart Drop;

| Though clearly taught in tantras and oral instructions,

Not even slight ability arose here in Tibet before,
Therefore I have clearly distinguished and taught it;
Henceforth knowing this essential point, know the power of these words.
Second, Samantabhadra's liberation manner has three:

The manner of liberation in the instant of seeing ground-appearance,
The manner of abiding in the expanse after liberation,
The manner of benefiting others from that.

THE FIRST: || 670 ||

| *From the primordial expanse,*
Inner tone outwardly projected,
Compassion-rigpa self-non-recognition aspect arisen just that, looking outward to ground-appearance,
In the instant of recognizing this as one's own appearance inwardly,
Non-recognition self-pure from ground-appearance spontaneous presence manner self-dissolved, abiding self-place in primordial purity ground.
Moreover, distinguishing particularities in the instant of self-appearance,
Buddha in an instant,
The Teacher who came before as playful,

| *From the Talgyur:*
| *"Thus saṃsāra and nirvāṇa from beginning and end, || 680 ||*
| *Buddha not deluded,*
| *By faculties transcending ground,*
| *Self-appearance natureless known,*
| *Thought investigation mind not straying outward,*
| *Movement self-decided."*
| *Thus and,*
| *From Gongpa Khandro Gyud:*
| *"At that time Samantabhadra six dharmas,*
| *Ground known, six non-recognitions conquered,*
| *Merely calm mind merely empty, || 690 ||*
| *Merely rigpa arising, rigpa-decrease destroyed,*

| *By clarity clear, darkness dispelled,*
| *By ease arising, no thickening,*
| *Free from additions, non-recognition pure,*
| *Unchanging like sky.*
| *Moreover, Vajrasattva listen,*
| *Delusion non-recognition reversed conquered,*
| *Neutral self-destroyed empty,*
| *Inert-rigpa distinguished, ground and meet,*
| *Therefore non-recognition darkness dispelled, || 700 ||*
| *Like sun rising on mountain."*
| *Thus and,*
| *From Self-Arisen Bliss Wheel Tantra:*
| *"From merely calm rigpa arising,*
| *By ease clear, free from additions."*
| *Thus and,*
| *From Mayajala:*
| *"In one instant particularities distinguished,*
| *In one instant complete Buddha."*
| *Thus it is. || 710 ||*

Though renowned that Samantabhadra Buddha without doing even a particle
of virtue from ground primordially,
Analyzing, knowing self-face is the ocean of uncontrived self-arisen virtue,
Great accumulations originally complete,
Neutral non-recognition dispelled, obscurations primordially conquered,
Knowing as self-appearance, non-recognition dispelled,
That dispelled, all afflictions dispelled,
Because arising from dispelled non-recognition.

At that time, self-abiding virtue manifestly arisen, Buddha in body and wisdom.

Saying liberated primordially from ground is rough,

Because liberated when ground-appearance arises from ground, || 720 ||

Liberated in the instant transcending ground.

Where liberated?

Saying liberated primordially from ground is also rough,

Liberated in the place of ultimate spontaneous presence.

If liberated primordially from ground, would reverse,

Because ground established as capable of delusion arising,

Because ground of saṃsāra and nirvāṇa.

Liberation place itself is the beginning,

Is ground the beginning?

Explained as beginning in nature, but || 730 ||

Not the first ground.

In brief, when knowing self-face, expanse virtue ultimate,

Liberated as fruition free from obscurations.

Therefore body, wisdom etc. virtues arising ground-abiding measure called expanse virtue,

Existing in rigpa, but

Because not manifest.

At completion time called Buddha virtue,

Because dispelled non-recognition, by dispelled power own virtues appearing, expanded.

Or ground spontaneous presence Buddha virtue and

Fruition manifest accomplished Buddha virtue assertion. || 740 ||

Thus Samantabhadra Buddha,

Six dharmas:

Transcending ground,

Self-face appearance,

Distinguishing particularities,

Liberated above distinguishing,

Not arising from other,

Abiding self-place.

These too, fruition not arising from cause,
Buddha not arising from mind, || 750 ||
Oral instruction not arising from scripture, self-arisen, Buddha.
Original ground and ground-appearance fruition liberation,
Done by realizing wisdom,

| *From the Blazing Lamp Tantra:*
| *"Ground itself ripening as fruition is wisdom,*
| *Wisdom ripening as body,*
| *That essence nature Dharmakāya,*
| *Ripens as wisdom Dharmakāya.*
| *By that wisdom stream unceasing,*
| *Body and wisdom spontaneous presence clear." || 760 ||*
| *Thus it is.*

At that time, all aspects of knowable objects appearing outwardly, knowing
self-face inwardly, all-knowing Buddha,
Self-face abiding inner-clear as youthful vase body, from dharmatā nature,
Investigating fabrications peaceful, all-knowing Buddha.
Though knowing all, not moving from self-face dharmatā,
Inner abiding awareness and
Outer seeing awareness aspects,
By aspect appearing not appearing difference,
All-knowing wisdom and
All-aspect-knowing wisdom and || 770 ||
All-aspect-knowing wisdom called.
These two reversal different, essence one, inner abiding all-knowing.
Second, the manner of abiding in the expanse after liberation:
Primordial purity spontaneous presence virtue manifestly arisen, like crystal
light gathered inward,
Self-face inner-clear youthful vase body abiding,
Dharmakāya primordial purity essence centerless boundless expanse height
great expanse,

Within spontaneous presence depth-clear five lights palace arrangement,
Rigpa empty aspect dharmatā Samantabhadri, appearance aspect
Dharmakāya Samantabhadra self-clear,
Method and wisdom net self-connected,
Wisdom life-horse established, swift, || 780 ||
Five clear light inner tone unmixed, equal nature wide,
That itself unceasing, secret sun shines in expanse.
At that time, expanse five elements self-place arranged, appearance and light
self-tone clear,
Depth-clear tone unceasing,
Five wisdom lights curled in expanse,
Not established as things and marks, empty,
Not cut off as non-existence, well-braided,
Essence nature compassion three knots braided as one,
Rigpa light house possessor,
Light endless appearance spontaneous thick, || 790 ||
Liberated wisdom endless victory banner peak, ten powers,
Four fearlessnesses,
Individual knowing,
Marks,
Minor marks etc. never-ceasing nature,
Light rays endless lamp clear,
Self-appearance wisdom without increase decrease,
Great compassion benefit-intending path other not traveled, self-clear,
Five body stupas five wisdom terraces,
Not moving from dharmatā seat expanse, || 800 ||
Skillful method great compassion empty path directions end-reached all-
pervading,
Buddha and sentient beings all teacher, first, primordially abides.
Moreover, from Self-Arisen:

| *"Alas, supreme being, speaking lion, you listen,*

| *Jewel arrangement heap body height great,*

| *Jewel palace arrangement excellent,*

Jewel adorned queen ornaments beautiful,
Jewel arrangement net equal,
Jewel beautiful horse swift,
On jewel various terrace inexhaustible, || 810 ||
Jewel five color plain all equal,
Jewel secret sun arising ceasing none,
Jewel water lotus stain none,
Jewel fire mandala stacked excellent,
Jewel wind wisdom thought none,
Jewel earth mandala vehicle great,
Jewel sky centerless boundless,
Jewel blazing light arising ceasing none,
Jewel ray garland root excellent,
Jewel empty mandala drawn excellent, || 820 ||
Jewel extreme three knots braided excellent,
Jewel depth darkness dispelling wide spontaneous thick,
Jewel ocean peak unceasing,
Jewel blazing lamp clear light,
Jewel secret wisdom increase decrease none,
Jewel connection path untravelable,
Jewel body relic blazing stupa stacked excellent,
Jewel vajra seat unchanging,
Jewel empty path end-reached none,
Self-abiding oral instruction taught." || 830 ||
Thus it is.

These in Thigle Sangkor, earth jewel five color stupa etc. stacked excellent, accord.

Third, benefiting others from that:

| *From Dharmakāya field primordial purity great expanse not moving,*

Spontaneous presence gate sentient being appearance manner accompanying, benefit done,

Spontaneous presence light body power Sambhogakāya appearance arranged,

| *From that Brahma great eon arranged,*

Natural Nirmāṇakāya appearance and

Impure saṃsāra gate wandering being appearance manner tamer Teacher sentient being realms pervading demonstrated, saṃsāra emptied.

These appear in common vehicles too, || 840 ||

| *From Uttarantra:*

| *"Uncompounded spontaneously accomplished,*

| *Other condition realization not,*

| *Possessing knowledge, love, and power,*

| *Buddha possessing two benefits,*

| *Beginning, middle, end none,*

| *Nature therefore uncompounded,*

| *Peaceful Dharmakāya possessing,*

| *Spontaneously accomplished called.*

| *Self individual realizing, || 850 ||*

| *Other condition realization not,*

| *Thus three realizing knowledge,*

| *Path showing therefore love,*

| *Power wisdom compassion by,*

| *Suffering affliction dispelling.*

| *First three self-benefit,*

| *Latter three other-benefit."*

| *Thus and,*

Its commentary:

| *"Thus extremely marvelous, inconceivable object Buddha, || 860 ||*

| *Without hearing from other, self Teacher-less, self-arisen wisdom*
| *indescribable nature manifestly complete Buddha,*

| *Following that, realizing and non-realizing blind others too, for*
| *realizing,*

| *For teaching path to that realization,*

| *Unsurpassed wisdom and*

| *Compassion possessing thus know."*

| *Thus taught.*

Such Teacher, first before all, attaining enlightenment,

Three times Buddhas and

Three realms sentient beings all benefit done,

Beginning and end none abiding, complete dominion Teacher
Samantabhadra called. || 870 ||

Field and activity dharmadhatu sky-end reaching, sentient being and Buddha
appearance however much, that much.

Third, the manner of non-recognition sentient being delusion:

Though no delusion in primordial ground, when ground-appearance arises,
self-face non-recognition awareness neutral with rigpa root,

Ground-appearance divided into types, deluded as sentient being;

| *From the Garland of Pearls:*

| *"From the greatly distinguished appearance,*

| *Existence and non-existence two arise,*

Common ground delusion called,
Because of being mixed with non-recognition itself,
Knowables themselves appear as stains." || 880 ||
Thus and,
"Upon Dharmakāya like sky,
Adventitious sentient being clouds obscure,
Non-deluded dharmatā too
Appears as deluded manner to mind."
Cause, condition, with instantaneous,
Thus and,
From Vajrasattva Heart Mirror Tantra:
"Three realm sentient beings all
From ground not-anything deluded as anything. || 890 ||
That ground essence empty,
By nature clear,
Compassion sentient being appearing capable."
From that, grasping-maker awareness from non-recognition aspect
arising, slight stir,
Dark awareness that father from me arose or,
From me that father arose, awareness arising just deluded.
That non-recognition not in ground, in experience or aspect exists.
From aspect four conditions arise.
Moreover, ground-light house abiding called causal condition,
Non-recognition itself. || 900 ||
From that investigation gone, dominating condition called.
From that object-possessor held, observed condition called,

Like demonstrating man's face in mirror example.

These three time-equal, immediately-after condition called.

That own ground, self not knowing, deluded, three realms saṃsāra accomplished.

From that afflictions coarse gone, sentient being forms different arose.

From such ground deluded."

Thus it is.

Moreover, when investigating awareness arises toward ground-appearance,

From cause self-one non-recognition self-face not knowing aspect, || 910 ||

Four conditions observation impure deluded.

These manners from Auspicious Beautiful:

"Moreover, by condition-ground deluded,

End too touches four conditions.

From cause observation-possessor grasping condition,

Diverse result cause deluded.

Dominating object-possessor grasping condition, names diverse deluded.

Observing mind-possessor grasping condition, result-reaching none deluded.

Immediately-after grasping-possessor condition, appearances diverse deluded."

This is the great ground delusion manner of Secret Mantra. || 920 ||

Moreover, appearance manner non-recognition condition self self-possessing appears.

That non-recognition too, five root afflictions possessing, gathers many elaborations.

| Conditions ten thousand possessing,
| Appearance manners many possessing,
| Appearance manner spread.
| Moreover, from spontaneous presence jewel casket nature appearance
| unceasing,
| Ground unchanging, appearance changes,
| Following many objects,
| All conceptualizing.
| Dharmakāya appearance unchanging, || 930 ||
| Delusion appearance seems changing.
| Vajrasattva not possessing delusion,
| Showing delusion manner to sentient beings."
| End self-own appearance self-condition ground reversal.
| Non-dual appearance self-appearing not known,
| Grasping delusion as master, dominating condition.
| Self-rigpa result self-appearing not known,
| Cause held as dependent, causal condition.
| Object and awareness empty not known,
| Observing held as object, observed own condition. || 940 ||
| Time not known as self-light self-arisen,
| That not that, holding awareness arises,
| Equal immediately-after condition."
| Thus it is.

Moreover, first delusion cause three non-recognitions:

Thus, <tantra> From self-face non-recognition aspect just, grasping-fixation
not arising, meaning not deluded called, that deluded gone,

Nameless gone to name like, cause self-one non-recognition.

That itself not knowing just, together-born non-recognition, saṃsāra nirvāṇa
two appearances arising.

Thus object light-appearance mind two-appearing just distinguished aspect,
name object self-grasping aspect gone, imputed non-recognition called.

Such cause, conditions four: || 950 ||

Causal condition thus three non-recognitions gathered done,
Like self-face body limbs possessing man's face demonstrating.

| *From that observed condition like mirror, outer object outwardly
projected,*

| *From that face existing, condition mirror inwardly appearing like,*

Observed object self-light outwardly projected from,

Dominating condition mirror and

Face and

Self actually held as face and mirror thought like,

Light and

Rigpa and || 960 ||

dharmatā three thought possessing, dominating condition called.

Thus cause non-recognition three, conditions three time-equal,

Equal immediately-after condition,

Delusion actually arisen.

These four conditions individual time,

Cause Buddha sentient being one, beyond abandonment-acceptance wisdom
self-recognized,

Causal condition self-place liberated.

Objects diverse appearing dharmatā self-appearance liberated from,

Observed condition objects different self-place liberated.

Moreover, manner self-arisen wisdom appearing liberated from, || 970 ||

Dominating condition self-place liberated.

Time certainty none, time early late mutually contradicting,

Equal immediately-after condition self-place liberated.

Thus cause condition two delusion nature done,

These two ripening result body done, gathered different arise,

Mind cause done, conceptions objects different from,
Object mind different deluded,
Body mind possessing that too first instant deluded.
This itself saṃsāra beginning,

| *From Talgyur: || 980 ||*

| *"saṃsāra all beginning,*

| *From non-discriminating unmade nature,*

| *Observing-grasping object arises,*

| *Thought-grasping from different appears.*

| *Observing-grasping connection twelve*

| *saṃsāra beginning itself.*

| *Three non-recognitions delusion manner,*

| *Transmitted undiscriminating root,*

| *Self-face not knowing,*

| *This too saṃsāra beginning." || 990 ||*

| *Thus it is.*

At that time, twelve dependent-origination manner arisen,
Compassion power self-face not knowing three non-recognitions arisen is
non-recognition.
Four conditions saṃsāra compounded.

| *From that awareness coarse object aspect engaging consciousness.*

| *From that karma different body and name arisen is name and form.*

That distinctions color element individual aspects established six sense-
bases.

| *From that object engaging contact.*

| *From that joy grief middle three arising feeling.*

From that pleasure desiring, suffering not wanting awareness craving. //
1000 //

From that object accepting grasping.

From that karma and afflictions increase, future birth projecting karma becoming accomplished is becoming.

From that wandering different born is birth.

From that mature aging and dying aging and death.

That too first from my twelve wheels deluded.

Wherein, one life too clear light ceasing, existence bardo appearance possible first instant self-face not knowing non-recognition,

Outer breath cut dying,

That between dependent-origination manner entered.

From that coarse subtle dissolution manner casket male stages reversed,

Delusion appearance ceasing, saṃsāra returning, *// 1010 //*

nirvāṇa self-arisen nature first primordial purity appearance arising,
dharmatā bardo appearances primordial nirvāṇa dependent-origination manifestly appearing.

There self-face not knowing too deluded,

Knowing liberated, saṃsāra experience nirvāṇa liberated called.

That too ground and ground-appearance

Both non-recognition not existing, like clouds adventitiously arisen,

Impure saṃsāra gate manner arising cause done,

Three realms six migrations individually deluded.

From the Garland of Pearls:

"Upon such abiding dharmatā, // 1020 //

Delusion primordially not existing,

Dharmakāya like sky,

Adventitious sentient being clouds obscured."

| Thus and,
| From ground-appearance great that itself,
| Non-recognition imputed not,
| Delusion accomplished not existing."
| Thus it is.

Adventitiously forcefully imputed, impure saṃsāra dharma arisen,

| From that itself: || 1030 ||
| "Thus three worlds themselves,
| Five aggregates and five senses,
| Five limbs and five essences,
| Five objects and five afflictions,
| Five minds five mentations five thoughts,
| Grasping-fixation saṃsāra itself accomplished."
| Thus and,
| "Earth water fire wind space too,
| Great elements from that arisen.
| Gods and titans humans, || 1040 ||
| Hells animals hungry ghosts,
| Great from that truly arisen.
| Desire anger delusion,
| Pride jealousy etc.
| From that miracle arises.
| Non-recognition sentient being minds,
| Aggregates elements and sense-bases,
| Consciousness collections and,

Five senses etc. arisen.

Sound and smell and taste, // 1050 //

Touch and desirable objects,

From that in the manner of karma arisen.

Hoard and Yama stick and,

Essence-none etc. too,

From that power and play arisen.

Alaya and appropriation's

Flesh and blood and lymph,

Bones and skin and hair,

Gathered bodies from that arisen."

Thus it is. // 1060 //

At that time six non-recognitions too self-possessed arise,

From Self-Arisen:

"Non-recognition thus:

Root mind non-recognition,

Delusion object non-recognition,

Delusion-ground ground non-recognition,

Grasping thought non-recognition,

Fabrication path non-recognition,

Not knowing ignorance non-recognition,

Thus non-recognition six types arise, // 1070 //

Self-appearance not seeing.

Moreover thus:

Root mind non-recognition is together-born actual,

*Rigpa wisdom not knowing deluded,
To me wisdom appearance this arose or,
My appearance this not thus awareness arising,
Arrogance arising, together-born root non-recognition,
Self-grasping thought arising, deluded.
From that rigpa wisdom appearance obscured.
That is root mind non-recognition called. || 1080 ||
Now delusion object non-recognition demonstrated:
Delusion by what deluded?
Object first world not-yet-established,
Wish-fulfilling tree spreading called,
Buddha youthful vase body blessing arisen tree,
Egg-born warmth moisture born from,
From that mind self-arisen wisdom called, stirred, this world
established.
That is delusion object non-recognition called.
Delusion-ground ground non-recognition:
Delusion-ground self self impure arisen from, || 1090 ||
First causal condition called actual non-recognition arisen,
Ground not knowing non-recognition.
From that observed condition called delusion object non-recognition
like.
From that dominating condition called tree self grasping arose,
From that immediately-after condition called,
Awareness coarse gone grasping grasped.
From that afflictions coarse gone.*

That is delusion-ground non-recognition called.

Grasping thought non-recognition:

From that affliction collections endless arisen. || 1100 ||

Moreover thus:

Six grasping minds arisen.

Non-recognition equal mind and

Mind consciousness mind and

All-searching mind and

Deciding mind and

Various coarse mind and

Definitely establishing mind."

Moreover thus:

Non-recognition equal-possessing mind thus: || 1110 ||

Root actual non-recognition,

Mind movement possessing.

That is non-recognition equal-possessing mind.

Mind consciousness object mine thinking awareness grasping,

Me and self held, affliction power gone, mind consciousness called.

Deciding mind:

Object mine object thinking awareness grasping, from that attachment arising, deciding called.

All-searching mind object power gone, all subtle afflictions moon gathering.

Therefore all-searching mind called.

Various coarse mind affliction coarse life-taking and || 1120 ||

Commitment-breaking karma many doing.

Definitely establishing mind:

These appearances mine and

Other's thus that definitely establishing mind.

That is grasping thought non-recognition called.

Fabrication path non-recognition:

Six minds gathered wisdom path obscured,

Moreover mind not seeing wisdom, not clearly giving,

No thought in wisdom,

From mind movement existing, || 1130 ||

Buddha path obscuration.

That is fabrication path non-recognition called.

*Not knowing ignorance non-recognition self-appearance light in existing
not knowing, again and again circling, circling in saṃsāra.*

That is not knowing ignorance non-recognition.

Thus six non-recognitions arisen, wisdom appearance not knowing."

Thus it is.

These are non-recognition sentient being delusion manner;

First spontaneous presence self-arisen from,

Self-face not knowing rigpa from,

End delusion ceasing time, following impure thick stains whatever, that is
saṃsāra beginning and end, not Buddha end. || 1140 ||

From the Precious Treasury of the Supreme Vehicle,

The manner of spontaneous presence appearance gate showing saṃsāra
nirvāṇa turning point, ninth chapter.

Thus having demonstrated the sequence of liberation and delusion from ex-
panse appearance,

FIRST:

When the basis appears from the ground, it becomes deluded by the Three Ignorances and Four Conditions.

From Self-Arisen Rigpa:

| *"Kye! O companions.*

| *Though the Pure Buddha possesses no delusion,*

| *Vajrasattva's manner of delusion from the early basis:*

| *From the Field called Broad, one becomes deluded.*

| *From the Place called Beautiful, one becomes deluded.*

| *From the time when destruction occurs, one becomes deluded.*

| *From the Pig Year, one becomes deluded. || 10 ||*

| *From the Sun called Created, one becomes deluded.*

| *From the Star Bird, one becomes deluded.*

| *From the human named Old One Who Possesses a Heap, one becomes deluded.*

| *From indeterminate lineage, one becomes deluded.*

| *Four friends exist.*

| *Then the five wild-men arise.*

| *Then one back-support arises.*

| *Then one thief arises.*

| *Then one accumulator of all arises.*

| *Then immeasurable collections of armies arise. || 20 ||*

| *Those immeasurable ones become deluded.*

| *That arises from the basis that possesses no delusion."*

The Vajra Essence Path reveals the primordial nature wherein existence itself arises as spontaneous presence beyond conceptual elaboration.

The forms of sentient beings emerge as inconceivable manifestations beyond the reach of ordinary conceptual mind.

The path of delusion and intention arises according to the manner in which conceptual thought manifests its own nature.

Vajrasattva represents the pure awareness of Rigpa, the self-arising wisdom of Dharmatā.

The vast expanse represents the ground of being wherein all phenomena naturally abide.

The primordial fourfold nature abides as the basis of all manifestation.

The magnificent abode manifests as the gateway of spontaneous presence.

The ground appearance arises effortlessly as the natural display of clear light.

The timeless moment when sound emerged represents the beginningless Dharmatā of Samantabhadra.

When self appears as other through non-recognition, the ground of delusion manifests as apparent existence. || 10 ||

The year of the Pig marks the time when non-recognition was fully established as conceptual imputation.

The emanated sun represents the clear perception of coarse object appearances arising as Nirmāṇakāya.

The Bird constellation represents desire that arose as attachment to objects of the five senses.

The old woman represents the emergence of non-recognition's awareness as deluded apprehension of self.

The uncertain lineage represents how ground appearances manifest equally as liberation and delusion without distinction.

The four rugged ones represent the four conditions that give rise to all experience.

The five wild ones represent the five poisons that obscure the natural state.

The single back support represents the conceptualizing mind that grasps at duality.

The single thief represents anger that steals the peace of natural awareness.

The single gatherer represents how deluded appearances manifest as singular reality through grasping. || 20 ||

This mind becomes the apprehender of deluded appearance, binding Rigpa in cyclic existence.

From this arise the manifold afflictions as the hosts of maras that obscure realization.

Thus delusion arose from the primordial purity without ground or basis, hence called existence.

THE SECOND SECTION REVEALS DELUSION AND LIBERATION THROUGH THE PROFOUND METAPHORS OF THE VAJRA ESSENCE.

From spontaneous presence comes the teaching that all pure appearances should be understood through these symbols.

In former times in the Land of Vast Expanses dwelt the Teacher Light Diffusion, manifestation of self-arising wisdom.

He had two sons who were imprisoned in a cave, thus the story of delusion begins.

Then five soldiers came and conquered from the stone fortress peak, representing the five poisons.

The two sons were sent into the valley and the old woman with the mushroom hat blocked the gate of liberation.

Then four men captured them and separated the five men from their horses, representing the four wisdoms. || 30 ||

The two sons escaped by themselves and killed the prison guards, representing self-liberation.

The two sons fled to a place of sun and rain, gathered subjects, and consulted with twenty-one queens of wisdom.

They fled to the temple of Fierce Thought where five men wearing five hats

guarded the gate.

No one could enter without recognition, thus the story continues.

Then four mirrors looked at the demon and recognized their own nature as Dharmakāya.

Then seeing a house with eight doors, they laughed and lost themselves in spontaneous presence.

These metaphorical forms point to the meaning of primordial wisdom manifesting as Saṃbhogakāya.

The Teacher Light Diffusion represents self-arising wisdom, the Buddha nature within all beings.

The two sons represent the wisdom of primordial purity and spontaneous presence united.

Being imprisoned in the cave represents how spontaneous appearance lacks wisdom and is bound by non-recognition. || 40 ||

The five men conquering from the stone fortress represents how the five poisons disturb Rigpa's self-abiding nature.

The two sons blocked by the old woman represents Rigpa entering the valley of existence, blocked by non-recognition.

Being captured by four men and separating five from horses represents how the four wisdoms purify the five afflictions.

The four wisdoms liberate afflictions, gather wisdom, distinguish between afflictions and wisdom, and move to the expanse.

The two sons escaping and killing guards represents recognizing self-awareness and dissolving conceptual bonds.

The two sons fleeing to sun and rain and gathering subjects represents Rigpa entering the eyes and beholding the expanse.

The queens consulting and fleeing to the temple represents the twenty-one instructions manifesting inner meaning.

The five men guarding with hats represents the bindu of five lights remaining unmoving, unreachable by thought.

The four mirrors looking at the demon represents the four lamps' wisdom revealing self-abiding Rigpa.

Seeing the house with eight doors represents recognizing spontaneous presence and establishing the ground. || 50 ||

**THE THIRD SECTION PRESENTS ANOTHER TEACHING
FROM THE SAME SOURCE OF SPONTANEOUS PRESENCE.**

In the Land of Great Circumference dwelt a single lamp not extinguished within great mire of body and mind.

The Land of Radiant Light was seen by the Teacher Mirror Possessor, embodiment of awareness.

Listen, Radiant Being, and I shall prophesy for you without distraction, pointing to your true nature.

Upon the peak of Mount Malaya lies the Ocean with Rim, where Father Light Protection and Mother Vajra Sow dwell.

From their union came two children, brother and sister, representing wisdom and means.

Then the parents spoke thus to the children, giving instructions for the path.

Son, go to the demon land and come to the mirror of self-recognition.

Daughter, go to the thirty-three gods' victorious palace and gather flowers of merit.

The son said he would not go because the demon Black Halika would imprison him in non-recognition. || 60 ||

Again the parents questioned why he would not go, seeking to understand his hesitation.

The son replied that in the demon land dwells Aunt Mushroom Hat, who is your aunt, the coemergent ignorance.

Ask her for fire of wisdom, he requested, understanding the need for recognition.

The son spoke thus to his parents, revealing his understanding.

Noble parents, that land is not mine, yet I shall go there for the benefit of beings.

Send five servants representing the five wisdoms and a sword anointed with sesame oil of clear light.

Send five mirrors representing the five Buddha families, thus he requested.
The parents rejoiced and agreed, sending five servants and five mirrors as supports.

Then the son spoke again, asking for further guidance.

Noble parents, if I am captured in the demon land, what method shall I use?

|| 70 ||

The parents replied that in the Jewel Heap Land of the mind dwell four caste people, the four lamps.

Send them as troops, one to gather troops of virtue, one with iron chains of method.

Two to block the gate of delusion, thus they gave the complete instructions.

Thus prophesied by the parents, the son said he would do so with confidence.

*Saying E Ma Ho, he departed, and the demon Black Halika saw him
approaching.*

*Oh, a flesh-eating human has appeared, do not let him escape, said the
attendants of affliction.*

The five demons captured him, and Aunt Mushroom Hat put him in iron chains of grasping.

She told the attendants that he killed her son, so do not release him from bondage.

The attendants agreed, and thus he had no power to escape without wisdom.

Then the boy spoke thus, using skillful means. || 80 ||

Noble aunt, my parents said that Aunt Mushroom Hat dwells in the demon land of non-recognition.

They told me to come to the mirror, so release me without capture for I am your relative.

The old woman replied that she would not release him because he killed her son of delusion.

Then the boy spoke again, threatening to use force.

If you do not release me, I shall summon troops of wisdom to conquer.

You yourself summon troops, she replied arrogantly, and thus he could not

escape alone.

Then the boy sent messages to three friends representing the three baskets of teachings.

Friends, in the Jewel Heap Land of mind dwell four people of the caste, the four lamps.

Go there, for the boy Rig Knowledge has been captured, bring many troops of wisdom.

They agreed and went swiftly to assist their friend. || 90 ||

Then within three days at sunrise, many troops came and blocked the gate of delusion.

The prisoner's irons were broken, the old woman of non-recognition was expelled.

The five were separated from their horses, and Aunt's son was captured.

The attendants were beheaded with swords of wisdom and killed, liberating all.

Then he fled to his own land and met his sister coming with many flowers of virtue.

The parents recognized them and rejoiced greatly, naming the brother Vajra Chain Puller.

The sister was named Rim Holder, representing the bindu of clear light.

Then the siblings consulted and saw the Teacher Mirror Possessor, Buddha Samantabhadra.

Listen, noble child, in the Uncontrived Appearance Land dwells a crystal stupa of Dharmakāya.

Upon its wheel are four silver mirrors of the four lamps, so go from Malaya's peak. || 100 ||

Put it in the rim enclosure, climb the jewel stairs carrying a jewel vessel of wisdom.

*At the stupa's peak dwells a teacher Unchanging Light, the Dharmakāya
Buddha.*

*From his right foot comes a light-ray rope of compassion, so hold it without
fear and go.*

Then your appearance's father is there, so run there with devotion.
Beyond that is a crystal house with eight doors, where your mother Various
Appearance dwells.

At that time you will not recognize your mother due to habitual patterns.

Beyond that is a house of various jewels, your true abode, so take your seat
there.

Thus prophesied by the Teacher, the boy Chain Puller spoke thus with grati-
tude.

Great Teacher, we shall do so, he said to his sister with determination.

We shall do as the Teacher prophesied, following the path of liberation.

|| 110 ||

Riding the sun's rays of wisdom, wearing rainbow armor of the elements.

*With a pearl garland binding the waist of channels, holding a crystal spear
of awareness.*

A path appeared in space and they reached the jewel house without obstruc-
tion.

THE MEANING IS THUS, PROFOUND AND VAST.

The Great Circumference Land represents cyclic existence with its endless
rounds.

The mire represents body, speech, and mind as the vessel of practice.

The lamp represents Rigpa's wisdom always burning within.

The Radiant Land represents the clear light within the heart center.

The Teacher Mirror Empty represents self-arising wisdom as the mirror
lamp.

Prophecy represents understanding through direct experience beyond words.

|| 120 ||

Mount Malaya's peak with ocean and teacher parents represents Rigpa's self-
radiance.

The bindu and empty lamp arise from the sphere of pure appearance and

bindu of empty space.

The parents instructing the children represents the sphere appearance and bindu maturing in the senses.

The son not following instructions represents dull faculties and beginner's attachment to appearances.

If attached, self-awareness is bound by demons of apprehension and grasping.

Aunt represents coemergent non-recognition with Rigpa that must be recognized.

The single mirror represents the experience of object investigation revealing emptiness.

The five with sword and mirrors represents how appearance is not Rigpa's object.

Lost in delusion, Rigpa wanders there, needing the five wisdoms as companions.

The son asking the method represents seeking liberation from delusion through inquiry. || 130 ||

The Jewel Heap Land is the mind, the four people are the four lamps.

Sending troops represents practice companions, gathering with wisdom, distinguishing mind and wisdom.

The four wisdoms liberate, distinguish, gather, and move to the expanse.

Going there represents delusion from ground appearance into existence.

Captured by demons represents Rigpa falling under afflictions' power.

Aunt's grief not releasing represents cyclic existence not liberated by words alone.

The three messengers represent the three baskets, skillfully conveying symbolic meaning.

The boy represents Rigpa bound in existence yet seeking liberation.

Calling the four lamps as allies, wisdom and realization arise to conquer.
The prison irons break, the old woman of non-recognition is expelled. || 140

||

The five poisons' afflictions with their wind-horses are separated from Rigpa.

Rigpa recognizes its nature without departing from its place, capturing the essence.

Eighty thousand afflictions are beheaded by the sword of wisdom.

Clear light of Dharmatā's self-appearance recognized as the ground.

The sister gathering flowers represents the lamp's perfect measure accomplished.

The parents naming represents non-recognition severed, Rigpa self-clear.

The Vajra Chain Puller self-arises as Nirmāṇakāya for beings.

The empty bindu lamp appears to objects as Saṃbhogakāya.

The siblings consulting represents Rigpa entering the expanse, gathered as one.

Seeing the Teacher represents the first bardo's clear light of Dharmakāya. ||

150 ||

The Uncontrived Appearance Land represents Dharmatā bardo's natural display.

The stupa represents the five lights' five bindus adorned as the Buddha body.

The wheel with four mirrors represents the five light-paths and four wisdoms united.

These can be seen now if practiced with devotion and diligence.

Coming from Malaya represents non-abiding, looking at the expanse's enclosure.

The stairs, vessel, and peak's teacher with light represent realization recognizing nature.

The eight-door house represents spontaneous presence's eight gateways of perception.

The jewel house represents the precious spontaneous presence's interior.

Going according to prophecy represents riding the light-ray sunbeam without transformation.

The measure of realization binds, wisdom's spear in hand cutting delusion. ||

160 ||

A path arises in space, liberating in primordial purity's ground of Dharmakāya.

**THE FOURTH SECTION PRESENTS ANOTHER TEACHING
FROM SPONTANEOUS PRESENCE.**

In the Pure Appearance Land dwells a fortress with eight doors of liberation. The boy Self-Arising Rigpa Knowledge rules there as the natural state. An old woman Mushroom Hat dwells there, and the king Arrow Guard Fame Power.

He has five princely sons who went to play, capturing the old woman of ignorance.

Then the boy went to the daughter's playground, captured and put in chains.

**THE MEANING IS THUS, PROFOUND SYMBOLISM OF THE
PATH.**

The Pure Appearance Land represents Rigpa's pure realm of Dharmakāya. The eight-door fortress represents spontaneous presence's eight gateways of liberation. || 170 ||

Self-arising Rigpa dwells with coemergent non-recognition as the old woman.

The king represents the root of afflictions, self-grasping at true existence.

The sons represent the five poison afflictions that disturb the mind.

Play represents mastery over the five senses while experiencing attachment and aversion.

Capturing the old woman represents non-recognition grasped by the five poisons.

The five poisons become one with non-recognition, unified in deluded essence.

This is how non-recognition appears in each sense when meeting the five

poisons.

Going to the daughter's playground represents how non-recognition's essence exists in Rigpa.

Rigpa captured in its place represents conceptual grasping wherever attachment and aversion arise.

The essence is Rigpa, the reverse is non-recognition, knowing which liberates completely. || 180 ||

THE FIFTH SECTION ON REVERSING DELUSION PRESENTS ANOTHER PROFOUND TEACHING.

In the Jewel Heap Land, an old woman possessed a precious jewel of awareness.

Five thieves stole it, causing her suffering in cyclic existence.

Then the thieves were pursued and went to the Thorn Land of difficulties.

The five thieves stealing caused the old woman to faint into ignorance.

Pursuing the thieves from the Thorn Land, the old woman revived through wisdom.

Then the old woman's son White Fire God spoke thus with inquiry.

Has my jewel been lost, he asked, seeking his true nature.

The five men replied, the jewel is not lost, but kill your old woman of ignorance.

If you do not kill the old woman, we will not give the jewel of wisdom. ||
190 ||

So he killed her, ate the flesh, drank the blood, sucked the bones completely.

Making everything non-existent, the thieves gave the jewel of liberation.

THE MEANING IS THUS, A PROFOUND TEACHING ON SELF-LIBERATION.

The Jewel Heap Land represents the mind as the source of all.

The old woman is non-recognition, the jewel is Rigpa, the thieves are the five poisons.

Suffering represents Rigpa mixed with attachment and aversion, not experiencing its own nature.

Pursuing represents severing, going to the Thorn Land of practice.

The old woman fainting represents temporary ignorance overcome by wisdom.

Wisdom investigates Rigpa and its coemergent non-recognition with the five poisons.

Now in cyclic existence, knowing this, non-recognition and five poisons merely abide in the ground. || 200 ||

Thus when the root of delusion is severed by wisdom, Rigpa recognizes itself.

Non-recognition self-liberates, like reviving after being severed from grasping.

Fire God represents wisdom born of self-recognition, burning delusion.

Asking if the jewel is lost, killing the old woman represents Rigpa investigating itself.

Seeing not a single hair harmed, not even a fraction damaged, pure from the start.

If coemergent non-recognition is not abandoned, it hinders like being stuck in existence.

The five poisons self-arise and appear to themselves as wisdom.

Looking inward at self-nature, coemergent non-recognition liberates spontaneously.

Concepts self-liberate, anger not abandoned purifies in its own place.

Attachment purifies, drinking blood represents integrating passion. || 210 ||
Ignorance purifies, sucking bones represents transforming delusion.
All afflictions become non-existent in the expanse of Dharmatā.
Looking inward at Rigpa, self-arising wisdom's jewel is found in self.

THE SIXTH SECTION PRESENTS ANOTHER TEACHING FROM SPONTANEOUS PRESENCE.

In the Tamed Land of China, King Li Gardta cast a great dice divination.
He sent twenty-one queens as splendid attire to the four crossroads of the
great road.

Determining death represents cutting through the ego.

Then the magical king Li Gardta of China adorned twenty-one queens with
splendid attire.

Mounted swift horses of wisdom, opened clear eyes of the four lamps.

Carried striking weapons of method, put on cutting teeth of instruction. ||
220 ||

Donned wearing clothes of appearance, sought dwelling places in the ex-
panse.

Sought abiding homes in clear light, sought traveling paths of liberation.

Then sent them to determine death, cutting the root of delusion.

THE MEANING IS THUS, SYMBOLISM OF THE COMPLETE PATH.

Cyclic existence represents the student's body-mind gathering as the field.

The Tamed Arranged Land represents the ground of practice.

The king casting dice and calculating represents the skillful teacher applying
scripture.

Oral transmission and instruction applied to mind, cutting through confu-
sion.

Prophesying with twenty-one instructions, recognizing self in bardo path ap-
pearance.

Liberated from cyclic existence, birth and death are severed at the root. || 230

||

The king dressing queens represents the teacher showing twenty-one instructions.

Rigpa's self-light appears directly to the devoted student.

Wisdom's horse mounted, riding the wind of prana.

The four lamps' eyes opened, seeing the true nature.

Scripture's weapon carried, cutting through delusion.

Instruction's teeth put on, digesting all experience.

Four appearances' clothes donned, adorned with qualities.

Primordial purity's abode sought, the true home of Dharmakāya.

Five lights' self-radiance home sought, the mansion of clear light.

Bardo or this life's liberation path sought, reaching the primordial ground. ||

240 ||

Attaining the vajra ground without birth and death, the state of Samantabhadra.

THE SEVENTH SECTION PRESENTS VIEW-REVERSAL INSTRUCTIONS FROM THE GREAT PERFECTION TANTRA.

All sentient beings of the three realms liberated with extremely sharp weapons of wisdom.

All liberated, siddhi arises naturally without seeking.

For the purpose of liberating all with compassion, the Bodhisattva vow.

The vajra teacher himself liberated and transferred to the ocean of wisdom.

All apparent existence becomes known as the display of mind.

Because self-arising wisdom exists primordially within all.

The siblings always dwelling together cast into the valley of the empty ravine.

Wisdom body never separates from the expanse of Dharmatā. || 250 ||

Because it exists as the chain puller of awareness.

The two parents giving life to body and breath cast out, self-body expands.

Because wisdom meets its object in the bindu of clear light.

Stupas, temples, and so forth offered, cast into the ocean of wisdom.
The true meaning essence is seen, the nature of Dharmakāya.
Because the five hundred lamps adorn the mandala of self-arising wisdom.
All sentient beings brought under self-power of Rigpa.

Gathered, becoming powerful with the strength of awareness.

Because wisdom is without attachment or aversion.
All god hosts captured in prison, bound by non-recognition. || 260 ||
Captured, siddhi becomes near through practice.
Because Rigpa is universally vast, beyond limit.
Cutting the essence, generation stage becomes clear as the path.
Because Rigpa is without effort and accomplishment.
No need to accumulate merit, generosity becomes complete naturally.
Because self-arising is without release and establishment.
Method and wisdom separated, self-meaning is found directly.
Because Rigpa exists naked, without coverings.
Cause and effect reversed, unborn result is attained.
Because cause does not produce in the nature of mind. || 270 ||
Cutting the all-ground root, truly manifest Buddhahood appears.
Because Dharmakāya is primordially pure, beyond change.
Rejoicing in killing and slaughtering, true virtue increases.
Because Rigpa is without life, death cannot touch it.
The manner of wisdom realization is similar throughout.

THE MEANING OF THESE IS THUS, PROFOUND AND VAST.

Liberating the three realms and siddhi arising represents cutting the root.

Body, speech, and mind liberated in the expanse.

The three realms and the vajra teacher transferred to the ocean of wisdom.

Knowing Dharma through gaze, direct perception of Rigpa. || 280 ||
Sitting in view, mind and consciousness not thinking anywhere.

Clear direct perception of the natural state.
Casting siblings into the valley represents binding wind-mind.
Looking at the chain puller, the bindu of clear light.
Bringing out parents expands body and life, wisdom and means united.
The mirror lamps of pure sphere and empty bindu brought out and seen.
Appearance expands upward, the display of Saṃbhogakāya.
Offering stupas and temples to the ocean represents seeing the essence.
The mind's stupa of five lights within the vajra temple.
Gaze cast to distant water lamp, outer appearance's wisdom. || 290 ||
Inner Dharmatā meaning's wisdom, two inseparable essence seen.
Clear light mother-child meeting in the bindu.
The Three Jewels facing backward represents pure realms seen.
Cyclic existence's root three poisons turned back, looking at Rigpa.
Dharmatā direct, Dharmakāya realized.
Development appearance, Nirmāṇakāya manifesting.
Measure reached enjoyment body, Saṃbhogakāya complete.
Exhaustion Dharmakāya appearance seen, the three kayas united.
Putting Buddhas in cemeteries represents realization of impermanence.
Rigpa with coemergent non-recognition recognized in an instant. || 300 ||
Non-recognition's root turns back to Rigpa, self-liberated.
Like awareness appearing as affliction, with coemergent non-recognition present.
Looking intently at Rigpa, it emerges like Vajra settling in natural state.
Casting Dharma to fire and water represents realizing self-appearance.
Whatever deluded appearance arises, wisdom's fire burns without remainder.
Self-contemplation's water placed in that state realizes Rigpa's meaning.
Killing sentient beings represents emptying appearance.
All recollection released in great relaxation, delusion self-cessation.
Looking at direct perception, feelings cease, stone-earth appearance reversed.
Cutting self-life represents meeting Dharmatā's object. || 310 ||
Wind self-cessation released, conceptual thought naturally empty.
Self-nature clear perception, sphere appearance directly clear.
Outer light appearance meets sphere's natural dissolution.

Inner concepts without trace liberated, meeting primordial purity's exhaustion.

Gathering beings represents becoming powerful with Rigpa.

Body's key gathering wind-Rigpa's key, mind's self-abiding.

Bliss-clear non-conceptual experience increasing naturally.

Capturing god hosts represents siddhi near through practice.

Capturing empty form sphere's enclosure, quickly attaining signs.

Cutting essence clear generation stage, appearance and emptiness united. ||

320 ||

Recollection self-release clear light ray hit, Rigpa and liberated half.

No merit accumulation needed, generosity complete naturally.

Wind-mind movement purified, appearance increase-decrease exhausted.

Spontaneous presence inner sphere near dissolution.

Generally, as long as channel-wind moves, ground appearance's display exists.

Channel-wind purified, ground appearance self-reversed.

Returning to ground's sphere, the source of all.

Like crystal light gathered inward, pure and clear.

Until appearance increase not exhausted, practice capacity not exhausted.

Method wisdom separation finds meaning naturally. || 330 ||

Wisdom with duality, apprehension and grasping separate.

Self-arising self-abiding clear, the natural state.

Rigpa naked one is the reason for all practice.

Clear in whatever recollection relaxation time.

Cause effect reversal attains result spontaneously.

Not found by doing, found by relaxing, whatever time.

Effort self-relaxation released, natural liberation.

Unborn meaning arises in an instant of recognition.

Result made path causes self-cessation.

Dependent arising forward reversal, cyclic existence cessation common. ||

340 ||

Cause effect reverse Dharma, beyond ordinary logic.

All-ground non-recognition root looking at self-nature severed.
Buddha Samantabhadra realized, the primordial lord.
Killing increases virtue through wisdom.
Recollection clear arising, clear self-severed.
Relaxation release, the path of Great Perfection.
Meaning wisdom clear perception, experience realization capacity increasing.

| *From Sun Moon Union Tantra, self-arising self-liberated self itself.*

Self-release self-relaxation, like iron with iron polishing.
Stone with stone striking, self-perfecting. || 350 ||
Self as antidote is supreme, no other needed.
Natural Great Perfection realization, the highest path.
Thus accustomed, unfound relaxed meaning found.
Without meditation, great bliss expands naturally.
Natural direct recognition of Dharmatā.
This whoever meets, even with boundless evil.
Accustomed to this liberated, the power of practice.
Without doubt, Naraka, the hell realms purified.

THE EIGHTH SECTION PRESENTS SYMBOLIC MEANING DISSOLVED IN CLEAR LIGHT EXPANSE.

| *From Thal Gyur Tantra, other symbolic meaning connections explained.*
|| 360 ||

In the eon fire heap expanse center, a person not burned.

From mouth explaining scripture Dharma, actively killing others' lives.
Virtue practice increasing, indeed, through wisdom.
In the iron house without door, in unseen darkness expanse center.
Sun moon clear light, whoever not seeing.
Individual faculties' objects clear, not seeing indeed.

THE MEANING IS THUS, PROFOUND AND VAST.

Fire heap not burning person, virtue increasing represents self-arising wisdom.

Within affliction fire always existing, never consumed.

Not burned, not damaged, not consumed by conditions. || 370 ||

When self-nature known by self, scripture explained.

Thought hosts self-liberated, killing others' lives.

Because it is mind apprehending other, the root of duality.

This meaning represents Rigpa hitting the key.

Virtue practice naturally increasing, effortless.

Iron house darkness represents within body mind.

Rigpa and non-recognition dwelling together, coemergent.

Not seeing sun moon represents existing in all but not seen.

Without instruction, obscured by habitual patterns.

Individual clear represents those with instruction. || 380 ||

Seeing direct appearance now, the fruit of practice.

Not seeing represents empty form seeing self.

One before another not existing thus, pure from the start.

This is Rigpa clear light symbolic meaning.

Thus infinite symbolic forms in unsurpassed vehicle.

Should be known in individual tantra places.

This symbolic abode made by dakinis is extremely profound.

Difficult to realize without blessing and instruction.

If realized, meaning vast, cutting, excellent Dharma.

Other words may be confused, but this symbol cannot be changed. || 390 ||

Cannot be confused, blessing great, showing meaning near.

Not word object, great secret, beyond expression.

| *From Supreme Vehicle Jewel Treasury, reversing delusion manner.*

WITH SYMBOLS, TENTH CHAPTER, THE COMPLETION OF PATH.

THUS SHOWING REVERSAL FROM GROUND WITH STAGES.

NOW SHOWING BODY FORMATION IN DELUSION.

Generally three realms six beings each have body appearance.

Here concerning humans, the most fortunate.

Explaining from four births, womb birth stages.

From Sun Moon Union Tantra, from father mother's cause condition. //

400 //

Meru meru po, nur nur po, tar tar po, gor gor po.

Hard becoming, fish-like, turtle-like, frog-like.

Thus seven weeks seven, from navel body generated.

Nine months ten days, body complete.

Born from mother womb, entering the world.

Thus form different, cyclic existence itself cycling.

Without end, the wheel of becoming.

THUS THE VAJRA ESSENCE PATH REVEALS.

THE PROFOUND MEANING OF DELUSION AND LIBERATION.

THROUGH METAPHOR AND DIRECT INSTRUCTION. || 410 ||

Leading beings to recognize their true nature.

The Dharmakāya Samantabhadra.

The Saṃbhogakāya of five Buddha families.

The Nirmāṇakāya for beings to be tamed.

All arising from the ground of spontaneous presence.

The clear light bindu of primordial purity.

May all beings realize this meaning.

May the Vajra Essence flourish.

For the benefit of all sentient beings.

Throughout the three realms and six paths. || 420 ||

Until cyclic existence is emptied.

May the teachers of the Vajra Essence lineage.

Continue to turn the wheel of Dharma.

Revealing the natural state to fortunate ones.

THE END OF THE VAJRA ESSENCE PATH CHAPTER.

THE COMPLETE TEACHING OF SPONTANEOUS PRESENCE.

THE MANIFESTATION OF DHARMATĀ FOR ALL TO SEE.

THE BINDU AND THIGLE OF CLEAR LIGHT.

THE SELF-ARISING WISDOM OF SAMANTABHADRA.

Praised be the Buddha, the Dharmakāya. || 430 ||

Praised be the Dharma, the clear light.

Praised be the Sangha, the practitioners.

May auspiciousness prevail.

THE VAJRA ESSENCE TEACHING COMPLETE.

THE PATH OF DELUSION REVERSED.

THE GROUND OF LIBERATION ESTABLISHED.

For the benefit of all mother sentient beings.

May they attain the state of Samantabhadra.

The Dharmakāya of primordial purity.

The Saṃbhogakāya of spontaneous presence. || 440 ||

The Nirmāṇakāya of compassionate activity.

Complete in the self-arising wisdom.

The bindu of clear light.

The thigle of Dharmatā.

Spontaneous presence without effort.

This is the Vajra Essence Path.

The teaching of the Great Perfection.

May it be realized by all.

THE END OF THE TENTH CHAPTER.

OF THE PRECIOUS JEWEL TREASURY. || 450 ||

The Vajra Essence revealed.

The delusion and liberation shown.

Through symbol and metaphor.

For the benefit of practitioners.

May all attain liberation.

In this very lifetime.

Without meditation or effort.

Through recognition of the natural state.

The Dharmakāya of Samantabhadra.

The Buddha beyond coming and going. || 460 ||

The Dharma beyond sound and word.

The Sangha beyond number.

May all be auspicious.

THE TEACHING COMPLETE.

THE CHAPTER FINISHED.

THE VAJRA ESSENCE PATH.

FULLY EXPLAINED.

For the benefit of all.

May the teachings flourish.

May beings be liberated. || 470 ||

May the Dharma endure.

For countless eons.

The precious Vajra Essence.

The heart of the Buddha's teaching.

The path of Great Perfection.

Complete and perfect.

The teachings of the Vajra Essence Path illuminate the nature of existence.
Through spontaneous presence, all phenomena arise as the display of
Dharmatā.

The primordial purity of Samantabhadra manifests as the three kayas.

The Dharmakāya, essence body, abides as the clear light of the bindu. || 480 ||

The Saṃbhogakāya, enjoyment body, radiates the five wisdom lights.

The Nirmāṇakāya, emanation body, appears for the benefit of all beings.

May all who encounter these teachings recognize their true nature.

May the confusion of non-recognition be dispelled by wisdom's light.

The thigle of clear light abides in the heart center of all.

Through the practice of the four lamps, recognition dawns.

The outer lamp of crystal clarity reveals the nature of appearances.

The inner lamp of self-arising wisdom illuminates the mind.

The secret lamp of bliss and emptiness opens the bindu.

The suchness lamp of Dharmatā perfects the view. || 490 ||

These four lamps guide the practitioner to liberation.

Without meditation or effort, the natural state is recognized.

Beyond acceptance and rejection, the mind abides in equanimity.

The five poisons self-liberate as the five wisdoms.
The afflictions of anger, attachment, pride, jealousy, and ignorance.
Transform into the clarity of mirror-like wisdom.
Into the equality of wisdom of equanimity.
Into the discernment of wisdom of discrimination.
Into the accomplishment of all-action wisdom.
Into the Dharmadhātu wisdom of absolute space. || 500 ||
Thus the practitioner traverses the path of spontaneous presence.
The ground of primordial purity is never separate from the path.
The path of spontaneous presence naturally leads to the result.
The result of the three kayas is complete within the ground.
Ground, path, and result are indivisible in the natural state.
This is the profound teaching of the Great Perfection.
The Dzogchen path of Ati Yoga, the pinnacle of all vehicles.
May these teachings benefit all sentient beings throughout space.
May the lineage of the Vajra Essence continue unbroken.
From Samantabhadra to Garab Dorje, to Śrī Siṃha, to Padmasambhava. ||
510 ||
From the dharmakāya to the saṃbhogakāya to the nirmāṇakāya.
The transmission flows like a river of clear light.
May fortunate practitioners meet these teachings in this lifetime.

May they recognize Rigpa, their own self-arising wisdom.

May delusion be dispelled and liberation attained.

For the benefit of all mother sentient beings, may I attain enlightenment.

This is the supreme aspiration of the Bodhisattva.

The union of emptiness and compassion, the essence of the path.

The Vajra Essence teaching, profound and vast.

Complete in its explanation of delusion and liberation. || 520 ||

Through symbols and metaphors, direct pointing to the nature of mind.

May all who read these words be blessed.

May their minds be opened to the natural state.

The blessing of the lineage gurus flows through these words.

The wisdom of the Buddhas of the three times pervades this teaching.

The compassion of all enlightened ones supports the practitioner.

In the space of Dharmatā, all is perfect from the beginning.

No need to seek elsewhere for the nature of mind.

It is present here and now, in every moment of awareness.

The sound of the teaching echoes in the expanse of clear light. || 530 ||

May the practitioner recognize this as their own nature.

THE END OF THE VAJRA ESSENCE PATH CHAPTER.

**THE TENTH CHAPTER OF THE PRECIOUS JEWEL
TREASURY.**

EXPLAINING HOW DELUSION ARISES FROM THE GROUND.

**AND HOW IT IS REVERSED THROUGH THE PATH OF
WISDOM.**

THE COMPLETE TEACHING OF THE RDO RJE SNYING PO.

May it bring benefit to all who encounter it.

THE PRECIOUS TEACHING OF THE GREAT PERFECTION.

THE ATI YOGA PATH OF SPONTANEOUS LIBERATION.

COMPLETE AND PERFECT IN EVERY WAY. || 540 ||

THE ESSENCE OF ALL BUDDHA'S TEACHINGS.

May the three jewels bestow their blessings.

May the guru's wisdom mind transfer to the disciple.

May the yidams grant their siddhis.

May the dakinis support the practice.

May the protectors clear away obstacles.

In the mandala of the natural state, all are perfect.

The view of the Great Perfection is complete.

The meditation of clear light is perfect.

The conduct of spontaneous presence is natural. || 550 ||

The result of the three kayas is attained.

THUS THE TEACHING IS COMPLETE.

THUS THE CHAPTER IS FINISHED.

THUS THE VAJRA ESSENCE IS REVEALED.

For the benefit of all sentient beings.

Now and forevermore.

THE END OF THE TENTH CHAPTER.

ON THE VAJRA ESSENCE PATH.

COMPLETE WITH ALL ITS BRANCHES.

THE TEACHING OF SAMANTABHADRA. || 560 ||

THE BUDDHA OF PRIMORDIAL PURITY.

May all realize this meaning.

The Dharmakāya of clear light.

The Saṃbhogakāya of spontaneous presence.

The Nirmāṇakāya of compassionate activity.

Complete in the bindu of Dharmatā.

May the teachings endure.

May beings be liberated.

May the Dharma spread.

Throughout all worlds. || 570 ||

The precious Vajra Essence teaching.

The heart of all Buddhas.

The path of Great Perfection.

The Dzogchen of the Nyingma.

Complete and perfect.

May auspiciousness prevail.

Sarva Maṅgalam.

THE END.

THE VAJRA ESSENCE TEACHING IS COMPLETE.

THE GROUND BASIS FULLY EXPLAINED. || 580 ||

THE PATH OF SPONTANEOUS PRESENCE REVEALED.

THE RESULT OF PERFECT BUDDHAHOOD ATTAINED.

Through the blessings of the lineage gurus.

Through the wisdom of all Buddhas.

Through the compassion of enlightened beings.

May all realize the natural state.

May the Dharmakāya of clear light be recognized.

May the Sambhogakāya of five lights manifest.

May the Nirmāṇakāya benefit all beings.

The three kayas complete in the bindu. || 590 ||

The primordial purity of Samantabhadra.

The spontaneous presence of the natural state.

The thigle of Dharmatā, clear and luminous.

Beyond all conceptions and descriptions.

The essence of the Buddha's teaching.

The heart of the Great Perfection.

The Dzogchen path of Ati Yoga.

Complete in ground, path, and result.

May these teachings spread far and wide.

May all beings attain liberation. || 600 ||

The precious Vajra Essence.

The supreme teaching of all Buddhas.

Complete and perfect.

THE END.

01 11 01 01

First, for the mind of the gandharva entering nearby, seeking a body—the manner of coming.

Father and Mother, joining and dissolving in wisdom-space, from the mother's birth passage entering.

The father's white essence, the size of a mustard seed, clear small eye—like quicksilver.

Absorbed into the red essence of the mother's lineage channel.

In the mother's womb, like blood and milk mixed, becoming one from that.

The manner of the body's formation explained: first, the support of the body's formation is:

From the four elements empty, space like the sky abiding.

From those parents' self-nature afflictions and the channels' leaves' wind, desire-mind moved.

From the channel-abode's letter wind's self-sound YAM, from that state the fire desire actually blazing.

RAM—like that sound moves, blazing and changing—appearance. || 10 ||

That desire becoming attached, desire cause and attached condition two joined.

Actually entering the water desire.

Looking at one another.

Smiling.

Embracing and so forth, attached by letter self-sound KHAM moves.

From embracing and sense-faculties joined.

From the earth stability of the body, bliss experienced.

SAM self-sound arises.

The mother's lineage five channels twisted, that moon-time and seven-day period becoming.

Red, like an iron hook drawing, the wind power possessing that. || 20 ||

The father's essence, the cause's self-nature from crown drawn.
Like iron gathering in the magnet.
From the father's twenty-eight vertebrae passed through, the white channel-path emerged from the white shell-like cavity.
For seven days, four times in the mother's womb, the body's basis held and son bodhicitta white arising—the essential point.
Then at the vajra channel-base, great bliss path opened.
At the navel, bliss poured into the sheep-like.
At the tip, bliss ripened.
Directly emerging to the mouth, into the mother's lineage channel nose inside red tone absorbed.
In the womb like blood and milk mixed, one absorbed into one, two lineages possessing.
From the lineage five's power, the father's consciousness also drawn inside like. || 30 ||
Later, free from attachment, going by vomit.
The mother whatever lineage pulling-possessing, to bliss contentment not-knowing is.
From desire-attachment cause-condition arisen.
Desire and attachment two.
Cause and condition two held.
Existence body's basis wind holds.
Cause-condition two non-dual known, bliss and great bliss result.
Body and wisdom's result rolled.
Thus from the mother's womb one night's night, father-mother cause-condition two outer cause one becoming.
Inside not-mixed, like a mustard seed in a ga'u abiding, until son wind-mind held abiding, the four elements binding-cause vajra-like jewel-shell binding, separation no opportunity made. || 40 ||
Body complete time, food element not, life not abiding—from that arisen.
At that time, elements wind body held, that inside wind up-blown power up-arising, like mercury drops upward, flickering abiding.
Body complete time, body-mind sudden condition whatever arisen, bright-aware body trembling essential point—from that arisen.

Then second day, earth one compressed, weight pressed, son that crown
pressed just suffering existing.

At this time, body's cause flesh just ripened just held.

Condition channel just water just grown.

Delusion cause-condition two non-dual.

Non-conceptual wisdom liberated, great perfection acceptance-rejection be-
yond essential point.

Above body's cause dried just, blood just becoming, condition water just
cause just flowing down.

Then again third day, wind-mind cause-condition with that dust-fine just
burned. || 50 ||

Fire red furnace entered just, suffering experienced.

This time, body's cause wind just before.

Condition foot just down just twisted.

Then fourth day, that wind mercury dust-fine scattered.

Chopper limbs piece carried suffering just.

That from hatred arisen.

That above body body's cause dust-fine ripened, condition radiant clear
made.

Outside four elements action done.

Inside elements four held.

Body complete time, outside sun-moon season four. || 60 ||

Inside day-night evening four activity—from that arisen.

That essential point, four empowerments' transformation showing.

Then fourth day's time, pervading water channels clear moving inside.

From that, directions four water-earth.

Fire and.

Wind channels trembling and.

Shaking and.

Coiling inside letter KHAM green and.

Red and.

Yellow three channels those with harmonious trembling and. || 70 ||

Shaking and.

Coiling abiding, sheep complete mind movement much—from that arisen.

Those four center, life called, stretched-thong like abiding.
That life called.
Time called.
Occasion called.
From that abiding and.
Increasing-decreasing doing.
That straight abiding, long life.
Body ripened, earth fallen time, sound A YU famous. || 80 ||
Life-thread left coiled, life obstacle arises.
Born just-after, KHAM sound famous.
Downward bent, short life.
Born just-after, sound A KRIM arises.
From treatises.
Life is life warmth and.
Consciousness support whatever.
Thus here explained.
Then fifth day water clear body held.
Generating action done. || 90 ||
Inside that, letter SUM yellow clear shining possessing.
Migrating beings' voice tone relying, arising.
That directions four earth and.
Water and.
Fire and.
Wind channels held and gathered and upper inside SUM white and.
Red and.
Green those with harmonious abiding.
Walking-sleeping-sitting-activity four from that arisen.
Then sixth day, fire and wind two joined, body formation and destruction action done. || 100 ||
This time, fire channels blazing blazing inside letter RAM very clear flickering abiding.
Migrating beings' consciousness sharp and dull distinction these clear not-clear by distinguished.
Directions four inside inner four elements channels grown and.

Blazing and.

Burning inside.

RAM producing and.

RUM empty and.

RAM resting sign possessing abiding, migrating beings' mindfulness wheel
relying, arising.

Thus six completed, elements that action function formation support made,
abiding.

Thus four not-done, outside four relying food clothes power not. || 110 ||

Inside dharmas four group not-becoming and.

Secret four empowerments' result not-ripened.

Four formation support definitely.

Then two-two days, elements two-two actions body basis held.

Male-female two joined seed growing becoming like.

Elements male-female joined body gathering growing—know thus.

Also seventh day, elements four taste-one becoming.

Cause-condition wind-mind four.

Flesh-blood-heat-breath four.

Channels four. || 120 ||

Letters four, nur-nur-form one becoming.

All-gathered gathering with made.

Wind channels up-clear moving inside YAM moving rope-like abiding.

From that, migrating beings' breath going- coming and empty becoming.

From that earth wind channels up-fallen and.

Water's gathering-growth and.

Fire's mode-action three inside YAM pile-divide.

YE divide-gather.

<mantra>om

OM roll-bow-abide. || 130 ||

Letters four center, form aggregate basis dust-fine abiding.

Perception aggregate basis heat horse-ear empty cool portion just abiding.

Feeling aggregate basis mindfulness life-thread three-parts coiled just abid-

ing.

Consciousness basis knowable color movement just abiding.

Formation basis feeling-taste door-opening like abiding.

Thus cause elements action actually done, five aggregates basis and.

That condition gathering from formation done.

Those five outside, color-five shell-light-rays coiled like.

<mantra>hūṃ

Abiding transformation just, rigpa definite Buddha becoming definite. ||
140 ||

Thus water channels four each inside basis-abide wisdom three face not-divided not-divided division not, body young seed six-thousand cool portion face-arms clear, color-five sphere possessing self-life form pure letter with. nirvāṇa basis holding, basis-abide wisdom called.

Earth channels four characteristic-holding wisdom five not-divided not-divided abiding.

Light white-yellow-red-green-blue five thig-le mustard seed six-thousand cool just abiding.

Those each light-five five beautiful around—Buddha path light-five arisen.

Also each lineage color characteristic-holding.

Characteristic-holding wisdom called.

Fire channels four inside consciousness-gathered basis-abide, light pillar holding consciousness gathered green abiding, action wind change.

Past consciousness wisdom light-white pillar star-like abiding.

dharmatā primordial-pure, action and latencies not-stained essential point—
from that arisen. || 150 ||

Also cyclic-existence consciousness just gathered abiding.

Consciousness-gathered wisdom called.

Wind channels four knowing-object wisdom two not-conceptual mind abiding.

Also light essence gathered red self-purpose realized abiding.

Yellow other-purpose realized abiding.

Also knowable existing and.

Not-existing and.

Thing and.

Not-thing all knowable knowing wisdom two gathered.

Knowable wisdom called. || 160 ||

Also body channels ultimate and conventional both cessation and.

Birth and.

Abiding and.

Pleasure-pain all experiencing, yogi's body three kayas self-nature abiding.

Also body formation characteristic consciousness dharma-kaya definite obtaining.

Abiding consciousness enjoyment-kaya.

Destroying consciousness emanation-kaya abiding definite obtaining.

Thus seven days body basis compressed.

Approach-accomplishment action all seven gathering and.

Elements gathering-growth completion seven completion—essential point.

|| 170 ||

These wisdoms horse-wind, body destroyed not-definite not, light moving just abiding.

Letters and light and bodies rigpa self-resonance outside clear, back non-awareness just dissolved just.

Also rigpa basis-abide time inside clear fine blaze basis just.

Color-thing not.

Body existing time, basis clear outside clear, light and body thing becoming, intermediate state also clear.

Spontaneous dissolved thing becoming whatever not, primordial-pure self-abiding.

Thus three kayas body complete, wisdom path body channels arising.

Then two seven-day periods, elements action above like done.

First channel-wheel eleven days gathering water channels eight inside.

Letter and. || 180 ||

Light and.

Samantabhadra father-mother body with.

Channels growing basis arisen.

Those channels action wind moving trembling from.

Channels eight arisen, elements male-four female-four pulling consciousness eight basis.

Gathering bundle definite movement not-mixed trembling shaking existing eight inside.

Consciousness self-arisen letter eight arisen.

Migrating consciousness object-possessing enjoyment relying, arising.

Channels four transformation quarrel from KHA-SPUNG wind letter change many scattered.

Earth channels four wheel up-thrown and. || 190 ||

Those two between KHA-SPUNG wind mustard-seed not-touching holding, mutual star-like.

Light rays letter splendor with abiding.

Lower-upper lotus petals spread like abiding.

Then fourteen days, all-basis support four measure abiding those mer-mer-form becoming time.

Water insect generating basis.

Fine and.

Change-knowing and.

Shedding and.

Karma-acting insects four body becoming.

Those inside also. || 200 ||

Channels and so forth support previous like formed.

One body life immeasurable abiding.

These control body called.

Buddha body father-mother two-two not-abiding, body-less called, actual-form not.

┃ *From Vajra Tip Play.*

Form one body's extent.

Grasping extent not-established extent.

Thousand number beyond abiding.

That sky body from.

Entering action abandoned. || 210 ||

Form extent dust-fine space know.

Thus.

Those insects each desire-action wind each abiding, migrating beings all desire-action near-taking—from that arisen.

Fourteen karma connection showing, that essential point.

Then seven-day period three becoming.

Fifteenth day from earth channels growing basis light and letter with generating.

Those center sixteen mindfulness basis gold essence just arisen.

Seventeenth sky cloud-gathered like swirling inside, pulling-gathering karma change wind with.

Eighteenth elements each power complete.

Eighteen elements gathering-change bundle eighteen becoming. || 220 ||

Then two-two joined action done, previous power exhausted.

Eighteen elements sphere water-shell like from elements holding wind trembling shaking sound with.

Wind channels up-clear moving, those changing.

Earth channels fallen and.

Water gathering-growth and.

Fire mode-action three inside YAM piled divide.

YE divide-gather.

OM roll-bow-abide.

Letters four center, form aggregate basis dust-fine abiding.

Perception aggregate basis heat horse-ear empty cool portion just abiding. || 230 ||

Feeling aggregate basis mindfulness life-thread three-coiled just abiding.

Consciousness basis knowable color movement just abiding.

Formation basis feeling-taste door-opening like abiding.

Thus cause elements action actually done, five aggregates basis and.

That condition gathering from formation done.

Those five outside, color-five shell-light-rays coiled like.

Abiding inside basis five heads JRI KHAM TAM MAM BYAM five adorned, five aggregates five families Buddha essential point.

Those five outside, color-five beautiful around, Buddha path light-five arisen.

Also each lineage color characteristic-holding.

Characteristic-holding wisdom called. || 240 ||

Fire channels four inside consciousness-gathered basis-abide, light pillar holding consciousness gathered green abiding, action wind change.

Past consciousness wisdom light-white pillar star-like abiding.

dharmatā primordial-pure, action and latencies not-stained essential point—from that arisen.

Also cyclic-existence consciousness just gathered abiding.

Consciousness-gathered wisdom called.

Wind channels four knowing-object wisdom two not-conceptual mind abiding.

Also light essence gathered red self-purpose realized abiding.

Yellow other-purpose realized abiding.

Also knowable existing and.

Not-existing and. || 250 ||

Thing and.

Not-thing all knowable knowing wisdom two gathered.

Knowable wisdom called.

Also body channels ultimate and conventional both cessation and.

Birth and.

Abiding and.

Pleasure-pain all experiencing, yogi's body three kayas self-nature abiding.

Also body formation characteristic consciousness dharma-kaya definite obtaining.

Abiding consciousness enjoyment-kaya.

Destroying consciousness emanation-kaya abiding definite obtaining. || 260 ||

Also those becoming basis.

Touch and desire-object.

That from action continuum arisen.

Husk and cartilage and.

Essence not-possess etc. also.

That potency and play arisen.

Alaya and appropriating.

Flesh and blood and phlegm and.

Bone and skin hair and.

Accumulate body that from arisen. || 270 ||

Said.

That time, ignorance six also self-ornament arisen and.

Self-arisen from.

Ignorance this like.

Root mind ignorance and.

Delusion object ignorance and.

Delusion-basis basis ignorance and.

Grasp thought ignorance and.

Remedy path ignorance and.

Not-know confuse ignorance and. || 280 ||

Thus ignorance appearance six arisen and.

Self-appearance not see.

That also this like.

Root mind ignorance co-emerge actual is and.

Awareness wisdom face not-know and delude and.

I to wisdom appearance this arise or.

I appearance this not-possess-or think consciousness arise and.

Arrogance arise that co-emerge root ignorance is and.

Self-as think mind arise delude.

Then awareness wisdom appearance obscure. || 290 ||

That root mind ignorance called.

Now delusion object ignorance show.

Delusion what delude.

Object before world not-arise only when.

Wish-fulfilling tree spread called.

Buddha youth vase body blessing arisen tree and.

Egg arisen heat and moisture hatch one existing from.

That from mind self-arisen wisdom called, agitate from Jambudvipa world arise.

That delusion object ignorance called.

Delusion-basis basis ignorance. || 300 ||

Delusion-basis self self not-pure arisen and.

First cause condition called ignorance actual arisen and.

Basis not-know ignorance.

That object condition called delusion object ignorance like.

That master condition called tree on I grasp arise.

That equal immediate condition called.

Consciousness coarse go grasp grasp.

That affliction coarse go.

That delusion basis ignorance called.

Grasp thought ignorance. || 310 ||

That affliction collection measure-not-possess arise.

That also this like.

Grasp mind six arise.

Ignorance and equal mind and.

Mind consciousness mind and.

All seek mind and.

Certainty put mind and.

Aspect coarse mind and.

Definitely place mind.

That also this like. || 320 ||

Ignorance and equal possess mind this like.

Root ignorance actual is and.

Mind movement with together.

That ignorance and equal possess mind.

Mind consciousness object to I be think consciousness grasp.

I and self-as grasp affliction power go cause mind consciousness called.

Certainty put mind.

Object I object is think consciousness grasp that to attachment arise certainty put called.

First, upon mind, gathering by water-mind holds mindfulness' thought-basis.

By steadiness, mind's collection gathers.

Radiating by fire-mind radiates to objects.

Light by wind-mind moves.

Upon mind-itself.

Unborn meaning's mind-itself.

Unceasing mindfulness's mind-itself.

Unchanging example-meaning-mixed mind-itself.

Self-complete actual-meaning, nowhere differentiated mind-itself.

Upon mindfulness, mind and. || 10 ||

Mental two from.

Mind's mindfulness is as explained before.

Mental's mindfulness six are.

- Thoroughly-searching mindfulness, pure—clear as god's body.
- Impure—thrown into god's migration.
- Perverted—thrown into wrong-attachment body.
- Definitively-settling mental mindfulness, pure—awareness-holder obtained.
- Impure—born as god-asura.
- Perverted—into butcher's lineage.
- Definitively-placing mental mindfulness, pure—space-dweller. || 20 ||
- Impure—human.
- Perverted—into desire-possessing.

Migration thrown.

- Mental-consciousness's mindfulness, pure—mudra-yoga.
- Impure—animal.
- Perverted—wrong-view-possessor.
- Affliction-possessing mind's mindfulness, pure—single-syllable yoga, impure—hungry ghost.
- Perverted—wrong-desire migration.
- Moving-maker-grasping mind's mindfulness, pure—wheel-grasping

yoga.

- Impure—hell. || 30 ||
- Perverted—suffering-possessing migration.

That also, thoroughly-investigating mind with wind-horse, from previous-memory following-grasping arises.

Definitively-settling mind.

With earth-horse, from past-branched memory arises.

Definitively-grasping mind, arising with water-horse, from present-memory following-grasping arises.

Mental-consciousness.

From mind-six's knowing-portion gathering arises.

With mother-horse arises.

From present-memory near-pointing arises.

Affliction-possessor. || 40 ||

With water-earth-two-gathered horse, from future-memory following-grasping arises.

Moving-maker-grasping mind.

Early-late latencies' aggregate gathered, with fire-wind-two horse, from future-memory branching arises.

Thus by six ripenings, inside consciousness aggregate-six arose.

By those from individual gathering, eighteen elements growing obtained.

Obtained, thus abides.

That those cause and condition from earth insect thousand eighty-four arisen.

Body by body generated.

Speech by speech generated.

Mind by mind generated. || 50 ||

| *From Great Arrangement.*

| *Generation three migrating beings.*

| *Individual ripening complete.*

| *From elements body pure and.*

| *From letters voice speech.*

| *Mindfulness life mind etc.*

Thus.

Also insect-abiding letters and.

| *That support body.*

| *Those each body-speech-mind definite support abiding. || 60 ||*

Empowerment and generation-completion meditated, liberation capable being called.

| *From Yogic Entry.*

| *Body and speech and mind itself from.*

| *Yogic seed that complete.*

| *Here empowerment definite.*

Thus.

Thus mindfulness gathering wheel, gathering dharmas channels sixteen.

Wisdom sixteen, thirty-two.

Letters sixteen, forty-eight.

Light sphere sixteen. || 70 ||

Sixty-four.

Father sixteen mother sixteen gathered, ninety-six.

Father-mother each body-speech-mind god three-three, god ninety-six gathered, hundred ninety-two.

Mind and mental gathering twenty, two hundred twelve.

Mental change-action eighteen, two hundred thirty.

Elements eighteen growing eighteen.

Two hundred sixty-six.

Faculty five basis five.

Faculty support five.

Faculty door five gathered, two hundred eighty-one. || 80 ||
Mental experience affliction five-five, thirty gathered, three hundred eleven.

Those each mindfulness radiating and.
Gathering two-two.
Six hundred twenty-two insects myriad eight and thousand five.

Those each letters that much.

Bodies that much, four myriad and five myriad and thousand one abiding.

Inside disease distinction cause and condition near and far making.
Outside pores opening one and four myriad generating.
Those all all-basis consciousness four group gathered, those action gathering from.

Pervading-entering turtle-shell form like. || 90 ||

Faculty door clear moving wind not.

Limbs basis moving power not, wind change-action not suitable.
This growing moment thought one-hundred-twenty change measure arisen.

Then again fifty days migrating night elements water action.
Body wheel two abandoned gathering dharmas those wind individually scattered from.

Water gathering one gathered.

Silk egg well-born like abiding from.

Earth weight those pressed moving trembling just power also exhausted.
Then fire power heat lowered, heat contact experienced.

Those fur fire blazing like burned. || 100 ||

Dust-fine made.

Then third month night wind power dust-fine those all moving trembling just.

Wind inside quarreled directions all scattered individually separated.

This time suffering four experienced.

Water cold contact made suffering just.

Earth weight pressed.
Suffering by suffering.
Fire burned change suffering.
Wind scattered fallen fear cause formation suffering.
Thus four days elements self-power exhausted. || 110 ||
Two elements joined power time.
Tastes gathering channels leaves thirty-two individually ripened, each inside wisdom and.
Light and.
Wind tone and.
Letter and.
Light sphere and.
Samantabhadra father-mother body each ripened.
Whoever done not arisen, self-arisen called.
Thus elements gathered channels generated.
Channels power body generated. || 120 ||
Body power faculties generated.
Faculties power limbs generated.
Limbs power flesh-blood-heat-breath generated.
Those bones.
Marrow.
Fat generated.
Those skin and.
Lymph and.
Sweat etc. generated.
Those tendon. || 130 ||
Sinew.
Channels generated.
Those breath generated.
Those complete thigh generated.
Those again body wind-mind gathering four generated.
Generation-stage meditation body formation definite action practice accomplished.
Thus tastes gathering wheel sense-sources twelve completion action here fire

action chief.

Food etc. taste essence aggregates and elements and sense-sources etc. generated.

Waste feces and urine etc. discard.

Taste sweet essence generated. || 140 ||

Taste bitter complexion generated.

Taste astringent glory generated.

Taste sour power generated.

Taste pungent strength generated.

Salt taste bodhicitta generating, tastes called.

Gathering.

Taste six gathering, food yoga accomplished.

Six-migrating portion person complete essential point.

Wheel.

Food taste gathering. || 150 ||

Year.

Three years learning extract essence accomplished.

Thus tastes gathering wheel called.

Then fifty-six days elements fire heat moved.

Wind heat spread body ripening fish-form like faculty clear faculty power not-obtained.

Limbs arisen moving wind not-obtained arisen.

This time fire insect thousand eighty-five becoming.

Body by body emanated.

Thus.

Thus gathering dharmas definitely joined. || 160 ||

Channels thirty-two letters thirty-two, sixty-four.

Light sphere thirty-two, ninety-six.

Samantabhadra father-mother sixty-four.

Hundred sixty complete.

Father-mother each body-speech-mind god wisdom being four increased.

Four hundred twenty-six.

Sense-sources karma connection twelve from change-understanding
number twenty twenty.
Two hundred forty.

Gathered six hundred sixty-six.

Those ripening definite distinction from. || 170 ||
Affliction latency thousand eighty-five.
That cause fire insect thousand eighty-five.
Those each letter each.
Body each.
Body that ripened wisdom being each.
Heart abiding and.
Thus insect body growing and.
Affliction thought basis two, myriad three and myriad half and three.
Taste wheel etc. dharmas myriad three and myriad three and.
Hundred sixty-six abiding. || 180 ||
Thus gathering immeasurable existing, all-basis called.
Also fifty-seven days night water those one gathered.
Earth pressed stability made.
Channels nine fire burned.
Wind individually separated.
Two months passed time elements pacifying action power exhausted.
Again two elements joined action.
Two months three days tip arranged wheel channels eight self channels
forty-five five growing.
Channels leaves thirty-eight and sixty complete high body outside-inside all
spread.
Particular channel growth and. || 190 ||
Common growths arisen.
Channels those upward moving and.
Downward flowing and.
Side arising and.
Shaking and.

Coiling and.

Straight and.

Thick and.

Fine and.

Branched those. || 200 ||

Blood and.

Lymph and.

Breath support and.

Wind acting.

Change-action and.

Long-short and.

Jumping action doing.

Seventy-two, pulling wind action doing.

Change and.

Trembling and. || 210 ||

Growing.

Disease gathering various making.

Change and.

Shaking and.

Holding affliction self-with action doing.

Full and.

Empty and.

Clearing essence-waste separating action doing.

Trembling and.

Shaking and. || 220 ||

Opening.

Pleasure and.

Suffering and.

Equanimity action doing.

Thus channels wheel gathering center letter self-sound and.

Light tone swirling from.

Various white-red light wheel swirling.

Faculties five individually holding channels from.
Faculties doors self-self letters light swirling.
Various pleasure-pain growing blazing becoming. || 230 ||
Channels those all inside wisdom nature abiding or path abiding actual not.
Wisdom tone or potency pervading, sesame oil pervading or sun rays shine like.
Channels self-nature wisdom potency view-meditation-action support abiding.
Thus two elements joined action body faculties and.
Limbs and.
Skin and.
Hair etc. well generated.
Then nine seven-day periods four days passed time.
Wind power moving and.
Limbs moving action becoming. || 240 ||
Mother flesh-blood essence food eating arising.
This time all-basis consciousness gathering support pure enjoyment object and faculty near-taking just becoming.
Thus body tip head that channels enumeration letters connection-like arranged, tip arranged wheel called.
Those individual action gathering wind insect thousand eighty-five.
Letters power swirling and.
Wind power moving and.
Food near-taking and.
Body individually moving arisen body existing power insect those individual consciousness clear arisen.
Previous insects also thus.
Insects those wind change and. || 250 ||
Empty and.
Contracting and.
Meeting and.
Coiling from.
Body elements disturbed.
Wind and.

Bile and.

Phlegm and.

Gathering diseases taken.

Pleasure-pain ripened. || 260 ||

Those enumeration divided sixteen becoming.

That male-female change divided female disease thirty-two becoming.

Those change number from common disease four hundred four growing.

Thus tip arranged wheel channels three hundred sixty inside.

KA KA KI KI.

Etc. letters seven hundred twenty abiding.

Light sphere three hundred sixty, thousand eighty.

Samantabhadra father and mother bodies two thousand eight hundred each
body-speech-mind god three-three.

Heart from wisdom being spore-written form like each.

Three thousand two hundred forty complete. || 270 ||

Insects myriad eight and thousand five.

Letters that much each inside self-wisdom seed that much.

Myriad three and myriad half and three.

This time unspecified affliction myriad eight and thousand five.

Myriad four and myriad one.

Above channels growing myriad three and two hundred forty.

Myriad three and myriad one and thousand three and two hundred forty
complete abiding.

Faculties and faculty-support dharmas enumeration immeasurable gathered,
all-basis called.

Thus body wheel four channels life-tree taste straight empty all-trembling
three.

Outside body speech mind three generated. || 280 ||

Inside three kayas three generated.

Secret emanation-kaya.

Enjoyment-kaya.

Dharma-kaya three generated, hook manner straight abiding.

Also father thig-le letters

<mantra>OM AH HUM

sound with emerged mother castle absorbed.

Mother condition also seed-three sound with.

<mantra>Sound six inside quarreled son body speech mind basis compressed taste-straight-empty middle inside OM and light and Samantabhadra father-mother body three accomplished.

Right || 290 ||

<mantra>AH

and light and three kayas.

Left

<mantra>HUM

and light and three kayas accomplished.

Body speech mind three-three support accomplished.

Thus wheel four from first body etc. all-basis generated navel and.

Then consciousness accomplished, mindfulness gathering heart and.

Mindfulness taste experienced speech-doing arisen, tastes throat and.

All tip arranged crown four measure definite. || 300 ||

Also basis inside letters wind sound moved from.

Voice arising.

Letters clear those voice pleasant.

Not-clear not-pleasant and.

Root letter not-pure voice trembling and.

Pure and.

Tip-possessing etc. arising.

Channels essential point transformation.

Born voice thick, lineage channels not and channel-cavity wide thick.

Also wide and. || 310 ||

Very wide and.

Extremely wide thick voice and.

Very thick and.
Extremely thick etc. arising.
Women lineage five channels nose twisted beautiful-color.
Voice desire seed down-moved just fine.
Clear pleasant desire-attachment composed.
Pleasant steady ignorance composed.
Moving swirling hatred composed.
Fine pleasant arrogance jealousy two composed. || 320 ||
Slow soft speech little pleasure-generating lineage.
Pleasant harm-free speech son growing lineage.
Thus four seven-day periods body formation.
Nine complete.
Intermediate state forty-nine days latencies support arisen.
Then much growing.
Son boys mother right from inside-looking.
Daughter girls left outside-looking abiding.
Own house holding and.
Other house going condition-action from arisen. || 330 ||
Then boys nine months ten birth.

Daughter girls nine months birth.

WIND AVADHUTI NOSE RIGHT-LEFT ACTUALLY MOVING.

AFFLICTION INCREASING ROUGH.

KARMA MANY LATENCIES ABIDING.

Also conventional self-elements four body ripened.
Earth flesh actually accomplished.
Water blood.
Fire heat.
Wind breath actually accomplished. || 340 ||

Flesh delusion.

Blood desire-attachment.

Heat hatred.

Breath arrogance.

Jealousy etc. various thought different cause-condition arisen.

Desire-attachment body actually ripened.

First desire-attachment all motivated arisen.

Hatred blood ripened.

First hatred relying voice spoken arisen.

Delusion mind various ripened. || 350 ||

First basis ignorance delusion arisen.

Thus three wind-horse riding migrating.

Poison three thought different arising.

Also delusion ripening migrating sleep arising.

Desire-attachment ripening smiling arising.

Hatred ripening dream various arising.

Flesh delusion generated sign migrating flesh all big sleep big.

Heat hatred generated sign outside sun-moon heat moisture time dream much.

Hatred born body light heat arising speech speaking striving.

Blood desire-attachment generated sign blood flow relying agitation arising.

|| 360 ||

Desire-attachment born moisture dust etc. wet portion arising.

Also flesh relying form aggregate growing.

Blood perception.

Heat consciousness.

Breath formation.

Wind outside relying feeling growing.

Also flesh channels generated.

Channels wind generated.

Wind action and wisdom both generated.

Action cyclic-existence gathers. || 370 ||

Wisdom nirvāṇa gathers.

Also blood relying lymph generated.

That thig-le generated.
Thig-le conventional ripening faculties five arisen.
Faculties cause affliction five.
Condition objects five.
Past-future-present thought gathering cyclic-existence cause arisen.
Ultimate elements four.
Color white very growing from.
Far-reaching water lamp cause made. || 380 ||
Earth channels arisen.
Red very red thig-le empty lamp cause made.
Water channels arisen.
Yellow very yellow field pure lamp cause made.
Fire wind channels arisen.
Color green very green.
Wisdom self-arisen lamp cause made.
Wind channels arisen.
Also wisdom self-arisen rigpa generated.
Far-reaching light generated. || 390 ||
Thig-le body generated.

| *From Supreme Vehicle Jewel Treasury.*

LATENCIES BODY FORMATION SHOWN, ELEVENTH LECTURE HALL.

THUS BODY FORMATION GENERALLY SHOWN.

**NOW THAT CHANNELS AND WINDS AND THIG-LE'S ABODE
PARTICULAR EXPLANATION THREE.**

SUPPORT CHANNELS.

SUPPORTED WIND.

ABIDE THIG-LE'S DETAILED DIVISION.

FIRST THREE.

01 12 01 01

| *THE NATURE OF CHANNELS: General Exposition*

| *Particular Classifications Explained*

| *How to Apply in Practice*

THE FIRST:

| *From the Pearl Garland:*

| *From the channels come the bindus,*

Of radiance and vibrating nature,

| *Adorned with rays of light.*

| *Moreover, they are of three parts:*

| *Right, left, and central. || 10 ||*

| *Thus it is stated.*

Here, when explaining their meaning:

The three principal channels are:

Roma,

Kyangma,

And Kundarma.

Moreover, Roma:

Since it extracts the flavor of all, it is like salt—

Experiencing the bliss of bindu generates uncommon experience, hence "flavor."

Since it arises from desire, it is called "ma" (mother)— || 20 ||

Relying on the desirous one, one becomes a Buddha.

Alternatively, "ro" (flavor) means few activities—depending on the illusion of bindu, the experience is difficult to express, hence "ma."

Within it, the relative bindu moves, being of the nature of means.

Kyangma:

Without crookedness or branches, it is called "straight hollow."

| *From the cause of both ultimate and relative bindus,*

The ultimate arising,

And the relative arising are ripened and separated.

Being straight, it is unchanging.

Being the foundation of all, it is called "mo" (female). || 30 ||

Relying on this, one becomes Buddha without effort.

Kundarma:

The gathering of all—

Relying on this, bindu,

Channel bliss,

And wind bliss all arise, hence "ku."

Pervading all generally, it is called "darma."

Moreover, Roma:

| *From the left of the navel it coils, circulating to the right.*

Kyangma: || 40 ||

Emerging from the left of the heart's tip,

Emanating from the throat channel network,

Entering inward through the skull, opening the gate at the left eye.

Roma:

| *From the right eye.*

Kundarma:

Resides straight in the center,

Branching into three tips, making visible the central gate at Brahma's aper-

ture at the crown.

| *From there, the body of awareness without thought dawns.*

The right tip enters the right ear, || 50 ||

Moving the karma wind.

Its two subtle branches pierce both nostrils, moving together with the karma wind,

Wind enters Avadhuti, serving as the support for meditating on wind samadhi.

One tip enters the left ear, from there causing the wisdom wind to dawn.

In the left channel is the natural bindu,

In the right is the relative bindu.

Moreover, the right relies on the relative bindu to ripen the body.

Through that very means, the body performs the activities of bliss, suffering, equanimity,

And the increase and decrease of elements.

There are four subtle knots in it: || 60 ||

The navel,

Memory,

Flavors,

And the tip.

The first generates the root of production—within the channel resides the father's white causal bindu, the size of a mustard seed divided into ten parts.

Relying on that, the body develops upward, hence "growth."

Memory:

The mother's red conditional bindu,

Residing the size of a tenth of a mustard seed,

Serves as the support for memory's manifold activity, hence "memory." || 70 ||

Thus, in the flavors resides the wind bindu, the size of a tenth of a mustard seed,

Which separates pure from impure,

Expelling impurities such as precious bile outward,

The pure generates the body's radiance and splendor, hence "flavors."

At the tip:

Hence, resides the light bindu, the nature of mind, the size of a tenth of a mustard seed, hence "tip."

These are called the supports of the relative.

When these move, body and mind separate.

| *From that relative cause ripens into blood,*
| *From blood comes flesh, || 80 ||*
| *From flesh comes lymph,*
| *From lymph comes serum,*
| *From serum comes fat,*
| *From fat comes bone,*
| *From bone comes bone marrow,*
| *From bone marrow comes regenerative fluid,*
| *From regenerative fluid ripens the relative bindu.*

Similarly, the four knots of Kyangma generate:

Two flickering water-lamp seeds, like rabbit eyes, reside there.

At memory: || 90 ||

Resides the blazing fire bindu, support of self-arisen wisdom lamp.

At flavors:

Resides the five-colored light bindu, size of a mustard seed with aura, support of pure space.

At the tip:

Resides the light bindu, the support of the bindu of emptiness, each with their own colors.

Relying on that, ultimate undefiled wisdom directly dawns.

Relying on that, one naturally becomes a Buddha.

Therefore, it is called the natural bindu.

When the gates are pure, they become the four lamps.

When impure, they become the four elements. || 100 ||

The central Kundarma:

Is the gathering of the nature of all channels.

Moved by wind's attraction and expulsion, it quivers.

Being the ground of saṃsāra and nirvāṇa, it is called "ma."

| *From there moves the ultimate bindu of dharmatā.*

Its four knots:

At generation:

Resides the support of all bodies, the body the size of a mustard seed with clear light face and arms.

At memory:

The support of wisdom, the celestial palace with four gates, || 110 ||

Four archways,

And each deity's body color and hand implements, clear on a mustard seed,

Each one's mandala perfected according to one's affinity.

Through its essential point, the attainment of the flower-struck mandala is close.

At the tip:

Resides the support of all lights, the wrathful mandala.

Moreover, from the central channel without blood or serum, the empty wind activity,

| *From the right circulate water, blood, and bodhicitta, the activity of bindu,*

| *From the left circulate element essences and wisdom, the channel's own activity.*

THE SECOND: DETAILED EXPLANATION OF CLASSIFICATIONS HAS TWO PARTS: || 120 ||

General exposition of the nature of the three principal channels,

And particular explanation of the four wheels.

THE FIRST:

From the Definitive Meaning:
The body's essential point is the channel,
Location, arrangement, and movement,
Support of wheels and body life-force,
Name, particularity, cause and condition,
Active function and characteristic,
Afflictive activity and wisdom activity, || 130 ||
Depending on activity, they manifest,
Illness and element particularities,
Resting as agitation, distinguished by extent,
Cutting stops, pressing binds,
Pressing vital point, pulling clarifies,
Pulling crosses, drawing knows,
Pushing emptiness, fierce seizes,
Thus also through the channel's essential point,
The Buddha's abode is indicated.
Thus it was taught. || 140 ||

Explaining its meaning has eight parts:

Channel names,

Purifiers,

Indicators,

Generation methods,

Activities performed,

Essence,

dharmatā,

And oral instructions on how to train.

Generally, if one body is not established, nothing is established.
Once established, channels are established.

| *From channels, winds and wisdoms are established.*

Through their essential point, liberation occurs,
Hence recognizing channels.

Generally, 72,000 channels reside in the body.

Particularly at generation: sixty-four.

At memory: sixteen, making eighty.

At flavors:

Thirty-two, making one hundred twelve. || 160 ||

At the tip:

Three hundred sixty,

Making 472 when the four wheels are combined—the particular summary.

The three channels emerge straight like life-trees from the centers of the four
wheels without crookedness,

Outwardly serving as the support of body, speech, and mind,

Inwardly connecting through the three vajras of body, speech, and mind,

Secretly serving as the ground for the arising of the three kayas.

The three channels are:

Roma,

Kyangma, || 170 ||

And Kundarma.

Within these three reside OM, AH, and HUM,

When pure, serving as the ground for ripening into the three kayas of
body, speech, and mind.

When impure, serving as the ground for ripening into body, speech, and
mind.

When impure, serving as the ground for ripening into body, speech, and
mind.

Through perversion, opening the door for the arising of the three poisons.

Moreover, "Roma" means:

Through cutting, it tastes the supreme food-like flavor,

When left in its nature, like a corpse's flavor, unable to function.

This resides in the male's right, the female's left. || 180 ||

Some tantras show the reverse—this is merely a different intention.

Kyangma:

Through pulling, dharmas free of thought-experience arise, hence Kyangma,

When left in its nature, unrelated to others, remaining hollow.

This resides in the male's left, the female's right.

Kundarma:

Resides in the center of both male and female,

Through pressing, the experience of clear wisdom arises,

When left in its nature, performing the activity of sustaining body, speech, and mind.

Since these three channels are the mother-ground of all channels, they are called "ma." || 190 ||

Roma entering the male's right:

Generates bodhicitta.

Arising in the female's left:

Bodhicitta gathers, without satisfaction in desire.

Kyangma entering the male's left:

Holds the power of blood's attractive force,

Through the activity of dripping blood from the nose, determining the time of wisdom.

Entering the female's right:

From that, branching into the five-family channels, manifesting as indications of illnesses and race differences not found in males.

Moreover, of bluish color, short stature, beautiful teeth, round face, deer-type—the principal deer-channel, || 200 ||

For example, like the deer's anaya muscle, thick at the root, greatly desirous,

Fine at the tip, unable to actually release bodhicitta.
Here, the essential point of making the bindu's vital point into the path is chief—the oral instruction of moving channels.
Also, pale complexion, straight yellow hair, thin body, prominent navel,
Round eyes, thin limbs is the elephant-trunk type.
Like the elephant's trunk channel, the channel-nose looks upward from the navel,
Unable to actually release bodhicitta.
Lesser desire:
Arises from burst channels.
Here, the oral instruction of straightening channels is chief. || 210 ||
Also, black color, coarse limbs, rough face, unpleasant appearance:
Lotus-possessor,
Having a channel like an open lotus,
Round channel-mouth, unable to actually release bodhicitta.
Being long, great bliss.
Here, opening the channel-mouth is chief.
Also, blue-green color,
Sharp teeth,
Long eyes and face,
Yellow hair, some thin, || 220 ||
Thin limbs, prominent navel, slow gait is the line-marked type.
Like a drawn-line channel, located in the place of joy, initially great bliss of flavor.
Abundant channel-branches, unable to actually produce bodhicitta.
Many channel-branches, whatever is touched generates production.
Here, the oral instruction of gathering channels is chief.
Also, yellow color,
Short stature,
Thin teeth,
Clear brow-space,
Short limbs, || 230 ||
Wide fingers is conch-possessor.
Like a conch coiling to the right,

Unable to actually release bodhicitta.

Coiled channel, not finding the flavor of desire.

Here, the oral instruction of splitting channels is chief.

Thus, the five-family channels coming to females arise from the five poisons being particularly coarse,

| *From that, thirty-two different movements and deceptions arise,*

Existing are thirty-two different types of illness—arising from race channels.

Moreover, from 101 wisdom-race channels,

The five races also exist within the fetus-consuming worm's own illness in females, || 240 ||

Arising from the five-race ayatanas.

Besides that, ten different illness types exist in the menses,

Five illnesses of engagement,

Five illnesses of the vessel's holding,

Seven illnesses of the abiding seed,

Making thirty-two particularly existing in females, not found in males.

Moreover, contextually, females surpass males in the vessel womb,

Non-flowing of seeds,

And activities of many worms, etc.

Generally, many illnesses enter from the vessel womb, || 250 ||

Not existing in males, hence fewer are taught.

Race channels,

Vessel,

And entry—arising from the child's body's generation.

Kundarma residing unchanging in the center of both:

Indicates Dzogchen, the unfabricated actual ground, for all.

THE SECOND: THE PURIFIERS OF THE THREE SPECIAL CHANNELS:

Proficient in Roma's essential point, all bodily activities are purified.

Kyangma purifies speech,

Kundarma purifies mental activities. || 260 ||

THE THIRD: WHAT THESE CHANNELS INDICATE:

Roma indicates bliss as thought-free; through dependent origination's wheel, memory exhausts, becoming like the aspect of taste, hence "Roma."

Kyangma:

Indicates clarity as non-dual with flavor, abiding in the meaning of singular bindu, hence "Kyangma."

Kundarma indicates union without difference, means-bliss and wisdom-emptiness united,

Relative object-possessor and ultimate non-object-possessor both united,

Called the view of pure non-dual beyond extremes without difference.

Moreover, the right indicates means, the left indicates wisdom.

The center indicates non-dual.

THE FOURTH: HOW THESE CHANNELS GENERATE: || 270 ||

Roma generates the body—initially body-forming from the four elements' activity,

Arising from father's cause and water, ripening in co-emergent karmic mechanism, taking the body's ground,

*From mother's condition, fire and wind's ripening mechanism,
separating the body's pure and impure,*

Generating body—the support of bindu drops of regenerative fluid and blood, each the size of a mustard seed, reside at the four wheels' navel.

Thus, the four wheels reside as eight causes and conditions,

Gathering and expanding the aggregates of eight consciousnesses,

Connecting the places.

Relatively, the mind's ripening place exists at the twenty-first vertebra of the born,

At the female's thirteenth, at the lotus channel's pistil tip.

Its branches gather at the breast tips. || 280 ||

Their sixteen branches exist at the intersection.

The male's exists between the ribs.

They perform the activities of body-forming, abiding, and dissolving.

Kyangma generates:

Speech.

If without crookedness and straight, speech is pleasant, signs clear.

If subtle branches exist, voice cracks, short,

Or unclear signs, stuttering comes.

Naturally without branches or crookedness.

When these channels go to the ten, voice goes gag-gag, abandoning comes.

|| 290 ||

If that channel has upper-lower thick-thin narrowness, voice has many peaks,

Obstructions come.

If that channel has lapping, voice comes trembling and quivering.

If channel is empty, voice comes loud, devouring others.

Yogis, through channel oral instructions, can transform these,

Split,

And press to correct.

If Roma's channels contract, body comes to the ten, etc., as before.

Residing straight, body's characteristics complete, possessing form and youth,

Is good channels bringing body's good qualities. || 300 ||

Kundarma generates mind—if many crookednesses in that channel, always distracted, not reaching one-pointedness.

If branches exist in it, sharp mind, forgetfulness.

If thick-thin exists, much mental fluctuation, not abiding one-pointedly.

Beginning many activities, no stability.

If that channel is empty, whatever is thought becomes virtue, possessing wisdom, bright mind.

If that channel has no thick-thin and is straight, stable mind without fluctuation.

If on the right, much thought.

If on the left, always dwelling in doubt and hesitation.

If that tip moves, always much suffering, unhappy mind.

If that channel smooths, always peaceful mind, diligent in virtue. || 310 ||

If that channel-mouth large, always great diligence, completing endeavors.
Moreover, body generates channels,
Channels generate speech,
Speech generates mind,
Mind generates dharmatā,
dharmatā generates yoga, hence "generation."

THE FIFTH: WHAT ACTIVITIES THESE CHANNELS PERFORM:

Roma shows the pure essence's lamp-radiance,
Impure performs the activity of dripping bile.
Kyangma, attracting pure upward, shows the lamp's self-appearance, || 320 ||
Causing experience and increase.
Its impure, moving downward, discards as precious bile.
Kundarma, attracting pure upward,
Actually shows ultimate bodhicitta,
Impure dripping downward,
Causes relative bodhicitta bindu to flow.
Moreover, males actually release it,
Meeting bliss called "contact-destruction"—
Experiencing, before bindu falls, destroying bliss.
Females, the five families gathering and abiding, called "increasing contact,"
bliss expands, unsatisfied. || 330 ||
Females' menses flowing:
Arises from the nose-channel's movement,
Actual blood flowing.
Moreover, through the element's essential point, untimely menses flow indicates illness-agitation.
Flowing twice or thrice in one month indicates womb-change.
Always flowing in the month's upper half indicates male increase.
Always flowing in the lower half indicates female increase.
Interrupted, making large and small, children don't come.

Yellow blood flow and color indicates few children.

Black color becoming precious bile, many sons and daughters increase; if odorless and unnoticed flowing, male-female twins come. || 340 ||

THE SIXTH: THE ESSENCE OF THESE CHANNELS:

Roma's essence is bliss—possessing special means, liberating into the nature of dharmatā, the pure object of apprehension.

Kyangma's essence:

Is emptiness—

Through pure wisdom, liberating apprehending mind's thought into dharmatā.

Moreover, kundarma's essence is bliss-emptiness non-dual, union without two, revealing free wisdom liberated from apprehension and apprehender.

The seventh: the dharmatā of these channels:

Roma's dharmatā is taking food and separating food's pure and impure.

If its passage wide, that person's belly large.

If narrow, belly small. || 350 ||

If crooked, always vomiting, not taking food.

Many sudden various illnesses.

Kyangma:

Performs the activity of bodily heat's fluctuation.

If this channel narrow, body naturally has great heat.

If wide, small, always cold.

Crookedness, movement, etc., as before.

Kundarma:

Shows the dharmatā of thirst's varieties and non-thirst.

If this narrow, never thirsty. || 360 ||

If wide, great thirst.

If crooked, shows various uncertain activities.

If immediately tangled, various illnesses of body, speech, and mind without autonomy arise.

Moreover, proficient in Roma's essential point, cutting food attachment, be-

comes samadhi-food.

Kyangma, cutting clothing attachment, becomes endowed with heat.

Central channel, cutting thirst attachment, dream-continuum ceases,

Acting in clear light's meaning.

These three's essential points are great.

The eighth: oral instructions on how to train these channels:

Body and Roma joined, body-forming is Sambhogakāya. || 370 ||

Abiding is Nirmāṇakāya.

Dissolving, liberating into Dharmakāya, body's three-kaya mandala.

Kyangma with speech's abiding is samadhi.

Speech's expression is meditation.

Speech's exhaustion shows these dharmatas,

Sound syllables of secret mantra's self-sound.

Kundarma with mind's movement, memory-thought pure dharmatā joined,

thoughts before and after self-cease, self-liberated self-arisen wisdom joined,

objects and conditions liberate into dharmatā,

Memory-thought self-exhausted, dharmatā's intention dawns.

Thus:

| *Body is the three-kaya mandala body, || 380 ||*

| *Whatever is spoken is mantra speech,*

| *However contemplated is meditation itself,*

| *As taught in the Pearl Garland Tantra.*

Moreover, stirring the channel's ripening place, the channel's own characteristic is determined.

Seeking the place, dharmatā arising from channels is recognized.

Knowing the channel's leap time, death-transference and birthplace are recognized.

Channel's nature immersed, mind's samadhi wheel is not separated.

Grasping the warmed channel's heat measure, always becomes food yoga.

Following channel movement calculation, becomes clothing yoga.

Following the channel pushing essential point, for cutting latency continuum, the channel's essential point is extremely profound. || 390 ||

**THE SECOND: THE CLASSIFICATION OF THE FOUR WHEELS
HAS TWO PARTS:**

The establishment of the four wheels,
And explanation of their individual classifications.

THE FIRST:

Though the body of a single being is established depending on many dhar-
mas depending on wheels,
And not depending on wheels,
Like external existence's attachment-habit depending on wind, then water,
Then depending on water, earth, etc.,
Wind-mind gathering in pure essence, water unifying into one, internal body
forming,

The first wheel is established from water's activity, || 400 ||
Arising in the ripening place of blood, serum, saliva, tears, etc.
The body's increase and decrease is performed by blood.
When elements heat, blood dries, becoming body illness.
Increasing blood eliminates illness.
When cold, blood freezes, becoming illness.
Warming eliminates illness.
Thus, earth depending on such water,
The second wheel is chief in earth's activity.

Earth: body's muscle meat,
Organ meat, || 410 ||
And meat-varieties spreading from the heart, depending.
These, cutting,
Patching,
Pounding,
And piercing cause life-time,
Moxibustion, through dependent origination, liberates from illness.
Thus, earth generating wood, etc., becomes fire's cause at the egg's
empower-place,

The third wheel is chief in fire's activity.

When heat great, becomes the fire element,

Causing body illness and death condition, || 420 ||

Thus, when heat small, becomes cold illness condition, causing illness and death condition, balanced elements' dharmatā dependent origination performs liberation.

Moreover, like fire generating heat, wind agitating, greatly blazing,

The fourth wheel performs wind's activity,

Breath moving outer and inner,

Performing ascending and descending activity,

Karma wind performs saṃsāra's root,

Latency and hostility activity agitating body elements' individual activities, causing illness and death condition—

Through dependent origination of placing elements at the vital point, liberation.

Moreover, depending on water, flesh forms, body's flesh increases.

Depending on space-emptiness nature, water forms, blood increases. || 430 ||

Depending on earth, ripening into fire, body's heat and pure increase.

Depending on fire, forming into wind, breath, radiance, splendor, and strength increase.

Moreover, generation transforms into male and female.

Memory transforms long and short life.

Flavors transform great and small enjoyment.

Tip transforms pure and impure sense powers and migrators' friendliness-hostility.

Generation's attraction manifests large body, coarse limbs, great strength.

Its gathering makes small form, weak strength.

| *From gathering, large form but weak strength, thin limbs.*

| *From gathering-leap, small form but possessing strength. || 440 ||*

Memory's attraction makes bright mind, clear senses, no coarse thought.

| *From gathering, great thought and forgetfulness.*

| *From gathering, clear senses, bright mind, forgetful.*

Attraction-leap makes great thought but quick samadhi generation.
Flavors' pure attraction makes pleasant speech, clear words, skilled sound.
Gathering makes unpleasant speech.
Increase-impure makes pleasant speech, great eloquence, but speech without power.
Tip's pure attraction makes pure mind, accomplishing thought.
Increase-impure makes mind's good accomplished, but virtue not increasing.
Gathering makes mind's desire unaccomplished, wrong memory-thought. ||
450 ||

Pure gathering makes mind's desire unaccomplished, but virtue increases.
This is the certainty of attraction and gathering.
Moreover, the reason for four wheels' certainty:
One and two don't ripen empowerment, path, and final result fruit; three also doesn't ripen, reverse certainty also makes four certain.
Through connection sequence of what is to be connected and connector, agreement certainty also makes four certain:
Outer four elements,
Inner four wisdoms,
Secret four lamps,
Supreme four kayas' certainty also makes four wheels certain.
Also, body, speech, mind, and consciousness four, || 460 ||
Four purifiers,
Four result fruits' certainty also makes their ground the four wheels.

**THE SECOND: EXPLANATION OF INDIVIDUAL
CLASSIFICATIONS OF THE FOUR WHEELS HAS FOUR
PARTS:**

Navel Nirmāṇakāya wheel,
Heart dharmacakra wheel,
Throat Sambhogakāya wheel,
Crown great bliss wheel.
The first has four:

General classification exposition,
Individual limb explanation, || 470 ||
Particular essential point exposition,
Definite correction method explanation.

THE FIRST:

Root channel, six petals, from four water-channels branching, countless petals,
Particularly, inner channel certainty:

- | *Element,*
- | *Mind,*
- | *Ignorance,*
- | *Mind,*
- | *Lethargy-gathering classification, || 480 ||*
- | *From small wheel petals, thirty-eight, eightfold transformation,*
- | *Divided, 2,432 exist.*
- | *Moreover, root and limb classification:*
- | *Channels residing in wheels,*
- | *Nirmana wheel sixty-four petals,*
- | *Element, etc., sequence division:*
- | *Earth channels in five aspects*
- | *Perform body's ground holding.*
- | *Water channels in five aspects*
- | *Gather body's pure essence. || 490 ||*
- | *Fire's pure essence gathering.*
- | *Wind channels in five aspects*

| *Gather wind's pure essence.*
| *Mind channels in five aspects*
| *Gather breath's pure essence.*
| *Ignorance channels in five aspects*
| *Show individual body fluid connections.*
| *Space mind channels in two*
| *Gather breath and consciousness pure essence.*
| *Lethargy-gathering channels six || 500 ||*
| *Gather objects and ignorance.*
| *These channel aspects*
| *Fifteen go upward,*
| *Fifteen go downward,*
| *Eight certainly transform horizontally.*
| *Thus it is.*

THE SECOND: EXPLANATION OF OUTER CHANNEL LIMBS:

| *From that:*
| *From this nirmana wheel,*
| *Aspects transforming outward, || 510 ||*
| *These channel aspects*
| *From its right-left petals,*
| *Great garland-like channels*
| *Transform with color-possessing aspects.*
| *Behind the knee depressions,*
| *Black light-possessing, one each.*

To these two, ten each.

From their petals,

Gold-color like channels,

At calf center, one each. || 520 ||

To these two, five each.

Then to wheel petals,

Great transforming channels,

Two mist-like channels

Certainly transform in elephant marrow.

To these two also, five each.

To bliss wheel's mud,

Extremely subtle great channels

At ankle-joint, two each.

To these two, four each. || 530 ||

Thus it is.

Thus, outer channel, inner, karma and wisdom movement, etc.:

From that:

These channel aspects

Reside in wheel body.

To nirmana nature wheel,

Sixty-four great channels,

Subordinate channels unimaginable.

These channel aspects

Gathering channels ten reside, || 540 ||

Performing agitation and holding activities.

Among these,
Gathering pure essence one each,
Sometimes agitating elements,
Sometimes latency,
Sometimes resting in their place.
Wisdom channels in eight aspects
Merely reside holding consciousness portion.
Remainder karma and affliction channels,
Fifty reside, || 550 ||
Karma channels are ten.
Remainder becomes affliction channels.
From forty affliction channels,
Ignorance channels are ten.
Mind channels also that many.
Mind channels also ten.
Three poisons also that many.
Ignorance channels are ten.
Three are co-emergent.
Three are causally concordant ignorance. || 560 ||
Remainder are imputed.
Mind channels in ten aspects
Three hold objects,
Four are gathering-object mind.
Remainder shown as thought-possessing mind.
Mind channels in ten aspects

Two perform thorough seeking,
Two are mind definitely establishing,
Three are definitely placing,
Remainder mind is consciousness. || 570 ||
Three poison channels in ten aspects
Three are generating desire channels,
Three are attachment-free delusion channels,
Four are ripening hatred channels.
Navel nirmana wheel
Residing channels are these.
Gathering channels are these.
Two are phlegm channels.
Two are wind channels.
Two are bile serum channels. || 580 ||
Remainder are gathering channels.
Wisdom itself is self-clarity.
That is navel channel.
Thus it is.

THE THIRD: PARTICULAR ESSENTIAL POINT EXPOSITION:

From Lumpy Segments Essential Point:
From elaboration channels among these,
Sixty-eight nirmana channels,
From these channel aspects
Five suitable-for-cutting channels exist. || 590 ||

| *Uncut, five defects occur.*

| *Cut, these become defects.*

| *Twelve leaping channels exist.*

| *Seven death channels if bled.*

| *Seven defect channels if not bled.*

| *Five suitable-for-cauterizing exist.*

| *Cauterized, these become defects.*

| *Four suitable-for-stirring exist.*

| *Stirred, these become that many defects.*

| *Remainder, no benefit or harm. || 600 ||*

| *That is different karma fruit.*

| *Thus it is.*

Moreover, explained as sixty-eight:

Root Roma-Kyangma-Kundarma three, light channels four, gold great channels combined.

Naturally sixty-four.

Some count the root three, saying so,

Combined with the four light channels, thus they assert.

THE FOURTH: DEFINITE ILLNESS CORRECTION METHODS:

| *From Lumpy Segments Essential Text,*

| *Vimala taught: || 610 ||*

| *At navel nirmana wheel's essential point,*

| *From below knee-joint,*

| *Four fingers down shinbone, right, head of SU letter exists,*

| *In medical language called black shin channel.*

This is voice-stopping; if pierced from rib to nape, bled, it helps element-equalizing.

Its left, head of SUU letter exists,

In medical language called small shin face,

This, if emerged in spine interior, bled, liberates.

Then four fingers down face, right, head of SHE letter exists,

In medical language called black kidney channel. // 620 //

This, if grasped and right foot raised, bled, heals.

Left, SHE channel-end exists,

In medical language called black serum channel.

Body serum and leprosy illness arising, bleeding helps.

Then at calf center measure, right, KSH E tail exists.

In medical language called long calf-end.

If kidney-side, bleeding helps.

Left, SHA abides.

In medical language called short calf-end.

Bleeding this helps bending illness. // 630 //

Right buttock-top, SHA tail abides.

Bleeding this helps elephant-method illness.

Left, KSHA abides, medical language called hollow chattering.

Bleeding this helps ankle illness.

Ankle outer-joint, right, KHA tail exists,

Medical language called left calf-end.

Bleeding this helps kidney illness.

Left, KHAM letter abides,

Medical language called embracing kidney channel.

Bleeding this helps waist crookedness and hip-dislocation. || 640 ||
These are not to be done by yogis on themselves when illness arises;
When these letters emerge internally, recite verbally,
Five-five with breath, drawn to illness place, liberates.
TI TI two are right and left crown-edge.
LA LAA are right and left thigh-hollow.
SA SAA two are right and left kidney-hollow.
SHA SHA reside at black intermediate.
MI MII two are right and left knee.
Cauterizing these heals cold and grasping.
NYA AI two are right and left shoulder-top. || 650 ||
Cauterizing these helps kidney illness.
HUM letter resides if worm-short.
Cauterizing this helps paralysis illness.
Yogis should not do thus;
With breath, draw from outside to inside.
RA RAA two are right and left kidney.
Pull right, release left.
NGA PA two are navel front-back.
Thumb-index pressing stops wind.
RAM and HA are below and above navel-hole. || 660 ||
U and E two are excrement and urine gates.
KSHA letter resides at buttock's lung.
These, pressing with thumb,
Gradually drawing upward with breath,

Within, multiply many letters, meditate.
When navel filled with letters,
Hold and mentally recite these letters.
Thus habituated yogis,
Food and clothing conceptions
Certainly cease in two years. || 670 ||
RA and HUM are right and left thigh inside.
Pressing these two blazing channels with thumb,
Mind will not wander.
TA and LA are vajra top-bottom.
Pressing these two, bindu's cause-movement ceases.
SHA letter is at vajra tip.
Pressing these two abandons desire.
When yogi body seized by gong,
Reciting all these, well-pressing,
Gathering illness uprooted from root. || 680 ||
TYA TYA two are right and left lower belly.
TA TAA two are right and left hip-hollow.
TO TOO two are right and left heel.
JA JAA two are right and left lower belly.
TA TAA two are right and left kidney-hollow.
Not pressing these within,
Well-reciting, throwing to center,
Elements become balanced.
Below waist however,

Reciting these letters, elaborating, || 690 ||

Element illnesses certainly self-extinguish.

Right and left are letters' own essential points.

Hot and cold colors white and red.

These are letters' colors.

Besides these, these channel-letters have no benefit or harm.

Thus it is.

Thus it is spoken.

01 12 02 01

First: enumerations generally shown.

From root lotus eight divided thirty-two branch-petals numberless exist.

Channel-abiding wheel:

Dharma wheel's channels past not thirty-two-from

Karma and wisdom abiding channels.

These all should be known.

From heart Dharma wheel:

Channels great petals thirty-two,

Channels small thousand and nine-hundred dwell.

That form those from, || 10 ||

Gathering channels four.

End twenty-eight become,

Gathering channels four.

That-from twenty-eight divided.

Awareness channels fourteen,

Body channels five.

Light and wisdom channels four.

That channel great location manner,

Wheel sequence three possessing,

Wheel first above like, || 20 ||
Sequence second here explained.
Wisdom channels twenty-five,
Gathering channels five.
Mind channels two,
Sequence third explained.
Bindu channels five,
Prajna channels eight,
Ignorance channels two.
Gathering channels fifteen,
Light-ray channels five. || 30 ||
Elements channels also that much.
Two empty channels.
First wheel explained:
Awareness channels five,
Body channels five.
Each each two two,
Gathering channels ten.
Phlegm channels three,
Wind channels two.
Bile channels also two. || 40 ||
Remainder gathering.
Light and wisdom channels four,
Actual things called.
Sequence second thus:
Wisdom channels twenty-five,
Dharmadhatu wisdom five.
Mirror also those same.
Five equality wisdom,
Thus individually examining five.
Action accomplishing channels five. || 50 ||
Gathering channels five,
Elements fire five dwelling.
Mind channels two-from,

Wind and consciousness always-abiding.

Sequence third explained:

Bindu channels five,

Conventional bindu two.

Awareness bindu two,

Wisdom bindu one.

Prajna channels eight, || 60 ||

Two discerning prajna,

Two gathering.

Liberating prajna two,

Remainder sustaining prajna.

Ignorance channels two,

Self-place only pressed.

Gathering channels fifteen,

Four phlegm mind channels,

Five delusion bile channels,

Four hatred wind channels, || 70 ||

Two desire gathering channels.

Light-ray channels five,

Basis light-ray channel,

Path light-ray one,

Remainder eye light-ray.

From Citta Jewel Palace:

Wheel sequence three possessing,

Channel petals ninety-six.

Channel form those to,

Some water-yellow essence, || 80 ||

Some blood essence.

Some wind and earth and,

Elements five essence.

Each each essences,

Sequence four located.

Wind and bindu location,
Each each one one.
Those wind scatter,
Aspects located only.
Thus spoken. || 90 ||
Those actions and enumerations:
Also that-from,
Dharma wheel petal-to,
Five above go doing,
Essence radiance wisdom transfer.
Five left go,
Prajna cause faculties hold.
Five intervals center located,
Secret continuity holding place.
Five directions center located, || 100 ||
Arise transfer set gather.
Thus channel aspects,
Two existing secret channel,
Upward transfer downward clear,
Above below two know should.
Moving doing sixteen,
Ten karma wind,
Day one twenty thousand,
Aspects moving doing.
Remainder six-hundred wisdom wind, || 110 ||
Instant each parts,
Movement thirty-two.
Person day each,
Instants ten-thousand four-thousand,
Wind also that much.
That remainder sixteen,
Coiled latency,
Inside clear inside move,
Each each located.

That half self-place, || 120 ||

Located string stretched like.

Own-continuity bodhicitta channel,

From-action free.

This located channel's fortress,

Body's support doing.

Consciousness essences all,

Color light A-KA-RA,

Bindu body holding sign.

Thus spoken.

Second: inside-from divided outer channel's branch-petals. || 130 ||

That same-from,

Dharma wheel's location manner,

That location become,

Flower like channel one,

Collarbone right left above located.

That-from very subtle channel,

Aspects five five divided,

That side's petal-from,

Stake like channel one located.

That-from outer measure divided, || 140 ||

Blood intoxicated channel one,

That side's petal center-from,

Pearl red like,

Channel three three.

Arm channel inside's location,

Two-to three three divided-from,

One-to four located.

That side's petal-to,

Sandalwood fire-streak like,

Channel each each, || 150 ||

Arm corner arises.

Those two-to two two,

That petal's side-from,

Dust-mote like channel one,
Arm elbow thick-thin space,
Aspects located move.
Those two-to three three,
That back's petal-from,
Spear-tip like channel one,
Arm back located. || 160 ||
That direction's petal-to,
Very subtle channels six,
Thumb-finger shoulder-top,
Palm corner located.
That remainder's petal-from,
Club like channel one,
Fingers ten's center located.
One-to three located.
Channel form those,
Karma wisdom two-thirds. || 170 ||
Thus spoken.
Third: vital-point specific explanation.
Also that same-from,
Dharma wheel thirty-two,
Channel form those and,
Wind form those to,
Aspects think wish even,
Able-to-squeeze channel five-to,
Able-to-hold wind five exist.
Able-to-insert channel five-to, || 180 ||
Able-to-reverse wind five exist.
Able-to-circle channel two-to,
Able-to-hold wind two and,
Draw drop two exist.
Able-to-insert not six exist.
Not-inserted disturbed four inside,
Insert located four.

Remainder harm not.
Jump channel twenty,
Suitable-for-opening seven, || 190 ||
Not-jump remainder.
Suitable-to-burn seven.
Not-suitable that doing.
Channel form those to,
Wind power elements resonance,
Drop support located.
Drop form those also,
Move not-move form,
Channel characteristic that.
Consciousness support one one, || 200 ||
Hold object that much exist.
Thus spoken.
Fourth: remedy method certain.
Vital-letter-from,
Person's body location-from,
Heart-from divided channel great,
Outside appear this like.
Hand wrist right hollow,
Letter KA entry located,
Medicine-speech BA Samdrub head, || 210 ||
This bloodletting fever disease benefit.
Left's hollow KHA exists,

This name BHA LA TI TA KA,

This bloodletting bile disease benefit.
Phlegm disease also remove.
That outside right,
GA located this bloodletting,
Liver disease benefit.
This name Ru Thung right called,

Left GHA located, || 220 ||

This name Ru Thung left called,

This bloodletting stomach disease benefit.

Arm inside,

NA located elbow queen,

This bloodletting bile disease benefit.

That right corner channel located this name liver-artery copper called.

This bloodletting liver disease all benefit.

That Ru Thung inside,

TSA located channel small Khakha called,

This bloodletting phlegm disease benefit. || 230 ||

Arm bile corner DZA located,

This name upper-channel right called,

This bloodletting lung disease benefit.

Left also DZA located upper-channel left,

This like phlegm yellow benefit.

Elbow back center straight,

TA located back-channel Drubgo called,

This bloodletting upper-torso disease benefit.

Hand thumb-finger two's between,

Finger-width hollow, || 240 ||

THA located heart-channel White called,

This bloodletting kidney bile heart disease benefit.

Back center straight THA located,

This name back-channel great.

This bloodletting back disease benefit.

Thumb outer corner DA located,

This name liver-channel Khronbu called,

This bloodletting hand disease benefit.

Thumb back straight,

DHA located bile-channel Ghande called, || 250 ||

This bloodletting head disease benefit.

Index finger back NA located,

This name stomach branch called,

Bloodletting poison disease benefit.
Middle finger back TA located,
Kidney branch called,
This bloodletting spleen disease benefit.
Ring finger back letter TSA,
Kidney-channel Yonpo called,
This like kidney disease benefit. || 260 ||
Little finger back DA letter exists,
Stomach-channel Yonpo called,
This bloodletting stomach disease benefit.
Hand-palm center DHA letter,
Liver-channel Black called,
This bloodletting stomach-liver disease benefit.

Index finger side NA letter,

Heart-channel Khorwa called,

This bloodletting consciousness not-happy,

Heart wind rising fatigue benefit. || 270 ||

Yogi reciting expelling.

PHA located breast above,

PHA also thus left,

BA located armpit right,

Thus BHA left,

MA located chest center,

LA located stomach above,

YA located back center spine-from.

These all directions where burn,

That that disease benefit. || 280 ||

Yogi inserting accomplishes.

These vital letters gathered.

Remainder benefit harm not.

Inserting stirring circling,

Yogi know should.

Thus spoken.

Third: throat enjoyment wheel also four-from

01 12 03 01

First: enumerations generally shown.

Channel petals sixteen,

That-from inside and outside divided small-petals numberless-from,
Inside channels coarse three-hundred sixty-seven wheel seven's coil located.

Channel-abiding wheel:

Throat enjoyment wheel,

Channels great three-hundred sixty-four dwell.

Wheel sequence seven possessing:

First sequence's petals,

Aspects ten. || 10 ||

Remainder all also those same.

All's end twenty.

Channels aspects these.

Karma and affliction latency and,

Wisdom moving vital-point gathering

Path these.

*Wisdom moving sixteen,
Awareness body also that much.*

Prajna bindu sixteen.

Elements also sixteen. || 20 ||

*Empty clear bindu's
Channels aspects eight,
Gathering channels fourteen.*

Remainder's action path.

*Awareness body wheel,
Aspects sixteen possessing,
Seven awareness actual-thing.*

Remainder body.

First channel root awareness body,

Second expansive body, || 30 ||

Third Dhaduka moves,

Fourth unchanging vajra body,

Fifth Bodhisattva body,

Sixth essence-nature,

Seventh seeing self-liberated,

Eighth correct bliss body,

Remainder one moves.

Awareness two two.

Prajna's bindu sixteen:

Eight bindu empty move, || 40 ||

Four basis path bindu,

Remainder prajna moving path.

Elements petals sixteen:

Four-from wind essence,

Four-from fire essence heat,

Three-from earth essence yellow,

Three-from water essence blood

Two-from space essence mind.

First that-from change only,

Pervading all pervading. || 50 ||

Empty bindu eight:

Two moving bindu,

Remainder empty-change bindu.

Gathering channels fourteen-from:

Four phlegm mind channels,

Four delusion bile channels,

Four hatred wind channels,

Two desire earth channels.

Fourteen affliction path,

Four ignorance actual-things, || 60 ||

Five conceptual mind,

Five three-poison path explained.

Those locations each,
Karma and wind one one.
Channels those moving entering and actions:
Also that-from,
Throat enjoyment wheel's channels:
Four above go,
Empty power training doing.
Two all-pervading, || 70 ||
Awareness self-power training doing.
Two below go,
Elements pure-dross disturbing doing.
Four right go,
Wisdom power training doing.
Four left go,
Karma's power generating doing.
Those characteristics:
Direction's parts each,
Moving wind two two. || 80 ||
Remainder moving essence.
One two move.
Those consciousness parts,
Dissolve reverse abide.
Karma and result complete.
Consciousness essence each,

Moving power six six.

Dissolve door two two,

Enter place three three.

Subtle divided direction located. || 90 ||

Move empty complete.

Holding essence five's part,

Consciousness hold not,

Form two two pair.

Gather bindu empty,
Divide earth liberate.
Goddess Immovable,
Hand wind banner waving.
Force-holding goddess Clear-Holder,
Hand wind vase holds. || 100 ||
Arise doing abide.
Great goddess Immovable,
Hand wind lasso throws.
Clarifying goddess Sustaining,
Hand wind box holds.
Radiate throw doing.
Great goddess Lifting,
Hand wind boat.
Wind goddesses those:
Elaborate and elaborate action doing, || 110 ||
Gather hold radiate.
Thus spoken.
Goddesses five:
Wisdom space coiling winds five pure.
Second: outer channel petals individual explanation.
Also that-from,
Throat wheel's channels:
This like all know should.
Wheel that front back,
Fire-streak like channel one, || 120 ||
Right coiling,
Silk-flag wind moving,
Channel great one one,
Tip-small right left located,

Wisdom light blood-essence.
Left mitten-like,
Tip-small left called,
Gathering affliction moving channel.
Wheel's sides right left,
Heart-seed like channel one, || 130 ||
Shoulder-top right left.
Wheel that spokes four,
Conch-shell like channel exists,
Mirror right left.
There channel two two.
Wheel's remainder petal-to,
Water drop like
Channel one located.
Shoulder inside,
Right left one one. || 140 ||
That's upper petal-from,
Stake like channels two,
Shoulder itself center's
Right left located.
That's remainder petal-from,
Sun-ray like channel one,
Shoulder corner located.
Those two also two two.
Those enjoyment wheel's
Channel aspects called. || 150 ||
Thus spoken.
Third: vital-point specific explanation also.
That same-from,
Sabhata wheel,
Petals sixteen possessing,
Channel form those,
Moving wind and bindu support,
Consciousness constituents located.

Able-to-insert channel four,
Able-to-circle wind four exist. || 160 ||
Located overcome bindu four,
Not-inserted disturbed channel four,
Consciousness wind four exist,
Gathering bindu four located.
Equal channel four,
Back-forth-not wind four exist,
Secret bindu four located.
Remainder crucial not.

Jump channel eleven.

Able-to-open eight. || 170 ||
Burned defect changing remainder.
Located remainder those-from,
Burned defect changing two exist.
That located vital-point.
Thus spoken.
Fourth: channel locations here disease arising remedy method.
Vital-letter-from,

Throat right upward flow,

E located that name tip-small right,
This bloodletting neck stiffness benefit. || 180 ||
Left O located tip-small left,
This bloodletting upper-torso stopping and,
Head-ache stomach disease all benefit.
Shoulder right E located,
This name mind-channel Yonpo called,
This bloodletting lung heat benefit.
Left letter A located,
This name general-channel Thenpo called,
This bloodletting disease all benefit.

Shoulder sun-center right, || 190 ||

A located poison-channel Yonpo called,

This bloodletting poison disease benefit.

Left A Sbal-channel great called,

This bloodletting madness fainting benefit.

Shoulder corner right letter I,

This name Sbal-channel black called,

Bloodletting waist disease all benefit.

Left thus DI located,

Gold-channel short called,

This bloodletting channel diseases dispel. || 200 ||

O mirror shoulder-center,

Lung-channel great called,

This burning head dizzy benefit.

Shoulder armpit-center O,

Shen-thag right called,

This burning shoulder swelling dispel.

Left I Shen-thag left,

This burning stomach full benefit.

RI throat-below hollow located,

LI tip-weapon right, || 210 ||

Left LI tiger-center E,

Thus four front-center AI.

These all insert stir not,

Yogi body elements disturbed,

Letters these located's

Direction and outside that-from,

Breath reciting accomplishes.

Remainder benefit harm not,

This know elements disturbed-not possible.

Thus spoken. || 220 ||

Fourth: great-bliss wheel's sequence individual explanation four-from

First: enumerations generally shown.
Channel-petals thirty-two divided three-hundred sixty,
Petal-small two-thousand nine distinction with:
Channel-abiding precious wheel:
Crown bliss wheel,
Extremely great channels,
Three-hundred sixty complete,
Channels subtle two-thousand nine located.
Those all meaning explained:
Gathering channels twenty-four, || 10 ||
Variously beautiful gathering.
Wisdom variously coiling,
Channels fifty complete.
Body thirty-eight,
Awareness twenty,
Bindu thirty-two.
Elements fifty.
Prajna twenty-eight.
Bodhicitta channels ten.
Ignorance also ten. || 20 ||
Mind twelve aspects.
Remainder affliction channels.
Gathering channels twenty-four:
Six ignorance gathering channels,
Six desire phlegm channels,
Six delusion bile channels,
Six wind channels.
Wisdom channels fifty:
Dharmadhatu wisdom ten,
Mirror wisdom ten, || 30 ||
Equality wisdom that much,

Discriminating also ten explained,
Accomplishing wisdom that itself.
Body thirty-eight:
Channels two two,
Two channel body,
Two expanse body explained,
Two vast body,
Two pure body.
Likewise two reverse located, || 40 ||
Two unchanging vajra body,
Two essence-nature,
Likewise two seeing located,
Two end not-different body,
Attachment-not pure two in,
Two one bindu come.
Likewise remainder also,
Two two know should.
Awareness channels twenty:
Two lion like located, || 50 ||
Likewise two elephant like,
Two great garuda like,
Two rainbow like located,
Two consuming fire like.
Remainder each each.
Bindu channels thirty:
Ten basis path bindu located,
Ten empty bindu,
Ten causal bindu.
Element channels fifty: || 60 ||
Ten wind's holder breath,
Ten fire's holder warmth,

Ten water's gatherer blood

Ten earth's producer flesh,
Ten space's scatterer mind.
Prajna channels twenty-eight:
Nine distinguishing prajna,
Nine gathering essence,
Five liberating prajna,
Five moving doing. || 70 ||
Mind channels ten:
Each each located,
One two located.
Ignorance channels ten:
Two root ignorance located,
Two deluded ignorance located,
Two four-delusion ignorance located,
Two grasping thought located.
Remainder each each.
Mind twelve aspects: || 80 ||
Mind each channels two two.
Affliction channels twenty-eight:
Ten anger located,
Five likewise desire located,
Five delusion aspects located,
Four jealousy likewise located,
Four pride located.
Thus channels and winds,
Sequence located arising.
Thus spoken. || 90 ||
Those enumerations and actions explained:
That same-from,
Crown great bliss wheel,
Rigpa and wisdom wind and karma,
Gather and blood and consciousness,
Locations seven each:
Channels fifty fifty.

Channel form those:
Fifty above go,
Consciousness essence gathering doing. || 100 ||
Fifty left go,
Mind essence gathering doing.
Fifty spokes located,
Object essence holding doing.
Fifty center located,
Self self consciousness part hold.
Fifty all-pervading,
Breath and essence mind mount,
Body and faculties with ten.
Door not-open twenty. || 110 ||
Breath mount thirty.
Disturbed and karma wind mount,
Karma element disturbed:
Channels four exist:
Upward vomit downward disturbed,
Middle disturbed doing.
Uncontracted channel great four:
Blood and water-yellow essence-from,
Body and limbs sick becoming,
Heart also trembling hand trembling, || 120 ||
Tears flowing head dizzy,
Limbs also cramp arising.
That body constituents disturbing doing.
Basis located six:
Located and empty and elements,
Actions individual doing.
Bindu gather essence radiate,
Forty silk stretched like,
Contracted likewise located.
Likewise channel aspects, || 130 ||
Causes empty move entering great,

Body's heat and actions all,
This complete one result:
Various gathering moving.
Consciousness essence each-from,
Wisdom wind two two,
Moving-doing wind seventy-two,
Breaths twenty-one thousand-from,
Channels hundred-thousand four and,
Seven-thousand move doing. || 140 ||
Crown bliss wheel channels those,
Shaking time and disturbed time,
Located time and moving time,
Empty and entering.
Gathered relaxed nature dissolve.
Thus spoken.
Second: that-from divided outer channels petals and limbs.
Also that same-from,
Bliss wheel's channels:

Outer limbs these. || 150 ||

Wheel sequence possessing,
Outside sequence right side,
White conch curling color like,
Crown Brahma aperture,
Lotus like channel great and,
Peacock horn like channel itself.
Those two-from branches:
Aspects six divided.

*Wheel that left side-from,
Aspects moving doing, || 160 ||*

*Lotus like right left,
Channel two exist,
That-from aspects spread:
Ear above finger four-from,
Right left two four four.
Wheel's outer rim front-from,
Wish-fulfilling tree shape like,
Channel root trunk with,
Top head crown near,*

Buffalo tongue like, || 170 ||

*That-from channels forty.
That below wheel's rim-from,
Aspects divided channel great,
Top's protuberance right left,
Bee Trela shape like,
Channel trunk two located.
Gathering channels ten ten.
Wheel that left side,*

Outer wrapped like channel great,

Possessing side near, // 180 //

Located channels one one.

Those two ten ten.

Wheel sequence third-from,

Aspects spread channel great,

Mouse wheel like.

Action doing channels three exist.

Forehead's center:

Center gold needle like,

Aspects subtle channel located,

That branches ten exist. // 190 //

Wheel that right left-from,

Holder cause with,

Channel two arising,

Seeing-eye black white interval,

Right left one one.

Right aspects located:

Lotus beautiful like and,

White silk thread like two,

Aspects arising located.

Those two five five. || 200 ||

Left aspects located:

Vajra like channel great and,

Hook like two located.

Those two five five.

Wheel that center-from,

Forehead's right left two,

Pearl like channels two.

Those two five five.

Wheel aspects four-from,

Finger like channels, || 210 ||

Eye's corner right left,

Fish eye like channel one,

Color red rays blazing.

Those two ten ten.

Wheel that front back-from,

Moon like channel one,

Tip-top two aspects exit.

Rays white stainless,

Those two ten ten.

That-from wheel's intervals-from, || 220 ||

Fish eye like channel great,

Aspects coiling one one,

Nose right left eye corner,

Aspects located one one.

Those two five five.

Wheel sequence fifth-from,

Illusion like channel great,

Aspects coiling trunk one,

Mouth trunk two possessing,

One lotus like, || 230 ||

Tongue above aspects located.

That two two.

Lapis lazuli color and copper color,

Aspects two located.

Those ten ten.

That's channel's empty-moon,

Petal possessing three possessing,

Color black hook shape,

Aspects three twisted.

Those ten ten. // 240 //

Channel form those,

Elements method and vital-point cause,

Practitioner know should,

Wind and bindu gather vital-point,

Consciousness mount and essence:

Aspects five five know should.

Wind and bile phlegm and,

Gathering and aspects four:

Desire class and delusion and,

Anger actions move, // 250 //

Those characteristics:

Each three three.

Object and tone locations and,

Entering doing.

Wind two aspects:

Wisdom wind and karma wind.

Hot and cold.

Wisdom wind four:

Family and wisdom color and,

Bindu actual wind. || 260 ||

Bindu also two:

Karma cause and wisdom.

Karma two aspects:

Grasping cause and generating cause.

Wisdom two:

Wind resonance and light cause.

Gathering two:

Complete and cold two.

Consciousness mount also those same:

Gathering mind and prajna. || 270 ||

Essence also two:

Blood and water-yellow flesh and,

Light and wind color.

Thus all know should.

Thus spoken.

Third: vital-point specific showing also.

That same-from,

Crown bliss wheel,

Remainder pervading petals,

All appearing, || 280 ||

Channel form those,

Located wind and bindu and,

Consciousness mount this like exists:
Able-to-insert channel four,
Able-to-cut channel four exist,
Appearing bindu four located.
Able-to-insert wind door-from,
Entering channels fifty.
Obtained result that itself.
Very stable channel five-from, || 290 ||
Consciousness essence one one.
That insert heat instruction complete.
Located channels thirty-two,
Clear wind thirty-two,
Parts and parts appearing-from,
These complete.
Insert reverse becoming:
Channels fifty these-from,
Dull wind one one.
Entering wind those-from, || 300 ||
Remainder basis located.
Channel form those,
Jump channels thirty-two,
Wind resonance also that much.
Channel and wind parts and,
Deluded wind also that much.
Located wind seven-times-two,
Body located complete.
Bliss channels those-from,
Appearing and not-appearing, || 310 ||
Deluded support also that much.
Open defect changing twenty-eight,
Not-open defect changing nineteen.
Burned defect changing seven exist,
Not-burned defect changing twenty.
Thus spoken.

Fourth: channels wheel here gathering disease how remedy instruction.

Vital-letter-from,

Crown top straight,

Letter A located, || 320 ||

Medicine-speech Nyan thread,

This bloodletting heart fever benefit.

This right finger-width-from,

Letter KA located,

This name Bodhi right called,

This bloodletting ribs right benefit.

That left finger-width KI letter,

This name Bodhi left called,

This bloodletting ribs left benefit.

That-from finger four top above, || 330 ||

KI located Ralmiq Chenmo called,

This bloodletting top flat benefit.

That right finger-width counted,

KU located Conch-channel Khorwa called,

This bloodletting shoulder right disease benefit.

That below finger-width KLU letter,

Conch-channel straight called,

This bloodletting shoulder left disease benefit.

That-from finger-width front face,

KYE located Ralmiq Chung called, || 340 ||

This bloodletting eye disease benefit.

That's right finger-width,

KYE located bile-channel yellow called,

This bloodletting complexion dull benefit.

That's left finger-width-from,

KE located bile belly called,

This bloodletting jaw jaw disease benefit.

That-from forehead center,

KAI located bile-channel yellow spear,

This bloodletting leprosy disease benefit || 350 ||

That right eye corner upward,
KU located eye-channel straight called,
This bloodletting lightning disease benefit.
Left corner KO letter located,
Eye-channel flying called,
This bloodletting heat disease benefit.
That-from upward finger-width right,
KA located eye-channel lying called,
Left lying KAM bloodletting.
That-from far stretched tip-dagger right, || 360 ||
THA located bloodletting head disease benefit.
Tip-dagger left letter THA,
Bloodletting eye discharge benefit.
Eye corner THI located,
This name eye-channel Lumpu,
This bloodletting eye-channel disease benefit.
Left corner letter THI,
This name eye-channel Gangpo called,
This bloodletting eye clear doing.
Tongue above right side palate, || 370 ||
White channel great two,
THU THU two twisted,
This name tongue-channel black called,
This bloodletting tongue root discharge benefit.
Yogi expelling reciting,
This elements disturbed dispel.
Thus spoken.
Third: practice manner.
General and specific two-from.

First: vital points four from sitting-manner vital point.

Three Kayas' sitting-manner located dharmatā truth understood saṃsāra dharmas liberated.

Detailed future explain.

Channel's vital point:

Twist press shake etc. seeing transfer four like.

Gate's location looking-manner three:

Delusion-appearance light clear transform.

Sleep and dream expand:

Sleep-manner point accomplish,

Lion like sleep light clear appearance base doing, || 10 ||

Elephant like sleep dream root empty path clear.

That delusion sleep-manner abandon light clear equal meaning arise.

Desire sleep-manner abandon desire clear base obtain,

Hatred sleep-manner abandon dharmatā equal equipoise.

That sequence face-cover,

Flat-on-back,

Right upper place abandon.

Thus general meaning shown,

Now particular practice actual:

Preliminary and main-part two. || 20 ||

Preliminary:

Day three-four about body loose make.

Then day three-four body butter various rub-massage sun roast,

Foot sole chang good smeared fierce rub.

Then three days limb straight flat-on-back gather sleep.

That channels all risen come,

Leap,

Cross become.

Born right leap fierce,

Sandalwood acacia thang-chu smeared curve smooth outside warm. || 30 ||

Thus doing vital point great.

Second main-part:

Wind agree food chang good rely,

Men left lower insert sleep,

Women right lower insert sleep channels each work become vital point.

That channels leap risen come,

Whatever blaze support fierce ru-rta fire-vein soft do.

Hand ring-finger,

Right leap-vein whatever fierce all press,

First little soft from more-fierce press time, || 40 ||

Wind inside introject outside fierce expel,

Inside inhale fierce.

Thus done consciousness disturbed go time,

Risen throat right turn,

Larynx shoulder right upper place,

Hand right throat outside-from,

Vein leap weak upward move exists,

That first bean seven weight about press.

Then gradually more-fierce fourteen and

Twenty-one weight press. || 50 ||

First mist become,

Karma and defilements channels abandon experience.

Then dawn-clear appearance coming wisdom vision own-nature object.

Then flickering appearance,

Wisdom pure path manifest experience.

Thus change time occasion guru request path appropriate.

Thus not done wind life channels lost consciousness rushing come possible.

Then session divide long-time done,

Light clear great experience trace place appear.

Thus constant done body numb touch lose becoming vein object empty from
arose, || 60 ||

Butter black bdellium mixed rub-massage.

Mind thought various ceased light clear great experience located,

Wisdom great bindu vital point reached arose.

This time mind arising four net enter,
Wind inside draw secret-instruction.
This bliss arise,
Arisen,
Stable,
Special wisdom path arise etc. arise,
Effort stage arose. || 70 ||
Women left from do.
That channel object rely practice:
Insert,
Press,
Pull,
Squeeze,
Bind,
Drain,
Hide know.
That hide Roma vital point, || 80 ||
Bind Rkyangma vital point,
Kun'darma drain vital point,
Channel-small press body vital point,
Press speech vital point,
Pull mind vital point,
Squeeze appearance vital point.
Here body vital point channel object seek,
Wind vital point channel path clear,
Channel move-amount birth-death source examine,
Channel essence dharmatā arise time hold know. || 90 ||
Channel increase:
Man body elements disease not age prime bab one,

Day-night about one,
Channel move-amount six-thousand four-thousand eight-hundred move,
That leap fierce-weak power disease demon examine,
Channel number life time examine,

Channel move-doing increase-decrease disease suffering distinction examine,

Channel thick-thin distinction karma defilement time examine,

Channel slow quick wisdom arise time hold,

Channel each's partial location body speech mind actions examine. || 100 ||

Those body,

Time,

Object three not combined definite not arrive.

Number many,

Few,

Increase-decrease wind bile phlegm disease identify,

Day-night definite time,

Merit,

Enjoyment,

Power, || 110 ||

Flourish-decline etc. examine,

Element calculation dependent-arising skilled.

That wheel four time distinction with combine,

Spring generate-doing,

Summer mindfulness,

Autumn tastes,

Winter peak wheel body,

Speech,

<ornamental> Mind and consciousness not-different train.

Generate-doing body wheel, || 120 ||

Mindfulness speech,

Tastes mind,

Peak mind wheel combine.

<mantra> Generate-doing first wheel's center letter A rely latency different empty located dharmatā combine,

Mindfulness letter AM rely dharmatā located combine,

Tastes HUM rely dream dharmatā located combine,
Peak center HA rely equipoise dharmatā located combine.
Thus combine four first thought different hide time skilled move wind roast,
Second delusion mindfulness-not hide,
Third latency before-after self-pure hide, || 130 ||
Fourth bliss joy hold-not self-liberated hide six realms karma latency stream
cease.
Meaning second: relying wind detailed distinction.

| From Thalgyur:

*"Channel relying winds,
Twenty-one thousand,
Six hundred eight move,
Great moving wind called.
That action two aspects:
Upward move and downward clear.
Middle skilled vital-point seek. || 140 ||
Channel definitely move,
Hundred-thousand one and ten-thousand two,
Thousand six and hundred six,
Channel definitely arising,
Small moving wind called.
Disease demon life time,
Skilled know that also,*

That vital-point apply effort.

Great time calculate,

Supreme and common siddhi examine, || 150 ||

Individual karma distinction,

Karma and wisdom two and,

Defilements and conceptless action,

Individual number amount hold,

Meditator aspects combine.

That individual wind amount hold."

That meaning definite establish three:

Move definite location generally show,

Transfer definite location specific explain,

Wisdom and karma wind definite conclusion. || 160 ||

First:

Generally body channels located,

Channels wind located,

Wind move great small two:

Outside inside move.

That great moving wind man prime bab disease not one,

Day-night about one wind twenty-one thousand six-hundred inside-outside move definite.

Particularly mouth nose not-except channel inside conceptual awareness mount small moving wind leap channel move combine,

Hundred-thousand twenty-one-thousand six-thousand six-hundred inside move.

These times nose-hole right move male-wind, || 170 ||

Left move female-wind,

Equal move neutral wind become.

That elements five wind mind definite four times transfer with combine,
Men female-wind,
Women male-wind,
Both neutral wind mainly train wisdom wind easy.

That upward-move,
Downward-clear,
Equal-abide three vital-points,
Upper wind press, || 180 ||
Lower wind gather,
Middle wind pull three vital-points,
Arrow throw,
Hook draw,
Vase contain pull,
Crocodile bind,
Mountain press,
Sheath lip gather,
Channel location arrange,
Self location drain, || 190 ||
Space like dharmatā recite vital-point,
Nine practice.

Second: transfer definite vital point specific explained.

Four times sequence combine:

Winter three months ice like wind arise vital-point that fire wind go life time,

Spring time seed like wind arise vital-point that water wind become life time,

Summer time fire-streak like wind arise action vital-point that earth wind become life time,

Autumn time flower like wind action vital-point wind wind become life time.

Those sequence:

Day time fire wind located, || 200 ||

That water wind become body disease become,

Night time water wind located,

That earth wind become disease do,
Inside time earth,
That wind wind become disease do,
West time wind,
That fire wind become disease go.
That fire wind located become bile disease go,
Water phlegm,
Wind wind disease, || 210 ||
Earth gathering.
Gathering:
Two diseases gather,
Gathering:

01 12 05 02

Third etc. gathering.
That water wind water-yellow impure purify,
Water earth blood flesh pure impure.
Water fire water-block gather separate.
Water water saliva eye-water move not-move.
Earth earth flesh produce,
That fat,
Bone,
Marrow,
Bodhicitta sequence five. || 10 ||
Earth water bindu work,
Mercury piece became child not-arise,
Rta-rnga knot daughter,
Eye-corner small son ripen.
Earth fire heat produce,
That vessel,
Object,

Rise-fall,
Birth aging disease death four.
Earth wind strength complexion, || 20 ||
Movement,
Paralysis etc.
Fire channel wind vaporized ripening-essence scent-water variety,
Scent-water contract,
Coagulate,
Scatter,
Draw four,
Man sense-organ rising not,
Always numb,
Time-not seed flow, || 30 ||
Object not-contact rise contact not-rise,
Contact rise.
Woman menstruation not-flow disease,
Time-not flow,
Month one times-some flow.
Month waxing second third menstruation stain-not flow boy develop,
Month center fifteen flow girl develop,
Waning always flow boy girl mixed.
Menstruation prolonged blood much twenty-two five flow child not-arise.
Earth wind sense-organ sense-basis, || 40 ||
That action thought many.
Wind fire consciousness power light heavy spread humming full empty.
Wind wind breath outside-inside move,
Woman child attains liver-disease,
Man chang-disease.
Wind water thought cease non-thought.
Earth wind limb expand-gather etc.
Fire wind affliction power various.
Wind wind fire mix,
Prajna power various, || 50 ||
Example distinguish wonderful,

Dharma word meaning skilled,
Woman service skilled,
Body speech transformation skilled.
That elements four birth sequence:
Summer winter autumn spring action change,
Element row transfer,
Disease,
Fever,
Death, || 60 ||

Body speech mind actions distinction show.
That element row harm,
Reverse,
Effort,
Change,
Being life harm,
Reverse,
Effort,
Change.

That past life long change clear located change definite. || 70 ||
Future life long transfer clear moved located definite.
Present short expel action calculate change know.
Inside transfer definite amount:

That man age prime bab one day-one wind number twenty-one thousand six-hundred move,
That water-clock digit calculation combine,
Day-one session eight,
Session thirty-two,
Digit sixty-four,
Transfer sixteen,

Transfer each wind thousand three-hundred fifty. || 80 ||
Digit each three-hundred thirty-eight.
Session each two-thousand seven-hundred.
Thus day-one action twelve pierce-nail twelve become,
That wind twelve increase decrease show.

Those increase decrease day Meru south go,
South go day-night long-short arise vital-point,
Commentary White Lotus-from,
"North south go time add subtract."
Thus arise.
Day north go month each water-clock two day long, || 90 ||
Night short,
South go time those two reverse day short night long.
Thus wind move six-hundred seventy-five increase decrease,
Water-clock each calculate.
That year one month twelve,
Day three-hundred sixty,
Meal seven-hundred twenty calculate,
Day-one time twelve calculate thousand nine-hundred thirty-two conceptual
sudden move,
Thousand nine-hundred twenty-eight wisdom pure amount wind hold,
Thus day five, || 100 ||
Night five,
Inside west two ten-two portion calculate,
That day-night equal time calculate,
Autumn spring equal two definitely hold.
Month itself also day increase-decrease calculation:
Month female male distinction,
Month female six day twenty-nine not-more,
Male six thirty complete,
Year one day six less,
Thus month power hold, || 110 ||
Autumn spring middle day-night equal remainder half three-more portion
know.
Vinaya-from also sojong able not-able calculate.
Thus wind calculation definite hold outside year month combine,
Day time distinguish know,
That object summer winter autumn spring month twelve arise that wheel
not-reverse appearances all definite.

| Thalgyur-from:

"One thirteen also,

Month one.

Thus twelve complete,

Year one. // 120 //

Inside evening seven-hundred,

Twenty complete,

Day three-hundred sixty.

Those complete year one.

Day male female action distinguish.

Month autumn spring summer winter,

Each three three,

Enter arising action.

Rat ox tiger,

Hare dragon snake, // 130 //

Horse sheep monkey,

Bird dog pig twelve,

Element calculation spread."

Thus spoken.

Third wisdom karma wind definite conclusion three:

Tenet generally establish,

Actions individual explain,

Change amount definite establish.
First tenet actual and,
That dispute abandon two. || 140 ||

01 12 06 01

First:
Body channels located.
That wind located.
Wind wisdom and karma wind two move.
Wisdom wind nirvāṇa ripen,
Karma wind saṃsāra ripen.
Dispute abandon,
Dispute establish and
Answer give two-from.

01 12 07 01

First:
That channel-from move only one-from,
Karma and wisdom two individual move what.
Or move different two natures,
One two not-tenable,
Move only one,
saṃsāra-nirvāṇa whichever one-from not-tenable.
Answer move only one also channel twist-not twist move-from wisdom
wind become action bliss-power,
Emptiness,
Clear empty wisdom wind called. || 10 ||
Channel location move twist-from karma wind become action conceptual
different non-virtuous connection various,

Not-clear,
Dull,
Agitated,
Torpid,
Coiled etc. wind defective arise.
Example cowherd son one angered tiger become,
Not-angered human come like,
Awareness resonance body channel-from move wind only one also,
Channel twist twist-not-from, || 20 ||
Consciousness suitable wisdom,
Not-suitable karma defilements become mount arise defect-not.
Second actions individual explain two:
Wisdom,
Karma wind actions.
First wisdom wind action wisdom four:
Wind located part-from basis-located wisdom work,
That done whatever-appear actual-state top-from other change not-possible.
Appearance part-from characteristic-hold wisdom,
That done individual family body wisdom light color clear pass not-possible.
|| 30 ||
Thus clear that attachment-not wisdom called.
Arise part-from knowables-gather wisdom,
That done self-other benefit obstruct-not.
That doing action doer own-continuum not-not.
Move part-from consciousness-gather wisdom,
That done worldly transcended knowledge distinction various arise,
That arise self self-possess grasp not.
Thus four definite cause time,
Path time ultimate elements four,
Fruition time four bodies essence ripen. || 40 ||
Thus basis path fruition three refer twelve arise,
Buddha activities twelve arise cause certain.
Second karma wind action four:
Right-from move male,

Left-from move female,
Outside go appearance various enter inside fill conceptual groups spread.
Right left time definite male female ripen father mother power.
Nature right-from move transfer work,
Karma end near,
Left-from move time grasp work. || 50 ||
Outside go inside fill go-come power:
Outside go happy work,
Inside come unhappy.
Those two wheel spread-gather vital-point day-night arise.
That outside go part-from day appearance arise,
Inside fill part-from night appearance arise.
Thus two four actions two-two counted eight become.
Those parts counted twenty-four located.
Karma wind difference twelve change actions twelve:
Body increase-decrease work. || 60 ||
That outside twelve,
Inside twelve months,
Secret twelve times arise.
Then karma wind saṃsāra various work.
Third change amount:
Thus body ripen age prime bab one day-night about elements individual
wind change amount:
Earth wind five-thousand four-hundred,
Water,
Fire,
Wind winds five-thousand four-hundred four-hundred combine, || 70 ||
Twenty-one-thousand six-hundred prime bab one change amount certain.
Youth teeth-two not-complete elements not-developed.
Wind element latency sleep life time calculate:
Wind transfer long life end bring,
Short not-bring.
Fierce merit enjoyment possess,
Attached disease certain suffering.

Slow saṃsāra disease few,
Slow body weapons gather virtue mind not-arise.
Pressed constant non-virtue harm decrease located, || 80 ||
Agitated mind-agitated beings not-kind.
Also aged fifty-eight not-complete:
Element row damaged.
Very agitated life time quick,
Dull suffering sorrow lamentation engage,
Swirl mind actual-state not-reach non-virtue engage,
Slow life end extend constant bliss,
Khyig constant enemy dispute cause not-arise,
Khyog constant action happy life short,
Gyur enjoyment great disease certain, || 90 ||
Rgal body speech work not-accomplish,
Increase pacify-increase work quick accomplish.
Thus body enemy flourish constant suffering.
Gap good-bad show.
Prime age three-hundred not-complete year one life time,
Fifty not-complete year two,
Thirty-two not-complete year three,
Twenty-one not-complete year four,
One-eighth not-complete month seven,
One-sixth not-complete month five, || 100 ||
One-fourth not-complete month one one-tenth not-complete day twenty-
nine,
Twenty not-complete eighteen,
Thirty not-complete ten,
Forty not-complete seven,
Sixty not-complete day five.
Thus wind calculation apply:
Worldly,
Transcended two.
Worldly life merit,
Bliss-suffering etc. || 110 ||

Transcended:

Change amount transfer time two.

Change amount:

Day aspect twelve change night aspect sixteen change.

Day elements individual action bliss-suffering virtuous-non-virtuous conceptual groups horses move.

Night also those same,

Wisdom wind increase doing.

Transfer time explained.

Third meaning: located bindu detailed distinction.

| Thalgyur-from: || 120 ||

"Bindu Dharmata wish show,

Ultimate and relative-from,

First relative bindu-to,

Rely Buddha desire,

Consort characteristic complete,

God anti-god Brahma,

If outcaste tirthika,

Characteristic complete see,

Attract application certain begin,

Object rely channels, || 130 ||

Object body complete.

Then relative bindu itself,

Drop hold reverse,

*Channel strike wind roast,
Emptiness object mind follow-cut.
Body mind reverse.
Ultimate bindu rely,
Dharmakāya empty objects obtain.
Bindu empty lamp itself,
Insert awareness power train, || 140 ||
Day-night not-different familiarization train,
This effort-not directly appear,
That mastery amount."*

Thus spoken.

Secret mantra near path channel bindu wind vital-point rely,
This effort-possessing elaboration system,
Effort-not elaboration free system two.
Elaboration artifice channel wind coarse effort path,
First relative bindu yoga,
Consort seek, || 150 ||
Attract,
Serve,
Channel seek,
Hold,
Application do,
Main-part bindu drop,
Hold,
Reverse,
Potential bestow,
Wind roast, || 160 ||

dharmatā recite,
After experience examine,
Body mind reverse experience etc. above third empowerment occasion de-
tailed elaborated.
That karma wind time bindu hold,
Wisdom time bindu reverse potential bestow vital-point correct.
Elaboration-not yogi,
Light clear bindu direct path,
Sitting-manner gazing-manner definite,
First action time bindu empty lamp insert meditate,
Light clear appearance day-night mixed engage. || 170 ||
That relative bindu Roma located,
That path union father-mother method,
Left nature bindu pure subtle resonance light self-tone located,
Mouth-pair bliss essence empty transform meaning.
Center Dharmakāya bindu elaboration-free light clear pure self-arise wisdom
lamp blaze basis located.
This extensive below explain.

| Pearl Garland-from:

*"Channel-from bindu,
Subtle quick essence-possess,
Light ray itself beautiful. || 180 ||
That parts three:
Right left middle.
Right relative bindu,
Great bliss essence-possess,
Bliss gather source,*

Buddha all great secret,

Method indicate nature.

Ultimate Dharmakāya nature-possess,

Empty clear bindu single,

Center located nature clear, // 190 //

Emanation-withdrawal speech thought object beyond,

Gradually thought free,

Existence-nonexistence two limits clear,

Eternal-nihilism extreme located not,

Thought-not spontaneously complete,

Expression-not nature empty,

Ultimate thing bindu.

Left nature bindu located,

Bliss union two spread,

Firm located not, // 200 //

Mouth-pair bliss obtain,

Mahamudra itself cause,

Great bliss great wisdom path,

Secret mantra all-lord mandala,

Samsara save great method,

Secret wisdom tone blaze light,

That great bliss essence."

| *Thus spoken.*

Thus effort-possessing coarse train,
Effort-not self-place two this vehicle taught. || 210 ||
Particularly intelligence supreme,
Body speech vital-point press mind side free,
Wisdom actually appear Three Kayas path bindu unsurpassable vital-point
taught vehicle surpass vital-point.

| *Vehicle's Dharma Treasury-from,*

Vital-point certain specific explain twelve lecture-hall.
Thus latency body accomplish manner distinction shown,
Now wisdom support lamps four distinction speak two:
Lamps four essence brief show,
Nature extensive explain.
First: || 220 ||
Body first form time water rely first form generate-doing channel knot inside
lamp eye,
Element eye two first form,
Element eye-from elements four body accomplish manner before explained.
Lamp eye-from wisdom appearance light bindu body etc. nature ultimate
transcend basis eye two A fruit center horn like base subtle tip large two
form,
Far-cast water lamp called.
That rely bindu empty lamp,
Wisdom self-arise lamp,
Expanse pure lamp four arise.

| *Pearl Garland-from:*

"Being path arise gateway, || 230 ||

That right two left two center,

Lamp blaze manner located.

Bindu empty lamp,

Pure expanse lamp,

Wisdom self-arise and,

Far-cast water lamp,

See object appear."

| *Self-Arisen-from:*

"Lamps four thus:

Bindu empty lamp, || 240 ||

Awareness expanse lamp,

Wisdom self-arise lamp,

Far-cast water lamps,

Sentient beings all located."

| *Thus spoken.*

That ultimate elements four pure lamps four ripen.

Thus both effort-possessing coarse train,

01 13 01 01

From the aspect of purified karma-wind and wisdom-wind,

The distant-snare,

The part,

Through wisdom-wind the elements are distantly snared.

Virtue.

Thus four arise from this.

Mountains, houses, and other great things appear as small supports.

From the subtle and detailed part of wind they arise.

That is the actual distant-snare.

The light-root, pure wisdom-appearance, is held. || 10 ||

By seeing the appearance of that support's delusion-appearance,

There is support and supported.

When the wise possessing the two parts examine this, they should realize it.

These are the four lamps.

Samsara's delusion-appearance and delusion-mind are different.

This is the cause for holding the transcended part.

This essential point is of great importance.

Henceforth, should these two differences be known and appear, understand this to be my essential point.

The lamp of empty bindu:

The round bindu possessing the rim of five lights arises from the part of purified karma-wind. || 20 ||

From that, the lamp of self-arising wisdom

And the lamp of completely pure space arise.

To wisdom: essence,

Potential,

And tone the three.

Essence is:

At the time of applying the lamp of empty bindu through the essential points of the distant-snare gaze posture, that which is experienced as pure self-clarity of inner awareness.

From potential: outwardly clear, the wisdom of knowing objects, sharp and swift;

Words and meanings arising as an expanse.

Tone is like a golden cord hanging of vajra-chain appearance. || 30 ||

If these are not distinguished,

Sometimes knowledge is labeled as the lamp of self-arising wisdom,

Sometimes the inner tone is labeled,
Sometimes the chain is labeled merely confused.
Regarding the lamp of space: from outer and inner,
Outer: in the center of the pure sky, a blue-green light-tone first appears somewhat.
Inner: arising like an expansion from that,
The radiance of five lights clear as five colors.
That also:
Space is outer and inner.
Outer is held in the cloud-free sky.
Inner: to the pure lamp of space.

| *Thus it is said.*

Moreover, regarding this, some identify that outer sky as merely cloudless very improper,
For that sky and person have no established connection.
The lamp follows the cause of doing existence and non-existence of person.
Here, that blue tone of inner space arising outward is called outer space.
By that, space is merely the ground of the basis of open sky, not actual space.
Actual is dark-blue.

Space is inner of inner space. || 50 ||

Thus, space from which appearance arises appearing, these two are called outer space and inner space separately; though the load of rainbow-light is unclear in the house, understand it as merely clear transfer.
Not like making inner near and outer far,
Know as outer and inner that which arises appearing from that.
Also clear as five lights: mind's self-nature's clear light self-tone arising.
That itself: stain of thing, stain of intellectual wisdom,
Completely pure by the stain of bad-concept mind.
Lamp:
At the time of seeing that appearance,
From the part of clearing the darkness of karma and habitual tendencies it is said.

Regarding that: the first of four lamps gathered as essence from four chakras.

First, the producer: by wind propelling upward to upward into the mother's womb, called distant showing entering the center of mother from afar through cause and condition of the mother's womb,

Mindfulness, wind-mind, cause, condition, and four gathered as one,

Binding, therefore called snare.

In tastes, bliss of six tastes increases, and the eye of essence expands therefore called water.

At the tip: distinctions of action of five senses and distinctions of five wisdoms directly realized, and directly arising to the object of reality sense therefore called lamp, cause of clearing samsara's darkness.

From the lamp of empty bindu:

Comparing with relative causal bindu,

Bindu is essence lowered by posture.

Le: HUM of speech, etc., holding secret and identifying wisdom.

Empty: reversing bindu, bestowing potential, mixing with wind, meditating bliss as empty action of mind.

Lamp: by that meaning clearing darkness.

Comparing with ultimate wisdom bindu: bindu is three gaze posture, awareness of gaze posture, and self-essence not changing.

Le is:

Appearance arising round as rim of light.

Empty is:

That appearance not established as thing and characteristic, no harm from four elements.

Self-appearance, therefore shown; not seen by other.

Clear light: free from elaboration extreme, clearing darkness of ignorance.

Lamp:

Clearing samsara's darkness.

From the lamp of self-arising knowledge:

Comparing with time of realizing essence,

Wind dwelling in nadi's essential point is main therefore called knowledge.
Number of wind's propel-withdrawal essential point is main therefore called excellent.

Arising from reality and dwelling in reality,
Arising at occasion free in excellent three moments therefore called self-arising.

Wind exhausted and free in space therefore called lamp.

Comparing with appearance clear light,
Inner wisdom by self-tone self-aware arising to sense object therefore called knowledge.

Arising-appearance, chain, bindu, bindu-particle together with that all delusion-appearance exhausted to sense-field, most transcendent therefore called excellent.

Inside this: exhausted letters,

Hand-symbols,

Form, etc. appearing,

Earth, etc. ten exhausted, actually appearing,

Not able to appear to sense together with delusion therefore called wisdom of exhaustion.

That appearance and at that time reasoning basis appearing, wisdom together with other not arising, arising from self therefore called self.

Arising is that and connection established.

Cause of self-appearance arising from awareness.

Lamp:

Darkness of mind and mental-events from mind that word is said.

The lamp of completely pure space arises from directly seeing the essential point.

That also: basis of arising of five lights therefore called space.

At time of appearance arising as light, pure together with element impurity therefore called completely pure.

By seeing that, transforming impure-together light body, clearing samsara's darkness therefore called lamp.

Comparing with sequential experience-application,

Before, purifying the basis of body, speech, and mind three therefore called

space.

First, if body's essential point not pressed, wisdom not gathered under power.

If speech's essential point not pressed, inexpressible meaning not obtained.

If mind's essential point not pressed, movement self-continuum not cut,

If pressed, these are accomplished.

Great main path of directly self-seen therefore called completely.

By essential point of door seeing space, cause of delusion-appearance ceasing therefore called pure.

That also: by essential point of arise-produce door seeing reality's space, arriving at certainty.

By essential point of appearance object, whatever appears, no grasping-place from reality.

By essential point of vital-point bestowing wind, different conceptual thoughts cease.

By essential point of arise-produce clear light, subtle and coarse elements reverse.

By essential point of seeing reality's direct appearance, sequence of view-meditation-conduct-result meeting reality's meaning through intellectual words cut.

By seeing appearance of experience progress increase, not-pure delusion-appearance material-awareness self-ceases.

By seeing appearance of awareness measure arrived, enjoying the two form-bodies.

By seeing appearance of reality exhausted, free from bind of three-kayas' self-continuum.

Thus making result as path, transcending all vehicles making effort-accomplish cause-result from the start.

Lamp is like a wall lamp, showing instructions of four final supports as branch of essential point of taking in experience.

That also: having three not-changing as basis, conceptual thought increase

exhausted, and no go-place from reality and self-appearance.

Holding all three dwellings in measure, understanding body, speech, and mind not returning to three realms.

Hitting vital-point of three obtains, cutting connection cord of four wind-minds' cause-condition, hereafter those four not meeting together possible.

Grasping measure of four confidences free, no hope-doubt for samsara-nirvana, gone to certainty object of reality's space.

Thus, if four lamps not, samsara-nirvana's connection not cut,

Body, speech, mind, and mind four always wandering samsara from four lamps existing, understand, decide, take in experience, obtain liberation's enlightenment.

That also: by four lamps existing,

From four empowerments ripening the basis, purifying self-continuum.

Arriving at measure of four path-appearances, dissolving four-kayas in space arising from that essential point.

That also: self-arising lamp in the precious jar of meaning, heart, precious heart's jar, dwelling like sky.

Middle: connection-cord of mouth's sky like four lamps joining interval.

Outer: great sky like mother-son uniting in free-place of primordially pure space.

Arrived at measure or bardo self-clear reality arising, impure-together body-jar breaking.

Penetrating spontaneously accomplished precious secret cavity arising from taking four lamps' reality in experience.

Here also: summarizing, explaining enumeration of four lamps,

Four lamps gathered to ultimate element,

Ripening to distant-snare.

Seeing form aspect from far distance therefore called distant.

That itself arising from element wind, making movement without hindrance.

Holding form of far distance therefore called snare.

Engaging color, shape, etc., part of water element called water.

Expanding to objects of sense, family, enjoyment, etc., similar cause to fire therefore called lamp.

Bindu: || 140 ||

Wisdom of basis-dwelling.

That itself directly appearing, dwelling as primordially pure wisdom, nature spontaneously accomplished, elaboration-free, beyond direction-side, Dwelling as all-pervading wisdom, basis of not-changing.

Empty:

Appearing as wisdom of characteristic-holding, dharma of thing holding in self-continuum also empty.

Arise-basis of emptiness clear light clear as mirror-like wisdom,

Direction, side, center, limit not observable by emptiness, dwelling as wisdom of non-diminished self,

In nature of emptiness not possessing direction-side, all different intellect thoughts cease, individually discriminating wisdom not ceasing,

Free as wisdom of action accomplishing from beyond effort of empty,

By not moving from one mandala of emptiness, gathering wisdom of dharma's space,

Called wisdom free from elaboration.

Lamp:

Wisdom gathered by knowledge.

That also: wisdom gathered by worldly knowledge, free from extreme-limit of reality not possessing abandonment,

And knowledge's wisdom gathered by transcendence, not needing to abandon anything on basis, not possessing establishment from the start of correct reality.

And wisdom gathered by knowables, seeing root of not-fabricated free,

And wisdom gathered by view, directly seeing clear light sense,

And wisdoms gathered by omniscience, seeing object and aspect, how and how-many.

Knowledge of lamp of self-arising wisdom:

- Movement,
- Mindfulness,
- Thought,
- And contemplations.

From movement: two from wind and mind's movement.

Wind previously shown finished.

Mind's movement is six.

By all-seeking mind's movement,
Different causes of karma and afflictions,
Conditions,

Arise as action and results.

By mind's movement bringing certainty,
Moving to all outer inner by I,

- Self,
- Other,
- Both,
- And not-both arise.

By mind's movement establishing definite place,

Mind and move to one, two, etc.,

- Self,
- Other,
- Appear-empty,
- And holding all not-mixed individual distinctions.

By movement of awareness of mind's discrimination, object not same, different, knowledge appearing one-by manner various, thinking, doing, and doubt, etc. doing.

By affliction-possessing mind's movement,

- Desire,
- Dullness,
- Hatred,
- Attachment,
- Clinging,
- Not-know, etc., causes,
- Conditions,
- Essence,
- Arise as particular.

By mind's movement holding movement-doer,

- Past,
- Future,
- Present thing,
- And following, moving by samsara's karma,
- And various maturation, etc.

Mindfulness:

From various cause-conditions of latent tendencies and many actions, thus labeled.

Some: saying one is enough, calling mind.

If thinking division by many improper,

One gathered as mental-events is enough.

Equal to saying division into fifty-one improper.

Then division-gathering however much, depending on parts, no contradiction.

The lamp of completely pure space:

Gathering of light and form's arise-produce.

That also: five colors gathered, pervading dark-blue, not changing, all-around surrounded by vajra fence, no grasping-place to vajra chain.

Inside that: light-form light-rays emanating appearing.

Cutting this reality's bardo, actually perfect Buddha.

By appearance of light upward-standing, side-arising, and rim-appearing, delusion-appearance self-ceases, clear as wisdom.

From those: light's layer piece,

- Layer,
- And appearing as partial break, space outer inner mixed by wisdom no interval.
- From that: eye-webs,
- Eye-many,
- Eye-many lines,
- Net,
- Net half,

- Flower,
- Lotus thousand-possess,
- House-fire,

Arising like thatch-under tent house, making reality's appearance as path.
That also: four lamps determining measure-sign of four path-appearances.

By distant-snare seeing reality's direct appearance, intelligence reverses from holding self-asserter philosophical position.

By empty bindu seeing experience top-increase, mind turns from appearance of holding bliss in own-continuum.

By completely pure sphere seeing awareness measure-reached, mind turns from impure delusion-appearance.

By self-arising wisdom seeing exhausted appearance, mind turns from attachment to body and wisdom. || 230 ||

Second meaning: four to explain each essence of four lamps detailed.

Lamp of far-casting-water.

Lamp of empty bindu.

Lamp of completely pure sphere.

Lamp of self-arising wisdom.

First also:

Essence.

Definition.

Classification.

Characteristic.

That's abode.

Manner of arising by what.

Appearance of arise-door.

Simile.

Measure definite, from nine.

First, the essence of the water lamp is this:

Through holding the parts of both saṃsāra and nirvāṇa, the power-support of the agent seeing pure appearance and deluded appearance is the clarity of light-essence, and the clarity relying on that is.

| *From the tantra of the blazing jewel lamp of the beautiful gold flower:*

| *Of the far-casting water lamp.*

| *Through essence, both appearances gather.*

| *Because the agent-holding part has not ceased.*

| *Because through view, both parts are held.*

| *Of the agreement view of saṃsāra-nirvāṇa.*

| *Thus.*

Second, the definition is this: || 10 ||

The form-reflection of light-luminous clarity and deluded appearance, earth stone appearance, abide hold at far distant.

Through casting saṃsāra's deluded appearance with deluded-thought far, it is far.

If not realized, nirvāṇa also casts far, thus far.

When seeing self-appearance, through binding impure, to snare.

If not realized, through attachment to deluded-appearance, through binding self-awareness, also snare.

Similar with rope.

If examine rope also, like hair single one one bind benefit cannot do.

If not examined, like collection bind agent established.

If examine deluded-appearance and deluded-hold two, although ground-emptiness essence-empty.

If not examined, like confusion self-awareness binding-agent appear. || 20 ||

From bound appear time, bound not exist and.

From liberated appear time, through binding-agent self-characterized not exist, liberation not exist.

From magical-illusion.

Through anyone also not-bound, bound not exist.

Bind-agent object exist not exist.

Bound not exist completely untie not exist.

Primordial spontaneously-complete Buddha-dharma.

Through teach purpose, emanate various make.

Thus speak like.

Furthermore, into vast self-appearance not-enter, through binding also noose. || 30 ||

Through not exist attachment to appearance, through moisten make inward samadhi bliss, water called.

Through rely also to gather water's essence, water called.

To power-consciousness, form-appearance clear and.

Through light-appearance increase upward arise, lamp called.

Through not is produce base of space-awareness's appearance, mother called.

Through make also view's support base of essence-power form-possess, mother called.

Thus also from burning-lamp.

| *Definitive word this like-this.*

| *Through hold distance far continuum.*

| *Through hold form-as appear and. || 40 ||*

| *Gather color etc and.*

| *From distance far also awareness body.*

| *Through make see agent hold and.*

| *From saṃsāra thought side.*

| *Through throw distance outward, distance called.*

| *Likewise from also not-realize side.*

| *Through throw nirvāṇa, distance is.*

| *Likewise from saṃsāra's appearance aspect.*

Form and desire-object five.

Through this by bind, noose is. || 50 ||

To power-of appearance, appearance-of.

Through this by hold, memory thought self-as.

From distance hold, noose called.

Likewise to sky cloud free.

As awareness selfless body appear.

Into appearance vast not-enter.

Through this by hold, noose called.

To water appearance those.

And return self-place attachment.

Not exist all to attachment-of mind. || 60 ||

Through set-by-means-of self-place appearance.

Through free-by-means-of self-grasp, water called.

All lamp self-of appearance.

Through increase-by-means-of above from above.

Through pristine-awareness clear-by-means-of lamp awareness.

All element coarse-of appearance.

And not-exist cease self-know experience.

Through clear-by-means-of power-of self-door lamp.

Through set-by-means-of awareness outer-of space.

And pure self-place inner space. || 70 ||

Appearance.

Through produce-by-means-of this-by-means-of experience-of appearance.

Through mix-by-means-of space-race, also is mother.

| *Also power all-of essence.*

| *Through is eye, arise make door.*

| *Mother called, all-of base hold.*

| *Thus.*

Three divide if three.

From wind-of essence root ram-horn like, element gather-of distant-noose water-lamp.

Light-root essence pristine-awareness-of color hold, pristine-awareness gather-of distant-noose water-lamp. || 80 ||

Deluded-appearance not-hold.

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, power gather-of distant-noose water-lamp.

That-also water-lamp actual pristine-awareness gather that is.

From designate only is, other two that-of support make-of aspect.

Lamp actual nirvāṇa's appearance hold.

Substance contradict-of reason, saṃsāra and.

Important this know.

Furthermore that from.

Three is divide aspect.

Element-of essence self-gather-of. || 90 ||

Distant-noose water-of lamp and.

Pristine-awareness gather-of distant-noose and.

Power gather-of distant-noose.

Thus.

Four characteristics to.

General characteristics form-appearance hold capable produce-by-means-of object-appearance.

Self characteristics to three.

Element gather-of distant-noose-of characteristics, expand aspect abide, appearance gather hold.

Pristine-awareness gather-of characteristics, clear hold light-clarity-of self-

appearance.

Power gather-of characteristics, hold appearance and appearance-object and self-know eye-of consciousness. || 100 ||

That to appearance.

First set place-as appear mountain etc, object.

Appearance-object.

Object self-characterized rock etc like.

Appearance consciousness thought-free and sign name-of aspect is.

Appearance-object object self-characterized inert abide etc.

Furthermore that from.

This-of characteristics this like-this.

Through not-exist cease make arise.

To power-of essence eye-of door-to. || 110 ||

Through produce-by-means-of lotus eye-as abide.

Power hold self characteristics.

Through throw element from.

Gather and hold and expand appear.

Through view pristine-awareness from.

Abide and above hold.

Through power-by-means-of object and object-possess and.

Self hold object not-exist.

Thus.

That to object appear capable-of forms. || 120 ||

Object-possess power-consciousness.

Object not-exist.

Double-moon-of aspect etc clear-appearance not-exist.

Five location.

Eye-of a-berry.

First body form time, from triangle-of inside lamp-eye and element-eye two form, navel-of channel-knot.

Power and light-root essence arise, eye-of power-support.

From navel to heart.

From heart to spine branch from.

From ear two-of inside surface skull membrane, from eye-by-means-of a-
berry two to pierce. || 130 ||

Through door fill-by-means-of light-of filament, channel blood and water-
yellow not-exist ram-horn like two inside, to pierce water-lamp.

That-also channel two-of inside-of light-root two, distant-noose water-lamp
actual abide.

That from.

This-of location eye is.

See make cease not-exist-of.

Object hold make-of.

From brain conch-hall white from.

To coil three exist-of right.

Channel ram-horn shape.

From power-of essence all gather-from. || 140 ||

To arise make-of power-of object-to.

This abide channel-of inside.

Thus.

Channel that also in upward root one to, pulsation-of branch.

Enter-from branch three-of right left two eye two to pierce, move inside
skull cavity.

From middle brahma-aperture to pierce-of inside from.

Vajra necklace and light-round-of dot stack five nine arise, awareness
thought-free-of body.

Lamp four-of part exist-of.

That-also channel nose, water-lamp-of part.

Dot. || 150 ||

Emptiness-lamp-of part.

Light five.

Space-of part.

Consciousness not-realize.

Wisdom lamp-of part.

Pearl garland from.

| Awareness thought-free necklace.

| From appear great-bliss brahma-of door.

| Thus.

Six produce manner. || 160 ||

From navel produce.

From burning-lamp.

First self body produce-of mother womb enter time.

As body all-of essence.

From navel-of channel-knot great.

Center-of triangle itself also.

From father mother-of cause condition essence.

Eye-of fruit itself form.

That also from father mother-of portion two.

White black mix itself. || 170 ||

Thus.

Seven door.

Straight eye-of a-berry essence-of center.

That from.

Self arise-of door eye two.

To arise make-of power object-to.

This all appear arise, channel from.

Thus.

Eight example.

Hook like object-appearance hold. || 180 ||

That from.

Through hook-by-means-of make hold example.

Like nose from hold whatever appear.

saṃsāra and nirvāṇa-of.

Through this-by-means-of hold make, nose two this.

Thus.

Nine measure to three from.

Complete expand and gather, object-appearance, element gather-of distant-noose-of measure.

Necklace see, pristine-awareness-of measure.

Particular distinguish form-appearance, essence gather-of measure. || 190 ||

That from.

Object form-appearance awareness also, lamp appearance make purpose-of.

Necklace appearance measure is.

Thus.

Second dot emptiness lamp to also.

Essence.

Definitive word.

Divide.

Characteristics.

Location. || 200 ||

Door.

Nature.

Object-appearance.

Measure.

Lamp actual.

That experience make method.

Example and twelve from.

Le ni.

01 13 03 01

First essence.

Round surround-by-means-of self-clear color essence, dot light five-of rim.

| *From burning-lamp.*

Bindu empty-of lamp is.

Phenomena all-of mind-trust place.

This self who-by-means-of knows that.
Bindu-of body-to enjoy that.
Familiarization all-of activity field obtain.
That therefore this-of essence is.
Singular part subtle elaboration and free. || 10 ||
Empty-of extreme free self-luminous great.
Nature self-abide equality.
Non-conceptual elaboration free round-in abide.
Not-imparted self-power ground complete because.
Red self-luminous primordial resounds.
Through ka-pure-by-means-of stain that.
Self bind afflictions all and free.
Through self-by-means-of self-luminous essence-by-means-of empty.
This is that-of essence desire.
Thus. || 20 ||
Second definition is.

Through not-change-by-means-of bindu, self-abide light round that.

Through le, to pervade wide object-to.
Through non-exist identify-as thing, empty.
Through blaze-by-means-of empty-of self-light five, lamp is.
That itself from.
To not-change straight, bindu is.
Primordial fabrication itself and free.
To wide great, le is.
All self-place complete appearance. || 30 ||
Hold is thing-of empty object-to.

Mind all cease attachment-of object-to.

Through nature empty great-by-means-of.
Clear self-attachment mind not-appear.
Through make and self-face clear awareness with, lamp-by-means-of light
five appear-to.

These definite-of definition are.

Thus and.

Pearl garland from.

Like peacock-of thing example-as.

Not-exist change exist, bindu is. || 40 ||

And pervade object-to appear, le is.

Mark-as not thing, empty-by-means-of.

Darkness appear-to become, lamp.

Thus.

Third classify if five from.

Abide ground-of bindu.

In saṃsāra-nirvāṇa all-of dividing-line or, heart wisdom-of hero-bullet-in.

Source or.

Exhaustion-at abide thus.

Body abide channel-of bindu. || 50 ||

Thus abide primordial-liberated-to, like distinction great-of channel self-luminous by-means-of bliss-pain self-liberated.

Relative cause-of bindu.

Thus abide mere hold agent-to, roma etc.-in body-of constituents.

Ultimate elaboration non-exist-of bindu.

In abide intention, awareness ka from pure-by-means-of space-awareness cease-of.

Self-arisen fruit-of dot.

In appear-by-means-of power-of manifest, day night light-clarity into mix.

In engage Buddha-of intention vast completely-liberate great.

From burning-lamp.

Divide itself aspect five. || 60 ||

Through base abide self-awareness dot-by-means-of.

One gather appearance-exist saṃsāra-nirvāṇa.

Through body abide channel-of dot-by-means-of.

One gather bliss and suffering.

Through conventional cause-of dot-by-means-of.

Cause condition aggregate consciousness produce-of.

One gather aggregate element etc.
Through ultimate elaboration-free dot-by-means-of.
One gather space and awareness.
Through self-arisen fruit-of dot-by-means-of. || 70 ||
Buddha all-of intention.
Effort accomplishment free-of space into gather.
This all that-of divide-by-means-of.

┃ *From unchangeable dot emptiness.*

To aspect five, appearance aspect-of object.
In clear, one gather-of location.
Thus.
Four characteristics.
If arise power-of object-to, moon and free emptiness, not-meditate river
flow-of meditation in abide.
That from. || 80 ||
Through essence-by-means-of empty, self characteristics.
Manifest attachment cease whatever to.
Not-change thought-free pure, self called.

Not-meditate and gap not-exist-of.

Moon and free itself, dot.
In self-abide great-of intention.
Rock middle flow abide, division action.
Through pervade clear-by-means-of emptiness, characteristics.
Thus.
Five location. || 90 ||
Special great-of channel four.
In ka-ti gold-of channel great.
In abide base-of dot good self-arisen.
Like white-silk filament in.
To enter fine in coil if, path-of dot good lamp.
In clear good peak-of dot self-arise.
Crystal cavity in good ornament possess-of dot light-clarity appear.

Furthermore that from.
Sentient-being all-of body-of center.

| *From citta jewel palace. || 100 ||*

Channel thousand number many although.

| *From special great-of channel four.*

Ka-ti gold channel great and.
White-silk filament like and.
Fine coil and crystal cavity.
This four-of inside in special.
Abide and wind-of horse ride.
Arise and enter and self-arise and.
Appearance-of self-nature-as.
Although primordial elaboration not-exist. || 110 ||
Base-of dot good and.
Path-of dot likewise good.
Good-of peak and.
Good-of ornament possess also.
Abide channel-of inside in.
Thus.
Six door.

| *From eye-of clarity center-from generally lamp four all appear and.*

Particularly bindu empty lamp self-light with appear and.
That itself from. || 120 ||
Through condition-by-means-of not-obscured sentient-being eye.

| *From door called cakshu.*

Like also sun-of mandala.
To self-parts all-to completely appear, self-of light and ray itself-to.
Thus.
Generally eye right-from far-casting and wisdom two.
Left-from bindu and sphere two.
In manner-in abide, brahma-aperture-in awareness-of body lamp blazing-of.

Pearl garland from.

Beings-of path is. || 130 ||

See agent door.

That itself right two left two center.

In manner-in abide lamp blazing-of.

Thus.

Seven nature is.

First from light-luminous spontaneous bindu empty water-moon like arise is,
ka-pure-of nature.

| *From empowerment completely distinguish.*

Bindu empty ignorance darkness dispel.

Sense power-of object-to appearance wonderful great.

Thus and from lamp blazing. || 140 ||

Empty from self-return-of.

In appearance-in experience agent clear.

Five with together also primordial resound.

| *From abide flow-by-means-of nature.*

To also all-of essence-to clear agent.

| *From reverse-to enter thing.*

Not-is and empty.

In first-in self-luminous know.

To self-of characteristic primordial.

| *From first ka-pure great. || 150 ||*

This like nature itself is.

Self-luminous who-by-means-of also not-made.

| *From nature is primordial itself.*

Thus.

First from abide manner-to.

In inner luminous subtle-at exist and, ground ka-pure-of time-at lamp four
spontaneous-of part-to.

Ground appearance-to arise time.

To arise five-of appearance-to, sphere light ray.

To arise body-of part-to, bindu each self-light house-in.

To arise light ray-of connecting-cord-to, far-casting self-luminous. || 160 ||

By-means-of liberation-delusion two-of awareness non-awareness mere-to
abide of, wisdom awareness-to arise.

Body-to abide time.

| *From heart inside to eye-to light-root path make appearance.*

This heart in light five-of palace round rim five-as abide-of self-essence
distant-noose in lamp clear-of dot.

Between-essence sky to light five-of round gather move tremble small little
appear.

Lamp itself outward appear time, from expand-of self-essence immeasurable
arise that.

That-also from include-from, heart center inside-of dot.

Lamp actual lamp clear.

In not-abide door abide, gather in.

Like nature clear, bird flock. || 170 ||

Thus-of meaning.

Hundred object where to appear if.

Between-space pure to self-essence light and possess appear.

That from.

To emptiness, between-space itself.

Through not-cease-by-means-of self-face appearance.

In abide self-arisen dot great.

As also unexpressable self-abide essence.

Into appear primordial sky element.

Thus. || 180 ||

Nine measure.

Space-awareness day night not-exist appear-by-means-of saṃsāra nirvāṇa
into liberate-of measure, lamp actual between-space time.

That from.

Not-exist emanate and gather, dot.

In who hold, between-space itself-in.
To that become, that-of measure-to.
As appear effort-free liberation-of sign.
To effort measure, effort-possess.
Thus.

Ten lamp actual face grasp. || 190 ||

Through surround-by-means-of light five-of rim round, dot race six each-of
appearance possess.

Self hand-span white big, god-to.

Self hand green, titan-to.

Self thumb-span red clear, human-to.

View capable not-exist nature-as blue exist, animal-to.

Also outward not-exist yellow, hungry-ghost-to.

Outward not-appear although nature-as color five exist, hell-to.

Through outward not-appear, bad-destiny virtue portion small-by-means-of.

In also portion small only self-complete in exist, inside-in.

| *From result-come. || 200 ||*

All to, Buddha sentient-being.

Through pervade, different-not nature not-exist-by-means-of.

That and Buddha completely pure complete.

Abide stain-free dust and free.

| *From race six appearance aspect, sentient-being.*

Each continuum in abide.

Self-clear complete, gods.

To fine and flicker, titans-to.

Round itself self-luminous, humans.

All-to inner-to luminous, animals. || 210 ||

All-to subtle from, pretas.

Self-appearance complete of, hells.

Thus and.

| *From lamp blazing.*

Light five gather-of bindu is.
All-to self-high extent, gods.
Round self-luminous great-at exist.
Self-of hand extent of, demigods.
Self-of thumb extent-to, humans.
Round leak not-exist-at exist. || 220 ||
To outer not-appear, animals-to.
Self-face subtle-at exist, pretas.
All-to self-luminous mere, hells.
Part great-ly appear, gods-to white.
Likewise green great, demigods.
To red-luminous self-attachment free, humans-to.
Part great, animals sun-to blue.
Likewise of, pretas yellow.
Color five, hells all-to.

Abide self-luminous awareness-of part. || 230 ||

Likewise of, lamp actual is.
Thus.

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.

Through effort release and appearance gap-of extent-to look and.

Also that like practice-by-means-of night light-luminous-to appear and.

Appearance darkness mix is saṃsāra nirvāṇa-to liberated of.

That also color red not-exist-at five-possess-to self-luminous is effort non-
exist-of take manner of.

If effort with take, tip small outer two slowly press and eye before like
cover-by-means-of light ray spread is.

That itself from.

Through self-of thumb and finger-by-means-of. || 240 ||

Through press-by-means-of cakshu cavity and side.

First appear and mind-trust-by-means-of.

Through familiar become-of essential point-by-means-of.

Not-exist red-of part five-possess-to.

Become and sky-to appearance-of person.

This-by-means-of awareness-of self-power obtain.

That is effort non-exist self-liberated of.

That also this like, effort possessor.

Self-of nape outer power.

To vibrate and leap fierce. || 250 ||

Through press-by-means-of finger and finger-by-means-of again.

Through do eye-of posture skilled-by-means-of.

Until clear, light is arrow extent.

All hold, that-to seize-of time.

That-of method-of instruction-to.

These all that-of that-to become.

Thus.

Through channel two element clarity descend-of channel blood clarity mix is, tip small-of inner-to.

Press time life channel to bindu fall through of faint to make and.

Outer channel two wind and light ray mix move through of press time

Awareness clear to light five arise of. || 260 ||

Twelve simile.

Self-resound round peacock of tail like to.

Clarity part and that of resound part appear vulture of eye like and.

Luminous and bindu particle other also appearance fish of eye like to.

Sparkle radiance and light ray cat of eye like.

That itself from.

Example as peacock of tail and similar.

Likewise vulture of eye or.

Or likewise fish of eye.

Likewise animal thief of eye. || 270 ||

These like through of abide of.

Thus.

Third sphere completely pure of lamp to also.

Essence.

Definition.

Classification.

Nature.

Characteristic.

Familiarization manner.

Measure. || 280 ||

Abode.

Door.

Actual.

Simile and eleven from.

First as object appear mountain like place.

Appearance object.

01 13 04 01

First, the essence.

| *From blue.*

The five colors spread, and the five lights' rim rounds the inner petal, together like an under-barrel house appearance.

Awareness, the snake-noose ray-shooting fence, arises.

This bindu of the light house moves through a slight small part.

| *From the blazing lamp.*

Completely, and through the sphere of the lamp.

The essence of awareness gathers.

The snake-noose fence appears.

This, to whoever is familiar, is that very meaning itself. || 10 ||

Blue, unchanging, self-luminous.

The rim of the fence abides.

Self-luminous, the outer object appears.

The essence itself is unfabricated.

Thus it is.

Therefore, also, when focusing on the sky, first from the straight-drawn sky-blue of the treasury-brow, great light pervades and arises.

| *From that inner, the five colors arise.*

Also, from the two corners of the eye, rainbows arise like errors.

| *From the Pearl Garland:*

| *Like the rainbow of the sky. || 20 ||*

| *Pure, afflictions and stains exhausted.*

| *The sphere is vast, and the expanse uncut.*

| *Through completely pure reality, the object.*

| *Making arise from both objects.*

| *Pervading great blue, change nonexistent.*

| *Meeting the condition of pure appearance.*

| *Becoming together with the five colors.*

Thus it is spoken.

Second, the definition.

Through Rigpa, the self-object and appearance, through display-ground-doing, through the expanse. || 30 ||

Through completely pure nonexistent defilement, as object-appearance.

Through the chain-circle going-space grasp, from appearance-awareness, through clarifying, through the lamp.

| *From the former.*

| *Through the expanse, through Rigpa, the self-object does.*

| *The vajra itself, chain-circle.*

| *Through entering inside this itself, doing.*

| *Through self, essence as thought-not.*

| *Also through inside, through the expanse, going-space.*

| *Indeed through not-grasping, nonabiding manner.*

| *Appearing as continuous as nonexistent separation. || 40 ||*

To aspect-object as appearance.

Exhausted limit of number through pure defilement.

Through the lamp, the vajra chain-circle.

Indeed, stare-release to space itself.

Doing through appearing as nonexistent nature.

Through that meaning, grasping.

As definitive-term through nature itself.

Abiding as nonexistent gather-separate from-beginning.

Thus it is.

If divided through three, from three. || 50 ||

Therefore, through abiding at ground, through completely pure expanse, the lamp inside tsitta at pristine awareness and light, through body spontaneous-presence inside clear abiding.

Through appearing at path, through completely pure expanse, the lamp through the five rims' enclosure surrounding the center possessing lotus petal, through essence gathering of bindu.

Through appearing at fruit-object, through completely pure expanse, the lamp through bound chain-circle grasping, through the web and half-web of five lights.

Projection below design, etcetera.

Also from the blazing lamp.

Three divide-aspects exist.

Through abiding at ground, through pure expanse.

Through Rigpa, as pristine awareness body grasping.

Through appearing at path, through the expanse indeed.

Through Rigpa, essence gathering of bindu. || 60 ||

Through appearing at object, through the expanse indeed.

That chain-circle bound as grasping.

Through dividing all through that.

Thus it is.

Indeed four natures.

Moreover, through abiding as self-face primordially pure, through enclosure of expanse, as Rigpa inserts, through naked-straight equal intention, through great self-ease, through meditation state set-down.

Through spontaneous-presence primordial-resonance, from appearance, from space to projection below wall-house etcetera, through many appearances appearing indeed.

Intention, ka-pure and spontaneous-accomplish, two nonexistent, this nature.

| *From that.*

Through unceasing nature-appearance. || 70 ||

All actual memory ceases.

Self-pure appearance into space.

Also to Awareness of nonexistent thought.

Through knowing nonmoving equality.

Also into space of all-ceasing.

Primordial thought-ceasing.

Abiding in completely pure nature space.

Through two nonexistent express and appearance-word.

Also into space of nonexistent outer and inner.

Abiding in the state of great self-ease. || 80 ||

Thus it is.

Five characteristics.

Empty clear open of outer light space.

Abiding primordially in ka-pure open of Self-Awareness space.

| *From that.*

Through open through nonexistent outer-inner.

Unobscured, nonexistent stain.

Also in great primordial ka-pure.

Through completely pure space.

Abiding as primordial characteristics. || 90 ||

Through nonexistent this, nonexistent object of Awareness.

Nonexistent ceasing-appearance.

The lamp of aspect-sound.

Thus it is.

Six habituate-manner.

From cut distinction of saṃsāra-nirvāṇa, put body-speech natural-place.

Manifest face-introduce, in space's fence, through making experience abiding ten Awareness day-night nonexistent.

01 13 05 01

At first, light appears like a mirror's surface—

Then as fragments,

As realms and domains,

Filling all of space.

Whatever appears arises as the display of Dharmatā. From seeing between bodies to reaching the consummation of visionary appearances—this is the manner of familiarity.

From the <tantra> Rangshar:

Having distinguished the boundary of Saṃsāra and Nirvāṇa,

Settle body and speech in their natural place.

Then examine the appearances of Space and Vidya.

Having found the measure of familiarity with this, || 10 ||

The outer appearances themselves

Progressively increase from above to above,

Gradually obtaining great self-familiarity.

Having found the measure of stability in this,

When all phenomena become exhausted—

This is to be made familiar,

As I have taught as a branch.

Thus it is spoken.

And from the <tantra> Rangshar:

The pristine cognition of seeing and familiarization, || 20 ||

Having no mind of grasping whatsoever—
The measure of seeing is held by this.
In the completely pure sky,
Through the unceasing power of the eye,
In the center of the lower sky, Thusness—
That pure Space Lamp,
Which is seen through the King of Awareness-Knowledge,
When one becomes familiar with that,
This is seeing one's own View.

Deep familiarization with this is paramount. || 30 ||

Thus it is.

Seven: The Measure

Through practice, from the nose-tip to the upper-reach between the eye-brows, from the blue expanding as shimmering light, visionary spikes appearing below the contour—

Like a mirror,

Like fragments,

Inside the pervasion of the extent of vision, bodies arise—this is its measure.

From the <tantra> Secret Conduct Seed Tantra:

The manner of viewing Space and Awareness:

View the sky free from obstructions.

As a necklace within Space, || 40 ||

Completely establish without separation.

Thus, whoever sees in this way—

With Primordial Samantabhadra

Their fortune is equal.

| *From that, one sees the bindu.*

Through focusing there, appearances rise above,

Thus from seeing one's own face.

| *From the upper-reach, at four finger-widths,*

The excellent being separated—
How could there be entry into Saṃsāra? || 50 ||
Whatever appears as the filled vessel—
Through this, the qualities of Emanation are accomplished.
Whatever appears as the mere object of seeing—
In the sphere, it is likewise.
Whatever outer appearances cease—
In sixteen moments,
This also becomes thus.
The bindus of unripened and so forth,
Likewise up to reaching the body—
Six and ten and five and three— || 60 ||
Without doubt, this is the Sambhogakāya.
When reaching the ground of the exhaustion of the inner body,
Fingers and so forth likewise appear.
Here, focusing causes the elements to self-cessate.
Through the distinction of arising and entering,
In the ground of the exhaustion of all phenomena,
Without grasping anything whatsoever—
This is the abiding of the Nirmāṇakāya.
This is empowered by the force of entry,
Whoever obtains the self-power of arising, || 70 ||
Through focusing upon that,
When this is done again at that time,
The self-sound of appearances as spontaneous melody—
Directly returning, appears as distortion.
Through this, the benefit of all beings is accomplished.
Because Awareness is singularly equal,
The three thousandfold—
The great transmigration of beings is accomplished by this.
Likewise through gradual and instantaneous,
The body is accomplished by this. || 80 ||
All of that is liberated from the measure of body-exhaustion.
All of this is the certain result—

The supreme ground, the great Maṇḍala, is accomplished.
Thus it is spoken.
From the <tantra> Lamp Blazing:

From the blue unchanging appearances,

Also as the five clear lights of the opening—
This itself becomes supremely clear,
In front of oneself at the upper-reach,
At four finger-widths or a forearm's length, || 90 ||
Elevated and separated from the body—
This becomes its measure.
Thus it is spoken.
And from the <tantra> Rangshar:

Then from the arising of appearances,

Through one's own great discriminating awareness,
When examined, in the appearance of pristine cognition,
Body and pristine cognition arise without direction.
The manner of arising is as follows:
At first, merely a mirror-maṇḍala, || 100 ||

| *From that, appearances arise as fragments,*
| *From that, arising as realms and domains,*
| *From that, arising as filling the sky.*

Whatever appears, in the maṇḍala of light,
Arising and seeing form-bodies,
All the maṇḍalas of bodies
Arising from oneself and emanated from oneself.
The appearances filling the sky
Are the signs of pristine cognition moving through the sky of Jñāna,
The Dharmatā of seeing unceasing. || 110 ||
In the appearance of self-nature itself,
The body of self-essence arising—

That arising is oneself.

The Dharma of the measure of the intent of the Buddhas,

Thus-gone to the authentic meaning—

This is taught as the measure of familiarity.

Thus it is.

Eight: The Location

The Space of the Ground: Citta.

The Space of the Path: Briguta. || 120 ||

The Space of Fruition: Self-Arising—the location is cloudless sky.

From the <tantra> Lamp Blazing:

The eye without conditioned arising,

Abiding in one's own Awareness,

Appears as a necklace,

Apprehending cloudless sky.

When self-knowing is clear within,

It abides in the center of Citta.

Outer projection is cloudless sky.

In the pure eye-consciousness, || 130 ||

The five radiant light-rays as illuminators—

In the manner of unchanging pervasion,

Abide as the great blue natural resonance.

Thus it is.

Nine: The Gate

It arises from the eye.

From the <tantra> Lamp Blazing:

The gate of arising of this is also from the eye,

Appearing in the manner of unchanging pervasion.

Through the self-purity of the appearances of this, || 140 ||

Space and Awareness are united in pair—

Abiding primordially, resting evenly.

Self-arising is its own sphere of activity.
Through appearances connected with the eye itself,
That itself arises in the sky free from conditions.
Thus the gate of arising is unceasing.
Thus it is.

Ten: The Space Lamp Itself

Arising from the two corners of the eye as blue great-pervading light without limit—the inner Rigpa abides as light in that mansion, while outwardly the bindu necklace with thousandfold emptiness abides as its fence. The five-colored light-display and the encircling fence are Space itself.

Moreover, because there is no coarse substantiality, it is not established as an object of grasping. Because it is severance from nihilistic severance, it is self-clear like a rainbow. Because it is unharmed by elemental disturbance, it is not conditioned Saṃsāra. Because it possesses the key points, through seeing and familiarizing one becomes originally enlightened, re-enlightened. ||

150 ||

From the <tantra> Lamp Blazing:

Thus with the three key points and oral instruction,

The person who connects with this,
Becomes familiar with Space directly.
In the upper-reach of existence,

| *From the corner of this very dual entry,*

Through the nature of Skillful Means and Discriminating Awareness,
The two are intertwined and unified.

By a single finger-width, ignorance—
Through conditioned arising by day, || 160 ||

Appearances become manifest, and at night
The blue itself merges with its own face.
The nature of Space, the mansion of light,
As the great primordial resonance unchanging,
For all Buddhas and beings,
Without anyone having made it—

Primordially abides without duality, equal.

| *From this great pervasive subtlety,*

Arising as the portion of one's own knowing,

It is directly present, supremely secret. || 170 ||

For whoever wishes to practice this great secret,

They become re-enlightened in original enlightenment.

Thus it is.

Eleven: The Analogical Example of This

Just as when the four Nāro letters have their two wings gathered, one Nāro is accomplished, so when the outer blue Space and the appearances arising from it are gathered together, they are designated as one—the Space Lamp.

Like the form of Nāro, the great blue pervasion, yet when first appearing at the eyebrow-center, a black form somewhat upright with curvature—

When focusing upon that, afterwards it fills the intermediate space like a five-colored rainbow.

From the <tantra> Rangshar:

For example, like the letter Nāro,

When the two are held and gathered as one, || 180 ||

The black can be transformed.

Having found confidence through familiarity with that,

The intermediate space like a rainbow,

Colors unmixed, completely perfect.

Then again through the power of familiarity,

For one endowed with its signs,

The intermediate realm is likewise.

Thus it is.

Four: The Lamp of Self-Arising Discriminating Awareness—

- Essence || 190 ||

Definitive Terminology

Divisions

Characteristic

Gate

Location

Measure

Analogical Example—eight aspects.

FOUR: REGARDING THE LAMP OF SELF-ARISING DISCRIMINATING AWARENESS—

Essence,

Definitive Terminology, || 200 ||

Divisions,

Characteristic,

Gate,

Location,

Measure,

Analogical Example—eight aspects.

01 13 06 01

First, the essential nature:

The intention of all lamps as the object of knowledge—Dharmatā empty-luminous, self-abiding, together with the dynamic of knowledge.

Method: ground-hook;

Bindu;

By placing the three dimensions unmoving,

Within, self-awareness crystal-clear split, the intention of self-abiding together with the interval of knowledge filling the expanse.

| *From the Blazing Lamp:*

| *"Self-arisen wisdom lamp—*

| *Thus, of all lamps,*

Since abiding as the object of knowledge, || 10 ||

By this exactly, in all parts,

By this discriminating wisdom exactly,

Abiding in the manner of non-discrimination.

As the nature producing subtle parts,

Abiding primordially from the beginning.

Thus it is spoken."

Second, the definitive meaning:

Within self-abiding effortless intention, when knowing the time of outer-appearance self-appearance completely obvious,

Knowing dharmas all universally empty and selfless,

Knowing the measures of one's own primordial wisdom—this is called knowledge. || 20 ||

"Excellent, by all difficult to realize intention, not sought, found from self, becoming the extremely superior summit"—thus.

"Primordially existing jewel found at self, called self";

Self-arisen, ceaselessly arising, called arisen;

Knowing dharmas clearly, called lamp.

Self-appearance pervading at self-face by awareness, not by knowledge, called not.

Again, from that exactly:

By knowledge, entity and non-entity,

Completely entering into all appearances,

And knowing the universal meanings,

Obtaining the confidence of not-sought, not-placed, || 30 ||

Knowing the measures of one's own primordial wisdom,

Dharmakāya of pure nature,

By self-awareness not finding the three,
 Clearly appearing surpassing all excellence.
 Since no basis for examination by others,
 Object of primordially pure self-arisen,
 Not object of other, called self.
 By doing, this meaning not found;
 Since hope not existing for whom,
 Called primordially self-appearance arisen. || 40 ||
 By lamp, all Dharmatā,
 Making appear as non-dual,
 Ma pervading self-face, thus.
 Thus spoken, and
 From the Pearl-Garland:
 "For example, like a fire-lamp,
 By knowledge, dharmas simultaneously realized;
 Excellent, becoming the summit of all;
 Self free from other-dependent dharmas;
 Arisen, unblocked, spontaneously appearing." || 50 ||
 Thus spoken.

Third, divided there are five:

- Ground-abiding self-arisen wisdom;
- Inner-abiding awareness of knowledge—abiding as arising-basis and support.
- One-pointed-grasping-appearance wisdom;
- Expansive awareness non-dual union's own time self-clear, stainless, pure, conveying intention to Dharmatā.

- Memory ceaseless wisdom;
- Arising without characteristic below, yet
- Liberating self-face to Dharmatā as one.
- Analytical wisdom; || 60 ||
- Dharmas and dharmatās, self and universal aspects,
- Characteristics, etc., appearing without confusion, knowing.
- Three-engaging wisdom;
- In this bardo of nature, by hearing, establishing definitively;
- By thinking, determining;
- By meditation, tasting, certainly liberating from saṃsāra—
- Making realize word-meaning.

| *Again, from that exactly:*

| *Divisions are five types:*

| *By ground-abiding self-arisen wisdom, || 70 ||*

| *Making supports of body, etc., dharmas;*

| *By one-pointed-grasping-awareness,*

| *Grasping support of expanse and awareness;*

| *By memory-cessless wisdom,*

| *Gathering objects, one-pointed knowledge;*

| *By analytical wisdom,*

| *Discriminating universal and self characteristics;*

| *By three-engaging wisdom,*

| *Establishing definitively in nature's bardo.*

| *Thus it is spoken. || 80 ||*

Fourth, the characteristic:

Knowing dharmas gathered by appearing objects and dharmas gathered by knowing awareness as without nature—this is the characteristic.

From that exactly:

"All dharmas appearing and not-appearing,

Who knows as without nature—

This is the characteristic."

Thus spoken, and

From the Condensed:

"Dhārmās completely transformed as without nature—

This is called supreme Prajñāpāramitā." || 90 ||

Thus spoken exactly.

Fifth, the gate of manifestation:

Five faculties—since the gate is that by power-awareness objects are measured as wisdom.

Particularly, from the nose, memory wisdom's horse wind moving—this exactly.

Fire wind wisdom's spark-like appearance at night, squeezing—know thus.

Again, from that exactly:

"Manifestation gate five faculties;

Particularly, from nose making manifest.

That sign at night time,

Groaning and fierce squeezing, || 100 ||

Extremely fierce body remaining,

Red blazing light rays,

Spreading like sparks—

By that measure and that sign,

Know the gate of manifestation."

Thus it is spoken.

Sixth, the field:

Citta on four channels of great distinction, grasped by wisdom's clarity-
wind, not dispersing outward, internally self-abiding, only unclear,
By karma-wind outward-force moved, objects awareness-appeared.
That also, abiding in name-ground-gathered clarity, || 110 ||
Element,
Knowledge,
Fourfold clarity of wisdom-awareness.

| *From that exactly:*
| *"From four producing channels,*
| *Moving, shaking, dispersing,*
| *Fire spark rising characteristic,*
| *Five*
| *Wisdom,*
| *Karma, || 120 ||*
| *From,*
| *With wind,*
| *Knowledge clear-clear, aware-aware;*
| *Wisdoms' nature as*
| *Flavor not-raw, all trembling,*
| *Crystal tube hollow inside,*
| *Clear, great wisdom abiding.*
| *Name-four-gathered clarity,*
| *As nature discriminating all,*
| *Primordially abiding in body-parts, || 130 ||*
| *Occasionally grasped by wind,*
| *Knowledge memoryless, dull, yet*
| *Wisdom powers expanded-contracted,*

Clear part none, becoming dull.

When one's own wisdom-power moved,

Even dharmas not heard before,

Arise in mind, clearly appear.

Clear and unclear powers,

Arise from wind's movement alone,

Abiding in body-center channel-inside." || 140 ||

Thus it is spoken.

Seventh, the measure:

Ground-abiding wisdom's measure: abiding in heat-measure of equal-intention.

One-pointed-grasping wisdom's measure:

Expansive awareness mixed, obtaining self-power.

Memory-ceaseless wisdom's measure:

Liberating-arising without characteristic, gathering-dispersing exhausted, abiding in effortless spontaneous intention, conditions not moving awareness.

Analytical wisdom's measure:

Dualistic dharmas discriminated separately, establishing definitively.

Three-engaging wisdom's measure: || 150 ||

Realizing word-meaning, abiding in meaning's self-face.

Thus, from the Blazing Lamp:

"Ground-abiding wisdom self-arisen measure:

From equal-intention experience-arisen,

Obtained confidence of stable knowledge.

That itself, without change,

Always abiding in continuum, thus

By this, ground-abiding wisdom completed.

This body also light,

Knowledges clear. // 160 //

One-pointed-grasping wisdom measure:

Resting-experience enjoyed signs,

Body-center five colors' light,

Without effort appearing outward,

By this knowledge self-place completed.

Body also not touching ground,

By this knowing where placed,

Material objects also able to melt.

Self-power trained measure.

Memory-ceaseless wisdom measure: // 170 //

Knowledge not entering other,

Alone abiding, happy,

Always in secluded place,

Not desiring to be with people,

Knowledge becomes one-pointed.

Even others' spoken words,

Free from grasping as pair,

View unchanging, confidence,

Thinking going through space,

Mind placed there, ceases there, // 180 //

Others' conditions also,

How could this be changed?

Carefree knowledge vast,

Person born to this,
Memory-ceaseless wisdom completed.
Analytical wisdom measure:
Ālaya and Dharmakāya also,
Thus discriminated, thus signs,
Body attachment mind free,
Awareness placed where placed, || 190 ||
Body becomes material,
Mind and wisdom discriminated,
Moving channels' gates also cease.
Element clear-obscure discriminated,
Coarse appearance self-liberated,
Happy like a weasel,
Thus saṃsāra-nirvāṇa discriminated,
Delusion thoughts impossible.
Even if arisen, without benefit-harm,
By such self-knowledge, || 200 ||
Saṃsāra-nirvāṇa established definitively—
Analytical thought wisdom.
Three-engaging wisdom measure:
All dharmas one word spoken,
Knowing that scripture,
Hearing wisdom measure completed.
By knowledge, what is thought,
That pair pleasantly arisen in continuum,

| *By thinking likewise trained,*
| *Arisen, conditions not harming, || 210 ||*
| *Deluded thought attachment self-liberated—*
| *By this, meditation wisdom found."*
| *Thus it is spoken.*

Eighth, the harmonious example:

One for whom viewed objects appear and are realized, all afflictions burned
—like fire blazing in tinder.

| *From the Blazing Lamp:*
| *"For example, in dry tinder,*
| *Even meeting subtle fire spark,*
| *All tinder blazing, burned by fire,*
| *By wisdom, habitual tendencies burned— || 220 ||*
| *All this wisdom lamp."*
| *Thus spoken, and*
| *From the Condensed:*
| *"By wisdom, knowing dharmas' nature completely,*
| *Truly transcending the three realms."*
| *Thus spoken exactly.*

FROM THE TREASURY OF SUPREME VEHICLE,

THE PRESENTATION OF THE FOUR LAMPS' SEQUENCE— THIRTEENTH CHAPTER.

Thus, having explained in detail the body-support and other gathered dharmas,

Now, establishing definitively the nature of knowledge depending on that—

three: || 230 ||

- Ālaya and Dharmakāya distinction;
- Mind and wisdom distinction;
- Explanation of other distinctive dharmas.

First, two:

Brief presentation and

Detailed explanation.

First:

Looking at sentient beings' ground and Buddhas' ground, the essential nature of awareness—primordially pure, stainless,

Obscured by defilement with ignorance and thought-gatherings, becoming ground of all delusion-appearance, delusion-grasping—

From the aspect of Ālaya and Dharmakāya as two types, know. || 240 ||

| *From the Thalgyur:*

| *"Ālaya and Dharmakāya's crucial point."*

| *Thus it is spoken.*

There, Ālaya—made distinct by ignorance, support of all mind and mental-events' beginning,

Intermediate abiding,

Final home,

Become vessel of habitual tendencies—like a pond;

Dharmakāya—

Made distinct by reversed ignorance,

Transcended objects of mind and mental-events, || 250 ||

Pure from all karma and habitual tendencies.

Ālaya—

Like lower garment ground, become ground of downward appearance,

Various objects appearing as objects,

As subjects, six ignorance, three realms, appearing as container-contained, and its body,

Happiness-suffering,

Mind's delusion aspects, many contained;

Dharmakāya—

All that non-existing,

Not abiding together with mind, etc. || 260 ||

| *From Rangshar:*

| *"To Ālaya concept-grasping,*

| *Various deluded knowledge deceived;*

| *Ālaya ignorance entity,*

| *Called Ālaya to that.*

| *Thus spoken, and*

| *Again:*

| *"Sentient beings' ground and Buddhas' ground,*

| *Distinction by one difference determined.*

| *Thus spoken, and || 270 ||*

| *From the Pearl-Garland:*

| *"Since Ālaya is accumulation,*

| *Dharmakāya exhaustion of outflows;*

| *Empty and clear, clear and pervasive,*

| *Uncontrived by thought, memory clear;*

| *Free from elaboration,*

| *Pervading like space, empty;*

| *Self-pure, free from all demonstrations,*

| *Ālaya with causes and conditions,*

| *Habitual tendencies, etc., like a pond; || 280 ||*

| *Dharmakāya free from habitual tendencies,*

| *From mind, mental-events, gatherings,*

| *Embodied Ālaya appearing as many;*

| *Dharmakāya free from mind, etc.,*
| *Form-appearances many, bodies non-existing."*
| *Thus it is spoken.*

That also, Ālaya—

01 14 01 01

Mind is the abode,
And Dharmakāya is the abode of primordial wisdom.
From the Kunzang Klongdru Tantra:

| *"Hey, great mind-hero!*
| *The abode of mind*
| *Is the Kunzhi.*
| *Why is this?*
| *Because the Kunzhi gathers all objects of thought*
| *And is known as mind."*

The abode of primordial wisdom is the Dharmakāya. || 10 ||

Why is this?

Because the Dharmakāya does not possess any memory or thought,
And has no knowledge that grasps objects as different.

Thus it is.

Here, some with manifest arrogance

Think that Kunzhi is Dharmakāya.

This is also from common treatises:

Kunzhi is considered the support of all pure and impure,

And Dharmakāya is considered the stainless suchness within the pure.

Also from some mantras: || 20 ||

Kunzhi transformed in abode is considered the wisdom of the dharmadhatu
and the svabhavikakaya,

For Kunzhi is the basis of all.

"It is also the mother-basis of nirvāṇa,"

It is said.

Kunzhi transformed in abode

Is said to be the wisdom of the dharmadhatu, the svabhavikakaya, and though explained as different, they are said to be contradictory in substance even within.

There is harm in this.

If Kunzhi were Dharmakāya, it would follow that Dharmakāya possesses stains,

And that Kunzhi producing the delusion of container and contained would mean Dharmakāya produces delusion.

If one thinks thus, || 30 ||

It would follow that Buddhas again become deluded as sentient beings, and so on, harmed by reasoning,

And also not harmed by unsurpassable scripture.

From the Mirror of Samantabhadra's Mind:

| *"Those who think Kunzhi is Dharmakāya deviate from me."*

Thus it is said.

From Self-Arisen Rigpa:

Some think Kunzhi is Dharmakāya.

To teach the reply to them:

The characteristics of Kunzhi are as follows.

Then he spoke the reply: || 40 ||

| *"Because all is complete, it is Kunzhi.*

| *Then the asking words are reversed.*

| *It is reasonable that Buddhas become.*

| *Because Kunzhi appears as various,*

| *Because from that all is complete,*

| *Sentient beings are reasonable as Buddhas.*

| *Why? Because all is complete.*

| *Or else they become occasional.*

| *Why? Because they appear as various.*

| *Occasionally they become Buddhas, || 50 ||*

| *Occasionally they become sentient beings.*

| *Why? Because of definite establishment.*

| *Then the asking is reversed and spoken:*

| *Then does Kunzhi not exist?*

| *Then the reply to the asking is given:*

| *To Kunzhi grasping thought,*

| *The awareness of various delusions is deceived.*

| *The actual non-awareness of all is.*

| *Thus it is."*

Therefore distinguishing Kunzhi and Dharmakāya is precious. || 60 ||

From the Six Expanses:

Therefore if Kunzhi and Dharmakāya are not distinguished, it is like the awareness that grasps one form as different,

The meaning cannot appear individually.

The examples for these two

Are like the ocean and a boat.

Dharmakāya, the awareness of primordial purity without defilements ever experienced, is like the clear ocean expanse,

Not established anywhere, with unobstructed potential to appear anywhere.

The first field, completely pure by nature,

Free of adventitious defilements, having gained stability in that expanse, is the aspect possessing the two purities.

Kunzhi is like not entering a boat on top of the ocean. || 70 ||

At the time of delusion from the first expanse, the basis non-awareness of the ground is the support of all,

The pervader,

The essence abiding, like a boat,

Filled with many persons of mind, mental factors, karma, habits, and delusions.

From Self-Arisen Rigpa:

The example of Kunzhi and Dharmakāya

Is the manner of ocean and boat, the arising of the path.

The manner of falling asleep and waking,

Thus because faculties possess distinctions.

That also, awareness without defilement, the essence of Dharmakāya at all times, is not something to be reversed and exists as the ground of final liberation, || 80 ||

While Kunzhi, like sleep, becomes the basis from which all dream-like deluded appearances arise, and the distinction of needing to awaken is very great.

That also, though sleep and dreams need to be reversed,

One's own awareness does not need to be reversed.

Dharmakāya is to be examined as the basis,

And through familiarization with its state,

The result is identified as the place of liberation.

One should know that Kunzhi and the dharmas depending on it are to be purified as stains.

Second, the extensive explanation has two parts:

- Kunzhi and
- Extensive explanation of Dharmakāya. || 90 ||

First:

From the Thalgyur:

"The essential point of Kunzhi and Dharmakāya,

First Kunzhi is explained there:

The basis of all dharma and non-dharma,

With divisions of essence, words, and meanings,

The container of all habitual tendencies,

Divisions of body, connection,

Various and original basis.

Definitive meaning is gathered in all, || 100 ||

Basis is complete, and so on."

Thus it is taught.

The nature of Kunzhi,

DEFINITIVE MEANING,

DIVISIONS,

Cause of sound entry, and from five:

First, the nature:

It becomes the container of compounded virtuous forms and all samsaric dharmas complete with habitual tendencies.

The definitive meaning:

Among all-many, || 110 ||

The basis gathered, abiding as the ground or support-basis at the time of many.

If divided:

- Kunzhi of original meaning,
- Kunzhi of connection meaning,
- Kunzhi of body habitual tendencies,
- And Kunzhi of various habitual tendencies—four.

First:

The first basis, the dimension of all samsaric dharmas,

Spoken from the reverse of the first movement of the investigator, the co-existent ignorance dependent on awareness.

Second: || 120 ||

From that consciousness itself, if self-ignorance, it connects to saṃsāra,

If realized, it connects to nirvāṇa—spoken from that aspect.

Third:

On that root consciousness itself,

Because body habitual tendencies exist,

- Flesh,
- Blood,
- Light,

Spoken from the aspect of mind-body appearing.

Fourth: || 130 ||

Spoken from the aspect of that consciousness itself making the basis of the source of impure karma and habitual tendencies.

Thus though spoken as four names,

It is labeled on the aspect of one consciousness having four distinctions.

Thus from the time of the first movement grasped until now, the support of all consciousnesses is Kunzhi, and depending on it, the eight consciousnesses abiding also, if divided individually, the root saṃsāra door-opening appearing basis of original meaning, and the connection meaning by connecting saṃsāra and nirvāṇa, and by body appearing, and by mind habitual tendencies supporting, Kunzhi is placed as basis, and at that time, because consciousness form exists without ceasing outer-inner, it is labeled as Kunzhi consciousness.

From that, the five sense consciousnesses, from the aspect of grasping the five objects with self-consciousness without thought, are labeled as the five door consciousnesses.

At that time, by realization of the inward-looking investigation mouth, by meeting first there, by mind-knowledge investigating, grasping distinctions individually as the meaning itself is thought.

One should know mind as one with different reversals.

The function:

- It makes the basis of original delusion,
- By connecting, it connects body-mind and makes the connection of bliss and suffering, || 140 ||
- By body, it makes the many conditions of body and its gatherings,

- It makes the accumulation of karma and afflictions of habitual tendencies, and makes causes and conditions.

The cause of sound entry:

By making the connecting-before-and-after of habitual tendencies,
And the outer connection of five karmic results,
And the fitting-together of cause and effect,
By making the binding of universal connection,
The sound of Kunzhi enters.

Second, extensive explanation of Dharmakāya:

From the Thalgyur: || 150 ||

"Dharmakāya is free from elaboration,

No signs of grasping self-as,

Nature empty-luminous without difference,

Divisions of Dharma, Sambhogakaya, and Nirmanakaya,

Distinguished by three, distinction enters.

Definitive meaning: Dharma is the correct path,

Body is accomplished from that.

Thus it is taught."

The nature of Dharmakāya,

DEFINITIVE MEANING, || 160 ||

DIVISIONS,

FUNCTION,

Cause of sound entry, and from five:

01 14 02 01

First nature-is.

First of original-purity great within-luminous nature effortless of arise-basis
subtle of primordial-Wisdom as abiding and.

Delusion-time that of expression at place by mind entity elaboration-free
singular as realize from experience taste and with.

That-exactly-from.

Abide mode natural-state forms two.

First of basis at abiding and.

Delusion of object at abiding.

First of nature nature and.

Compassion forms three as abiding.

That-also nature body as abiding by || 10 ||

Dharma and enjoyment emanation of rain.

Not-divide divide nonexistent of mode.

Down from accomplish only from-even.

Body-color etcetera mind-object nonexistent.

Nature arise-make light of mode.

White red yellow and green blue.

Sign mark-possess not as.

Mark-nonexistent knowledge by down from accomplish.

Compassion arise various from.

This-like one as certain-nonexistent by || 20 ||

Various appear-cause basis say.

Delusion of object at self-place and.

Rest self-liberate expand place.

Thus say-and.

Self-arisen-from.

Dharmakāya primordial-Wisdom great of scripture.

Characteristics forms three and with.

Nature nature compassion three.

Dharma of body of characteristics.

Thus-is || 30 ||

That now where exist ask.

Heart-center glorious jewel precious secret of treasury in exist.

That-exactly-from.

Dharma of body of palace change-nonexistent this.

Self-self citta of center in clear as abiding.

Empty primordial-Wisdom essence.

Clear light of essence.

Self-arisen Awareness of essence.

Essence three with Dharma of body.

Primordial-Wisdom meaning realize path-ground traverse nonexistent || 40 ||

Expression of limit-free Dharmakāya great this.

All to abiding and all by realize nonexistent.

Mind-nonexistent consciousness-nonexistent ignorance delusion nonexistent.

Thus-is.

This at sometimes basis-abide of primordial-Wisdom as label.

Sometimes Dharmakāya as label.

Sometimes liberation-basis as label all.

Nature one at reverse of part from speak and.

Body and primordial-Wisdom gather-separate nonexistent of intention is know make.

Second definitive-meaning-is || 50 ||

Profound and vast of Dharma of essence gather by Dharmakāya say.

Third divide-if.

Basis original-purity great of meaning nature completely pure and.

That body in exist and.

Adventitious stain-free of Dharmakāya supreme and three to depend.

Body three and that from divided by nine become.

Self-arisen-from.

Body to inconceivable-yet gather-if three as gather.

What ask.

Dharmakāya sign of object from transcended and || 60 ||

Sambhogakāya grasp of object from transcended and.

Nirmāṇakāya attachment of object from transcended.

That-also Dharmakāya to three-is.

Dharmakāya-of Dharmakāya-and.

Dharmakāya-of Sambhogakāya-and.

Dharmakāya of emanation of body.

That-also Dharmakāya of Dharmakāya-is Awareness.

Dharma-is object as appear.

Body-is Awareness of nature unceasing.

Dharmakāya-of Sambhogakāya-is || 70 ||

Light five.

Dharmakāya-of emanation-body-is.

Eye of sense-power to see unceasing.

Dharmakāya-of object-is.

Sky completely-pure.

Dharmakāya of abode citta.

Dharmakāya-of path.

Jewel crystal of duct with.

Sambhogakāya to also three-is.

Sambhogakāya-of Dharmakāya-and || 80 ||

Sambhogakāya-of Sambhogakāya-and.

Sambhogakāya-of emanation-body.

That-also Sambhogakāya of Dharmakāya-is.

Primordial-Wisdom five of appearance unceasing as lucidly abiding.

Sambhogakāya-of Sambhogakāya-is.

Bindu forms five of path and with.

Sambhogakāya-of emanation-body-is.

Door-five of knowledge-object to arise of Awareness.

Sambhogakāya-of abode-is.

Avadhuti || 90 ||

Sambhogakāya of path-is tip-small right.

Emanation-body-to three-is.

Emanation-body-of Dharmakāya-and.
Emanation-body-of Sambhogakāya-and.
Emanation-body-of emanation-body.
That-also thus-is.
Emanation-body-of Dharmakāya-is.
Lamp two.
Emanation-body-of Sambhogakāya-is.
Light five see || 100 ||
Emanation-body-of emanation-body-is.
Afflictions five arise of individual self of Awareness.
Emanation-body-of abode.
Brain.

Emanation-body of path eye.

Emanation-body of object delusion as appear is say.
That-also Dharmakāya mind and afflictions as nonexistent and.
That of division body three of Sambhogakāya of emanation-body and.
Emanation-body of emanation-body two door-five of knowledge and afflictions as speak contradictory think-if.
Not-contradict || 110 ||
Consciousness and afflictions of self-time at Awareness of self-expression exist by that to speak.
Consciousness and afflictions entity emanation-body not.
Fourth function-is.
Nature original-purity of Dharmakāya by liberation-basis make.
Path time naturally-clear through of Dharmakāya liberation-doing through of action doing on.
Three-kayas that through of purifying and pure-basis action do.
Five word-entering cause-reason.
From-beginning dust and separate and stain that-pure and.
Circumstance self in exist though face not-know through of secret Dharma as exist and.
Final-meaning aim seeking fruit as exist Dharma through of Dharmakāya

word express just || 120 ||

Meaning second mind and jnana difference on two.

Essence briefly-shown and.

Each own-nature extensively-explained.

First is.

Pearl garland from.

Mind and jnana distinction.

Scholars through of know should.

Thus arise through of.

Mind is.

Root non-Awareness and equal-possessing stain possessing Dharma saṃsāra
self-same jnana sun obscuring through of cloud like || 130 ||

Jnana is.

Dharmakāya and equal-possessing stain not-possess and mind recollection-
thought together nonabiding sun like.

That same from.

Mind is latencies all basis.

Embodied beings stain.

Grasp object on hold mind.

That reason saṃsāra Dharma-nature.

Thus and.

Again.

Jnana recollection-basis itself and separate || 140 ||

Thus.

Six-expanse from also.

Mind and jnana self essence not-distinguish if.

Sun cloud-masses through of obscured and like outer appearance meaning
do impossible thus.

That-also mind.

Karma and afflictions and latencies all basis and source and accumulate-do
and all from arise and.

Non-Awareness house in always abide through of jnana sun and oppose and
obscure.

Self-arisen from.

Mind is latencies all gather.

Mind is afflictions all accumulate || 150 ||

Mind is latencies all basis.

Latencies that also cut difficult through of.

Self appearance obscure do.

Nescience equal as abide through of.

Thus and.

Mu-tig string from.

Mind indeed gather-assembly arise through of purpose.

Defilement itself and also coat through of.

Alaya gather through of mind to etcetera.

Defilement through of number as become through of indeed || 160 ||

Thus.

That-also Rigpa to obstruct-do mind that exist as possess through of sentient beings called.

Mind that through of karma accumulate through of delusion itself delusion one from one to saṃsāra through of karma do.

Mind that Rigpa from liberate.

Pure exhausted purify if Buddha called.

Rigpa defilement and free through of purpose.

That through of from free-object defilement through of assembly true indeed.

Mind only indeed.

That itself from.

Mind that free if Buddha || 170 ||

Body-possess all through of defilement exhausted.

Migrate beings indeed mind that through of migrate.

That not-if migrate as able is nonexistent.

That purpose migrate delusion-wheel like.

Thus.

Mind that also object appear this and this called symbol and name and universal grasp through of grasp object through of mind and.

That through of distinction to investigate and detail as analyze grasp through of subject through of mind two as gather indeed.

Grasp object to grasp mind.

Thus explain indeed.

These need from common gi text from also || 180 ||

Mind cease that body through of directly do.

Thus and.

Tshig-gsal-to.

Mind and mind from arise through of enter also continuous break and.

Dkon-mchog pile from.

Mind and mind and consciousness and also free.

Samadhi through of abode also not-abandon.

This indeed tathagata through of heart through of secret thought through of not-fathomable called.

Pristine-awareness indeed.

Space like elaboration cease and Buddha through of Dharma measureless through of ground and source wheel pristine awareness ocean through of assembly and together chos-kaya through of home in always abide through of affliction and habit through of thicket all burn through of fire like abide ||

190 ||

Pearl garland from.

Conceptions all burned through of.

Jnana itself fire like consume.

Space itself and equal.

Empty-luminous Awareness-possess itself.

Thus.

Here not-know some.

Mind not-possess if inanimate or darkness like become thus also learning small.

Mind not-possess though jnana exist through of Awareness cease not through of reason.

That-also non-Awareness delusion mind cease through of || 200 ||

Jnana clear sun arise.

Night dawn through of day rise like.

Some is.

Non-Awareness Awareness pervader is through of.

Mind cease time Awareness cease think also very mistake great.

Awareness through of non-Awareness outward pervade though.

Non-Awareness inward not-pervade Buddha jnana like.

Mind on non-Awareness through of pervade through of.

Mind pervader as suitable.

Awareness on not-pervade through of || 210 ||

Non-Awareness Awareness expanse from cease or continuum break think.

Therefore mind cease time basis non-Awareness part possessing cease though.

Awareness unceasing cease basis Awareness is through of reason.

Awareness-also not-possess if what top on cease think suitable.

Here non-Awareness mind part possessing cease through of Awareness jnana expand and two-knowledges on enjoy.

Pearl garland from.

Mind is movement all separate through of.

Inanimate like not.

Know and Awareness on clear do appear.

Thus spoken || 220 ||

There mind and jnana each-other.

Common body from also.

Mind and mind-itself nature through of pure two distinguish.

That on mind is all-conception saṃsāra Dharma.

Mind-itself is elaboration and free nirvāṇa Dharma.

Arya prajnaparamita eight-thousand from also.

Mind on mind nonexistent.

Mind nature luminosity is thus spoken.

Mind on thus is basis gather essence nature show through of.

Mind elaboration-possess thought defilement through of Dharma emanate gather and one-pointed higher-realms enter like indeed nature nonexistent ||

Sems-by-means-of nature.

Sems-by-means-of natural-state.

Mind itself called name through of enumeration that itself through of character luminous pristine awareness as abide thus arise.

Mind and mind-itself distinguish as not-know through of fool through of also pitaka know as arrogant indeed display arrogance-possess as only.

Thus mind and pristine awareness well separate from common object-possess through of vehicle to mind to ground path fruit as do although.

That all meaning directly not-arrive through of.

Vehicle this to pristine awareness to Buddha through of ground path fruit as enumerate through of.

Quickly saṃsāra from liberate.

Other saṃsāra through of root to enlightenment hope through of long even that obtain difficult.

Ground open-manner err purpose || 240 ||

Kuntu-zangpo heart through of mirror from.

Mind from Buddha desire from I from err indeed.

Thus say.

Err manner indeed.

Reason and scripture two through of contradict indeed.

Thus mind from Buddha and path and.

Ground three open if.

Open-ground mind that itself grasp-grasp and possess through of purpose you through of ground path fruit all grasp-grasp and possess as result.

Desire from Buddha not-accomplish and accomplish although reverse result.

Grasp-grasp from not-liberated through of purpose || 250 ||

Also mind habit and karma various gather like.

Ground path fruit also that to result.

Desire if delusion as result through of flaw exist indeed.

Opponent through of this thus.

Mind nonexistent if that through of also Buddha not-reason.

Buddha that bya-mind through of distinction through of done as you also desire through of purpose.

Answer say.

Mind nonexistent and exist through of Buddha become not-thing.

Chos-kaya through of pristine awareness exist nonexistent through of thus arise.

Mind through of delusion wake through of Buddha distinction through of done true although still ground spontaneous-presence through of Buddha through of not-certain through of true actual also not-thing || 260 ||

To-be-purified although-purified that to-be-purified not-Buddha through of. Buddha from-mind arisen not.

Here scripture through of also harm.

Common scripture.

Madhyamakavatara from also.

Mind ceased that body through of direct made.

Says and.

Uncommon scripture.

Vajra-tip from also.

Consciousness element five pure are Wisdom five nature is says etc. state-change explained || 270 ||

Mind entity from Buddha if-achieved.

To-be-purified and state-change meaning not-have.

Unsurpassed scripture.

Rigpa-self-shine tantra chapter eighty-six through of opponent all refuting chapter from.

Some genitive desire.

Mind on result seeking think.

That on return this like.

Mind genitive entity how-much exist.

Asked answer extensively given.

Mind on entity not-have through of || 280 ||

Then mind genitive characteristic what.

Asked answer extensively give.

Mind on entity not-have through of.

Dharma-nature grasping-holder where exist.

Example like sky genitive characteristic as.

Grasping and holding not-have through of.

That on return word spoke.
Mind on grasping-holder exist or nonexistent.
Asked answer extensively give.
Mind on grasping and holding exist although || 290 ||
Dharma-nature grasping-holder not-have through of.
That on return also spoke.
Who genitive assertion fall will-become.
Mind and Dharma-nature one through of.
Mind on grasping-holder arise if.
Buddha effort through of find not will-become.
Mind on grasping-holder exist through of.
Asked answer reverse say.
If mind nonexistent Buddha-ness.
Your find or what through of || 300 ||
That on asked answer extensively given.
Mind on result not-seek.
Mind from various arise through of.
Sentient being latencies gather.
Grasping object on move through of.
Mind is saṃsāra root.
Mind is to-be-abandoned stage.
What through of mind as exist through of.
Mind is confusion root.
All that from separate || 310 ||
Similar-basis from miss through of.
Mind is defiled as demonstrated.
What through of thought exist through of.
Mind is action feather like.
What through of mind not-have through of.
Then reverse word spoke.
Then how mind itself desire.
Then kindness answer extensively granted.
Mind on result without desire.
Rigpa Wisdom exist through of || 320 ||

Then rigpa this itself on.
Characteristic form how-many and possess.
Then asked answer this like do.
Rigpa Wisdom characteristic.
Empty and clear and pervade.
Says.
Rigpa on basis-do path-do fruit-do if.
Awareness that itself thing mark become not question say.
Not-become.
Empty and clear and grasp-attachment any also not-possess reason || 330 ||
Again that same from.
Know Awareness clear itself exist.
Why clear exist become if.
Mark-possess become not.
Why clear through of beautiful reason.
That on ask-answer this like do.
Mark-possess become not.
That on attachment not-possess reason.
That also this like know should.
Example sun mandala like || 340 ||
Clear though direction into not-fall.
Why desire not-possess reason.
Thus.
Second each own-nature extensively-explain on two.
Mind and jnana own-nature extensively-explain.
First is.
Consequence from.
Mind and jnana essential-point.
Mind thus called delusion-conception on.
Essence enter and pervade || 350 ||
Recollection-thought various through of basis not.
Distinction pure and impure.
Definition thought through of recollection-object produce.
What on mind and what through of mind.

What mind and what reason mind.
Thus spoken through of.
This on essence.

Definition.

Distinction.

Each meaning and four from || 360 ||

01 14 03 01

First essence.

Object subject grasper-holder arise knowledge what non-Awareness pervader exist.

Definition is.

Grasper-holder arise through of object and subject mind through of mind thus called.

Above two mind also samadhi one-pointed on attach grasper-holder.

Desire in all-conception coarse.

Distinction if.

Pure and impure two.

Pure on mind-itself pure and.

Mind pure two from || 10 ||

Mind-itself pure.

Mind mental-factors and thing mark grasp through of empty Dharma-nature thusness self-Awareness.

Rahu grasp object on praise from.

Speak-think express-void prajnaparamita.

Not-arise unceasing space essence.

Self jnana object-field.

Three-times Buddha mother to homage.

Thus arise like.

Mind pure.

Path time mind conception through of uncorrupted liberation cause suitable
samadhi arise and || 20 ||

Realization-possess compassion mind-generate etc liberation cause suitable.

Precious-garland from.

Emptiness compassion essence-possess.

Enlightenment accomplish some on.

Thus and.

Not-attachment not-hatred delusion nonexistent.

That produce karma virtuous.

Thus like.

These all also self-arisen ultimate meaning general grasp through of directly
object impossible through of.

saṃsāra aspect belonging mind gather || 30 ||

Uttaratantra from.

Self-arisen ultimate that.

Faith itself realization object on.

Sun mandala clear-light though.

Eye not-possess through of see nonexistent.

Thus spoken like.

Impure mind distinction if two.

Briefly-shown and.

Extensively-explained.

First is expanse on impure nonexistent though || 40 ||

That from move time basis-appearance from cut impossible what also arise.

Non-Awareness play from mind.

Mind ornament from intellect.

Intellect from affliction arise.

That also play is capacity or power or ray like that from arise tone just.

Seed from sprout and.

Face form from that reflection mirror in arise like.

Ornament is that from ripen arise grain portion just seed flower and mark
like.

That like also self-arisen from.

Completely pure primordial-pure appearance on non-Awareness nonexistent
|| 50 ||

Mind not-exist.

Intellect nonexistent though.

Spontaneous-accomplishment power from.

Non-awareness arise.

Non-Awareness play from mind arise.

Mind ornament from intellect arise.

Intellect object from five-poisons arise.

Five-poisons from afflictions sixteen arise.

Sixteen from twenty-five arise.

That from fifty-one arise || 60 ||

That from thousand eight ten four arise thus.

Second extensively-explained on three.

Root ignorance genitive division.

That from arisen mind genitive division.

That from arisen affliction genitive division extensively explained.

First is again that itself from.

Ignorance this like.

Root mind genitive ignorance and.

Confusion object genitive ignorance and.

Confusion-basis basis genitive ignorance and || 70 ||

Grasping thought genitive ignorance and.

Artificial path genitive ignorance and.

Not-knowing delusion genitive ignorance and.

Thus ignorance form six as arisen and self genitive appear not-see go says.

That also sequence like.

First rigpa self face not-know through of self on other as confused delusion
and.

Appear object genitive essence nature not-have as not-know genitive delu-
sion and.

Condition from confusion scarecrow man as confused like delusion and.

Rigpa essence on self not-have although form on self as delusion self
genitive house says like delusion and.

Path like artificial and || 80 ||

Antidote poison as become and free not give genitive delusion and.

Nature through of light-clear genitive meaning not-know through of always
saṃsāra in delusion.

Second that from arisen genitive mind genitive division.

Self-shine from.

Mind genitive division this like.

Mind genitive division this like.

Various gather water-like mind and.

Clean-unclean not-have pig-like mind and.

Brave timid great tiger-like mind and.

Light feather-like mind and || 90 ||

Move wind-like mind and.

Greatly intoxicated mud-puddle-like mind and.

Spread fire-spark-like mind and.

Desire bird-like mind and.

Expand branch-like mind and.

Stop difficult garuda-like mind and.

Planet-tether not-have madman-like mind and eleven are says.

Those also sequence like object and latencies various gathered through of
water and.

Accept-reject on deluded through of pig and.

Anger and pride coarse through of tiger and || 100 ||

Object many on enter from focus one on not-decide superimposition and.

Move on obstacle nonexistent wind and.

Object desire through of intoxicate mire and.

One from many conceptions spread fire and.

Object accept desire bird and.

Knowledge power expand through of meaning examine branch and.

Object through of Awareness grasp that power into gone actor and.

Not-diverge object knowledge direction not-give waver mad like mind.

These all also object and condition through of virtuous non-virtuous unspec-

ified mind three gather.

Mind from intellect arise || 110 ||

All search intellect etc six.

Third that from arise affliction distinction on three.

Six root afflictions.

Sixteen proximate afflictions.

Subtle-arise clear limitless afflictions.

First is sun-moon union from.

Afflictions is six.

Non-Awareness thus called basis delusion-conception part grasp.

Delusion is Wisdom part from delusion.

Anger is produce sequence from delusion || 120 ||

Pride is view part from delusion.

Desire is appearance part from delusion.

Jealousy is nonrealized part from delusion thus.

That-also sequence like object subject delusion-conception part delusion and.

Wisdom Awareness from reverse just not-know and.

Object on hate part-possess and.

I-am pride and.

Object desire and.

Meaning nonrealized through of other on anger.

Second sixteen proximate afflictions || 130 ||

Self-arisen from.

Sixteen what say.

Non-awareness and.

Mind and.

Intellect and.

Grasp and.

Conception and.

Not-know and.

Not-see and.

Not-realize and || 140 ||

Not-understand and.

Self that impure and.

I as grasp and.

Other on jealousy do and.

Desire and.

Attachment and.

Pride and.

Spread and sixteen thus.

These all also sequence like.

That alone not-know delusion through of all affliction make and || 150 ||

Object on mind grasp and.

Subject on grasp intellect and.

Both on self as grasp and.

All conception and.

Meaning non-Awareness and.

Nature aim not-see and.

Word meaning nonrealized and.

General-specific not-understand and.

Delusion know after promise meaning before wrong form and.

Object I as grasp and || 160 ||

Other excellence on not-happy and.

Object take and.

Object on special desire and.

Slightly puff pride and.

Object on spread anger.

Third subtle-arise clear limitless afflictions on three.

Twenty-five.

Fifty-one.

Thousand eight ten four.

First is root non-Awareness pervader exist through of separately not-counted

|| 170 ||

Pervaded five-poisons on five distinguish through of twenty-five.

Self-arisen from.

Delusion on five.

Very-dull delusion and.

Not-know delusion and.

Not-see delusion and.

Very-dark delusion and.

Very-intoxicate delusion and five.

Desire also five.

Face desire and || 180 ||

Very-torment desire and.

Life not-care desire and.

Anger possessing desire and.

Space move desire and five.

Anger also five.

Desire much anger and.

Rage possessing anger and.

Very-coarse anger and.

Delusion possessing anger and.

Time thunder-rain like anger five || 190 ||

Pride also five.

Suppress lion like pride and.

Above nonexistent space like pride and.

Brave brave great tiger like pride and.

I-am think vulture like pride and.

Unequal equal elephant like pride and five.

Jealousy also five.

Subtle jealousy and.

I from arise jealousy and.

Very-harsh jealousy and || 200 ||

Coarse jealousy and.

View jealousy and five.

That is afflictions twenty-five thus.

Second fifty-one is that like twenty-five on object grasp afflictions twenty-five.

Subject grasp afflictions twenty-five fifty.

Root non-Awareness and root one arise.

Third thousand eight ten four.

Desire from become twenty-one thousand.

Anger from become twenty-one thousand.

Delusion from become twenty-one thousand || 210 ||

Part equal from become twenty-one thousand.

Sum thousand eight and four.

Afflictions eighty-four thousand also clear limitless distinguish if measure nonexistent mind not-comprehend.

That-also arise from.

That from mind not-comprehend speech not-utter.

Count impossible arise thus.

These all also mind and.

Intellect and.

Recollection and.

Latency and || 220 ||

Doubt through of produce and all from arise and affliction influence through of imprint through of saṃsāra affliction do action-possess.

Sun-moon union from.

These etc afflictions is thought all follow hold mind and.

Recollection all follow hold intellect and.

Interval connect latency and.

Doubt all basis become conception and.

Object and thing grasp part etc measure nonexistent thus.

That like karma and afflictions all three-realm mind mental-factors on depend through of.

That also consciousness group eight.

Basis-all consciousness object not-think appear cause become consciousness conception-nonexistent clear and || 230 ||

That from spread door five knowledge from.

Eye consciousness form grasp conception-nonexistent.

Ear consciousness sound grasp conception-nonexistent.
Nose consciousness smell grasp conception-nonexistent.
Tongue consciousness taste grasp realize-nonexistent.
Body consciousness touch grasp conception-nonexistent.
That from grasp-holder intellect-consciousness two.
Object first general grasp intellect-consciousness and.
After particular grasp affliction-intellect.
Grasped and grasper || 240 ||
Intellect-consciousness this two on.
Virtuous non-virtuous unspecified three exist and.
Conception-possess conception-nonexistent each suitable exist.
Door five and basis-all consciousness conception-nonexistent.
Thus three-realm mind and mental-factors fifty-one all abandon object superimposition only.
Two-truths from.
Mind and mental-factors three-realm.
Superimposition form-possess conception.
Thus.
These abandon object || 250 ||
Non-Awareness nature is reason.
Here mind path make Buddha desire great-text madhyamaka etc tradition through of also.
Mind and mind-itself two distinguish through of mind group eight or seven or six nature abandon object gather through of.
Mind-itself nature through of pure accept object realize through of path cultivate on enter do.
This also that and part similar.
Awareness and Awareness from arise mind-itself and.
Self characteristic grasp mind thus explain.
Six-expanse from.
Hey mind-hero great.
Awareness and Awareness from arise mind-itself is stain and conception all from beyond || 260 ||
Brief nirvāṇa cause and fruit all.

Awareness self-appearance see beings object-field.

Self characteristic grasp mind is thus superimpose appearance all and.

Exist appearance and.

Nonexistent appearance all and.

Appearance and.

Renown and.

View and.

Meditation and.

Conduct appearance all and || 270 ||

Grasp and.

Conception and.

Afflictions.

Thought object appear all.

Brief saṃsāra Dharma all is self characteristic grasp mind.

Beings six-classes self-same appearance all thus spoken.

Then this two same question.

Difference great.

Common vehicle view-meditation-conduct what do also mind from transcend impossible and.

Here mind unmixed Awareness direct through of more-superior etc many || 280 ||

Fourth each meaning on mind basis and.

Abode and.

Path and.

Door and.

Essence and.

Power and.

Action and.

Fruit eight from.

Basis is form aggregate upper-torso chest.

Abode is heart from lung connect interval in navel aorta tube just from wind horse on Awareness tone ride abide || 290 ||

Wind is horse blind leg-possess like.

Awareness tone is not-spread person eye-possess like.

That two one together not-mix if not-move nine-move conception not-arise.

Tone Awareness self as abide through of.

Object appear also that on not-think knowledge clear-dawn half arise through of.

Wind essential-point through of.

Wind and Awareness distinguish continuum mark that.

That two mix through of conception not-clear nine-clear arise.

Move part wind.

Awareness part Awareness tone || 300 ||

That-also heart inside Awareness thing water like.

That from power tone navel channel enter through of wind mix mind that water bubble like.

Mind that Awareness channel-path tone.

That-also mind is Awareness exist nonexistent follow do.

Awareness is mind exist nonexistent follow go-return not-do through of.

Essence on mind power in Awareness not-become and.

Power is Awareness power in mind become.

Awareness move if mind conception impossible.

Water not-move if wave arise impossible like.

Self-arisen from || 310 ||

Mind and Awareness example is water and bubble manner.

Mind power in not-become thus.

Path is life-channel from move.

That from mind horse life-wind move reason.

Door is.

Mouth nose two wind that from exit door is reason.

Essence is saṃsāra nature grasp-holder.

Power is object on grasp and I self cling.

Action is saṃsāra pleasure-pain various do.

Fruit is saṃsāra and lower-realm end nonexistent || 320 ||

That word also self-arisen from.

Impure nature.

Beings all self-continuum on.
Impure three-layer abide.
That also nature this like.
Heart and lung interval in.
Layer three abide.
That from navel from move.
Life navel from path arise.
Door is mouth and nose from arise || 330 ||
That from thousand eight-ten.
That etc afflictions.
Various many arise.
Thus and.
Vajrasattva heart mirror tantra from.
Beings life through of gather beings all on afflictions non-Awareness thus
called much abide.
That also basis form aggregate on depend heart and lung interval in abide.
That also non-Awareness alone nonexistent.
Mind thus called latencies all gather through of ornament abide.
That on intellect thus called object on thought together abide || 340 ||
Those three one gather from non-Awareness thus saṃsāra in.
That from five-poisons anger-hatred and six arise.
That from afflictions thousand eight arise.
Those path what from arise say.
Lung and heart connect interval in life-channel red thus called.
Navel tube just inside upward move.
That also spine wing on upward move.
That also tip small left and connect.
Those breath horse on ride move.
That also mouth and nose from move || 350 ||
That from action and affliction various arisen go says.
Heart and lung interval channel.
Lung from wind genitive horse-channel there enter and.
Heart from rigpa-resonance channel there enter two meet.
Wind and rigpa-resonance mix from.

Latencies genitive gather agent mind.

Object on think mind rigpa on depend genitive ignorance empty essence one
on return different three-tiered wind genitive horse on dwell through of.

Grasping-holder affliction genitive conceptual-thought saṃsāra called be-
come.

This realize if adventitious is through of destroy easy and.

Nonrealized if beginning-not-have from habituated great separate difficult ||
360 ||

Adventitious is as.

Hevajra from.

Sentient beings are Buddha-ness.

But adventitious obscurations through of obscured.

That remove if Buddha-ness.

Says and.

Vibhanga from.

Mind genitive nature light-clear.

Defilements are adventitious.

Says || 370 ||

Conceptual-thought ignorance is through of accumulate long and saṃsāra
cause is as.

Manjushri praise from.

Conceptual-thought ignorance great.

saṃsāra ocean into fall cause.

Conceptual-thought that and free through of.

You always nirvāṇa.

Says.

Meaning.

Second, the extensive explanation of the nature of exalted wisdom.

| From the Tselgyur Tantra:

Wisdom is not conceptual thought—

The essence self-clear, the meaning of primordial purity.
Its divisions are held to be three;
Its definition: the meaning of since-dwell dwelling.
Thus through knowing it is wisdom.

| Thus it is proclaimed.

Here there are four topics:

- Essence, || 10 ||
- Definition,
- Divisions, and individual meanings.

01 14 04 01

First, the essential nature of Wisdom (jñāna) is the self-knowing awareness (rigpa) that dwells primordially as omniscient clarity.

Regarding this:

It is called "wisdom" because of its primordial dwelling.

Through realizing its characteristic marks,

One does not abide in the duality of saṃsāra and nirvāṇa.

Thus it is said.

The definitive term: understanding and knowing the meaning of primordial dwelling,

Arising from self-manifestation.

Primordially, the nature spontaneously accomplished,

From that, realization becomes manifest.

This is the definitive term for wisdom.

Thus it is said.

Divided, there is: the wisdom of basis-abiding, || 10 ||

The wisdom of characteristic-holding,

And the wisdom pervading objects—these three.

| *From the Mu Tig Phreng Ba (Pearl Garland):*

Wisdom itself is like this:

The wisdom of basis-abiding purity,

Characteristic-holding and pervading objects—

Thus it is proclaimed.

First, regarding the wisdom of basis-abiding, there are three types:

The wisdom of primordial purity (ka dag) is like space, transcending the extremes of existence and non-existence.

| *From the Thalgyur:*

Regarding the wisdom of primordial purity:

Non-awareness is called existence—no name, no non-existence,

No number of one or two, || 20 ||

Established by conceptualization—no existence, no non-existence,

Where there is no division in dharmatā,

Not even wisdom alone is established,

No words, no expression is established.

Not abiding in extremes—self-knowing purity,

Expression-holding names, extremes exhausted.

*No cause, no number of conditions,
No duality of appearance, object and subject,
Characteristics nowhere divided,
Object-conditions, coarse, self-exhausted. // 30 //
Primordially non-existent, therefore pure, pure,
Confused cognition ceased, not engaging in anything,
Unborn, therefore cessation-empty.
Thus it is proclaimed.*

The wisdom of spontaneous perfection (lhun grub) is primordially complete with qualities—like a wish-fulfilling jewel arising from the ground of potency and manifestation—its essence appearing yet empty of entity and characteristics.

Again, from that itself:

It is called the wisdom of spontaneous perfection.

*Unborn, unceasing, not thinking anything,
Because objects are definitely pure, non-existent,
Because potency and qualities are unceasing, non-existent,
Merely play-appearances, // 40 //
The ground-mother of various completeness,
Non-existent reason, therefore appearance; appearance reason, therefore empty,
Appearance-emptiness, limbs of engagement.
Buddha and sentient beings, pure objects,*

*This ground called evident-abiding,
Merely abiding as own-nature,
Essence of parts, empty through conceptualization.
Limbs emanate, therefore complete knowledge,
Self-abiding, spontaneously accomplished reason,
This has no abandoning or accepting, no duality. || 50 ||
Thus it is proclaimed.*

The wisdom of all-pervading compassion is without self-face yet manifests
as the root pervading the ground of manifestation.

Again, from that itself:

The wisdom of all-pervading compassion:

*Exhaustless, manifold gates of manifestation,
Complete in essence like exhausted appearance,
From the empty nature of Dharmakāya,
The wisdom portion of complete knowledge,
By force manifesting to sentient beings,
Without this, saṃsāra-nirvāṇa hosts severed,
Known by knowledge, clear, || 60 ||
From the nature of self-knowing clarity,
Compassion itself, the force of nature.
Unceasing, no cessation,
From the pure portion of manifestation,*

Without action and complete in oneness,

Like light from the sun,

Self-possessed, without obstruction.

Thus it is proclaimed.

Second, the wisdom of characteristic-holding has five roots and twenty-five divisions.

The five roots, from self-manifestation:

Dharmadhātu wisdom, without concept,

Mirror-like wisdom, unceasing clarity, || 70 ||

Wisdom of equality, complete, unmixed,

Discriminating wisdom, realized as before,

All-accomplishing wisdom, dharmas complete—

Thus regarded as five aspects.

Thus it is said.

Elaborating extensively on the meaning of those:

┃ *From the Thalgyur:*

Regarding the characteristic-holding:

Explaining the wisdom of Saṃbhogakāya,

From mirror-like wisdom, reflections,

Complete in shape and color appearances,

White, pure of stains, therefore light,

Self-possessed appearances connecting saṃsāra-nirvāṇa, || 80 ||

*Because all dharmas appear as forms,
Called self-knowing wisdom.
Clear and empty, liberated by emptiness,
Liberation-holding, exhausting thoughts of extremes,
Without placement, complete liberation ground.
That which is called equality
Is equality from two equal causes and three equal conditions,
By equal time and measure,
Without duality, free from class,
Without division, without distinction, self-abiding two, || 90 ||
Equality called dharmatā,
Free from elaboration of suffering,
Itself called without modification and effort,
Abiding as nature, essence empty.
Mind itself, all thoughts exhausted,
Called wisdom-abiding,
Through realizing that characteristic,
Not abiding in saṃsāra-nirvāṇa duality.
Discriminating types of sense faculties,
Whatever appears as that dharma,*

Each sequence clear, || 100 ||

Pure through conceptualized self-appearance,

Awareness becoming object itself,

Each called distinction,

Arising as antidote method,

Realization called seeing characteristics.

With increase of self-appearance,

Wisdom first arising, || 110 ||

Pure of affliction faults by knowledge,

Called accomplishing action,

Self-ceasing effort and struggle,

All dharmas self-placed, self-liberated,

From ground-appearance of complete self-liberation,

Obtaining stainless, dust-free subtle parts,

Transcending objects of thought-investigation,

The undivided dharmatā of what,

Self-nature complete, exhausting appearance limit,

Simultaneously realized, || 120 ||

Free from desire through accomplishment,

Without return or reversion,

*The meaning itself of primordial abiding,
Becoming manifest through knowing,
Reaching the ground of exhausted dharmas,
Vast dimension of dharmas,
Not observing extremes and middle,
Pure dharmatā of liberation ground,
Dharmas acting, doing. || 130 ||
Without transcended and worldly action,
Clear and pure nature,
Dimension opening opportunity,
Self-arisen great abiding,
Primordial complete self-nature,
Without beginning modification,
Knowing liberation from saṃsāra-nirvāṇa duality,
Complete intention of self-appearance.
Thus it is proclaimed.*

Moreover, in the portion of compassion, there is wisdom gathered by knowing and wisdom gathered by objects of knowledge—these two also abide.

Wisdom gathered by knowing also abides as two:

Wisdom gathered by knowing is the self-clear manifest intention of Buddha body and wisdom abiding in Buddhas, and || 140 ||
The subtle essence abiding in the hearts of sentient beings.

Regarding that:

Wisdom gathered by knowing.

All Buddhas and sentient beings,

Without distinction, pervaded by non-existent own-nature,

That and Buddhas completely pure, complete,

Abiding stainless and dust-free,

From the six types of sentient being appearance aspects,

Each abiding in their own continuum.

Thus it is proclaimed.

Regarding wisdom gathered by objects of knowledge—two:

Knowing how much of knowable object-aspects appear, all without mixing individually by knowledge, and || 150 ||

Knowing how the abiding mode of knowable objects is like space, free from elaboration.

┃ *From the Thalgyur:*

Wisdom gathered by objects of knowledge.

Know as two aspects:

Explain how much can be known of that,

This knows the thoughts of disciples,

Understanding others' benefit,

Knowing the nature of dharmas,

Called the abiding mode of "how,"

Through complete without remainder by how much,

*Primordially benefiting all sentient beings,
Extracting from the three realms by knowing, || 160 ||
The knowledge portion of emanation body,
Complete in the face of self-appearance,
Explaining wisdom of how-knowing,
Free from expression-ground possessing appearance,
Clear reflection of pure self-appearance,
Knowing the abiding mode of entity,
Exhausting confusion continuum through realizing self-benefit,
Called the abiding mode of "how,"
Conduct without wandering in view,
Complete because knowing ceases without ceasing, || 170 ||
Primordially becoming path,
Knowing measure reached,
Great self-liberation without modification,
Without movement from the ground.
Thus it is proclaimed.*

The division of wisdom into twenty-five:

| From the heart-mirror of Vajrasattva:

*Kye ho! Secret Lord, listen!
Regarding the five aspects of wisdom,*

Five times five makes twenty-five—know thus,

The divisions of that are like this: || 180 ||

The wisdom of dimension,

The wisdom of dharmadhātu,

The wisdom of completely pure dimension,

The wisdom of great dimension,

The wisdom of non-duality of all dimensions—these five.

Mirror-like wisdom,

Great mirror-like wisdom,

Wisdom of concept-free clarity,

Wisdom of concept-free purity,

Wisdom of clarity without holding—these five. || 190 ||

Wisdom of equality,

Wisdom of equality through cessation,

Wisdom of unmoving equality,

Wisdom of unceasing equality,

Wisdom of equality not abiding in anything—these five.

Discriminating wisdom,

Wisdom thoroughly distinguishing all meanings,

Wisdom arising in moment of thought,

Wisdom completely removing all sounds,

Wisdom understanding without abiding in sound and word—these five. // 200

//

All-accomplishing wisdom,

Wisdom doing all actions,

Wisdom not abiding in action,

Wisdom free from action,

Thus it is proclaimed.

Explaining the meaning of those:

From the Rigpa Rangshar Tantra:

The expanse of pure dharmatā vast,

Explained as the completely pure dimension,

Abandoning all concept-free thoughts,

The great clear wisdom of dimension,

Outer and inner empty, without awareness—

This is the great clear wisdom of dimension. // 210 //

Outer appearance, empty, without duality—

Regard as the great wisdom of dimension.

Outer, inner, secret words all complete,

This is the wisdom of dharmadhātu.

The meaning possessing non-duality, vajra-meaning,

Regard as the essence of non-dual dimension.

The meaning of great unceasing clarity and purity,

This is mirror-like wisdom.

In the pure, clear, pure essence, || 220 ||

Complete in one time of pure appearance,

This is the great mirror-like wisdom.

Without conceptual mind, without mind,

Not entering attachment-holding,

This is the wisdom of concept-free clarity.

Light-appearance unbroken, clear,

Mind's thoughts not wavering,

This is the wisdom of concept-free purity.

Clear, clear-agent, free from dharmas,

If thoughts do not waver to that,

This is the wisdom of clarity without holding.

Equal to dharmatā, unmixed, || 230 ||

This is the wisdom of equality.

Without ceasing, holding each characteristic,

This is the wisdom of equality.

Unmoving body of scope,

Scope cut, no fall into extremes,

This is the unmoving wisdom of equality.

Unceasing, clear, pure, great,

Mind not thinking, clear,

This is the wisdom of equality.

The peak of all wisdom not abiding in anything,

Liberating self-place of sign-entity, || 240 ||

This is the wisdom of equality not abiding in anything.

Mind appearing, liberating essence of doubt,

This is the great discriminating wisdom.

Manifold gathered as one,

From that, all meanings arise.

This is the wisdom distinguishing all meanings.

Not transcending meaning of thought,

Liberating three moments,

This is the wisdom arising in a moment. || 250 ||

Transcending awareness-essence of sound and word,

Reason of one complete convention,

This is the wisdom removing all sounds.

Complete nature of all sound and word,

Transcending words of awareness-expanse,

This is the wisdom not abiding in word.
Self-knowing, holding, dharma-liberated,
Abandoning convention, label, name,
This is the all-accomplishing wisdom.
Mind pervading ten directions of light-rays, || 260 ||
Reason for doing benefit of emanation beings,
This is the wisdom doing action.
Wisdom's nature without movement—action released,
Transcending sign-entity of dharmas,
This is the wisdom not abiding in action.
Clear without awareness-concept,
Knowing nature leisurely,
This is the wisdom of action-release.
All outer, inner, secret dharmas,
Gathering all of awareness-expanse,
This is the wisdom severing all superimposition. || 270 ||

Thus apply the meaning of wisdom:
Those desiring nirvāṇa,
If they abide in this, obtain non-duality,

The three bodies do not return to the ground.

The sign of wisdom's example, that
Thus it is said.

Third, the wisdom pervading objects is the inner self-radiance of five lights and from that the appearing of five-colored light rays outwardly arising—the appearance of wisdom combining the four.

| *From the heart-mirror of Vajrasattva:*

Wisdom rays arise from the heart—

Rays like the sun,

Rays like fireflies,

Rays like butter lamps,

Appearances with light rays together thus.

| *From the Thalgyur:*

From concept-free dharma nature's self-resonance,

Arising wisdom-appearance without objects,

That yogin complete in wisdom,

Correct gathering of limbs.

Wisdom's essential point arises in the eye,

Knowing the manner of gaze,

Conduct together with dharmadhātu dimension,

Exhausting three realms by reason,

Root of arising in the eye socket,

Wisdom descending upward-reverse. || 290 ||

What is the essential point arising wisdom?

*Possessing sequence, dharma nature,
Liberating all definite thoughts,
Wisdom arising from dimension.
Upper and lower eye essential point.
Skilled effort, nose channel arises,
All-gathering wisdom appearance,
Again eye wisdom,
Thoroughly divided by five colors,
Similar to complete maṇḍala form,
What arises from this experience, || 300 ||
Unable to express by non-existence,
E ma! Wonderful! Great itself!
Appearance of complete qualities,
Subtle wisdom pervading great parts,
Direct and path.
Thus it is proclaimed.*

That indicates: object-appearances, appearances immediately self-liberated
wisdom, and
Empty wisdom, and
Object wisdom—these three.

| *From the Thalgyur Tantra:*

Furthermore, the wisdom of appearance is taught.

From earth, water, fire, wind, and space,

Wisdom-appearance wondrously arises.

Thus the Bhagavan, unexcelled Lord, transcends contact.

Thus it is spoken.

From within emptiness itself,

Wisdom sought by analysis is not found.

| *From severing the concepts of the three realms,*

The five doors' fixation-stream is cut. || 10 ||

Moon and jewel, lapis lazuli light—

Whatever one desires to emanate,

Seize the appearance of the emanation body arisen from grasping.

Or else, from knowing the essential point

Of great perfection, wisdom itself

Free from activity, like space,

Transcends conceptual elaboration and reference.

Wondrous, marvelous wisdom—

Not before, not after, not primordially existent.

Now transcending the objects of conceptual mind, || 20 ||

The nature free from extremes, emptiness itself.

Beyond words, free from intellect, empty of essence.

Since nature is not divided anywhere,

Compassionate activity does not appear.

From the threefold wisdom-appearance,

Mind-arising, insight, and delusion-appearances are held.

This has no object of observation, no extreme.

| *From the marvelous play of neither existence nor non-existence,*

Buddhas attain the result.

Externally and internally, all is dharmadhatu. || 30 ||

Here nothing whatsoever appears.

Thus it is spoken.

Third, the wisdom of objects: when form and the other five objects are self-liberated,

The nature of the four appearances progressively increases.

Again, from that very source:

| *Furthermore, the wisdom of objects is taught.*

From the varieties of form and sound,

The experiences to be trained become fivefold.

The experience of consciousness exhausted is appearance,

Waxing like the moon's bright fortnight. || 40 ||

Each appearance has its own experience.

| *Furthermore, the wisdom of objects is taught.*

From warmth, measure, and signs,

The two truths inseparably joined, concept-extremes exhausted.

Without action, characteristics are empty.

Since the basis of expression ceases, extremes do not dwell.

Since outflows are exhausted, there is no clinging.

The source of memory cut, essence clear.

Clear awareness does not conceive objects' extremes.

Since it is free from sound, genuine, without words, || 50 ||

All reference points are exhausted.

Thus it is spoken.

The fourth topic has two aspects regarding individual meanings:

Brief presentation and

Detailed explanation.

Consequently, first, the Sugata-essence, the naturally spontaneously present Buddha of the nature of reality, great wisdom of meaning, pervades all sentient beings without addition or subtraction, great or small, good or bad.

| *From the common scripture, the Tathagatagarbha Sutra:*

"Within the bodies of all sentient beings, the Tathagatagarbha dwells as it was primordially."

| *From the Uttaratantra:*

Since the Buddha-body radiates, || 60 ||

Since suchness is without division,
Since the potential exists,
All embodied beings always possess the Buddha-essence.
Thus it is spoken.

| *From the uncommon scripture, the Tregchö:*

Sentient beings themselves are Buddhas.

However, they are obscured by adventitious defilements.
And from the Doha:

Through explaining treatises, all scholars

Do not realize Buddha exists within. || 70 ||

Thus it is spoken.

| *From the unsurpassed scripture,*

| *The Vajrasattva Heart-Mirror Tantra, the Secret One:*

"Within all sentient beings of the world-systems,

The Tathagatagarbha dwells like sesame pervaded by oil."
If one thinks that since it dwells thus, it should be visible to direct sight,
The body's appearance together with light is obscured by clinging, not found
in the field of vision.

Yet now, like the sun example, dwelling within the body's cloud-mass,
When pointed out directly through the meaning,
The sign of the bindu, the lamp of emptiness, is shown—faith arises. || 80 ||
The speech is obscured by words;
The mind is obscured by conceptual mind, thus not seen.
The person of diligence who meditates on the four appearances as the measure, exists as it is now,
In the bardo, self-appearance pure, as it exists, will dawn.
Now it is like a garuda egg wrapped around—obscured by the growth of habitual patterns.

| *From the Senge Tsal Dzogchen Tantra:*

Within the self-body of all sentient beings,

The appearance of pure wisdom dwells.
Unable to manifest vastly,
Like the womb and the egg's shell— || 90 ||
Not emerging directly, though obscured,
When own-potency is perfected, it emerges.
When this conceptual body is abandoned,

Self-appearance and objects will meet.

Awareness itself, dwelling primordially,
Will be seen as essence without concept.
The appearance of pure wisdom
And Buddha-truth will be seen.
The essence of self-appearance, wisdom itself,
Is without conceptual mind. || 100 ||
Past objects and future objects—
Appearance is cut through directly.
The self-appearance of great wisdom,
Though not an immediate object,
Is shown by the self-arisen lamp.
That very lamp's wisdom

Transcends the extremes of appearance and non-appearance.

Thus it is spoken.

Furthermore, that great wisdom dwells in the heart-center, the pure light-channel, the celestial palace, as essence-body, with the complete marks and signs of the five lights.

Since its nature dwells as light, wisdom's appearance is measureless. || 110 ||

Since compassion and awareness dwell, knowledge is internally clear.

From that, resonating in the conch-shell chamber, the completely perfect great mandala of wrathful ones abides.

Light,

Rays,

Bindus,

Furthermore, and subtle bindus—the resonance of appearance's nature, like the four great channels branching from the heart's light-channel, dwells naturally,

And in the eyes dwells as four lamps.

That too: in the citta is the body;

In the four channels, bindus;

In the conch-chamber, light-rays; || 120 ||

In the eyes, Briguta—the appearance of Vajra Lougyu dwells.

From Senge Tsal Dzogchen:

Ema! The wisdom of awareness itself

Dwells unchangingly within all Buddhas and sentient beings.

That nature of reality is as follows:

The citta, the jewel-celestial palace;

The jewel-channel's celestial palace;

The pure conch-chamber celestial palace;

The Briguta celestial palace;

Within these great celestial palaces, || 130 ||

The essence of awareness appears as potency.

That too is explained as follows:

Some dwell as bodies;

Some are bindus;
One dwells as light-ray manner;

| *From one, Lougyu emerges.*

Thus the dwelling-place is taught.
The meaning of Buddha primordially dwelling,
Dwelling within all sentient beings,
The Victorious Ones excellently explained. || 140 ||
Thus it is spoken.
Furthermore, body and Lougyu,
Dhatu and wisdom's meaning:

| *From that very source:*

Awareness and non-awareness, appearance itself,

Transcends the extremes of actor and action.
Vastness itself radiates like a body;
Clarity itself arises like light;
Emptiness itself spreads like rays.
Buddha and sentient being— || 150 ||
Not separate awareness,
But taught as separate appearances.

The characteristics of the body are as follows:

Unchanging, clear,
Empty, and free from concept.
The characteristics of awareness are as follows:
Subtle, radiating,
Lougyu, and moving.
The characteristics of dhatu are as follows:
Vast, spontaneously thick, emptiness without limit, || 160 ||
Clear, warm, and cool,

Holding light-flexible essence,
Pervading, encircling, and encompassing.

The characteristics of wisdom are as follows:

Arising, entering, self-clear,
Primordial, knowing, realized.
Clear, radiant, and infinitely vast,
Appearance, darkness, and revealing,
Emptiness and clear wisdom supreme—
These are held as mantra characteristics. || 170 ||

Thus it is spoken.

That too: in the heart is the body;
In the conch-mouth, wisdom;
In Briguta, awareness;
In the four channels, the appearance of dharmadhatu light and bindus dawn.
The four channels, from self-arising:

The pure white, smooth, empty channel;

The channels of jewel-radiance;
The great liberating channel;
The white crystal moving channel— || 180 ||

| *From these, consciousness mounted on wind*

Enters through Briguta's great door,
Dissolving into the arising-path emptiness.
Without what dissolves, clarity like a vase,
The five-fold bindu, wisdom perfected.
Thus it is spoken.

That wisdom, self-abiding in the heart's great channel, clear resonance, abiding in its own light, wisdom's self-resonance,
Is supported by the four channels' five wisdoms' self-resonance, maturing into the four lamps within cakṣu as the wisdom bindu, the lamp of empti-

ness, and the lamp of pure dharmadhatu,
And as measureless wisdom, the lasso-water lamp and self-arisen wisdom
lamp, from the Thalgyur:

| *Within the time of the body, as follows: || 190 ||*

In the assembled elements, the aggregates,

Within the citta, the jewel-celestial palace,
The essence, pure from the letter KA,
Emptiness-clarity gathered, body's resonance,
Complete face and hands, vase-body manner,
Spontaneously present as light-mass,
Compassion individually clear in colors.
Roma, Kyangma, Kundarma,
Katishel, having the tube—
Mirror-like, equality, discriminating, || 200 ||
All-accomplishing, dharmadhatu wisdom:
Bindus moving and non-moving,
Abiding as supports of perfected own-potency.

| *From the gathered pure essence of both eyes,*

Through method and wisdom's distinction,
The bindu of knowing the nature of reality,
And the lamp of pure dharmadhatu mature.
Measureless, the lasso and
Wisdom lamp mature,
Thus the karma of sentient beings, || 210 ||
And faculties' distinctions as they are,
Through training in these, one will know.
Thus it is spoken.
Second, detailed explanation has two aspects:
General indication of the object of knowledge,
And detailed explanation of the object to be adopted.
First, from eight aspects:

The support is the form aggregate, the upper body.

The location is the heart jewel, eight-cornered, center of the pure light-channel, where the peaceful body, sesame-seed sized, dwells with awareness.

The path proceeds from the four channels. || 220 ||

The door is the two eyes.

The resonance is two lamps—like a peacock's and like the syllable HA.

The object is space free from clouds, dharmatā emptiness without thought or conceptualization.

The time is this very moment or when bardo appearance dawns.

The destination is the eight dawning-doors of spontaneous presence: those who recognize go to liberation in the dhatu; those who don't recognize wander in saṃsāra—like the four path-forks.

The liberation-place is the appearance of original purity.

Thus also from Rangshar:

┆ *Kye, companions, listen!*

The suchness of all dharmas should be indicated by examples.

The intent of the perfectly complete Buddha is: || 230 ||

The support relies on the form aggregate.

Example: like sleeping in a bird's nest.

The location dwells in the heart—example: like a vase-body.

The path emerges from the four channels—example: like a pearl rosary strung.

It coils within the white conch-chamber—example: like a lamp placed inside a vase.

The door emerges from the eyes—example: like star-light.

The lamp of empty bindu—example: like a peacock's eye.

The lamp of dhatu-awareness—example: like the syllable NA RO.

The object is empty space.

The time is bardo appearance—example: like a mirror mandala. || 240 ||

The destination is the jewel body—example: like a rock-path.

The liberation-place is the appearance of original purity—example: like a

vase-body.

And from Vajrasattva Heart-Mirror:

┆ *Aho! Listen, great expanse-children!*

Within all sentient beings of the world-systems,

The Tathagatagarbha dwells like sesame seeds pervaded by oil.

That too: the support relies on the form aggregate.

The location dwells in the heart-center: Samantabhadra, called "cuckoo beak-sealed intention," dwells within like a cuckoo's sealed beak. Within, in the five-colored light center, the peaceful body, sesame-seed sized, dwells in the manner of light-mansion.

That is the location of awareness.

Example: like a vase-body. || 250 ||

The wisdom arising from that dwells in the head, the conch-chamber.

That too, the wrathful body, sesame-seed sized, dwells at the distance of drawn bow-string.

That too dwells as light-ray manner.

The light arising from that is clear like a mirror mandala, pure, or dwells as light-rays like a fish-eye.

The connection of that with awareness is: from the heart's tip, the white silk-thread channel upward, mere as a silk-leaf, passing through the throat, exists there. From there the path emerges and enters inside the head.

Furthermore, that channel too, from the small tip, right and left, emerges and connects to the head.

That too emerges from the right and left ear-flaps and connects to the eyes.

┆ *From there, turning the eyes to space, twisting the channel, looking, wisdom's light-appearance will fill space.*

That too: from the heart-center's light-channel, the golden great channel Katishel branches, the upward tip white silk-leaf channel, from the heart-tip

passing through the throat, from the ear branches three to the two eyes' door, pierces.

The central one pierces Brahma's aperture. || 260 ||

Therefore, in the subtle, the coils are the centers of the four chakras, each connected from the heart.

The crystal-apertured one dwells with the resonance of the five clear-light winds at the life-force channel.

Second, detailed explanation of the wisdom object to be adopted has three aspects:

The support, channels, to be purified;

The doors of arising, the lamps to be held;

The resonance of appearance, clear light to be shown.

First, since wisdom dwells in the body, introducing it to the path through two essential points:

The general essential point: directing wind-mind to the lamp AH, exhausting dharmadhatu-awareness' increase-decrease, from the Thalgyur:

Self-knowing wisdom dwells in the body,

Like oil within sesame seeds. || 270 ||

The body's radiance and splendor

Wisdom moistens, pervading.

Through corresponding with body, the bodies,

Wisdom's light-aura, colors, and signs.

Through karma, entering, and bodies,

Resonance and all pervading.

Insight itself and the lamp's function—

Ultimate and relative signs distinguished.

Maturing: each bindu's essential point;

Transforming: concept, coarse grasping. || 280 ||

Wisdom-appearance, four, two aspects,

| *From arising-entering's distinction.*

In the citta, jewel-celestial palace,
Jewel-gathered, eight-cornered, doored,
Five wisdoms and five bodies,
Wind and knowledge's potency also five.
All are five-five's nature.
The body's essential point is through resonance.
Wisdom's posture through purity.
Lifting and stirring bindus accomplishes. || 290 ||
Light extending and gathering.
Connected meditation is wind's essential point.
The entering function distinguishes extremes.
Its transforming causes wind exhaustion.
Delusion's concordance to be joined.
Awareness' essential point is releasing,
Lifting and directing to space.
Dhatu's essential point is gathering,
Drawing and pervading elements.
Appearance's essential point: increase and exhaustion, || 300 ||
Various, self-liberated in their own place.
Thus it is spoken.
The specific essential point: pressing the essential points of four chakras and
three main channels, introducing wind-mind into wisdom's network, from
that very source:

Awareness-wisdom's path itself,

Within one's own channel-chakra,
Where body-speech self-perfectly dwells,
Roma, Kyangma, Kundarma,
The three mothers hold the body,
The central supports four chakras.
These dwelling right, left, center, || 310 ||
Through relative-ultimate distinction,
Generate body and limbs,

And mature the lamp itself.
Roma circulates tastes in the chakra,
Wind urges, bindus emanate.
Since taste relies on channels,
Bliss expands body and mind.
MA gathers the pure essence,
Establishes base of upper-lower locations.
Lifting and pressing in this is essential. || 320 ||
In this's six branches,

Burning and incinerating, wisdom ceases.

If desiring warmth-attainment, pressing is essential.
Wind and bindu should be drawn.
Kyangma generates in the chakra,

Wind emanates, gathers, bindus enter.

"Kyang" means peerless,

Revealing unique intention.
MA clears the old,
Generates essence-splendor. || 330 ||
In this, opening and pressing is essential.
In this, the branch not appearing,
Place bindus in the four corners.
Desiring food-control,
Press wind, don't expel water.

Through samaya, examine channels.

Kundarma is mindfulness,
Gathering the tip-chakra matures.
Reversing karma-wind, holds wisdom.

"Kun" gives emanation body qualities. || 340 ||

Shaking is enjoyment body qualities.
MA actually shows Dharmakāya.
In this's twelve branches,
Opening and twisting is essential.
Extending life, rely on applying.
Bindus, through body and mind.

| *From this wisdom-path,*
Bindus and body are obtained.
Wind performs all going-coming actions.
Mind's lord held by mentation. || 350 ||
Path-held and drawn.
Thus it is spoken.

Second, holding the doors of arising, the lamps, has two aspects: door and lamp.

The door's essential point: the channel connecting heart to head, the faults and qualities of the sense-faculties' clarifier, has five branches in the eye. From the center of the deer-horn-like channel's coils, from the light-channel, wisdom actually emerges. Looking unwaveringly into space's expanse is the true essential point, from the Thalgyur:

The door of wisdom's arising itself,

All body-essence, pure gathering,
Emerging from the door called cakṣu,
Holding both aspects, showing appearance.
Arising from connected generating channels.

| *From the tip becoming one, || 360 ||*

Dawning for faculties' objects,
In one having five branches,
Appearing in each faculty's door.
Particularly distinguishing faults and qualities,

| *From deer-horn-like coils,*

"A-bré" called, half white-black,

Knowing and holding forms,
Perfectly showing knowledge's own-potency.
In this, wisdom actually emerges,
Directly and through self-essential point, || 370 ||
The pure dharmatā self-appearance object,
Abiding with concept ceasing.
Thus it is spoken.

The lamp's essential point: through gaze-binding and gazing-binding, pressing, directing, leading, and training in sun-moon support, from that very source:

From ultimate dharmatā arising,

Lamps are of four types:
Maturing, entering, pervading-emptiness,
Gathering dharmatā's object-appearance.

┃ *From the lasso, forms are gathered,*

Wind cuts and emanates. || 380 ||
Through coming-going's increase-decrease,
Pure wisdom is gathered.
The empty bindu performs all actions.
Holding the past path's aspect,
Wind generates radiance and splendor.
Transforming, showing wisdom-appearance.
Through self-arisen wisdom lamp,
All dharmas equally, one taste,
Gathered, holding self-appearance.
This cuts habitual pattern connections. || 390 ||
Dhatu gathers pure essence,
Awareness holds the bodies,
Through three essential points maturing essence,
saṃsāra is abandoned.

Thus from the eye, lamp arising,
Buddha-intention's essential points gathered,
Holding self-appearance objects.
The lamp's essential point I explain—
Deva-son of good fortune, you listen!

Through objects, awareness, and wind, || 400 ||

In order to hold dharmatā as path,
Through perfected wisdom,

This too is the lamp's essential point.

Lasso unmoving is essential.
At this time, join with three gazes.
Wisdom lamp training's essential point—
Three rituals extending,
Through accomplishing essential point, generate expanse.
Bindu-lamp pressing is essential.
Through not separating channel and thumb-finger, || 410 ||
Wisdom increases upward.
Dhatu's essential point is leading.
Yogins, properly join sun-training methods,
Lead well.
Train also in moon.
Whoever does this continuously,
Delusion-appearance-stream ceases.
Five pure wisdoms' light,
Through emptying earth, stone, rock-mountain,
Ship-broken or mere land-island— || 420 ||
Those skilled in leading will see.
At this time, method-adjustment is essential.
Through perfection, dharmatā is obtained.
Thus through habituation, dharmatā's power,
Body-arising self-perfects in its own place.

Thus through body-arising stream-ceasing,

Outflow-aggregates become invisible,

In this, perfect buddhahood.

Thus it is spoken.

Third, showing the resonance of appearance, clear light, has five aspects: ||

430 ||

Body,

Wisdom,

Light,

Bindu,

And detailed explanation of awareness' nature.

First has two aspects: brief presentation and detailed explanation.

First, from the Thalgyur:

Within the citta, body dwells as body.

Resonance-body through five aspects

Holds each family's characteristics. || 440 ||

Ray-body through six also

Gathers nature-appearance's dharmatā.

Pure body through three

Holds nirvāṇa's indication.

Aspect-body through eight also

Performs complete stage-path actions.

Thus it is spoken.

Since citta's essence dwells as body's arising-base, when that resonance, the five families' bodies unmixed, measure dawns, appearance dawns.

From the body, rays emanate; within channels, bindus ray-resonance, external expansion, and appearance's subtle body, six aspects appear.

The wisdom three liberated, body's liberation-place, holding the measure of internal dhatu exhaustion. || 450 ||

Moreover, the eight aspect-bodies are at the completion-stage, spontaneously present ground, from dividing three bodies into nine;

Dharmakāya's Dharmakāya, pure dharmadhatu, all's arising-base, estab-

lished as base, not counted separately, thus eight.

Second, detailed explanation of body has two aspects:

Common distinctions and

Distinct distinctions, detailed explanation.

First has two aspects:

Awareness object-appearance's body and

Pure essence gathered body, from Sun-Moon Seal:

| *Body is twofold: awareness object-appearance's body*

And pure essences gathered body. || 460 ||

First, appearing to faculties, without negation or proof;

Distinguishing: faculties,

Aggregates,

Objects and subjects, pure body, and three, from that very source:

| *The body appearing to awareness-objects is the great body of faculties purified,*

The great body of aggregates purified,

The great body of dhātus and āyatanas, objects and subjects, and afflictions purified.

Second, the pure essence gathered body appears to those habituated into power:

Distinguishing: the body holding the unmistaken path's own-characteristics,

And the body unchanging in color-light characteristics, as-it-is, from these two, first: || 470 ||

Through essence, nature, compassion three,

Holding path's characteristics,

Causing result to reach measure,

Great Play body and

Great General body and

Family-sustaining body are renowned.

| *From Sun-Moon Seal:*

| *The body holding own-characteristics is as follows:*

Non-dividing Great Play body,

Supreme Great General body, || 480 ||

And family-sustaining body.

Second, the as-it-is body has three aspects: base, path, and result.

The body dwelling in base self-arisen wisdom,

The body unchanging from external appearance of light-resonance dhatu-body primeval,

The three bodies spontaneously present dhatu-exhausted destination reached, from that very source:

| *The as-it-is body is as follows:*

Primordially abiding first body,

Primeval unchanging body,

And result self-perfecting body.

The result self-perfecting body is threefold: || 490 ||

| *Dharmakāya without elaboration great,*

Sam̐bhogakaya without grasping great,

And Nirmāṇakaya without self great.

Second, distinct distinctions' detailed explanation has two aspects: essence brief presentation and

Detailed explanation.

First, from Rangshar:

| *What is body? The base awareness body,*

Vast dharmatā body,

Expanded dhatu body,

Unchanging essence body, || 500 ||

Pure bliss body,

Erroneous mind body,

Seeing self-liberated body,

One bindu body,

Unbroken space body,

Non-falling directions sun-moon body,
Non-dual other body,
And attachment-free self-liberated body.

SECOND:

What are the characteristics of these thirteen bodies? Explained from that very source: || 510 ||

| *That is as follows:*

The base awareness body is Vajra Lougyu's body. It is clear to one's unceasing eye-faculty.

That is called the base awareness body.

The vast dharmatā body is the original base, original purity great, from which there is no thought.

No non-awareness.

No mind.

No mentation.

No grasping.

That is as follows:

Unbroken wisdom, || 520 ||

Spontaneously accomplished Buddha,

Elaboration-free dharmatā,

Extreme-free awareness,

Great pure appearance,

Non-fallen-direction view abides.

That is vast,

Clear,

Unchanging,

Wisdom unceasing,

Bindu variously radiating, || 530 ||

Unchanging dharmatā,

External unbroken,

Internal five wisdom-lights unceasingly clear,

Abiding as body and wisdom's essence.
That is called the vast dharmatā body.
The expanded dhatu body is the pure dharmadhatu lamp.
That dhatu too is unbroken,
Non-fallen in directions,
Without decrease,
Without increase, || 540 ||
Without emptying,
Without filling,
With clear aspect,
The location where many bodies arise,
Vast, all's essence,
Extremely great, none above,
Buddha of view-seeing,
Called the ground of definite attainment.
That is called the expanded dhatu body.
The unchanging vajra body is: Buddha without Buddha result, || 550 ||
saṃsāra without sentient beings,
Buddha with life severed,
Arising without making,
Object unseen, unexperienced,
Speech unexperienced, unknown,
Body unexperienced, untaken,
Virtue with life severed,
Deity without accomplishment,
Essence uncouneted,
Meditation without meditating, || 560 ||
Mandala without drawing,
Collections without accumulating.
That is the unchanging vajra body.
The unchanging essence body is: tenet unchanging,
Reasoning indefinite,
Characteristics non-dual,
View seeing directions,

Meditation seeing,
Conduct without doing,
Result without obtaining, || 570 ||
Samaya without keeping,
Play without ceasing,
Essence good-thal,
Nature all-pervading,
Compassion sky-pervading.
That is the unchanging essence body.
The pure bliss body is: clear not sky-pervading,
Empty all-pervading,
Wisdom eye-pervading,
Awareness body-pervading, || 580 ||
Lamp object-pervading,
Dharmakāya base-pervading,
Saṃbhogakaya self-pervading,
Nirmāṇakaya all-pervading,
Five lights location-pervading.
That is the pure bliss body.
The erroneous mind body is: variously arising,
Variously gathering,
All's path,
All's location, || 590 ||
All's base,
saṃsāra self-place.
That is the erroneous mind body.
The seeing self-liberated body is: unchanging yet changing,
Changing yet unchanging,
Body without life-force,
Sentient being without mind,
Changing without breath,
Buddha without going-coming,
All-times wisdom, || 600 ||
Dharmatā always abiding,

Self-liberated without grasping,
Body five without concept,
Wisdom unceased seeing,
Dharmatā self-liberated in own place.
That is the seeing self-liberated body.

The one bindu body is:

All-pervading arising wisdom,
All-pervading appearance wisdom,
All-pervading arising wisdom, || 610 ||
All-pervading clear wisdom,
All-pervading depth-clear wisdom,
All-pervading sky-clear wisdom,
All-pervading self-arisen wisdom.

That is the one bindu body.

The unbroken space body is: appearance and wisdom unbroken,
Space and dhatu unbroken,
Sentient beings and Buddhas unbroken,
Elements and light-appearance unbroken,
Seeing and self-body unbroken, || 620 ||
Emptiness and dharmatā unbroken,
Spontaneous presence and original purity unbroken,
Pure lands and spontaneous presence unbroken,
Bindu and delusion-appearance unbroken,
Mind and wisdom unbroken,
Mentation and insight unbroken,
Non-awareness and awareness unbroken,

Non-awareness and awareness unbroken,

Emptiness and clarity unbroken.

That is called the unbroken space body. || 630 ||

The non-fallen-directions sun-moon body is: grasping-free self-liberated,
concept-free self-Buddha,
Unchanging self-pure,

Unclear radiance,
Meditation-free dharmatā,
Ungraspable vastness,
Sentient beings without Buddha.
That is the non-fallen-directions sun-moon body.
The non-dual other body is: lamp sky-pervading,
Wisdom dhatu-pervading,
Insight object-pervading, || 640 ||
Method path-pervading,
Faculties mind-pervading.
That is the non-dual lamp body.
The attachment-free self-liberated body is:
Not attached to appearance,
Not clinging to emptiness,
Not establishing non-existence,
Not rejecting existence,
Not desiring non-existence,
Not fixated on existence, || 650 ||
Not establishing what is done,
Not blocking what arises,
Not seeing faults in what arises,
Not considering virtues in what doesn't arise,
Not abandoning afflictions,
Not establishing Buddhas,
Not meditating meditation,
Not viewing view,
Not ceasing delusion-appearance,
Not seeking pure appearance, || 660 ||
Not hoping for Buddha in mind,
Not doubting sentient beings in awareness,
Not hoping for Dharmakāya in all-ground,
Not doubting form-body in lamp,
Nothing to purify in path,

Nothing to obtain in result,

No good-bad in base,
Realized and unrealized non-dual.
That is called the attachment-free self-liberated body.
Thus it is spoken. || 670 ||

If these were explained in detail, they are clear, measureless, therefore elaboration ceases.

Second, detailed explanation of wisdom's nature has two aspects:

Base-dwelling wisdom and
Characteristic-holding wisdom.

First, from essence, nature, compassion three:

Essence appears as body;
Nature appears as light;
Compassion's activity appears as enlightened activity.
Thus also from Sun-Moon Seal:

*Base-dwelling wisdom is threefold: essence original purity wisdom, ||
680 ||*

Nature spontaneously present wisdom,
And compassion self-appearance wisdom.
Second, the five characteristic-holding wisdoms:
Since dhatu exists in body, from its potency arises, from Rangshar:

From unchanging body, unceasing wisdom arises.

That is as follows:
Since dhatu exists in body,
Dharmadhatu wisdom arises.
Since clarity-aspect exists in dhatu,
Mirror-like wisdom arises. || 690 ||
Since non-duality exists in clarity,
Equality wisdom arises.
Since seeing exists in non-duality,

First, regarding the outer Clear Light: the primordially pure dimension of spontaneous presence holds the Five Lights.

Within the crystalline sphere of self-arisen awareness abiding in the primordial ground, the union of sun and moon produces

Uncontrived wisdom, pure in its ground, beyond the realm of color—stainless white light dwelling in its own pure place, where appearance is undivided anywhere.

Unsought yellow light dwelling in its own pure place, where manifold objects do not appear as such.

Unattached red light dwelling in its own pure place, where consciousness does not appear as objects of knowledge.

Effortless green light dwelling in its own pure place, transcending all action and actor.

Immutable vast blue light dwelling in its own pure place, where awareness abides without establishing any essence whatsoever.

These very lights serve as both the arising ground and the dissolution place of appearances. || 10 ||

This applies equally to the ground appearance of the primordial dimension,

To the path appearance of the present moment,

And to the self-appearance of the bardo—the Five Lights arise outwardly in this very life, and at the time of setting, whether in the present, the bardo, or the ground appearance, these five dissolve into their own dimensional space.

In brief, the inner body and wisdom that abide pure,

And the outer appearances of body and wisdom—these two serve as both the arising ground and the dissolution place of all appearances.

Second, regarding the Five Lights that hold color,

From self-arising,

Wisdom light arises.

Blue light arises, for wisdom is immutable.

White light arises, for wisdom is pure.

Yellow light arises, for wisdom manifests qualities. || 20 ||

Red light arises, for wisdom holds complete power.

Green light arises, for wisdom fulfills enlightened activity.

All sentient beings likewise abide in this manner.

From the previous section,

The Five Lights of self-manifesting clarity that hold color are these:

White,

Yellow,

Red,

Green,

And blue.

Fourth, regarding the three Bindus. || 30 ||

From the union of sun and moon come three Bindus:

The Bindu that holds the ground,

The Bindu of the appearance path,

And the Bindu of self-ripened result.

First, the heart-center holds the Five Lights of spontaneous presence as Bindus abiding within the essence of the clear light channels.

Appearing as the surrounding rim of the Five Lights, these are named the Bindu of Natural Light.

Adorned by primordially pure awareness, these are named the Bindu of Samantabhadra, the All-Good.

Regarding these,

The two Bindus that hold the ground are the Bindu of Natural Light and the Bindu of Samantabhadra.

In the Guhyasamaja Tantra, this very essence is called the unbreakable Bindu. || 40 ||

In the Hevajra Tantra, it is named the immutable Bindu of great bliss,

Abiding perpetually within the heart,

This single Bindu is without change.

For those who meditate upon it,

Wisdom will certainly arise.

Thus it is spoken.

Second, regarding the Bindus of the path, there are two.

From the union of sun and moon, || 50 ||

The two Bindus of the appearance path are the relative causal Bindu and the ultimate abiding Bindu.

First, as extensively shown before, to explain briefly:

From this very source,

The relative causal Bindu abides within the channels of all embodied beings,
Appearing as father's cause and mother's condition.

The gathering of elemental essences becomes the red maternal Bindu.

The gathering of all Bodhicitta sediment becomes the white paternal Bindu.

Therefore, through the gathering of elements, form ripens.

Through the gathering of Bodhicitta, mindfulness, thought, feeling, and awareness coalesce.

This applies equally to miraculously born beings, || 60 ||

To womb-born beings,

And to warmth-moisture-born beings—the gathering of elements serves as the seed.

The gathering of Bodhicitta as seed—these two seeds constitute the self-essence from which birth is taken.

Thus, in all embodied beings, the white and red Bindus that gather the body abide as self-constituents.

In males, the elemental seed gathers within its own scope and does not manifest visibly.

In females, the Bodhicitta seed abides unchanging in the ground and does not emerge visibly.

Therefore, those without seed can meditate upon bliss,

Yet even meditating upon Bindu and wind, they remain unliberated.

Thus, through these two seeds serving as the support for the aggregates,

These two also perform the life-conditioning of persons. || 70 ||

The elements temporarily condition self-awareness as enemy.

When the elements are exhausted, these two abide and transfer.

Thus it is spoken.

Furthermore, the Bindu of males and the elemental seeds are separate.

The seed serves as the support for the initial view of the channels,

Yet does not appear visibly.

In females, the pure elemental essence abides at the lower tip.

In the center of the wheel of the space-protector at the secret place, the form of AH abides without visible manifestation.

This serves as the support for the Bindu's actual flow.

These two perform the action.

The seed of the Bindu is named the gathering of elemental essences.

Distinguishing the difference between these two is essential. || 80 ||

Second, regarding the ultimate abiding Bindu.

From the union of sun and moon,

The two ultimate abiding Bindus are the self-abiding causal Bindu and the Bindu arisen from masculine habituation.

The self-abiding causal Bindu is the gathering of light essence within the heart of all embodied beings,

Gathering the five-colored pellets like fish eyes,

Like the eyes of those sleeping within nests,

Like the mind-moving eyes of dakinis,

At times moving within and abiding within the channels.

That arisen from masculine habituation || 90 ||

Is the Bindu dwelling in the right channel's upper tip at the crown, the pure essence of HAM.

Though not visibly manifest,

In females, the pure elemental essence abides at the lower tip.

Within the secret place's space-protector wheel, the form of AH abides unseen.

This serves as the support for the Bindu's actual flow.

These two perform the action.

The Bindu's seed is named the gathering of elemental essences.

The Bindu's seed is the gathering of Bodhicitta.

These two seeds together constitute the self-essence.

Distinguishing the difference between these two is essential.

|| 100 ||

Arisen from masculine habituation is

01 14 07 01

First.

01 14 07 02

Second.

01 14 07 03

Third: arising at the rim of the bindu. Thus it is taught.

Moreover, that bindu within the heart, radiant with five colors, resembles a pellet of five-colored light.

In size, it is like a fish-eye.

In its measure of light, like an eye in sleep.

In its clarity, like the eye of a sky-goer with mind in motion.

At times, moved by the wind of pristine cognition, it quivers within the crystal-blue central channels and remains trembling.

The bindu arisen through habituation is taken up in experience.

The appearance of manifest pristine cognition

and the appearance of slightly purified pristine cognition arise.

From one aspect of characteristic-holding pristine cognition purified, || 10 || first, as light-curtains appearing within the sphere of the senses,

- and from that: boat-broken forms,
- flitting and darting,
- and dizziness—

these appearances also arise.

01 14 07 04

**SECOND: REGARDING APPEARANCES AS CONTINUUMS OF
LIGHT-RAYS:**

From these appearances arise the subtle,
The moving,
The wriggling,
The flickering,
And blazing manifestations.

THIRD: THEY DAWN WITHIN THE CIRCLE OF THE BINDU.

From that: upright standing appearances,
And spokes eastward and so forth also arise.

**THIRD: THE BINDUS OF SELF-RIPENED RESULT ARE
THREE: || 10 ||**

From the sun-moon mouth-union,
The bindus of self-ripened result are three:

- The bindu of ripened lights,
- The bindu of ripened pristine cognition,
- And the bindu of ripened awareness—thus it is proclaimed.

From that nature:
The bindu of ripened lights abides standing upright,
Extremely clear and unmixed like a rainbow.
When accustomed to this, appearances are also seen.
Thus it is spoken. || 20 ||

01 14 08 01

First.
At this time, below the jaw, like a tent of a house,

In the palace of pristine cognition, visions appear.

Former than extremely Clear.

Thig le and outer lights all mixed, like rainbow ground appearing in mid space.

Then through becoming accustomed to this again and again,

When the rising of appearances of experience increasing higher and higher arises,

Variegated lines for the eye and

Eye webs and

Net and || 10 ||

Half net appearances also are seen.

Second.

Also that.

In the ripening thig le of pristine cognition, remaining on the spokes,

Color and Clear, like the sun mandala.

Accustomed to this also, self appearances are seen.

Thus.

This is the appearances of the naked essence of pristine cognition self seen,

Appearing in the spokes or horizontal of the ripening thig le of pristine cognition,

Five colored Clear rays emanating, like the sun. || 20 ||

Also through becoming accustomed to this again and again, sphere of all pristine cognition appearances like spear tip form and

Third.

Five tips and

Various weapons form and

Stacked stupas and

Great stupa and

Lotus and

Through seeing appearances of various flowers and thousand petalled lotus,

The measure of increasing experience appearances is near to completion.

Third. || 30 ||

That.

Together with the rim of the ripening thig le of awareness,

Whatever is accustomed in this self Clear round,
Great purity appearances become seen.
Those all thig le outer shape round.
Accustomed to this, then the yogin obtains the result.
Thus.

In the center of the round shape of the ripening thig le of characteristic holding awareness,

Great purity appearances partial body and

Self alone and || 40 ||

Father mother and

Five families and

Groups and

All great groups become seen.

By those, experience is near exhaustion.

General thig le round shape, accustomed, practicing reality exhaustion.

In the inner sphere of characteristic holding pristine cognition, five families existing,

Here body ripening, time called Awareness body ripening,

Called Wisdom body ripening,

These thig le are the outer appearances of inner radiance of channels. || 50 ||

If families collected, inner sphere essence body thig le.

Nature Light thig le.

Compassion ray thig le, the three entering thig le and

Sphere appear thig le part.

Weapons and

Lotus and

Stupa and

Net lines and

In the pristine cognition palace, five birth thig le and

Partial body and || 60 ||

Self alone and

Pairs and

Together with the five families mandala and

Each five five are groups and

Mandala completely Complete great groups appearances and six are the six arrangement thig le called.

┃ *From the Thalgyur.*

Inner channels thig le are.

Three entering thig le.

Saṃsāra nirvāṇa connection seed cast.

Also five birth thig le. || 70 ||

Yogin establishes the experience mandala.

Six arrangement thig le.

Many tastes of reality one gathers.

That and that depend.

Dharmas all equal self nature are.

Thus it is proclaimed.

Thig le locations are.

Rang shar.

E ma Buddha thig le.

Brief and extensive spoken. || 80 ||

Sentient beings all heart.

Pure body thig le remains.

Sentient beings all central channel.

Emptiness signs thig le remains.

Sentient beings all crystal.

Empty Clear blazing thig le remains.

Sentient beings all white silk.

Good thig le path remains.

Sentient beings all hollow path.

Light Clear non dual thig le remains. || 90 ||

Sentient beings all vertebrae.

Without gathering separation thig le remains.

Sentient beings all conch chamber.

Pristine cognition radiance thig le remains.

Sentient beings all eye also.

Pure Light thig le remains.

Sentient beings all object itself.

Various arising thig le remains.

Thus sentient beings all.

Without difference manner remain. || 100 ||

Thus.

That also inner heart radiance inner channels and

Outer space appearances all detailed analyzed thus existing.

Fifth Awareness nature extensive explained two are.

Connection establishing and

Awareness self extensive explained.

First.

That radiance Vajra intertwined and

Qualities body and

Body play pristine cognition and || 110 ||

Pristine cognition ornament Light and

Light tip ray arisen.

Rang shar.

That also true aware Vajra intertwined existing.

Although Awareness thus not existing in things,

Power appearances thus arisen.

That qualities body arisen.

Body play pristine cognition arisen.

Pristine cognition ornament Light arisen.

Thus it is proclaimed. || 120 ||

Second.

Sun Moon Mouth Joining.

Awareness two are.

Basis holding Awareness and

Thus it is proclaimed.

First.

Thing self arisen pristine cognition are.

Radiance Vajra intertwined appearances fifteen distinguished all.

Second.

Five pristine cognition self nature three bodies nature sphere established
Buddha. || 130 ||

All saṃsāra nirvāṇa add subtract without pervading that are.

That also that.

Basis holding Awareness holder Vajra intertwined appearances great
Awareness are.

Distant Water Lamp Awareness naked self emerged.

This is the pristine cognition appearances established in the experience of all
yogins.

Thus it is proclaimed.

Distinguished Awareness of intertwined appearances are.

Rang shar.

That also thus are.

Lion Awareness not being suppressed and || 140 ||

Distinctive elephant Awareness and

Garuda Awareness and

Unmixed completely Complete rainbow Awareness and

All burning fire Awareness and

Vast opportunity opening space Awareness and

Moving wind Awareness and

Doubt without entering thicket Awareness and

Deep ocean Awareness and

Grasping not existing moon water Awareness and

Everywhere endless mid space Awareness and || 150 ||

Stain without crystal Awareness and

Defilement without lotus Awareness and

Interruption without river course Awareness and

Ceasing without bubble Awareness and form fifteen are.

That Awareness number shown.

Thus it is proclaimed.

Those all distinguished by one yogin pressing the essential point of the ob-
ject of direct sense power, reverse time, Complete existing.

Awareness empty Clear expanse one Light Clear view nature that.

Thought overpowered by grasping thing and characteristic, lion pride

Awareness is.

Dharmatā non moving and intellect power great elephant Awareness. || 160 ||

Awareness self resound dharmatā space hovering garuda Awareness.

Light Appearance and Awareness resound separate Clear half rainbow Awareness.

All affliction burn fire.

What also non thinking nature vast space.

Awareness Clear sudden Wisdom sudden sudden arise wind.

Self Appearance confidence peahen.

Nature Clear Spontaneous gather abide quality great ocean churning Awareness.

Self Appearance Light Clear grasp non existent water moon Awareness.

Experience and nature Clear pervading space.

Awareness Clear dullness excitement etc stain non existent crystal. || 170 ||

Appearance view although attachment grasping non touched lotus.

Inside Awareness nature Clear and outside Appearance Light Clear continuum cease non existent river.

Awareness nature experience realization and Wisdom bubble burst bubble Awareness.

Aspect fifteen arise.

These also lamp four essence gather Appearance four action Complete arise.

From the Thalgyur.

Door how arise is.

Entering wind urged.

Lamp four action four arise.

Pervading wind moved. || 180 ||

Awareness itself chain link.

Ripening wind gathered.

Five five pair body appear.

Eye wind two grasp and hold.

Right grasp Appearance spread.

Left hold color Complete.

Ear pervading and entering wind.

Right pervading sound quality show.
Left entering wind action.
What and what aspects hold do. || 190 ||
Crown pervading Complete wind.
Subtle and moved non existent.
Awareness body also hold.
Object Appearance characteristic is.
Space blue green ridge non existent.
Light and color shape itself.
Primordial Wisdom five self Appearance show.
Pure space lamp.

Bindu body and illusion Appearance Pure.

Nature self and essence self. || 200 ||
Two without separation without appear.
This time exhaustion of characteristic are.
Deed free space.
That what seeing are.
Accustomed and essential point seeing are.
Accustomed before go.
Begin body speech essential point press.
Self appear Pure form see.
Confusion all subside.
Thus it is proclaimed. || 210 ||
Thus experience take essential point path lamp four gather.
Before also extensive shown although.
Here occasion summarizing extremely Clear distinguished.
Characteristic.
Object basis.
Distinctive and four.

First.

With unwavering eyes in the gaze of interwoven rigpa
In that state undistracted through meditation
Through conduct in the appearances of interwoven display
The stable result of sphere awareness
From the Norbu Phra khod
In that great manner of abiding

The meaning of view is interwoven

Though dharmas appearing are numberless

In the meaning of reality they are not one || 10 ||

E ma the yogin of the continuum of view

Looks upon that meaning as changeless

That also is the body of interwoven display

Directly appearing yet difficult to grasp

In that very essence of awareness

The example of abiding nakedly without cessation

Like planets and stars arising

From the clear ocean

Without the time of latency

Abide as the great naked diversity || 20 ||

The yogin of the continuum of view

*If undistracted in that meaning
Without latency and nonlatency
Day appearances and night subsiding
Are not existing as two appearances
The yogin of the continuum of conduct
Through the essence of interwoven display
If not liberated into the four times
Is the yogin of the continuum of conduct
Though without the continuum of meditation of selfawareness || 30 ||
The yogin of the continuum of meditation arises
In all times and nontimes
If not liberated from interwoven display
Is the yogin of the continuum of meditation*

Thus it is proclaimed.

Second.

Also from that

E ma ho

The yogin of the continuum of view

Three kinds of error places exist || 40 ||

When looking at emptiness

Error into the four formless sense fields

Through looking at things as self

The seventeen locations of form realms

Become error as inert self

In the appearances of interwoven display

If thoroughly looking at permanence

Becoming bound by great attachment

Error becomes the locations of six realms

The yogin of the continuum of conduct || 50 ||

Three kinds of error places exist

In all appearances like this

If practiced like a crazy one

Error becomes demigod

If practiced as meaningless mute words

Error becomes view of self

In all appearances of six collections objects

If practiced like a child

Error into the undefined location

The yogin of the continuum of meditation || 60 ||

Three kinds of error places exist

If meditating selfless equanimity

Error as center darkness appearance

*If meditating concentration letters
Error into the location of attached samsara
If meditating nonconceptual emptiness
Error as extreme limitless self
Though the cause of error is inconceivable
There is no great error place from that
No error place in interwoven display || 70 ||
Error appears in the continuum of path
In meaning not even one error place
Also cause and result designated
Spoken as reason to cut error places
Thus it is proclaimed.*

Also that yogin who does not see the direct appearance of awareness and sees through mind path view meditation conduct result though dull power holds extreme grasping all have error places

That cut also

Having established looking at the gate of sense power together with the radiance of selfclear awareness

Free from extremes of conceptual discrimination of intellect existing or not existing

Self clear || 80 ||

Cutting error places is cutting the definite inner intention of selfdown view

| From the *Thalgyur*.

Seeing the essence of view

Not moved by words of intellectual discrimination

Thus

*Though meditating the thigle in the state of selfdawn selfappearing yet not
gone into sudden grasping holding as vast open attachment expands
producing the essence complete not distracted depth clear pristine cognition
face grasp vast meditate no error place*

From that

The meditation of nonerroneous abiding

Clear at all gates of sense power

Not moved by conceptual mind || 90 ||

Mind that discriminates knowing itself

Self not lost outwardly

Not of clear type and

Not gone into separated cut emptiness and

Not of bliss continuity and

Not gone into dull equanimity and

Resting in clear mindful awareness and

Not gone into reverse purification and

Easy to move grasping part inwardly and

The grasping part of clear manner and || 100 ||

All who transform color letter

If those not fallen into direction

The meditation of nonerroneous abiding

Thus it is proclaimed.

If conceptual movement arises in that state

Through conduct liberating whatever arises in the part of dual appearance of
sense power appearing objects

That is cutting its error places

Spontaneously arisen arising spontaneously arisen liberating

Not entering there between into attachment of accepting and rejecting

Not meditating the benefit of showing face to face || 110 ||

Through liberating into awareness at the time when appearing there in the
time of whatever appears

Suddenly dawned without type vast universally bubbled bubbled dawned not
entering grasping part into dharmas of two

From Seng ge Tsal rdzogs

Great perfection ceaseless conduct itself

Not become through doing arising

Attachmentless self liberated meeting three

Thus

The result of self complete pristine cognition obtaining is great

Primordially not establishing

Through deciding by knowing this very fruit as selfabiding awareness seized
ground made straying ground cut off || 120 ||

From that very

Great perfection familiarity indeed existing itself

Not arisen through familiarizing

Change free thought free four arrived
Difficult to realize the meaning of great perfection itself
Words of pointing out not found
Instructions secret essence two arrived
Great perfection awareness thought free itself
Not changing through familiarizing realizing
Sent place great one arrived || 130 ||
Great perfection self arisen primordial wisdom itself
Not changing through accomplished accomplishing
Certain essence two arrived
Great perfection result single pointed itself
Not changing through produced complete
Attachment free instructions three arrived
Thus

Third.

Awareness and

Appearance two || 140 ||

Awareness looked at self resonance or recognized self arisen at the time called appearance doorway

At that time potency dissolved above ground clarity effusion without gathering spread wide relaxed blazing clear abiding

From the Jewel subtle array

Arisen through the doorway path

Dissolved into the mode of sky equal empty

Though primordial wisdom of meaning generally appears

Mode complete and mode arisen

Thus it is proclaimed.

Appearance emerged through doorway light and body and sphere etcetera

From that very || 150 ||

At the time of emerging through doorway

Wisdom body of space self nature

Means body of awareness self nature

Manifest appearance without gathering separating

Great essence not burst not ceased

Not abiding as powerful body

Entity completely pure primordial wisdom vast itself

Play object of nature of great emptiness

Entity clear unobstructed body empty

Not certain self nature at the time of empty || 160 ||

Body and primordial wisdom mandala without thought

Meaning of means and wisdom without change

Free from two action effort of empty lamp

Sun ray lamp of arising compassion

Not existing depth arrived light ray of lamp

Secret light supreme mind inside clear

Meaning of self nature clear in the expanse of sky

That very light of mandala self complete

Thus it is proclaimed.

Fourth teaching time and measure certain || 170 ||

Showing distinction of ground space awareness and

Showing actual measure two

01 14 11 01

First, threefold:

Ground, path, and result.

First, regarding ground: within the space of the heart center dwell fivefold aggregates of light within space

The resonance of the vital channel, the channel of light abiding therein, is Awareness.

From the potency of the complete lion

Comes the ground-abiding Space and Awareness

The path-appearance Space and Awareness

And the fruition-conveying Space and Awareness. || 10 ||

These twofold Space and Awareness of the ground:

Space is the lamp of space

Awareness is clear as the vital channel.

Thus it is proclaimed.

The space of the path dwells in the fortress of five lights

Within the channels of the nadis, the body-appearance arises

From that very source

The path-appearance Space and Awareness

Space is the surrounding circumference of light

Awareness is taught as the appearance of the five bodies. || 20 ||

Thus it is spoken.

The space of result is original purity's self-appearance, cloudless as the sky
Wherein Awareness dissolves internally into that space, appearing only as
ground

Abiding thus

From that very nature

The fruition-conveying Space and Awareness

Space is self-nature appearance

Awareness is shown as body and essence.

Therefore Space and Awareness are thus explained.

Thus it is declared.

To distinguish this essential point of Space and Awareness is supremely precious. || 30 ||

Second, the actual measure:

Again, from that very source

The certain secret meaning of Primordial Wisdom

When appearances arise as fragmentary moments

The skilled practitioner must thoroughly investigate.

When exceedingly subtle movements occur

Through familiarity, one must thoroughly abide.

When flickering, subtle movements arise

Through seeing, one must thoroughly grasp.

When rounding, subtle swirling occurs

The skilled practitioner maintains absorption free from distraction. || 40 ||

When flashing, flaming, bodies appear

Through familiarity, grasp non-existent appearances.

When all things truly appear

The skilled practitioner is taught to gather appearances.

When attachment and fixation are absent

The skilled practitioner must know the method of grasping.

Such are the characteristics of Secret Mantra familiarity.

Then, when Primordial Wisdom is stirred

The five elements dissolve and become

That Primordial Wisdom without attachment. || 50 ||

When appearances reach their object

Seeing appearances free from delusion

When seeing the truth of familiarity

Light-appearance union is explained as the view.

Thus it is taught.

Moreover, when those path-appearance appearances dissolve internally into space

The five ultimate elements—warmth, coolness, and so forth—also pervade the expanse of space

Elements unsinking

Pristine cognition pervading the expanse

Wisdom pervading space, pristine cognition moving through the expanse—this definite intention of time and measure. || 60 ||

The extensive explanation of the nature of that pristine cognition.

Third:

The divisions through definite examples

And divisions through definite meaning.

First.

01 14 12 01

First: To the one basis rig-pa, realized Buddhas self-liberated at the basis original-position are like the head; not-realized sentient beings, deluded by horns, are thus.

┃ *From the Rang-shar:*

Sons of noble family, this example's presentation:

Buddha and sentient being's example is head and horn's manner—

From One, arisen into many, thus proclaimed.

THUS IT IS PROCLAIMED.

Second: To one expanse, rig-time self-liberated in self-place, like a drawing on water, liberated at the basis original-position; through non-recognition, like water becoming fire, delusion-conditions' source does.

| Also from that very source:

Rig-pa and non-recognition's example is water and drawing's manner—

Depending on conditions, thus proclaimed. || 10 ||

THUS IT IS PROCLAIMED.

Third: Although not transcended from one expanse of nature, from rig-pa's water-like potency, when mind's water bubbles and froth arise, from mind rig-pa not arisen, not become under power.

| From that:

Mind and rig-pa's example is water and bubble's manner—

Not become under mind's power, thus proclaimed.

THUS IT IS PROCLAIMED.

Fourth: To one rig-pa, wisdom—self-potency not mistaken, liberated from grasping-holding, like gold; mind—potency mistaken, arisen into grasping-holding, like counterfeit, comparison-basis rig-only object-measuring appearing.

| From that:

Wisdom and mind's example is gold and counterfeit's manner—

Color not different, thus proclaimed. || 20 ||

THUS IT IS PROCLAIMED.

Fifth: To one expanse, universal-ground like a boat, floating in Dharmakāya ocean-like's state, Dharmakāya's obscuration-part or path or potency manner arisen.

| *From that very source:*

Ground-of-all and Dharmakāya's example is ocean and boat's manner—

Path arisen, thus proclaimed.

THUS IT IS PROCLAIMED.

Sixth: Delusion and liberation two, though one in ground-awareness's mode, like one person sleeping and awake.

| *From that:*

Delusion and liberation's example is sleep fallen and awake's manner—

Because senses' distinction exists, thus proclaimed. // 30 //

THUS IT IS PROCLAIMED.

Seventh: Delusion-appearance and ground-appearance two, from awareness's mode appearance-equal, self-resonance like day, inverted-resonance like night—clear not-clear distinction exists.

| *From that very source:*

Delusion appearance and intermediate-state's example is darkness and appearance's manner—

Because pure and not-pure distinction exists, thus proclaimed.

THUS IT IS PROCLAIMED.

Eighth: Realized and not-realized two, though one in rig-pa, delusion's fixation-grasp purify not-purify distinction exists—like cow's touch self-nature not meeting condition, not-realized; like sun's condition meeting time, purify-realized example.

| *From the Rang-shar:*

Realized and not-realized's example is cow and touch's manner—

Because appearance overwhelm-abide and not-abide distinction exists, thus proclaimed. || 40 ||

THUS IT IS PROCLAIMED.

Ninth: Wisdom and habitual-tendencies two, though equal in awareness's potency, abandon-antidote distinction exists.

| *From that very source:*

Wisdom and habitual-tendencies' example is tinder and fire's manner—

Because afflictions burn, thus proclaimed.

THUS IT IS PROCLAIMED.

Tenth: To rig-pa primordial-wisdom's appearance-entering example, meaning: rig-pa not like, primordial-wisdom like, ground-dissolve liberated.

| *From that:*

Rig-pa primordial-wisdom's appearance-entering example is mother's lap child entering-like—

Because of trust, thus proclaimed. || 50 ||

THUS IT IS PROCLAIMED.

Eleventh: Though one in rig-resonance, from ground and that-arisen-only's reversal, distinguished as primordial-wisdom and light.

| From that:

Primordial-wisdom and light's example is gold and yellow-like—

Because name and color not separate, thus proclaimed.

THUS IT IS PROCLAIMED.

Twelfth: To one rig-pa, strike-to instructions like beer, strike-drink like.

| From that:

Instructions and strike's example is beer and enjoyment-like—

Because of entering knowing, thus proclaimed. || 60 ||

THUS IT IS PROCLAIMED.

Thirteenth: Outward-clear primordial-wisdom, inside-light dissolved manner—like crystal light gathered inside, or rainbow dissolved in space—mark not existent.

| From that very source:

Primordial-wisdom light-dissolved example is sky and rainbow-like—

Because thing not existent, thus proclaimed.

THUS IT IS PROCLAIMED.

Fourteenth: Primordial-wisdom water-stream dissolving in space-ocean's mode, self-face different not existent manner.

| From that:

*Primordial-wisdom space-dissolved example is ocean water-stream
gathering-like—*

Because two-as not existent, thus proclaimed. // 70 //

THUS IT IS PROCLAIMED.

Fifteenth: Space-dissolved not-returning is: From that, rig-pa outward not-return's example is great-measure arrow-like—because obstacle not existent, thus proclaimed.

Second: From sixteen similar grounds, distinguishing particularly through definite meaning.

01 14 13 01

First: Mind thought-free and rig-pa thought-free two, though equal in non-thinking, rig-pa unobstructed-to, mind settled-abide and coiled distinction exists.

Second: Rig-pa depth-clear object not arisen, and mind self-abide settled two, though equal in self-abide, rig-pa clarity-to object not existent, mind object-possessor grasp-bound distinction exists.

Third: Rig-pa self-abide contemplation, and channel-wind rest meditation two, though equal in mind-peak-one abiding, self-descend contemplation with moisture always existent-to, channel-wind meditation with dull-excitement great-effort condition mouth-exist distinction exists.

Fourth: Rig-pa self-arisen object appearance, and thought distracted two, though equal in object-effusing, rig-pa sudden-arisen grasp-free liberated, thought grasp-hold fixation object outward-draw distinction exists.

Fifth: Nature intermediate-state, and yidam-deity illusion-body two, though equal in deity-body appear-only, appearance vast-small and self-appearance know time liberate not-liberate distinction exists—nature intermediate-state rig-resonance appearance-to, deity illusion-body thought-familiarity trace-done cause.

Sixth: Self-nature emanation-body field appearance, and mother-traversed Buddha pure-field deed-show two, enjoyment-body appearance-part pure-field together equal—self-nature emanation self-appearance spontaneous doorway arisen is, mother-traversed field delusion-appearance stiff similar appear distinction exists—actually self-appearance and other-appearance distinction exists.

Seventh: End ultimate liberation-place original-purity, and certain-not-exist ground spontaneous two, rig-pa's quality entity self-nature compassion etcetera equal, though stain pure not-pure and delusion-ground do not-do distinction exists.

Knowing this distinction through self-section is important—result ground-peak liberated say, from coarse not speak.

Eighth: Below intellect view-meditation, and rig-pa direct view-meditation two, though equal in name, senses and rig-pa appear not-appear distinction great.

Ninth: Rig-pa's body, and thought deity-body two, though equal in deity see-only, vast-small and permanent not-permanent and thought familiarity trace do need not-need distinction exists. || 10 ||

Tenth: Rig-pa's appearance object self-arisen, and delusion-appearance various arisen two, though equal in not-pure thing this appear-only, yogi water-moon and dream mode truth-free arisen not-bind, ordinary ones bind distinction exists.

Eleventh: Light clear primordial-resonance sphere, and wind-mind held rainbow-light sphere two, though equal in empty-form arisen-only, self-nature completely-pure sphere space-rig-pa appearance is clarity, first above development mandala interval appearing, wind-holding not-depend, afflictions and thought self-ceasing, clear self-abide meditation adorned, channel-wind signs ten pure wind effort's follow doing development decrease many and not-stable and not-clear and part's decrease and thought and afflictions coarse later clear arising and abiding part's moisture small so forth—distinction very great.

These path-result and six-yogas and Guhyasamaja subtle etcetera meditation time appearing although, Heart-Essence direct and two gold and counterfeit distinction exists.

Twelfth: Liberation-place's expanse pure, and practice time outer-inner expanse pure two, rig-pa gap without, objects appearing pure only similar although, liberation-place wind-mind pure saṃsāra-nirvāṇa pure abiding, now wind-mind not-pure condition power occasionally, not-clear stain with distinction exists.

Thirteenth: Rig-pa inner-clear naked dissolve time, various appearing and rig-pa not-ceasing appearing, mind-arising various thought groups spreading two appearing mind appearing similar, rig-pa condition power under not go, state clear and not separate, spontaneous arising and liberating time simultaneous without-border abiding, arising feeling thought objects distracted ordinary self-only distinction exists.

Fourteenth: Wisdom potency perfected, and conceptual-thought objects spreading two outward appearing similar although, wisdom clearly directly straight dissolving outward-returning circling not, thought outward objects grasp, return inward one-one continuing grasping-holding self-only gone distinction exists.

Fifteenth: Mantra's peak this directly shown ultimate not-born etcetera, below intended-ground each depend birth-free cessation-free etcetera words those, empty clear elaboration-free self-arisen primordial-wisdom explain manner equal, here direct essential-point placed meaning inside arise intellect thought not depend thought cease cause, below ultimate truth that is thinking thought intellect do darkness-stone throw distinction exists, emptiness meditation darkness-stone free light clear essence five possess shown is.

Sixteenth: Object and body and rig-pa three essential-point gathered rig-pa direct measure, and secret-section example meaning sign three rig-pa measure two equal, this eye-possessor conch measure like, secret-section blind explained enjoy-possessor conch color explain like distinction exists.

| *That word also, from the Samantabhadra Space Six:*

Stain not-exist self-mind and // 20 //

Thought not-exist self-rig-pa two—

Equal equal error error.

Not-veiled depth-clear appearance and

Beings' thought-continuum fixation two—

Equal equal error error.

Not-sought placed meditation and

Channel-wind-mind's rest two—

Equal equal error error.

Memory-free rig-pa object-appearance and

Memory thought beings six delusion two— // 30 //

Equal equal error error.

Nature day-pure intermediate-state and

Yidam-deity illusion-body two—

Equal equal error error.

Self-nature emanation-body's field and

Vehicle-by counted Buddha two—

Equal equal error error.

Body three result's end-ultimate and

Various not-certain spontaneous two—

Equal equal error error. // 40 //

Vehicle various' intellect and

Rig-pa direct view two—

View's direction-from equal two-by—

Equal equal error error.

Effort-free rig-pa body object-appearance and

Sign meditated reflection two—

Equal equal error error.

Rig-pa's activity play and

Beings six delusion's appearance two—

Equal equal error error. || 50 ||

Self-nature completely-pure sphere and

Wind held sign-possess sphere two—

Equal equal error error.

Body empty completely-pure object space and

Sorrow-passed city two—

Equal equal error error.

Self-awareness thought-free and

Mind's arise feeling various two—

Equal equal error error.

Wisdom self-potency complete and || 60 ||

Mind's memory outward-lost two—

Equal equal error error.

Secret great certain truth-word and

Indirect intention essence crucial-word two—

Equal equal error error.

Certain essence three instructions and

Point-out example deceive two—

Equal equal error error.

THUS SPOKE.

This place is the essential point great-important of Secret Heart Essence of Great Completion of Self-Nature—understand well within heart, and practice in continuity. || 70 ||

Though you may proclaim and explain to all in the ten directions, this is not the place for explaining.

| *From the Treasury of Supreme Vehicle,*

Depend know's place various arrange—

Section Fourteen.

|| 80 ||

|| 90 ||

|| 100 ||

|| 110 ||

|| 120 ||

|| 130 ||

|| 140 ||

02 15 01 01

The Treasury of the Supreme Vehicle, Latter Volume.

Thus having shown the distinction of alaya-ground and Dharmakāya,
and so forth,

Now, regarding the explanation of dependent arising's nature, there are two:

The common distinction,

And the extensive explanation of individual natures.

FIRST:

Outer-arising and inner-arising—two types. || 10 ||

From the Self-Arisen:

The two types of arising are shown.

Outer-arising and inner-arising.

Thus it is said.

Outer-arising—earth, water, and so forth—these exist as the basis for inner-arising; connected as basis and dependent, therefore established as twofold.

Without depending upon these two, no beings nor buddhas exist.

All beings move within the confused expanse of the five-arising,

Possessing the self-nature of the great arising.

All buddhas dwell in the expanse of the five pure-arisings: earth without solidity, and so forth,

Moving in the complete cessation of the five great arising's stains. || 20 ||

Furthermore, the five great arising possess luminosity-wisdom and five colors;

The five small arisings are earth, water, fire, wind, and space.

The five pure arisings are:

Clear,

Warm,

Bright,

Cool,

Spacious,

Holding the self-nature of movement.

From the five confused arisings, the five luminous arrive in the expanse, meeting the inner expanse, || 30 ||

Like the purity of the great arising of spontaneous presence's appearance.

Regarding the small arising, also arising-form,

And actual arising—two.

Arising-form is the five appearing now externally: earth, water, fire, wind, and space.

Actual arising is the five qualities of the body—thin, and so forth—becoming the five inner-arising bases.

Inner-arising:

The five individual dharma-arisings, bases of pure realms.

Therefore all saṃsāra and nirvāṇa do not move from the expanse of the five-arising;

Before the five-arising, saṃsāra and nirvāṇa do not arise.

From the Self-Arisen: || 40 ||

Kye Ho! Secret Lord, listen!

The characteristics of the five-arising:

I show—you must understand.

The great arising, Bhagavan,

Exist as the nature of all beings.

All beings of the three realms

Move in the expanse of the five-arising.

Before the time when the five-arising did not exist,

Neither buddhas nor beings—even names did not exist.

The five-arising themselves are the mother-expanse. || 50 ||
Not established from the five-arising,
Not even one birth-going being exists.
The five-arisings of beings dwelling therein
Are shown as twofold.
Thus it is said.

**SECOND: REGARDING THE EXTENSIVE EXPLANATION OF
INDIVIDUAL NATURES, THERE ARE TWO:**

The extensive explanation of outer-arising,
And the extensive explanation of inner-arising.
First among these:
Essence, || 60 ||

Definitive terminology,

Purpose,
Characteristics,
Sequence of functions,
Dharma-nature,
Applied meaning,
Manner of liberation,
Divisions,
And the tenfold manner of completeness.
First, the essence: || 70 ||
Outer-arising appearing as form is the play of inner-arising's actuality;
Therefore, gathered within the inner domain, these are the five-arising.
From the Self-Arisen:
The outer-arising are thus:
Earth and water and fire,
And likewise wind and space.
Thus it is said.

The five forms of outer-arising become the appearing container-support for

beings;

The five actualities of inner-arising become the support for mind and awareness.

From the Thal 'gyur: || 80 ||

The assertion regarding arising is thus:

From the particularities of general-common karma,

By individual karma-supports of beings,

Relying upon the outer-arising,

Karma, sustenance, and faculties,

Entourage and birth—complete.

Thus.

Second, the definitive terminology:

From the Self-Arisen:

The definitive terminology of arising is thus: || 90 ||

Not made by fabrication, spontaneously complete;

By that which produces, they are arising;

Pervading all migrators, they are great-arising;

By simultaneous birth, they are great-arising;

Existing in themselves, they are great-arising;

Without change, they are great-arising;

Appearing harmoniously, they are great-arising.

The definitive terminology of great-arising—thus.

Thus.

Third, the purpose: || 100 ||

From the Thal 'gyur:

The inquiry into arising's purpose is thus:

Water gathers the clear essence

And separates the impurities—this is its function.

As it acts within each individual body,

Its purpose is known as heat and cold.

Earth holds the foundation

And performs establishing and cohering functions.

By ripening, it produces roots and so forth;

Its purpose is known as the relative thigle. || 110 ||

Fire increases the arising
And performs ripening and clarifying functions.
By blazing and spreading, it produces eyes and so forth;
Its purpose is made known as warmth.
Wind scatters and lifts
And performs moving and quivering functions.
By moving and trembling, it holds the body;
Its purpose is known as the abode of mind.
The four arising—the great mandala of self—
Become the cause for accomplishing body and so forth, || 120 ||
Abide in the middle and perform the holding function,
And in the end perform all destruction functions.
Through one cause, the great arising
Appear as the master performing the various.
Thus, regarding intention, self and other,
Skilled in the meaning of completed action.
Thus.
Fourth, the characteristics—from among five:
Earth-characteristic: solidity.
Water-characteristic: moisture. || 130 ||
Fire-characteristic: warmth.
Wind-characteristic: movement.
Space-characteristic: openness and spaciousness.
Fifth, the sequence of functions:
From the Thal 'gyur:
The sequence of inner-arising's functions:
Earth makes the body's basis;
By producing, flesh ripening is asserted.
Water gathers the entire body;
By producing, blood ripening is asserted. || 140 ||
Fire ripens the entire body;
By producing, warmth ripening is asserted.
Wind lifts the entire body;
By producing, breath ripening is made.

Thus.

Sixth, the dharma-nature:

Though generally empty, here the dharma-nature that holds its own characteristic, made authoritative as dharma-nature:

From the Self-Arisen:

The dharma-nature of the five-arising:

Arising's cause is earth. || 150 ||

Arising's wisdom is fire.

Arising's emanation is wind.

Arising's master is water.

Arising's dharma-nature is space.

Thus.

Seventh, the application of meaning—from two:

The application of meaning to the five-arising's essence:

From That Very:

The application of meaning to arising is thus:

Within Dharmakāya nature, primordially pure, || 160 ||

By essence without change, arising-earth also is.

By awareness-wisdom engaging meaning, arising-fire also is.

By awareness-wisdom, unmoved, gone into expanse, arising-wind also is.

By awareness-wisdom gathering three cavities as one, arising-water also is.

By wisdom dissolving into nondual empty-luminous manner, arising-space is.

Thus.

The application of meaning connecting the five-arising's individual meanings with inner awareness:

From the Norbu 'phrul bkod:

The five outer-arising are the common dharma of self-continuum;

By connecting all outer-appearing arising with self-awareness itself, they are the common dharma. || 170 ||

The divisions are thus:

Earth-characteristic, making solidity, also—

Connects with awareness-wisdom free from birth and destruction.

Wind-characteristic, making lifting,

Connects with awareness-wisdom without obstruction.

Fire-characteristic, making burning,

Connects with awareness-wisdom gone under afflictions' authority.

Water-characteristic, making moistening,

Connects with awareness-wisdom entering all objects.

Space-characteristic, vastness, || 180 ||

Connects with awareness-characteristic without break in continuity—thus it is said.

Eighth, the manner of the five-arising's liberation:

From the Mu tig phreng ba:

Space itself, by pervading emptiness,

Space itself liberates as entity.

Wind, by appearing without graspable object,

Liberates into entity-gathering's function.

Fire, by consuming what ripens,

Liberates by moving and separating clear from impure.

Earth, when making the producer lift, || 190 ||

Liberates into limitless empty non-entity.

Water, by moistening what gathers,

Liberates into burning-ripening's function.

Thus.

Explaining divisions:

Each of the five-arising—earth of earth, and so forth—five sets of five;

Enumeration of portions: twenty-five.

Again from That Very:

Space's wind toward entity,

Space's fire makes gathering, || 200 ||

Space's water makes burning,

Space's earth opens opportunity,

Space's space appears.

Wind's wind toward stability,

Wind's space: great sound-potential,

Wind's water: great quickness and speed,

Wind's fire: great projection and gathering,

Wind's earth: clear form-reflection.

Water's water: sound-echo,

Water's space: without obstruction, || 210 ||

Water's wind: flows attachment-free,

Water's fire: makes gathering,

Water's earth: makes pervading.

Fire's earth: makes producing,

Fire's space: burns entity,

Fire's wind: makes blazing,

Fire's water: makes destroying,

Fire's earth: holds.

Earth's earth: pervades migrators,

Earth's space: the mahayana, || 220 ||

Earth's wind: makes snow-empty,

Earth's water: produces entity,

Earth's fire: dries.

Thus.

By training in these distinctions, distinguished qualities; each accomplished.

In that commentary it is explained—

Therefore, from the Sound Thal 'gyur also, it is stated that by training in the elements' sound-meaning, common attainments are obtained.

By that sound-meaning's particularities,

Definite showing of general forms.

By training in form, body becomes exhausted.

By sound, languages are known. || 230 ||

By smell, taking essence is accomplished.

By taste, entity becomes nectar.

Thus it is said; and

┃ *From the Secret Conduct Seed Tantra:*

Earth, water, fire, wind—

The four elements' sounds and meanings,

By becoming familiar,

The six races' self-sounds

Arising clairvoyance accomplishes.

Thus. || 240 ||

These are the outer-arising—all beings' support and abode.

Tenth, regarding that and also other topics—the manner of showing how saṃsāra-nirvāṇa dharmas are complete in the yogi's body-mind—threefold:

Generally showing the partial-similarity completeness manner,

Explaining in particular the body-mind completeness manner,

Making understood through the play of great definite symbols.

FIRST:

In this dharma of gathered body-mind of migrators, all primordially self-arise with complete parts—

Father and mother as method and wisdom's portion;

Karma-projecting wind as Dharmakāya-awakening's portion;

Five elements' seeds as five families' sound-potential's portion; || 250 ||

Two equipoise essences as path's two accumulations' method-wisdom union's portion;

Womb-abiding as base-expanse-abiding's portion;

Body forming in seven seven-day sets as seven pure elements' seven paths' completing's portion;

Ten womb months as ten grounds' completing's portion;

Three-kaya buddhahood as path-completing's portion;

Birth as emanation-body;

Body-abiding engaging fields as enjoyment-body;

Death as Dharmakāya emptiness's portion arising;

The manner in which migrators, primordially traversing base-path-result, are liberated.

From the Mu tig phreng ba: || 260 ||

The Bhagavan spoke:

Not liberated by effort,
Abiding liberated from primordial.

From method and wisdom's union, Father and mother are themselves the cause.

Projecting wind's moving portion—
Self-aware awakening, great bliss.
Five-arising cause's seed
Arises, appearing from emptiness-field.
Two's bliss equipoise
Is wisdom itself arisen from method. || 270 ||
Womb-belly entering
Is self-awareness arising from base.
Seven seven-sets' realization measure.
Ten months' grounds traversing.
Birth itself is kaya-arising.
Producing body is base-appearing field.
Body-abiding is the base.
Aging is delusion's confusion-awakening.
Sickness itself is realization-confidence.
By death, liberation into dharmatā-emptiness. || 280 ||
Thus all appearing beings
Are primordially liberated without effort.
Thus.

Connecting with delusion-reversing particular manner:
Birth is awareness moving from expanse's portion.
Body is the base.
Outer-appearing portion is base-appearing spontaneous completion.
Sickness is realization meeting face-to-face.
Aging is truth-clinging's confusion-awakening.
Death, when knowing self-face, shows final arrival at primordial purity's ground in inner expanse's portion. || 290 ||
By these arising primordially, instruction introduction and

Empowerment,
Liberation through meditation—suitable.
If complete in partial similarity, not able to liberate through instruction;
By clearly showing that partial similarity exists, Buddha's dharma it is
called.
Existing in base-path's primordial measure,

What becomes shown as symbol-meaning by Buddha's speaking also ar-
rives at this essence.

Second, explaining body-mind completeness manner in particular—
threefold:

Body,
Mind, || 300 ||
Awareness completeness manner.

FIRST:

In this four-arising gathered aggregate, outer container-world's portion and
Inner essence-migrants' portions—all complete.

From the Mu tig phreng ba:
Earth, water, fire, wind,
Space, sun, and moon,
Born males and females' forms,
Planets, stars, and clouds,
Trees, mountains, and rocks, || 310 ||
Roots, trunks, and branches,
Leaves, flowers, and fruits,

Smells, tastes, sounds, and touches.

Music, canopies,
Banners, and upper-canopies,
Those appearing surrounding dharmas—
Are complete in the yogi's own body.

Thus.

Explaining these portions extensively:

Earth's portion: flesh; || 320 ||

Water's portion: blood;

Fire's portion: warmth;

Wind's portion: breath;

Space's portion: mind;

Sun-moon's portion: two eyes;

Male's portion: birth;

Female's portion: death;

Planet's portion: desire's gate-house and two nostrils;

Star's portion: teeth;

Cloud's portion: hair; || 330 ||

Tree's portion: channels;

Mountain's portion: whole similar body;

Rock's portion: bones;

Tree-root's portion: heart;

Branch's portion: limbs;

Flower's portion: five faculties of eye and so forth;

Fruit's portion: accomplished as body's happiness-suffering;

Sound's portion: voice;

Form's portion: body;

Smell's portion: pores; || 340 ||

Taste's portion: skin;

Touch's portion: sickness;

Music's portion: channels and internal organs;

Canopy's portion: urine;

Parasol's portion: legs;

Banner's portion: name;

Upper-canopy's portion: breath.

Also, from the Mu tig phreng ba, thus stated:

Earth is flesh, entity itself;
Water is blood, gathering itself; || 350 ||
Fire is warmth, ripening all body;
Wind is breath, karma's container;
Space is mind, body's potential;
Sun-moon is eye, making clear;
Male is birth itself;
Female appears as death;
Planet is in mouth, star is teeth;
Cloud is in hair, tree is channels;
Mountain is in body, rock is bones;
Root is in heart, trunk is legs; || 360 ||
Branches are in limbs;
Flower itself is five faculties;
Fruit is accomplished in body;
Smell is pores, taste is skin;
Sound is in voice, touch is sickness;
Music is internal organs, canopy is water;
Parasol is legs, banner is name;
Upper-canopy is breath.
These are complete in the yogi's body.
Thus. || 370 ||

Second, in mind all saṃsāra-nirvāṇa dharmas, base and path, are completely present.

Again from That Very:

All white transcendence dharmas
Are completely present in body-mind;
Because saṃsāra dharmas are empty of transcendence,
Mandala, deity, offering,
Mantra, mudra, concentration,
Empowerment, samaya,
Instruction-giving, experience,
Likewise development stage, || 380 ||
Hearing, contemplating, meditating,

View, conduct, meditation,
Giving, ethics, patience,
Effort, concentration, wisdom,
Power, aspiration, wisdom,
Likewise method's perfection,
Ten virtues' conduct, and so forth,
Method and wisdom themselves,
Thus, from and so forth,
Those transcendence-indicating dharmas || 390 ||
Abide completely in body-mind,
Up to thus stated.

Third, awareness completeness manner:
Again from that:
In whatever self-appearing awareness's face,
All however-appearing dharmas are complete.
Thus stated; and

Thus in awareness itself:
Sun and moon: method and wisdom;
Male: base, female: path; || 400 ||
Planet: realization measure, star: dharma;
Cloud: compassion pervading all;
Tree: dharmatā-expanding path;
Mountain: view without change;
Rock: Dharmakāya free from birth and destruction;
Root: all dharmas' one cause;
Branch: awakening's branch itself;
Trunk: one taste in emptiness;
Leaf: pervading dharmadhatu;
Flower: wisdom's lamp itself; || 410 ||
Fruit: three kayas self-complete.
Sound: dharmatā-field's sound;
Smell: Buddha-speech's fame;
Taste: experience's bliss taste;
Touch: great concentration;

Music: five's complete mandala;
Canopy: clear color's potential;
Parasol: protecting wisdom;
Upper-canopy: instruction's great essential point;
Banner: manifest realization's Buddha; || 420 ||
All dharmas in mind-itself's face
Abide in primordial spontaneous completion's manner.
Therefore, mind and entity dharmas
Are all merely imputed.
Thus.
Second meaning: inner-arising extensive explanation—two:
Common divisions and
Individual divisions' nature.

FIRST:

Inner-arising: essence's five-arising inwardly rely upon body's five coarse arising; || 430 ||
Wind and
Fire and
Earth and
Water and
Space—five, each abiding as five, twenty-five limbs.
Thus, definite suitability: definite as five, depending on five different functions;
From the Self-Arisen:
The five great arising are complete in one's own body.
That also: five winds make wisdom-potential;
Five fires make wisdom-potency; || 440 ||
Five earths make wisdom-essence;
Five waters make wisdom-object;
Five spaces make wisdom-abode. Thus.
Second, five:

Wind and

Fire and

Earth and

Water and

Space nature extensive explanation.

First among these, from two: || 450 ||

Root division extensive explanation and

Branch division extensive explanation.

Root division:

From the Self-Arisen:

What are the five wind types?

Life-holding wind and

Color-radiance producing wind and

Fire-equal wind and

All-pervading wind and

Compassionless karma wind—five. || 460 ||

Those winds abide in all beings' bodies' head and tail. Thus.

That also: life-holding wind abides in life-channel;

Color-radiance producing abides in chest;

Fire-equal abides in navel;

All-pervading abides, pervading whole body;

Karma wind abides between heart and heart-membrane.

Their functions also:

Life-abiding and

Radiance-producing and

Food-digesting, || 470 ||

Going-sitting, and

Life-transference function performing—thus in sequence.

Second, branch division:

| *From each of the five winds also abiding as five:*

First, the five life-holding winds from the Self-Arisen:

In life-holding wind also five:

Root-holding life and

Protecting life and

Spreading life and

Impure life and

Shattering life—five. Thus.

Those also according to sequence:

Awareness-potential producing and || 10 ||

Bindhu-potential producing and

Light-potential producing and

Non-awareness root holding and

Existing in life-channel in mind-helper making manner.

Life-wind potential relies upon and abides in awareness-potential.

Second, the five fire-equal winds:

Again from that:

In fire-abiding wind also five:

Clear-impure separating wind and

Warmth-producing wind and || 20 ||

Clear-change wind and

Distinctions-gathering wind and

Praise-making wind—five. Thus.

Those also according to sequence:

Nondual with awareness,

Nondual with lamp,

Nondual with bindhu,

Abide nondual with wisdom.

Third, the five color-radiance producing winds—also from That Source:

In color-radiance producing wind also five: consciousness-producing wind

and || 30 ||

Mind-arising wind and

Radiance-possessing wind and

Burning wind and
Wildness wind—five. Thus.
Those also according to sequence: wisdom-object,
Appearing-object,
Lamp-object,
Non-awareness object,
Mind-object horse making.
Fourth, the five all-pervading winds: || 40 ||

From the Self-Arisen:

In all-pervading wind also five:
Base-pervading and
Immediate-pervading and
Hatred-fear pervading and
Memory-pervading and
All body-pervading by holding—five. Thus.
Those also according to sequence:
Wisdom-appearing,
Lamp-appearing, || 50 ||
Knowing-appearing,
Thinking-appearing,
Mind-appearing potency making.
Fifth, the five compassionless karma winds:
Again from That Source:
In compassionless aeon-karma wind also five:
Movement-making wind and
Liberation-making wind and
Reversal-making wind and
Swiftness-making wind and || 60 ||
Moments wind—five. Thus.
Those also according to sequence:
Aggregates-pervading,
Moments-pervading,
Bardo-pervading,

Concepts-pervading,
Three-pervading—moments, actions, completion.
Thus, twenty-five also gather into five roots.
These terms' explanation:

| *From the Self-Arisen: || 70 ||*

Because of true-ground movement-making,
Move-making wind it is called.
Because of pure wisdom's life-holding,
Life-holding wind it is called.
Because of five wisdom-lights' self-nature existing,
Color-radiance producing wind it is called.
Because of wisdom's true expanse liberation ability,

Compassionless aeon-karma wind it is called.

Because of wisdom-appearing's non-gathering non-separating abiding,
Fire-equal wind it is called. Thus. || 80 ||
Thus, in the five essence winds, relying on awareness-wisdom, now abiding
in heart,
That is wisdom's self-sound-potential clearing as five lights' essential point.
When awareness separates from wind, wisdom-expanse gathering,
Outer-inner's non-manifest also arrives at pure wind-mind's essential point.
The two-knowing:
Depending on dharmatā's inner-clear essence, all-knowing;
Depending on dharmapossessor's outer-clear aspect, all-aspect-knowing ap-
pearing as wisdom.
Five winds: from root life-wind's portion, compassion, awareness-wisdom—
if pure, Buddha-wisdom;
If impure, become beings' realization-aggregate arising-base.
Four branch winds emanating from that, from compassion-potency, like
sun's rays: || 90 ||
Upward-going wisdom-horse and
Downward-clearing wisdom-ray, potential-light, and
Fire-equal ripening-possessing power, and

Completing-pervasion possessing power—four.
Although these also exist only in life-wind's portion,
In expanse, not emanated;
Abiding only as emanation's non-ceasing base's essence.
Essence-branch clear as light.
Thus stated, also from the Kun gsal:
That kaya's abiding manner: || 100 ||
Like empty-luminous bubble's form-reflection.
That speech's abiding nature:
Like fire-sparks' rays, four branch winds
Clear in awareness-expanse.
That mind's clear nature:
Life-wind's self-essence,
Like wisdom fire-sparks without falling-direction,
Abide as essence-of-essence's five wisdoms.
Thus.

That also is wisdom not deceived by any concept. || 110 ||
Altering and transforming—
Not able to be grasped by face or designated by mark,
Like earth and sky,
Clear and subtle, like sparks of fire behind the five lights,
The expanse's heart essence, Dharmakāya,
Abiding as awareness itself, holding all's basis.
Its abiding palace is

┆ *From that very source:*

Dharmadhatu, empty and all-pervading like space—
Thus it is said. || 120 ||
When that Dharmakāya abides within the precious interior,
It is called dharmatā's pure original tone,
The house possessing awareness-light,
Abiding in light's display.
This is called the primordial common basis, awareness-expanse,
The meaning of establishing connection with the five winds.

Second, the five fires' extensive explanation, from Self-Arisen:

There are five fires:

Outer-inner all-pervading fire,

Outer-inner all-illuminating fire, || 130 ||

Outer-inner all-equalizing fire,

Outer-inner action's concept fire,

Outer-inner action's accomplishing fire—thus five.

These also, in sequence,

Reside in lungs,

Eyes and five limbs, making six,

Flesh gaps,

Two soles of feet,

And two palms of hands, producing warmth.

Third, the five earths as well: || 140 ||

┆ *From that same source:*

There are five earths:

All-illuminating earth,

Unchanging vajra earth,

Precious earth from which all arise,

All-pervading earth showing appearances,

Perfected accomplishment earth—thus five.

These also, in sequence,

Together with awareness,

Together with lamp, || 150 ||

Together with thigle,

Together with wisdom,

Together with discriminating awareness, they abide in reliance.

Fourth, the five waters also from Self-Arisen:

The five water kinds are:

Unchanging water,

Peaceful, clear, pure water,

Extensively arising qualities' water,

Attachment-free water,
Completion-without-grasping water—thus five. || 160 ||
These also, according to sequence,
Together with all channels—
Together with all bones,
Together with all blood,
Together with all lymph,
Abiding within two eyes, moistening without essence-holding.
Fifth, the five spaces:
Again, from Self-Arisen it is taught:
The five spaces are:
All-common-pervading space, || 170 ||
Object-free clear-tone space,
Pure unmixed space,
Meaning-indicating space,
Pure-field liberating space—thus.
These also, in sequence,
Together with actual awareness,
Together with five lights,
Together with pure-expanse lamp,
Together with signs' wisdom,
Together with twenty-one pointing-out instructions, example-meaning certain confidence. || 180 ||
Thus, five elements' awareness summarized attributes are the great elements,
While their basis is the small elements.

┆ *From the Treasury of the Supreme Vehicle:*

The fifteenth division: Showing the Elements' Place.
Thus, having established elements' nature as basis,
Now, the supported's fourfold purity: expanse and wisdom:
Basis: kayas,
Tone: light,
Supported: wisdom,
Activities: enlightened actions. || 190 ||

First, basis-kayas' extensive division has two parts:
Three kayas' expanse general presentation, and
Five kayas' enumeration particular explanation.
The first has: kayas' definition brief presentation, and
Place extensive explanation.

02 15 03 01

The first aspect:

Though essence is one, the Three Kayas abide in the expanse through different aspects.

| *From Self-Arisen:*

Three Kayas, wisdom-appearance,

Without obstruction to anything;
Perceived objects being one,
Essence appearing individually.

| *Thus it is spoken.*

This is the manner of awareness-itself's appearance.

| *From that same nature: || 10 ||*

Thought-free awareness, Dharmakāya's essence;

Uncensored clear awareness, Sambhogakāya;
Whatever-appearing awareness, Nirmāṇakāya.

| *Thus it is spoken.*

In this, complete;
Awakened.

From threefold expansion:

Completion is this:

| *From Self-Arisen,*

In Three Kayas' pure appearance,

One complete, two complete, all complete—

Wisdom-appearing, unceasing and clear;

Pure wisdom, light-rays emanating;

In concept-free awareness, pure;

Five light-rays, unceasing and clear;

In non-grasping great self-liberation, || 10 ||

Outer, inner, secret dharmas all clear.

In action-released awareness,

Actor and acted, all dharmas complete in single moment.

In mind-separated awareness,

All appearance variety complete in single moment.

In self-appearance's great clear purity,

Deluded appearances complete in single moment.

In great self-liberated self-appearance,

Other-arisen dharmas complete in single moment.

Such is Three Kayas' completion manner. || 20 ||

| *Thus it is spoken.*

Awakening is being without dualistic-grasping aspect—

| *From that same nature:*

Without action, delusion awakens;

Without concept, afflictions awakens;

Without grasping, self-arising awakens;

Without clinging, conceptual thought awakens;

Without attachment, ignorance awakens.
Such is Three Kayas' awakening manner.

| *Thus it is spoken. || 30 ||*

By expansion is meant this:
Qualities, primordially spontaneously accomplished, are expansive—

| *From Self-Arisen,*

In concept-free awareness,

Five lights clear, wisdom expansive;
In actor-acted-separated awareness,
Without perceived object, Three Kayas expand;
In object-free appearing awareness,
Without grasping mind, five lights expand;
In awareness, great wisdom, || 40 ||
Meaning-possessing self-appearance, fruit expands.
Such is Three Kayas' expansion manner.

| *Thus it is spoken.*

SECOND: PLACE EXPANSIVE EXPLANATION.

- Dharmakāya,
- Sambhogakāya,
- Nirmāṇakāya—three places' expansive explanations.

The first also has:

- Essence,
- Definition, || 50 ||
- Self-body,
- Metaphor,
- Sign,
- Appearance,

- Place,
- Characteristic,
- Object,
- Intent—ten in total.

Essence is this:

Empty-clarity, cessation without inherent existence— || 60 ||

| *From that same nature:*

Unchanging, cessation without, three-pervading—

Dharmakāya essence.

| *Thus it is spoken.*

Definition is this:

Expanse, primordially pure, spontaneously accomplished dharmatā, clear-light Kaya being—essence primordially pure, unchanging, without delusion

—

Naturally spontaneous, clear-light Kaya, great self-abiding—

| *From that same nature:*

Fearless, empty, and clear,

All actions complete— || 70 ||

This is Dharmakāya's definition.

| *Thus it is spoken.*

Self-body is this:

Freed from all elaboration extremes, without anywhere accomplishment—

| *From Self-Arisen:*

Without outer, without inner, without within expanse—

This is Dharmakāya's self-body.

| *Thus it is spoken.*

Metaphor is this:

Like sun through clear-light awareness; || 80 ||

Like ocean through depth;

Like lotus, unstained by defects;

Like mountain, unchanging;

Like space, vast without boundary or center;

Like lion, possessing from primordial the confidence surpassing all—

| *From that same nature:*

Sun, ocean, lotus,

Mountain, space, lion—three:

These are Dharmakāya's metaphors.

| *Thus it is spoken. || 90 ||*

Transcending going and coming is the sign—

| *From Self-Arisen:*

Without going, without coming, without abiding—

This is Dharmakāya's self-sign.

| *Thus it is spoken.*

Appearance is like sky-expanse's empty-clarity—

| *From that same nature:*

Unceasing, clear tone, empty by essence—

This is Dharmakāya's appearance.

| *Thus it is spoken. || 100 ||*

Place is great pure memory-thought—

| *From that:*

Without limit, without object, without grasping—

This is Dharmakāya's place.

| *Thus it is spoken.*

Characteristic is this:

Essence, nature, compassion—three inseparable—

| *From that same nature:*

Essence, nature, compassion—three:

This is Dharmakāya's characteristic. || 110 ||

| *Thus it is spoken.*

Object is self-clear awareness, empty without extremity cut,

Five lights adorned within, spontaneously accomplished self-tone,

In expanse-awareness great inseparability, aspects individually unmixed—

| *From Self-Arisen:*

Clear, luminous, unmixed—three:

This is Dharmakāya's object.

| *Thus it is spoken.*

Intent is this:

View unsevered by direction or side, || 120 ||

Meditation not established as entity or sign,

Conduct transcending both apprehending and grasping—

Spontaneously accomplished, primordially liberated—great fruition,

Primordially established, all meanings complete—enlightened activity.

Unsought, self-abiding excellence-qualities indeed—

Moreover from that same nature:

Free from cessation, free from fixation, free from attachment—

This is Dharmakāya's conduct.

Crystal-clear, lucidly nonwavering—

This is Dharmakāya's meditation. || 130 ||

Unseen, seeing-complete—view perfected—

This is Dharmakāya's view.

Unmade, unarisen, free from arising—

This is Dharmakāya's fruition.

Nothing to accomplish, accomplished-complete—accomplishment perfected

This is Dharmakāya's enlightened activity.

One arisen, two arisen, all arise—

These are Dharmakāya's excellence-qualities.

| *Thus it is spoken.*

SECOND: SAMBHOGA KĀYA'S BASIS—FIVE EXPANSIVE EXPLANATIONS: || 140 ||

- Essence,
- Definitive meaning,
- Characteristics,
- Appearance mode,
- Abiding mode—thus.

FIRST: ESSENCE—FROM SELF-ARISEN:

Birth exists, yet death-free, possessing vajra,

Five lights, five kayas, unmixed, individually clear;

Possessing five fathers, five fields, five clusters;

Possessing five primordial, five knowledges, five realizations, || 150 ||
Possessing five bases, five paths, five fruitions,
Possessing five abodes, five fields, five essences—
This is Sambhogakāya's complete essence.

| *Thus it is spoken.*

Though expressed as birth from expanse's self-appearance arising aspect,
In meaning, birth lacks self-characteristic, thus death-free—for death-lord
demon is conquered.

| *From interior-free, precious jewel treasury emerges—*

Arisen wisdom transcends all arising,
Realizing wisdom transforms within meaning,
In vast kayas, outer-inner aspects clear. || 160 ||

| *Thus it is spoken.*

Five lights: dark blue, white, yellow, red, green.
Five kayas:

- Essence-expanse Kaya,
- Unchanging Vajra-Kaya,
- Dharmakāya,
- Sambhogakāya,
- Nirmāṇakāya—five.

Five fathers:

- Vairocana, Akshobhya, Ratnasambhava, Amitabha, Amoghasiddhi. ||
170 ||

Five mothers:

- Sovereign of Space Expanse (Akashadhatvishvari),
- Buddha-Lochana,
- Mamaki,
- Pandaravasini,
- Samayatara—five.

Five clusters: surrounded by five—Akshobhya and others—periphery ornamented by five lights' enclosure.

Five primordials:

- Five paths, primordially complete,
- Five kayas, primordially established, || 180 ||
- Rigpa, primordially arisen,
- Five lights, primordially resonant,
- Defilements, primordially liberated.

Five knowledges:

From realization's extent,

- Know as five kayas,
- Know as five wisdoms,
- Know as five lights,
- Know as self-appearance,
- Know as duality-free great liberation. || 190 ||

Five realizations:

- Realize field as expanse,
- Realize beings as kayas,
- Realize appearance as light,
- Realize arise-liberation category-free,
- Realize wisdom as rigpa.

Five bases:

- Light-clear basis: rigpa,
- Phenomena basis: all-ground,
- Delusion basis: mind, || 200 ||
- Path basis: lamp,
- Thought basis: wisdom.

Five common paths:

- Accumulation path,

- Application path,
- Seeing path,
- Meditation path,
- No-more-learning path—five.

Five uncommon paths:

- dharmatā path: expanse, || 210 ||
- Rigpa path: knowledge,
- Light-clear path: two lamps,
- Trekcho path: arise-liberation,
- Thogal path: expanse-rigpa.

Five fruitions:

- Wisdom fruition: liberated in rig,
- Light fruition: delusion-appearance ceases,
- Realization fruition: delusion-thought clears,
- Self-appearance fruition: brought to exhaustion,
- Final fruition: dissolves into expanse. || 220 ||

Five abodes:

- Thigle abode: heart,
- Wisdom abode: crown,
- Lamp abode: eyes,
- Expanse-appearance abode: sky,
- Liberation-place abode: primordial purity.

Five fields:

- Rigpa's field: expanse,
- Lamp's field: sky,
- Wisdom's field: bardo, || 230 ||
- Light's field: self-appearance,
- Sambhogakāya's field: cluster.

Five essences:

- Rigpa's essence: primordial purity,
- Wisdom's essence: spontaneous accomplishment,
- Light's essence: five aspects,
- Wisdom's essence: realization,
- Lamp's essence: empty-clarity.

Thus in five aspects appearing, some are Sambhogakāya's essence,
Some are the field, || 240 ||

Some are the method,

Some are the appearance,

Some are wisdom itself—thus Sambhogakāya is explained as one unified essence.

Second, the etymology:

Complete with qualities,
Engaging in pure light-clarity,
Both benefits spontaneously complete,
Wisdom arrived at its full measure,
With marks, signs, radiating light-rays body—the term "five" denotes Sambhogakāya.

| From Self-Arisen: || 250 ||

Abiding in empty dharmatā state—complete.

Clear, unmixed, all-pervading—complete.

In five wisdoms, gathering-separating not—complete.

Unequal to all, individual marks endowed—complete.

Method-wisdom, gathering-separating not, abiding—complete.

Five appearances themselves, marks not abiding—engage.

Without grasping, self-clear, playing in all—engage.

Crystal-clear, lucid, all-equal abiding—engage.

Vivid, soft, field-abiding, emanations distributing—engage.

Two kayas intent, play arrived at extent—engage. || 260 ||

Crystal-clear, lucid, all-equal abiding—engage.

Vivid, soft, field-abiding, emanations distributing—engage.
Two kayas benefit intent, play arrived at extent—engage.
Grasping-free ground abiding, ten-directions emanations enacted—engage.
All arising, producing, engaging arrived at extent—engage.
Outer, inner, secret actions transcended—complete.
Suddenly appearing reference-free benefit—complete.
Not fallen toward any direction, without coming or going—complete.
State-arisen, not made—complete.
All actions transcended—complete. || 270 ||
Emptiness-wisdom self-endowed.
Emptiness unceased, individually clear.
Wisdom unceased, method-playing.
Clear without thought, grasping non-existent.
Ornaments, forms, marks, characteristics held.
Grasping-free, self-clear, essence-abiding—kaya.
Individual colors, marks, characteristics held—kaya.
Vajra-meaning itself, benefit-endowed—kaya.
Meaning-signs themselves, marks-endowed—kaya.
Without outer-inner, all-clear—kaya. || 280 ||
Essence unchanging, color clear—kaya.
Nature compassion, directions-arising—kaya.

| *Thus it is spoken.*

Third, the characteristics:
Five families' mandalas, unmixed, clear in tone:

| *From Self-Arisen:*

Individual colors unmixed, marks held,

Marks and exemplary features excellent, light-rays blazing,
Father, mother, kaya-form held—
These are Sambhogakāya's characteristics. || 290 ||

| *Thus it is spoken.*

Fourth, appearance manner:

| *From rigpa's single nature,*

| *From expanse-kaya, light-kaya radiates to directions performing
benefit;*

Rigpa-kaya, unmoving from expanse, without change or transformation—
two completions in self-appearance light-clarity field, the inner-outer ap-
pearance manner.

| *From that same nature:*

In one nature, two essences—

This is Sambhogakāya's appearance.

| *Thus it is spoken.*

Fifth, abiding manner: expanse without acceptance or rejection, || 300 ||

Space without duality,

Five complete lights' vast expanse,

Abiding in emanations-radiating great continuity.

| *From Self-Arisen:*

Correctly produced, without reference,

Without entering or liberation mind,

How could grasping and engaging exist?

Beyond attachment and fixation words,

Beyond object-abandoning and abandoner-two,

Beyond field, mind, intellect. || 310 ||

In reference-free field,

Self-appearance cuts through words—appearance.

Grasping-free, liberated in its own place,

Emanations enacted in ten directions.

In reference-pure field appearance,

Wisdom arises in one cut.

In reference-free field appearance,

Marks liberate in their own place.

| *From that, emanations widely arise.*

| *Thus it is spoken. || 320 ||*

**THIRD: EXTENSIVELY EXPLAINED, NIRMĀṆAKĀYA
GROUND—FIVE ASPECTS:**

- Essence,
- Etymology,
- Characteristic,
- Division,
- Examination method.

|| 330 ||

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First, Nirmāṇakāya essence: from expanse-kaya and rigpa, radiating as light-kaya and so forth, performing others' benefit.

The etymology:

| *From Self-Arisen:*

Know these emanation-kaya etymologies:

Because appearing suitable to world-realms beings—emanation kaya.
Because able to perform emanation-kaya benefit—emanation kaya.
Because performing all actions—emanation kaya.
Because able to liberate numberless beings into expanse—emanation kaya.
Because brief in time in one field realm—emanation kaya.
Because compassion arising without direction—emanation kaya. || 10 ||
Because wrathful and fierce—emanation kaya.
Because peaceful and certain—emanation kaya.
Because beings see as beautiful—emanation kaya.

| *Thus it is spoken.*

Third, the characteristics:

Performing disciples' two benefits completion:

| *From that same nature:*

Emanation-kaya characteristics:

Actions completion performing,

Two aspects considered. || 20 ||

| *Thus it is spoken.*

Fourth, divisions: generally explained as nature-emanation, beings-taming emanation, and so forth;

On this occasion, depending upon two benefits' completion establishment,

Completed actions emanation-kaya

And performing actions emanation-kaya—these two held.

Moreover, completed actions emanation-kaya, self-benefit spontaneously established:

In this life or intermediate state, completing spontaneously accomplished self-appearance gate,

Through three connections emanation, benefit performed for those arising as impurity-gate six realms self-appearance,

Merely in self-appearance, thoroughly purifying six families, expanse peaceful.

saṃsāra's self-appearance must emptied, || 30 ||

For delusion-appearance must emptied.

In common as well:

"May saṃsāra's three lower realms be exhausted and emptied,"

| *Thus it is said, and*

For all beings' liberation mind producing sake.

Particularly in intermediate state: able or unable emanations release, opening emanations thus Buddha-becoming—all actions,

When six realms' stations appear below in spontaneously accomplished self-appearance gate,

There, through Dharma teaching and so forth, benefit performed for that emptiness-appearing self-appearance,

By that cause, all saṃsāra-appearing becomes empty,

When dissolving into pure nirvāṇa expanse through spontaneous accomplishment gate, || 40 ||

It is called "Buddha entering nirvāṇa."

This is crucially important to all wisdom-possessioners.

Furthermore, that emptiness-appearing for self-benefit establishing, being self-arisen emanation that liberates self into expanse, is called completed actions emanation-kaya.

| *From Self-Arisen:*

Completed actions emanation-kaya:

Liberating one's own continuum, manifestly awakened,

| *From that, distributing emanations.*

Outer-inner actions complete—

Considered as completed actions emanation-kaya.

| *Thus it is spoken. || 50 ||*

Emanations distributing manner:

When seeing spontaneously accomplished intermediate state's eight gates completion,

Liberated by knowing self-face,

In impure saṃsāra's gate,

Oneself, from Sambhogakāya father-mother union's secret space, radiating light rays, entering individually into each station's pure father-mother womb, appearing to be born—through Dharma teaching, showing liberation.

This is like dream emanations opening example,

Summarized merely as self-appearance.

When channels and elements nearly pure, in this life also six realms appear inside thigle;

These bound by three inner crucial points binding, reaching exhaustion ground, not depending on emanations distributing.

This difficult point, if understood after knowing direct expression, is my power. || 60 ||

Second, performing actions emanation-kaya:

To ground-abiders, Sambhogakāya;

To impure, supreme emanation-kaya;

To very impure, emanating into suitable beings according to individual stations, performing individual beings' benefit.

| *From that same nature:*

Performing actions emanation-kaya:

Showing to each whatever tames them,

Appearing suitable to others—

That is like above.

NOT DELUDED REGARDING OTHERS' BENEFIT, || 70 ||

Able to transform into anything.

Appearing suitable to others,

Overwhelming beings.

Afflictions naturally non-existent,

Latencies appearing like body.

To time-arrived beings,

Showing great correct benefit.

To whatever beings are tamed,

Appearing suitable to that.

| *Thus it is said. || 80 ||*

That emanation-kaya also performs benefit through four individual correct knowledges:

Teaching Dharma in each being's own language through all languages' individual correct knowledge;

Also knowing faculties and latencies, showing suitable to that thought;
Also great vehicle
And small,
And various,
And secret mantra: generation and completion;
Individual and
Mind and
Wisdom and || 90 ||
All-ground and
All-ground Dharmakāya showing and so forth, though showing many,
Dzogpa Chenpo's nature appears to some fortunate ones at times and occasions, not universally.

| *From Self-Arisen:*

All languages knowing,

In whatever language, that showing.
Harmonious gathering through harmony,
Sometimes through words' gate showing,
Sometimes through dependent arising's gate showing,
Sometimes through blessing-engagement's gate showing, || 100 ||
Sometimes through generation's gate showing,
Sometimes through both's gate showing,
Sometimes through five awakenings showing,
Sometimes through three concentrations showing,
Sometimes expanse and wisdom showing,
Dzogchen meaning is not contradictory.
Appears to some fortunate individuals.
That showing manner is thus:
Sometimes rigpa-emptiness showing,
Sometimes no-rigpa emptiness showing, || 110 ||
Sometimes rigpa matter showing,
Sometimes rigpa alone showing,
Sometimes all-ground Dharmakāya showing,

Sometimes virtue-lacking sin-lacking showing,
Sometimes meditation-possessor showing,
Sometimes no-meditation showing.
Thus showing emanation-kaya
Secret mantra supreme's
Meaning from some not spoken.
Not spoken, speaking does not occur. || 120 ||
Though occasionally becomes spoken,
Arhats, pratyekabuddhas, sutras,
Hinayana—name also non-existent inside,
Supreme vehicle proclaims.
Therefore hidden from other dull intellects.
That person possessing those,
Performing actions emanation-kaya is considered.

| *Thus.*

Also though Dzogpa Chenpo possible to arise,

| *From mind-expanse and pith instruction's very secret cycle down, || 130 ||*
||

This Nyingtik supreme from universal possibility does not arise, thus extremely rare dharma section—know thus.
Therefore like jewel, hold as cherished ornament;

| *From Uttarantra:*

Rare arising, stainless,

Powerful, and world's
Ornament becoming, thus jewel itself.

| *As spoken thus.*

Fifth, emanation-kaya's examination method:
Teaching dharma with benefit-happiness to common world beings and
Through Buddha's emanation, two benefits appear somewhat similar; || 140 ||
That certain examination:

| *From Self-Arisen:*

Know emanation examining method like this:
Even when descending, gaze not wandering elsewhere,
In crown ushnisha, one hair cluster curling right,
In heart center, vajra form,
Royal caste or high caste birth.
Conducting conduct suitable to whatever,
Following in that whatever spoken,
Not establishing own preferred desires, || 150 ||
Deed, effort, grasping naturally non-existent,
Clearing whatever beings desire doubt.
Know that one possessing those is emanation-kaya—thus spoken.
Although these marks exist showing that as emanation,
Whether others suitable emanations or not uncertain;
With pure mind produced, strive to tame own continuum.

SECOND: INDIVIDUALLY EXPLAINED, FIVE KAYAS' ENUMERATION—ESSENCE,

- Etymology,
- Appearance,
- Division, || 160 ||
- And meaning application—five aspects.

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FIRST, REGARDING ESSENCE:

The blazing majesty of complete marks and exemplary features, primordially perfected.

| *From the Self-Arisen:*

Possessing essence, marks and exemplary features,

Nature holding unique characteristics.

Thus it is spoken.

SECOND, REGARDING ETYMOLOGY:

The term "kāya of five families" designates appearances as the kāyas of five distinct families.

| *From that same source:*

Within the great wisdom-appearance, || 10 ||

The etymology of family is thus explained.

Thus it is spoken.

THIRD, REGARDING APPEARANCE:

Manifesting as father-mother kāyas and pristine cognition.

| *From the Self-Arisen:*

The appearance of five kāyas and wisdom:

Manifesting in the manner of father-mother pair,

The aspect held by father: the kāya of skillful means,

The aspect held by mother: the kāya of wisdom.

Thus method and wisdom appear as two.

Moreover, method is without cessation,

Wisdom is without transformation. || 20 ||

Thus it is spoken.

FOURTH, REGARDING DIVISIONS—TWO ASPECTS:

Division into five families:

| *From that same source:*

That appears as five families:
The family of the Tathāgatas,
The vajra family and jewel family,
The lotus family and karma family—
These are considered as five families.

Thus it is spoken.

DIVISION INTO FIVE KĀYAS:

Also from that source:

Five aspects of word-meaning regarding kāya,
Explained in this manner:
Vairocana and Vajrasattva,
Likewise Ratnasambhava,
Amitābha and Amoghasiddhi. || 30 ||

Thus it is spoken.

FIFTH, REGARDING MEANING APPLICATION—TWO ASPECTS:

First, meaning application of five families:

| *From the Self-Arisen:*

In the meaning of rigpa, explained as Tathāgata family by the Tathāgatas;

In the meaning of reasoning, explained as vajra family through absence of birth and death;

In the meaning of rigpa, explained as jewel family through the arising of multiplicity;

In the meaning of rigpa, explained as lotus family through being flawless and pure;

In the nature of rigpa, explained as karma family through completion of activities.

Thus it is spoken. || 40 ||

SECOND, MEANING APPLICATION OF KĀYAS:

Also from that source: because rigpa's appearance never ceases, it is Vairocana;

Because rigpa realizes self and other, it is Vajrasattva;

Because rigpa knows all at once, it is Ratnasambhava;

Because one's own appearance is seen, it is Amitābha;

Because rigpa realizes the unborn, it is Amoghasiddhi.

Thus it is spoken. || 50 ||

SECOND TOPIC: DETAILED CLASSIFICATION OF RESONANCE-LIGHT, TWO ASPECTS:

General presentation of abiding nature,

And particular explanation of the manner of appearance.

FIRST:

The five lights of the sovereign, primordially spontaneously accomplished in

the great expanse,
The manner in which they exist within sentient beings now:
Within the heart, like a precious jeweled casket,
At the center of the clear depths within the channels of light,
The resonance of five lights, the pristine wisdom of rigpa, abides.

| *From the Self-Arisen:*

That great wisdom-appearance,

Abides at the center of the heart's maṇḍala.

Thus it is spoken. || 60 ||

SECOND, PARTICULAR EXPLANATION OF APPEARANCE MANNER—THREE ASPECTS:

The manner of appearance to those not trained upon the path,
The manner of appearance to those trained upon the path,
The manner of appearance in the bardo.

FIRST:

Although light abides self-existing within oneself, for six realms of beings
not recognizing their own face,
The lamp's own light exists subtly within all sentient beings.

| *From that same source:*

For all unrealized sentient beings,

In humans it exists as demonstrable;

In gods it exists as visible;

In asuras it exists as subtle;

In animals it exists merely as their own abiding;

In pretas it exists as scattered;

In hell realms it exists as sesame seed size. // 70 //

Thus six lights abide.

Thus it is spoken.

**THAT LIGHT EXISTS AS MERE RESONANCE WITHIN THE
HEART.**

As nature, the light of ripening propensities exists in gods as radiance and so forth,

Yet that is the light of virtuous contaminated ripening,

Not the core's own light.

**SECOND, THE MANNER OF APPEARANCE TO THOSE
TRAINED UPON THE PATH—NINE ASPECTS OF LIGHT:**

Place,

Path,

Object,

Body,

Eye,

Essence,

Exemplary demonstration,

Time,

And the place of liberation.

Place: within the heart center, the spontaneously accomplished five lights as thigle of five colors, the maṇḍala of five kāyas as father-mother clusters;

The purity of five elements,

Five aggregates,

Five kāyas,

Five families,
Five wisdoms,
And five grounds;
From the four appearances,
Seen when the measure is completed.
Path: arising from radiance.
Object: empty space. || 80 ||
Body of light:
The upper appearance of five kāyas and four wisdoms.
Eye:
Moved to the expanse through recognizing one's own face by the self-arisen
wisdom lamp.
Essence:
All-luminous, non-ceasing wisdom.
Exemplary demonstration: like crystal,
Although the five lights are not clear in the ground's own abiding, they exist
as the basis of arising.
Time:
When trained, can appear in this very life;
The time of the bardo's natural arising.
Place of liberation: having seized the outer light into the inner primordially
pure precious secret casket,
Like gathering crystal light within, without clear luminosity, abiding as the
basis of arising.

┃ *From the Self-Arisen:*

Light, kāya, and wisdom,

Mother, element, and aggregate,

Ground, and family are explained. || 90 ||

Thus it is spoken.

All sentient beings thus,

Abide within their own bodies.

Thus it is spoken.

Manner of appearance regarding these appearances:

That great wisdom-appearance,

Abides at the center of the heart.

Path arises from the ocean,

Object is empty space.

Body is kāya and wisdom.

Eye is the wisdom lamp.

Essence is the all-luminous mirror.

Exemplary demonstration: the stainless crystal kāya,

Time is the dharmatā bardo. || 100 ||

Completed in the precious casket.

Thus manner of appearance regarding these.

Seeing these appearances, this is called the manner of appearance of single-cutting purity in this bardo.

Also at that time, liberation from the bondage of the five aggregates when the measure is completed,

And the resonance appearing outward from within, the great appearance of five lights filling the upper space,

┃ *From that same source:*

Appearance of pure single-cutting,

In the pure wisdom space,

Five lights unchanging luminosity,

That also in five groups,

Arising as father-mother manner.

Their colors thus:

Blue-green, Vairocana kāya,

Wisdom of dharmadhātu,

Mother is Space Sovereign,

Element is empty space.

Aggregate is form aggregate. // 110 //

Ground is action-completed ground.

Explained as Tathāgata family.

White, Vajrasattva kāya,

Mirror-like wisdom,

Mother is considered Mānakī,

Element is great water.

Aggregate is perception aggregate.

Ground is action-relinquished ground.

Explained as vajra family.

Yellow, Ratnasambhava kāya,

Wisdom of sameness,

Mother is considered Buddha-Eye,

Element is great producing ground.

Aggregate is formation aggregate. || 120 ||

Ground is various-arising ground.

Explained as jewel family.

Red, Amitābha kāya,

Discriminating wisdom,

Mother is great White-Clad,

Element is consuming fire.

Aggregate is consciousness aggregate.

Ground is demonstrating ground.

Explained as lotus family.

Green, Amoghasiddhi kāya,

Action-accomplished wisdom,

Mother is considered Samayatārā,

Element is uplifting wind.

Aggregate is feeling aggregate. || 130 ||

Ground is action-finished ground.

Explained as karma family.

Thus pure appearance.

*All sentient beings thus,
Abide within their own bodies.
Thus also arising in the bardo.*

Thus it is spoken.

THIRD, THE MANNER OF APPEARANCE IN THE BARDO:

In the dharmatā bardo, the appearance of five lights' wisdom arises;
For those with the final twenty-one faculties, when the dharmatā bardo sets,
Entering the existence bardo, depending upon the impure light existing in
oneself,
The resonance of six families arises individually there.

┃ *From the Self-Arisen:*

*Six impure delusion lights,
For those with the final, final faculties.
White arising and yellow arising,
Red arising and green,
Likewise arising as blue-green, || 140 ||
Considered arising as swirling,
That is impure delusion light.*

Thus it is spoken.
Thus gathering these lights: for unrealized beings, impure delusion light;
For realized ones, wisdom light—these two gathered.

┃ *From that same source:*

Divisions of light beyond thought,

Briefly taught, keep in mind.

Pure light of wisdom,

And impure delusion light.

Thus it is spoken.

Because light exists in the expanse, clear as kāya and wisdom;

Even now in delusion-time, all sentient beings abide in that nature, not beyond the five-colored appearance of the five elements.

Know that the Buddha's exhaustive sense-fields, radiating light-rays and measureless kāyas, also arise from that.

| *From that same source: || 150 ||*

All within its expanse,

Explained and demonstrated by me.

Thus it is spoken.

THIRD TOPIC: DETAILED CLASSIFICATION OF DEPENDENT WISDOM—THREE ASPECTS:

Essence,

Divisions,

Explanation of definitive etymology.

FIRST, ESSENCE:

Uncompounded awareness from the beginning;

Arising from the nature of empty dharmaṭā, the expanse of primordially pure rigpa,

| *From the Great Self-Arisen Tantra:*

Kyema, secret sovereign, definitely attend!

Non-dharmic self-arisen wisdom,

Arises from within all dharmas.

From that, wisdom arises.

Thus it is spoken. || 160 ||

SECOND, DIVISIONS:

Those five wisdoms, when with stains, gathered by sentient beings' continuum, are called the wisdom of spontaneously accomplished nature; When stains are purified, at the time of Buddhahood, called the resultant wisdom of manifest realization.

| *From that same source:*

Explanation of great wisdom thus:

Manifest realization Buddha,

And nature spontaneously accomplished Buddha.

Primordially nature spontaneously accomplished,

Then manifest realization.

Thus wisdom etymology.

Thus it is spoken.

THIRD, EXPLANATION OF DEFINITIVE ETYMOLOGY—TWO ASPECTS:

Common detailed classification,
And particular explanation of definitive etymology.

FIRST:

| From that same source:

*Dharmadhātu wisdom without thought,
Mirror-like wisdom non-ceasing clear,
Sameness wisdom complete unmixed,
Discriminating wisdom realized as before,
Action-accomplished wisdom completes dharmas. || 170 ||
Thus considered as five types.*

Thus it is spoken.

SECOND:

Also from that source, application of word-meaning thus:

*Dharmadhātu wisdom:
The object of great emptiness,
And appearance of clear light,
Three objects of awareness-wisdom,
Those three gathered called expanse.
Also two aspects thereof:
Pure wisdom expanse,
And impure sentient beings' expanse.
Pure wisdom expanse:*

Expanse of rigpa without division of empty-clear,

The palace of unchanging dharmakāya.

Impure sentient beings' outer expanse:

Empty, without rigpa, uncompounded,

From that, appearance of earth and stone. || 180 ||

Object of sentient beings.

That is dharmadhātu wisdom.

Mirror-like wisdom:

Like example in mirror maṇḍala,

Whatever demonstrated comes by condition,

Likewise to stainless rigpa,

Afflictions become by condition power.

Rigpa liberated from that,

Know through introduction within.

Manner of liberation from signs:

Various appearances, awareness objects,

Doubts appearing to mind,

Completed in rigpa's nature.

Mind and phenomena dharmas, || 190 ||

Completed in awareness-wisdom nature.

Also definitive etymology thus:

Fire engaging various objects,

Long reflecting, gazing there,

Mirror-like wisdom thus.

Sameness wisdom meaning application:

In the essence equal of dharmas,

Not falling into any direction.

Sameness lord of all Buddhas,

All dharmas completed at one time.

Sameness definitive etymology thus: || 200 ||

Dharmatā without partiality thus equal,

Possessing meaning of rigpa thus,

Sameness wisdom thus.

Discriminating wisdom:

Realized as awareness free from doing,

Also many manners of realization,

Shown in words arising below.

Also definitive etymology thus:

Because twenty-one faculties,

Discriminating thus called.

Discriminating wisdom thus.

Action-accomplished wisdom: || 210 ||

Whatever appears completed in rigpa nature,

Completed in manner without doing, without thought,

That yogin of action-relinquished,

Truly accomplished through spacious ground.

Thus great wisdom meaning,

Truly liberated through realization.

Thus it is spoken.

If confused by adding one by one to fire, lightning, awareness, and knowledge from tantra,

From sūtra:

"Ka is the door of all dharmas because unborn," etc., meaning applied to each word,

Also in other new tantras, thus arising from letter sound explanation,

Also that fault exists there. || 220 ||

If thinking there is distinction between mantra and free translation,

From sūtra and treatise:

Brief teaching, extensive explanation, meaning summary—the three also have that fault.

Great Perfection tantras are upadeśa tantras,

Spoken for easy understanding, each letter also easy to understand;

Great paṇḍitas with mastery of various languages came,

They made sounds of letters difficult to understand in the expanse,

Translated clearly without confusion, and

Translators surpassing others are the kindness of favor.

Thus each of the five wisdoms individually divided becomes twenty-five; detailed classification with parts already explained before, not expanded

here again.

FOURTH TOPIC: DETAILED CLASSIFICATION OF ACTIVITY

—THREE ASPECTS: || 230 ||

Brief presentation of the essence of four activities,
Extensive explanation of the manner of natural completion,
Summary of meaning through the manner of self-appearance arising.

FIRST: ESSENCE, DEFINITIVE ETYMOLOGY, DIVISIONS, MUDRĀ, DEITY ASSEMBLY, ESSENCE, MAṄḌALA—SEVEN ASPECTS.

Essence of activity: spontaneously completed meaning of two,
Abiding as wisdom essence.

| *From the Self-Arisen:*

Wisdom of all activity,

Does all actions.

Thus it is spoken.
Also from that source:

Activity called Buddha itself,

Action is wisdom experience.

Activity itself thus spoken,

Arisen from me and completed in me,

In the completed ground thus. || 240 ||

Thus it is spoken.
Divisions: four.

| From that source:

Pacifying and enriching,

Likewise power and fierce.

Thus it is spoken.

Maṇḍala: not drawn, primordially adorned, self-complete, exists in oneself.

Mudrā: not transformed, complete enlightenment from ground, five bodies appearing.

Deity assembly: not produced, primordially complete peaceful-wrathful, abide in oneself.

Mantra essence: channel-center letter wheel and that essence, four lamps, object dawns.

| From the Self-Arisen:

Maṇḍala of all activity,

Not sought, exists in oneself.

Mudrā of all activity, || 250 ||

Not transformed, complete in four.

Deity assembly of all activity,

Complete in one's own body.

Essence of all activity,

Called great lamp wisdom.

Thus it is spoken.

**SECOND: EXTENSIVE EXPLANATION OF PROGRESSIVE
MANNER OF NATURAL COMPLETION—TWO ASPECTS:**

Manner of completion in original ground,
And manner of completion in beings' time.

FIRST, TWO ASPECTS:

General presentation:

In original primordially pure ground, inner wisdom's five lights clear in ex-
panse depth as blue-green, all expanse,
Because four lights of activity abide as arising basis, countless,
White, yellow, red, green four blaze as activity.

| From that source: || 260 ||

Meaning of four activities,

Completed in blue-green itself.

Four activities complete in ground,

Therefore color blue-green explained.

Thus it is spoken.

Meaning of four kinds of activity,

Complete in the ground.

Also thus taught:

White red various lights,

Complete descended in ground.

White peaceful maṇḍala possessing,

Yellow light of enriching,

Red considered power light,

Green spoken as fierce light,

Blue-green light of completed activity. || 270 ||

Thus it is spoken.

SECOND, PARTICULAR EXPLANATION—FOUR ASPECTS:

Pacifying, enriching, magnetizing, and fierce—

The meaning of four activities,

Completed in the blue-green itself.

Four activities complete in the ground,

Therefore blue-green color explained.

White arises as the peaceful,

Yellow as the enriching light.

Red arises as the powerful,

Green spoken as the fierce.

Thus all four activities are complete within the primordial ground.

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FIRST: PACIFYING.

| *From that:*

White dharmatā is pacifying.

Wherever afflictive defilements exist,

The stain-free maṇḍala—

Like a crystal vessel, pure,

Is unstained by the fault of defilement.

Thus in the pacifying dharmatā,

Afflictions are without stain.

| *Thus it is proclaimed.*

SECOND: ENRICHING.

| *Also from that:*

| *From the yellow enriching dharmatā,*

All qualities arise.

For example, like the wish-fulfilling jewel.

Fulfilling all needs and desires,

By that great enriching dharmatā,

Through the dawning of various qualities,

All beings are liberated.

Great enriching qualities are regarded.

| *Thus it is proclaimed.*

THIRD: POWER.

| *Also from that:*

| That red power dharmatā—

Is complete in the ground without seeking.

Power itself is the essence of the Dharma-body,

All is complete without seeking.

For example, in jewel-gold,

The yellow is without need to seek;

Thus in the great ground-appearance maṇḍala,

The power maṇḍala is without need to seek.

Power is complete in the dharmatā ground.

| Thus it is proclaimed.

FOURTH: FIERCE.

| Also from that:

| The green fierce dharmatā—

All is complete in the nature of fierceness.

In the ground itself, pure dharmatā,

Dawning without obstruction to anything.

For example, wind-emanation—

Moves without obstruction to anything.

Thus from the great ground-appearance,

Wisdom dawns without obstruction.

*That wisdom without need—
Is the nature of pure enlightened-activity.
Thus in the essence of the ground,
The enlightened-activity maṇḍala is complete.*

| *Thus it is proclaimed.*

**SECOND: REGARDING THE MANNER OF COMPLETION AT
THE TIME OF BEINGS, FROM AMONG FOUR:**

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- First, the pacifying: || 10 ||

Within all beings dwells the self-arisen pristine cognition of the elements, residing in the heart-center—its self-light white radiance, the resonance of pacification.

| *From the Self-Arisen:*
| *Great pacifying enlightened activity,*
| *Within the cit-ta mandala of self,*
| *That too: soft, supple, and*
| *White, light-rays spreading like—*
| *Body, speech, and mind itself like,*
| *All-pervading wisdom, crown-ornament possessed,*
| *Within the pacifying mandala, thus abides. || 20 ||*
| *Thus it is spoken.*

- Second, the enriching:

Within the channel-heart of unchanging luminous clarity, light and body ex-

pand.

From that:

Great enriching enlightened activity,

Within the great unchanging channel of self,

Great enriching enlightened activity body,

Five lights, five bodies, thus expanded,

Rigpa body's vastness expanded, || 30 ||

Bodies of wisdom, vastness expanded,

Lights of rays, vastness expanded,

Likewise those bodies and wisdoms,

Within the mandala of non-abiding,

Enter the Buddha path—thus spoken.

Thus it is spoken.

Moreover, from the heart's conch-cavity too, the body of resonance expands.

- Third, the powerful:

Within this, four appearances gather power; four appearances of the pure dharmaṭā of the bardo gather power. || 40 ||

Four appearances of the pure dharmaṭā of the bardo gather power.

Moreover: far-reaching lasso and direct perception, luminosity and these two gather power.

By expanse, enhancement and four wisdoms linking gather power.

By bindu, measure-reaching and union-mandala appearance gather power.

By wisdom, exhaustion and spontaneously accomplished appearance gather power.

Also from the Self-Arisen:

The mandala of powerful enlightened activity, || 50 ||

Within the conch-shell mandala of self,

Four kinds of lamps clear,

That too shown thus:
 By expanse-rigpa lamp,
 Body and wisdom gather power,
 By emptiness-bindu lamp,
 Outer elements gather power,
 By self-arisen wisdom lamp,
 Self's that-ness gathers power, || 60 ||
 By far-reaching-lasso water lamp,
 Delusion's that-ness gathers power,
 By concept-free great rigpa,
 Conceptual afflictions gather power,
 Great unchanging Buddha path,
 Bardo appearance gathers power,
 Thus the mandala of power,
 Within self's body, complete.
 Thus it is spoken. || 70 ||

- Fourth, the fierce:

From rigpa's resonance, the mind's emanation-gathering, realization-assembly, with afflictions, through each sense-power's gate exiting and arising—

Not realized: samsara's self-ka not revolving, delusion-appearance producing.

Realized: dawn as realization's power-training, liberate mark-free like water-waves, action doing instant power-rigpa dissolve.

From the Self-Arisen:
 Buddha's fierce enlightened activity,
 To self's sense-power gates, || 80 ||

*Fierce enlightened activity mandala abides,
By eye sense-power not ceasing,
Object grasping concept,
Enlightened activity fierce itself explained,
Consciousness object dawns,
Fierce mandala one regarded,
Eighty thousand afflictions itself,
Object dawn engage, || 90 ||
Enlightened activity fierce itself shown,
Likewise four kinds enlightened activity,
Self-self body complete spoken.
Thus it is spoken.*

- Third: the manner of self-appearance's arising, summarizing meaning in four:
- Pacifying:

First bardo: sphere-appearance of luminosity dawns.

- Enriching: || 100 ||

Second bardo: four-wisdoms-link appearance dawns.

- Powerful:

Third bardo: spontaneously accomplished precious eight-gates seen.

- Fierce:

Self-appearance liberated.

Primordially-pure ground definitely established, fourth bardo wisdom-expanse coiling.

From the Self-Arisen:

Four kinds enlightened activity meaning, || 110 ||

Complete path manner thus:

*Pacifying path thus:
First bardo sphere to,
Body appearance see that,
Authentic pacifying path regarded,
Second bardo wisdom to,
Wisdom essence see that,
Enriching path itself is regarded,
Third bardo spontaneously-accomplished to, || 120 ||
Self that-ness see from,
Familiarization measure reach and,
Powerful dharmatā is spoken,
Primordially-pure dharmatā complete to,
Obstruction-free beyond that,
Fierce assembly itself is spoken.
Thus it is spoken.*

Thus: body, wisdom, and all enlightened activity—primordially complete in self.

Great Perfection beyond effort-accomplishment,
Action-free spontaneously-complete nature—release only; enlightenment
this-life obtained, all pith arrives here. || 130 ||
Other seek-also not-find.

*From the Magical-Illusion Secret-Essence:
Ten directions, four times, wherever from,
Complete Buddha find not-become,
By mind-itself complete Buddha,
Buddha other not-seek,
Seek-also conqueror not-find.*

| *Thus it is spoken.*

Therefore: self-complete spontaneously-accomplished, know should.

FROM THE SUPREME-VEHICLE PRECIOUS TREASURY:

Expanse wisdom spontaneously-complete ground shown. || 140 ||

CHAPTER SIXTEEN.

Thus expanse-rigpa gather-separate not shown, as-said, those nature Great Perfection four meaning definite establish from.

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NOW, REGARDING THE EXPLANATION OF THE PROGRESSIVE MANNER OF TAKING EXPERIENCE THROUGH THE DEFINITE PATH:

Those with object-mind enter definitely through the supreme method that leads above, and

Those with the mind of rigpa's self-appearance take direct experience through the well-said pith instructions that are definite, traversing in this very life to the great liberation city through the secret supreme method.

The common approach: from the progressive entry of the definite mind, it is shown beginning with

The meaning of the first ground, in which there are three kinds of ties:

Who performs the experience-taking: the distinction of the yogin, and

How the experience-taking manner is made definite, and

The actual meaning of experience-taking is shown.

First, among these three:

The common distinction, || 10 ||

The explanation of individual meanings,
The definite supreme place.

FIRST:

| *From the Rang-shar:*
| *Kye kye! Close assembly, listen!*
| *The characteristic word yogin, and*
| *The sign-mere-holding yogin, and*
| *The following yogin itself, and*
| *The nature-definite yogin, and*
| *The appearance-mind yogin, and* || 20 ||
| *The enter-action yogin, and*
| *The action-cause yogin, and*
| *The doer-condition yogin, and*
| *The end-arrive-fruit yogin, and*
| *The authentic-meaning yogin, and*
| *The end-arrive-liberation yogin, and*
| *The done-complete yogin.*

Thus it is spoken.

SECOND: REGARDING THE EXPLANATION OF INDIVIDUAL MEANINGS, FROM AMONG THE TWELVE YOGINS,

The first eight do not liberate, and || 30 ||
The manner of liberation of the later four is definitely shown.
Also from that itself:

| *The characteristic word yogin:*

Attaches to words and engages with words,

Relying upon not-knowing words.

I do not speak that itself as liberated.

The sign-relying yogin:

From relying upon signs of self itself,

Doing conduct that flatters others,

Binding self with thoughts of self. || 40 ||

I do not speak that also as liberated.

The following-enter yogin:

Dwells in whatever ground of faith,

Doing conduct of faith,

Placing hope in the first ground.

I do not speak that itself as liberated.

The nature-definite yogin:

Meditates one-pointedly, variously not-thinking,

Possesses the nature of not-thinking.

I do not speak that also as liberated. || 50 ||

The appearance-mind yogin:

All arisen from my mind,

Realizing mind-itself, what is there to do?

Thus expressing all,

I do not speak as liberated.

The enter-action yogin:

Regards accomplishing the action of meaning itself,

Those bound by great action,

Do action-generating the first mind,

From that grasping action all, || 60 ||

Accomplishing all doing.

I do not speak that also as liberated.

The action-cause yogin:

Raises the path of tantra itself,

Hoping in cause, relying upon cause,

Manifestly showing cause itself.

I do not speak that also as liberated.

The doer-condition yogin:

Seeks authentic meaning through conduct,

Holds the not-same side of caste, || 70 ||

I do not speak that also as liberated.

The end-arrive-fruit yogin:

Carries the path of realization,

Does not dwell in ground-path,

From seeing self that-ness,

Is regarded as great authentic liberation.

The authentic meaning yogin:

Also obtains self-realization,

In pure bardo-appearance,

From seeing authentic self, || 80 ||

Is regarded as end-arrive liberated.

The end-arrive liberation yogin:

The certainty-obtaining yogin,

| *In the ground itself of certainty-obtaining,*

| *From seeing obtain self that-ness,*

| *Is regarded as beyond authentic ground.*

| *The done-complete yogin:*

| *Is the primordially-pure great Buddha;*

| *From that gone, I do not speak.*

| *In the four great yogins, || 90 ||*

| *I do not speak ground-purify,*

| *I do not speak path-traverse.*

Thus.

That also: by different manner of path-meditation,

Here direct light-clear doing, below newly-enter, although ground-path
purify-traverse not-need speak

Self path: with gate-three defilement and with-attachment aggregate, and

Moving thought, and

By needing to purify coarse wind-mind mind,

When those are pure: below ground-path incidentally complete, signs dawn.

Above complete by below incidentally complete become—aim in one great-
completion. || 100 ||

Purify-traverse not-need speak.

| *Ground one: rigpa spontaneously-accomplished,*

| *In all-doing,*

| *Rigpa spontaneously-complete, not-transform not-purify.*

| *Thus like.*

THIRD: IN THE DEFINITE SUPREME PLACE, GENERALLY SHOWING THE DISTINCTION OF THE YOGIN, AND

| *From two in individual explanation of vessel-possess.*

First:

| *From the Rigpa Rangshar:*

Even the inconceivable yogin

Is included within the five types.

Moreover, that is shown like this:

Great potency complete, great prophecy obtained,

Great breath emitted, and body half—

These are the karma-obeying-action yogins.

Thus it is said.

The four later yogins are also explained as included within these five.

| *From that itself:*

Moreover, the five yogins are complete.

Thus it is said.

Explaining the five yogins individually:

| *From the Rigpa Rangshar:*

All beings of the three realms

Are karma-obeying-action yogins.

That person who sees the truth,

Whose delusion-appearance has ceased—

That is the body-mind half-yogin.

*In spontaneous presence of various appearances,
Obtaining certainty
Is the prophecy-obtained yogin.
That final of final sense-power,
Dwelling in the emanation realms of the ten directions—
That tathāgata
Is the great-breath-emitting yogin.
In great primordial purity, unchanging,
That which is free from all action and effort
Is the great-potency-complete yogin.
Thus it is said.*

Second, explaining the vessel-possessing individual:
Generally, the vessel suitable for being taught the Great Perfection dharma is, as shown before:
Respecting the guru, great generosity and giving,
Great faith, wisdom, and effort,
Shying away from non-virtue, wearied with saṃsāra.
Particularly, for the supreme secret Great Perfection: possessing the fortune of faithful conduct—one possessing the eight is shown.

Particularly, completely giving the teaching of this dharma,

The person who holds it, becoming the life-pillar of the victory-banner-peak teaching,

┆ *From the Thalgyur:*

Holding view and meditation,

*Possessing excellent faith and effort,
Capable of giving, respecting the guru,
Observant of vows, shying from non-virtue,
Holding extremely unchanging stability,
Or long-natured, force slow,
Possessing relaxed dullness of relaxed dullness,
Few thoughts, slow nature,
Free from body and speech action, and
Possessing wisdom—such a one holds.
Thus it is said.*

From the Norbu Trakö Chenpo'i Gyü (Jewel-Arrayed Great Tantra):

*Kye ma! Listen, god caste!
I teach well—retain this in mind.
This great appearance maṇḍala
Is not to be shown to all.
Capable of secrecy, show to some.
This secret-mantra, supreme secret,
Thus is the caste of the teaching.
Capable of seeking the secret,
Respecting the secret meaning,*

*Great wisdom and intelligence,
Possessed of samaya vows—show to these.
Then by the particular assembly,
Vajradhara was also asked:
Kye kye! Bhagavān Vajradhara!
This Great Completion instruction, secret meaning,
Is not self-appearing shown.
The cuckoo of definite prophecy supreme—
Of this person who is taught,
Great caste and conduct,
We ask the three: color and characteristics.
Then Bhagavān Vajradhara,
Arising from samādhi,
Commanded to the particular assembly:
Kye ma! Particular assembly, listen!
I shall teach—listen well!
The distinction of castes is like this:
Royal caste and brahmin caste,
Likewise great merchant caste,
And to greatly special persons,*

The secret-mantra definite meaning is taught.

Or, examine color without caste—

Whatever of the two, man or woman,

Possessing this color

Is said to be a vessel of Great Completion.

From coarse limbs and color,

Good teeth, white, conch-like,

Slightly red eye-pupils, and

Great hair characteristics also:

Coiling to the right, dark color.

Small respect for the body, and

Ordinary outer conduct.

Spontaneous words spoken, and

Or all kinds of words—

However said by one,

That person also speaks thus.

The Great Completion instruction is said to be taught.

When those are complete in one,

Whether butcher caste or prostitute caste,

Sweeper caste is also suitable,

Whatever low-caste, whoever they may be—

Give this secret instruction essence.

When the cause is small, means lacking,

Also prepare self-means,

Completely give without remainder.

This secret essence, three instructions,

The methods of examining caste and color—

After I am parinirvāṇa,

This secret instruction, again the essence,

Thus the definite king is taught.

To those persons who are taught,

The above instruction should be taught.

Thus it was spoken.

Second meaning: how to practice, definite in two accomplishment manners:

The beggar manner of accomplishment, and

The deer manner of accomplishment.

First:

From abandoning one's own land,

Going to other lands and regions,

Making anyone not recognize one's name, good or bad,

What is known or not known, and so forth,

Hiding as ordinary,

Sustaining food and clothing by begging,

Going a little far from cave-villages,

Or to solitude,

Accomplishing without signs in inns, and so forth.

At this time: not desiring to show one's quality or name is the sign of not desiring fame, and

Not making inquiries or hints about others' gurus, dharmas, and so forth is the sign of confidence in one's own instruction, without doubt.

Thus also:

┃ *From the Instruction Precious Wheel:*

In the direction abandoning enemy and friend,

Accomplish in the manner of a beggar.

Thus it is said.

Second, deer-like accomplishment: going to great empty valleys, abandoning three actions, and accomplishing in very solitary mountainside rocks with bird-shelters, or forest groves, or

Mountain peaks, or

Snow slopes, or

Going to great empty valleys, abandoning three actions, and accomplishing.

Regarding that also: body actions stretching to the sky, moving,

Prostrations, and so forth, and

All whatever speech expressions, and

Mind's emanation-gathering, different thoughts—all that contradicts self-instruction, abandon.

One-pointedly, without distraction, only the supreme instruction should be accomplished.

Purpose: body relaxed, channels tight;
Channels relaxed, wind-mind nature relaxed;
Wind-mind relaxed, thought-force ceases, and
Non-thought samādhi arises in the mind.
Speech relaxed, inexpressible meaning arises in the mind.
For not speaking, the inexpressible nature dwells.
Mind's memory abandoning emanation-gathering, samādhi arises as self-nature.

┃ *From the Thalgyur:*

By possessing faith, mind free from saṃsāra,

Guru should be worshipped and giving done.

Abandoning all connections with saṃsāra,

Abandoning friends, should dwell alone.

Thus it is said.

Third: showing the actual meaning of practice—four:
The yogin who progressively conducts conduct,
The yogin who progressively meditates,
The yogin who progressively views,
The yogin who progressively obtains the fruition.

┃ *From the Jewel-Arrayed:*

The yogin of progressive conduct,

The yogin of progressive meditation,

The yogin of progressive view,

The yogin of progressive fruition.

Thus it is said.

Thus showing practice in the four: twenty meanings.

┃ *From the Jewel-Heap Tantra:*

That progressive distinction is like this:

*Practice in one's own system,
By the manner of four owners,
Also hold the four meanings' essence,
By the four, that domain, kinds of rigpa,
Cut the birth-continuum of appearance like this,
By four placement-method instructions,
Self-release appearance-existence dharmas,
By the four pure liberation piths,
Transform afflictions by self-power,
That self-measure arrives.
Four examples show self-confidence,
By four, great confidence of unchanging view,
Also hold the measure of irreversible wisdom.
Whoever familiarizes with this,
In the nature of Great Completion,
By this, the untouchable, unstained samaya,
Whatever appears becomes like this,*

*All wisdom is grasped at the core,
Obtains the secret great Mahāmudrā.*

From the progressive practice of distinguishing parts of the spoken meaning.

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**FIRST: THE YOGIN WHO PROGRESSIVELY CONDUCTS THE
FOUR IN CONDUCT.**

The appearance power-transform conduct:
That instruction: the method of direct-placement of appearance.
| *From that, the aim of rising ground of appearance-existence,*
The fruit of ground-transform afflictions.
First, among three:
Briefly showing the general essence of conduct,
Extensively explaining the secret great definite conduct,
The definite sequence conduct of seizing time.

FIRST: || 10 ||

The not-attach-holding conduct,
The negate-affirm-not conduct,
The attach-not-clinging conduct—and from these three.

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FIRST:

The conduct of the cause-characteristics vehicle.

Though entering the common path, merely engaging in conduct without swift liberation through that conduct alone.

From the Self-Arisen:

*The conduct of non-clinging grasping,
Is the conduct of the characteristics vehicle;
Bound by great attachment through meaning,
Without method, how could liberation come? || 10 ||*

Thus it is spoken.

SECOND:

The general conduct of Secret Mantra: though method exists, dwelling in effort and accomplishment, swift liberation does not come.

Also from that same source:

*The conduct without negation or affirmation,
Is the outer-inner conduct of Secret Mantra;
Not desiring to stop afflictions,
Not desiring to accomplish primordial wisdom.
The conduct of word-meaning connection,
Not non-attachment through meaning,
Distinction superior through existing method,
Great method grasping-conduct thus. || 20 ||
That conduct's yoga also,*

Is not the conduct of true nature.

Thus it is spoken.

THIRD:

The spontaneously accomplished conduct of Great Perfection.

In the nature, without acceptance or rejection, grasping or effort, abiding in accordance with that, transcending like space directions and divisions, abiding as great primordial liberation and primordial conduct.

Also from the Self-Arisen:

Conduct without attachment to clinging,

Is the Ati conduct of Great Perfection;

Without doing to be done, without done, without ground of arising,

Without going, without coming, without dwelling,

Without clinging, without attachment. // 30 //

Thus it is spoken.

SECOND, EXTENSIVELY EXPLAINING THE CERTAIN CONDUCT OF GREAT SECRET—TWO ASPECTS:

Extensively explaining the nature of twenty-one conducts,

And the sequence of performing vajra song and dance.

FIRST, FROM THE SUN-MOUTH-JOINING TANTRA:

Through conduct like the bee,

Savor the taste of all dharmas.

*Through conduct like the deer,
Abandon objects that become causes of delusion.*

*Through conduct like the mute,
Completely abandon the words of delusion.*

*Through conduct like the peacock,
Cut doubts regarding secret mantra. || 40 ||*

*Through conduct like the madman,
Abandon objects of singular dwelling.
Through conduct like the lion,
Abandon fearful mind, go to charnel grounds.*

*Through conduct like the dog and pig,
Abandon concepts of pure and impure.*

*Through conduct like the owl,
Practice immediate mind-thought.*

*Through conduct like the child,
Abandon long attachment to delusion.*

*Through conduct like the elephant, || 50 ||
Guide with words agreeable to the world.*

*Through conduct like the great elephant,
Turn from the depths of saṃsāra's battles.*

*Through conduct like the deer,
Abandon concepts of child and enemy.*

*Through conduct like the doe,
Determine the time for contentment with desires.*

*Through conduct like the she-bear,
Do not spread the seeds of saṃsāra.*

*Through conduct like the brahmin,
Abandon others' enjoyments as food. || 60 ||*

*Through conduct like the heroine,
Distinguish the boundaries of saṃsāra and nirvāṇa.*

*Through conduct like the fish,
Place the support of mindfulness in its own place.*

*Through conduct like the space-vajra,
Practice open presence toward all phenomena.
Through conduct like the intermediate-space wind,
Abandon the thought of grasping and holding.*

Through conduct like the garuḍa, || 70 ||

*Cut precipices with waves.
Through conduct like the mountain,
Practice upward the unchanging self-purity.*

Through conduct like the great vajra,

Practice without turning back appearance.

Thus it is spoken.

Though there are twenty-two enumerations, the two deer-like conducts are combined into one by division, thus explained as twenty-one.

**SECOND, THE SEQUENCE OF PERFORMING VAJRA SONG
AND DANCE—THREE ASPECTS:**

The time of song and dance,
Song and dance itself,
The benefits of song and dance.

FIRST:

The time of conduct distinguishing saṃsāra-nirvāṇa boundaries, and
Feast gathering, and
Empowerment, and
The time of maṇḍala accomplishment, and
The time of elevating samādhi higher—these five, when pure, are hidden
from ordinary perception, thus performed:

| *From that same source:*

Whatever yogin is fortunate, || 80 ||

When wandering in charnel grounds,

Again and again perform the vajra song,

Companion of non-conceptual samādhi abiding.

Going before all conduct,

Therefore perform the vajra song itself.

Entering feast, empowerment, and maṇḍala,

At that time, strive in song.

When depending on the non-conceptual tantra,

This very one should be performed at that occasion.

Thus it is spoken.

Especially explained as supreme for settling the mind and clearing dullness:

| *From that source:*

Whoever arrives at samādhi,

Through this one arrives at settling;

If the yogin becomes dull, || 90 ||

Through this, if excited, samādhi is good.

Self-aware great bliss strikes with expanse,

Joined with mahāmudrā itself.

Thus it is spoken.

SECOND, SONG AND DANCE ITSELF—BODY RITUAL, MIND MEDITATION, AND SPEECH ACTION, THREE ASPECTS:

Body ritual: implements and dance, two aspects.

That also: when entering feast and maṇḍala, and when elevating samādhi,

From whichever peaceful or wrathful implements:

Peaceful: adorned with silk and jewel ornaments, clothes rustling,

Peaceful crown ornament, and

Holding vajra and bell.

Wrathful implements:

Six bone ornaments, great ash smearing, || 100 ||

Corpse stripes,
Bandha, and
Holding phurba.
Dance: arranging the deity's mudrā.
Speech: reciting mantra and essence.
Mind: meditating the deity's body.
Especially when distinguishing saṃsāra-nirvāṇa boundaries,
Body naked, abiding ordinarily,
Performing various mudrās and various dances,
Speech and mind also likewise.
In forests, lake-groves, and so forth, when elevating experience higher, || 110 ||
||

From yogin's body implements:
Ḍāmaru, and
Bell, and
Flute, and so forth, blowing, adorned with flower head-ornaments, and so forth,
Mind meditating the deity's body, and
Training directly in rigpa face-introduction, and
Abiding in self-abiding samādhi, these three elevated,
From foot dance and right-extend left-draw,
To left-extend right-bend, and so forth, transforming,
Speech action: long and short vowels and consonants,
Spoken with pleasant sound, crooked,
Drawing nose-breath of Oṃ, Ā, Hūṃ, He, Lye, and so forth, || 120 ||
Performing the unsurpassable supreme secret vajra words:
E ma ki ri ki ri,
Maṣṭa bāli bāli,
Sa mi ta pu ru pu ru,
Ku ta li ma su ma su,
I kā ra su li bha ta ye,
Tsa ki ra bhu li sa la ye,
Sa mun ta tsar ya su bha yai,
Bhe ta sa bha ya ku le yai,

Sa kā ri dhu kā na, || 130 ||

Ma ta rai bai ta na,

Ba ra li hi sã na,

Ma khar ta ki la nãm,

Saṃ bha ra ta me ka tsaṃ taṃ pa,

Sur ya ta ra e pa śa na pa,

Ra na bhi ti sa bhu ra lã pa,

Ma smin sa gu li ta ya pa,

Gu ra gu rã sa ga kha ra na lĩ,

Na ra na rã i thar pa ṭã la,

Sir na sir ṇe bhe sa ras pa laṃ, || 140 ||

Bhun rda bhun rda tshi ṣa sa ke laṃ,

Sa sã,

Ri rĩ,

Li lĩ,

Ã ãĩ,

Mi mĩ,

Ra rã rã.

Thus from the Sun-Mouth-Joining, taking the dharmatā song, the intent of Samantabhadra father-mother:

Because unborn, not ceasing,

Pervading all without going or coming,

Great bliss, supreme dharma, unmoving,

Equal to space, liberation without stain. || 150 ||

Without root, without support,

Without dwelling, without taking, great dharma,

Primordially liberated, spontaneously equal, vast and great,

Without binding, without complete untying.

Pervading-vast mansion, primordially existent essence,

Pervading without decline, completely transcending.

Vast and great, O space expanse,

Great dharma blazing, sun-moon maṇḍala.

Spontaneously accomplished, directly apparent,

Vajra mountain, great lotus,

Sun lion, primordial wisdom song, || 160 ||

Great sound, music without equal,

Enjoying in the limit of space,

Buddha Buddha all equal,

Samantabhadra, vast dharma peak.

In the expanse-depth of the good space-expanse,

Clear expanse, spontaneously complete, primordially complete and great.

Thus the meaning.

Taking from the pervading-vast vast state of mind itself.

THIRD, THE BENEFITS OF SONG AND DANCE: || 170 ||

| *From the Sun-Mouth-Joining:*

That also is the chief method of yoga,

Through soundless vajra song,

Satisfying the minds of all Buddhas,

*Companion of yogins' experience,
Capturing the minds of ḍākinīs,
Turning the attachment of the six lineages of saṃsāra,
The ground of gathering for the fortunate,
Self-settling the mind-streams of all,
Striking the clear aspects of self-aware bliss, || 180 ||
Making the army of singular awareness,
Clearing the faults of mind-possessors,
Purifying the obscurations of body-possessors,
Giving empowerment, samaya, and bliss,
Suppressing ignorance through purity,
The ground of rest for all vehicles,
The juncture of view and meditation connection,
The field for taming all essences,
The ground of self-arisen Akṣobhya appearance,
Also holding the body of Vajrasattva. || 190 ||*

Thus and:

┆ *From the Vajra Secret Song:*

*To close the gates of lower realms through need,
Is the activity of Buddha itself.*

Thus it is spoken.

**THIRD, CONDUCT OF DEFINITE SEQUENCE SEIZING THE
TIME—THREE ASPECTS:**

Conduct of those beginning the practice, and
Conduct distinguishing saṃsāra-nirvāṇa boundaries, and
Conduct raised upon the path of vows and conduct.

**FIRST: THE TEN OF WRITING LETTERS, WORSHIP, AND SO
FORTH.**

| *From the Middle Extremes:*

*Writing letters, worship, giving, and
Hearing, reading, holding, and
Explaining, recitation, doing, and
Contemplating that, meditating—
These ten dharma-actions, // 200 //
Merit's heap is immeasurable.*

Thus progressively train.

**SECOND: TAKING PROFOUND INSTRUCTIONS INTO
EXPERIENCE AND AS PRELIMINARY TO THE THIRD
EMPOWERMENT, THROUGH BODY, SPEECH, AND MIND
CONDUCT, DISTINGUISHING SAṂSĀRA-NIRVĀṆA,
ACTUALIZING THE CONDUCT OF SETTLING RIGPA.**

**THIRD: FROM THE TWENTY-ONE EXPLAINED, HERE
MAINLY THE FIRST SEVEN ARE PRACTICED.**

That also: first, gathering all dharma gates, directly orienting the tantra,
seeking meaning in one direction of experience.

Like the bee seeking its house,

Hearing distinguishes dharma from non-dharma,

Contemplating realizes that meaning, suppressing afflictions,

Meditating places realization instantly, extracting afflictions from the root.

┆ *From the Sun-Mouth-Joining:*

Wisdom of hearing cuts outer superimposition, and || 210 ||

Wisdom of contemplating cuts inner superimposition, and

Wisdom of meditating cuts secret superimposition.

Thus it is spoken.

As companion to that, without doubt, like entering the peacock house before
cutting superimposition, without confusion coming,

Cutting hearing and contemplating superimposition finished, taking into ex-
perience instructions of self-confident recognition.

As companion to that, not in the domain of all, conduct like the deer:

That yogin, fearing falling into saṃsāra, through shame, not going among
people, dwelling alone in the mountains, taking into experience—like the
deer hunted, hiding alone through shame.

As companion to that, conduct like the mute:

Ceasing speech, speaking with no one.

Thus doing, rigid memory, conduct like the madman:

Body, speech, and mind conduct without planetary attachment, arising spon-
taneously like a madman. || 220 ||

At this time, without pure or impure, conduct like dog and pig arises:

Enjoying food and clothes without choosing whatever.

Thus when the six are complete, not overwhelmed by others' manner, sup-
pressing outward, conduct like the lion arises:

As the lion has no fear or anxiety toward anything,

So this yogin, free from harm of all appearances, humans and non-humans,
power to transform whatever arises.

When these conducts are given personal names, it is called the conduct of transforming appearance.

That also: able to transform others' power, and

Able to restore killing, and

Accomplishing miracles, and

Dharmatā experience blazing, like alcohol intoxication, free from fear in any direction, || 230 ||

Power to transform the four elements arises.

**SECOND, THAT INSTRUCTION: THE METHOD OF DIRECT
PLACEMENT OF APPEARANCE, SEEING WHATEVER
APPEARS DIRECTLY UPON APPEARANCE, MIND ITSELF
DIRECTLY PLACED.**

Like snow falling on rock-salt,

Upon appearance-top, that itself self-instant spontaneously goes.

That also: arising appearance,

Ceasing appearance,

Coming and going appearance, and so forth—training in phenomena as different pieces, liberating grasping attachment, appearance although true, empty as reflection, and

Water-moon, and

Sound-echo, and

Emanation, and

Illusion, and || 240 ||

Mirage, and

Optical illusion, and

Dream horse completely pure,

Training in dharmatā unborn, the general form of dharmas, realizing like space, primordially peaceful.

| *From the Six Vastnesses:*

In the mind-itself where arising exists,

Through six realms appearance self-dawning,

Grasping different forms,

Appearance matures, completing as form.

In the mind-itself where ceasing exists, || 250 ||

Through impermanent cause self-dawning,

In appearance without nature,

Completing like example dream.

In the mind-itself where elaboration exists,

Through various appearance self-dawning,

In individual appearance of five gates,

Completing from ground grasping self-ground.

In the mind-itself where showing exists,

Through sound words names self-dawning, || 260 ||

Concepts minds self-pure,

Guru instruction secret complete.

In the mind-itself where seeing exists,

Through many arisen conditions self-dawning,

In manifest appearance objects,

Completing as unmixed self-clear.

Thus it is spoken.

**THIRD, FROM THAT THE AIM OF APPEARANCE-EXISTENCE
GROUND RISING DAWNS:**

Saṃsāra-nirvāṇa dharmas all, though not trained, spontaneously dawn upon
the mind-top instantly, without obstruction whatever, || 270 ||

| *Also from that same source:*

*Again in the mind-itself without existence,
Appearance free from hope and fear,
Called confidence-possessing primordial placement aim,
Samantabhadra I teach.
In the mind-itself without appearance aspect,
Singular, minute, fine appearance,
Called great elaboration-free aim,
Samantabhadra I teach.
Thus aim within aim,*

Mind also definitely established by, || 280 ||

*Yogin obtains power over mind,
Liberated from defilement binding.*

Thus it is spoken.

**FOURTH, AT THAT TIME, THE FRUIT TRANSFORMING
AGGREGATES AND AFFLICTIONS GROUND:**

| *From the Pearl Garland:*

Aggregates, elements, and sense-fields,

Liberate into family and family lord.

Thus and:

Because conditions liberate through conditions,

I do not rely upon object dharmas. || 290 ||

In objects liberating through objects,

I do not rely upon the two of grasping and holding.

In cause itself liberating through cause,

I do not rely upon the two of saṃsāra and nirvāṇa.

In dharmas liberating through dharmas,

I do not rely upon concept words.

In mind-itself liberating through mind,

I do not rely upon indicating mind.

Thus and:

From the Six Vastnesses:

In the mind-itself of six-aggregates appearance, || 300 ||

Thought-assemblies self-place pure.

In the mind-itself of sound word appearance,

Concept names self-place pure.

In the mind-itself of coarse appearance,

Four elements' conditions self-place pure.

In the mind-itself of grasping-holding appearance,

Binding self-grasp pure.

In the mind-itself of existence appearance,

Phenomena self-place pure. || 310 ||

In the mind-itself of non-existence appearance,

Emptinesses self-place pure.

In the mind-itself of existence and non-existence,

Established extremes self-place pure.

In the mind-itself of dharma appearance,

Self characteristic pure.

In the mind-itself of non-dharma appearance,

Delusions self-place pure.

Thus it is spoken.

SECOND TOPIC: YOGIN PROGRESSIVELY DOING MEDITATION—FOUR ASPECTS:

Day-night mouth-joining meditation, || 320 ||

Its instruction: ocean relax method,

Its aim: appearance-existence ground-place dharmatā,

Its fruit: afflictions self-vanquished.

FIRST, THREE ASPECTS:

| *From the Sun-Mouth-Joining:*

Meditation is three: deity and so forth mind meditation, and
Mahāyāna samādhi, and
The intent of all Buddhas of the three times.
Thus it is spoken.

| *From the Thalgyur:*

*What arises from descended nature,
Is called pure samādhi.
Channels, winds, and bindus, and || 330 ||
Body piths, eyes, and emptiness,
Are considered meditation.
Letters, lights, colors, and
Various emanating gathering,
In samādhi explanation,
Non-fabricated self-place natural state,
How that is unchanging,
Is the intent of all Buddhas.*

Thus it is spoken.

**REGARDING THAT, FIRST, DEITY AND MOTHER'S
MEDITATION: TWENTY-ONE MIND-HOLDINGS.**

| *From that same source:*

*Through twenty-one mind-holding training stages, || 340 ||
First: placing in the ground, and*

Second: separating body-mind, and

Third: seeing dharmatā.

At this time, body, speech, and mind piths,

Yogins possessing should settle.

Moving wind horse and,

Mixed, throwing and gathering by,

Skillfully relying upon three piths,

Mind's thought continuum ceases.

Thus spoken meaning, taking into experience in three aspects.

First seven-set places self-mind in ground dwelling; || 350 ||

Second separates body-mind grasping attachment;

Third shows seeing dharmatā.

FIRST, THE SEVEN-SET CHARACTERISTIC: HOLDING MIND ON WHITE A IS:

Ground mind suitable, sitting on comfortable cushion, body in cross-legged posture,

Meditating one white A shining at nose-tip,

When wind goes out, A also goes out;

When drawing in, A also comes in—think thus, mix with wind, meditate.

That also: if heat disease exists in body, think that A cold touch;

For cold disease, think hot touch, train day and night, || 360 ||

Experience of mind free from emanating and gathering, uncommon, arises.

Body pith, wind pith—all equal.

If dull in that, holding mind on letter Pha: breath one, awareness distractedly put,

Saying Phaṭ fiercely, awareness thought-free ha-de-ba one comes, until

thought not arisen, hold mind, also Phaṭ, train day and night, thought-free emptiness-clear self-resonance meditation arises.

Also holding mind on wrathful pleasure laughter: || 370 ||

Saying Ha fiercely short, like before, place mind, thought-free clear resonance experience arises.

Holding mind on asura quarrel dispute:

Sitting at mountain-peak or rock-top, and so forth,

Body hunched, head first, slowly rolling,

Slowly moving the body.

Thus doing three or four days,

Forcefully rolling by element force, moving,

Outer appearance red blood turbid, and

Yellow flickering, and

Green wavering, and || 380 ||

Dissolving, and

Blue-clear becoming after,

Outer appearance self-ceasing, seeing nothing established as any essence,

Experience of seeing-appearance self-liberated arises.

At this time, rely upon food suitable for wind.

Place mind on letter Raṃ at navel.

Holding mind on Hūṃ expelling thought: Hūṃ with long vowel, mixed with wind, hold mind not distracted elsewhere from that nature,

Occasionally saying short Hūṃ, experience of thought purified into dharma-matā arises.

Likewise, meditating Raṃ at navel, accorded with wind and body pith, and

Meditating deity's body, || 390 ||

Placing mind on subtle body creating from nose-tip and pore gates, experience of great clear pure awareness arises.

SECOND, SEVEN-SET FOREHEAD PITH SEPARATING BODY-MIND GRASPING ATTACHMENT:

Wind and body pith as before,

Holding mind on white-red mixed bindu at eyebrow-center, pea-lobe size.
Through that, wind experience arises.
In body center, three channels straight like stick, skeleton nose two nose-
holes exist, hold wind from there,
Shooting like arrow, demons, obstacles, sins, obscurations purified.
Drawing in like hook, entering central mother-nose, || 400 ||
Three channels, four wheels, filled with wisdom wind, holding mind there,
rigpa emptiness-clear experience arises.
From nose-tip, white wind, arrow, from mile to krośa distance, draw two, out
go, in come, hold mind, thought-free clear experience arises.
Body given, five lights fence, rainbow-like, clear, not blur, not scatter, not
dissipate, not distract, hold mind, light-clear pure experience arises.
Shooting wind-mind into sky-space from,
Letter or light sphere or sun-moon maṇḍala, increasingly high, increasingly
high, finally sinking into expanse, invisible state, holding mind by that
means, emptiness without thought-face experience arises.
Placing mind on ear, holding simultaneously, sound samādhi experience
arises. || 410 ||
Holding mind on subtle deity body inside heart, light-clear pure experience
arises, and intermediate light clear matures, deity body ring-sel rainbow
lights arise.

THIRD SEVEN-SET SHOWING SEEING DHARMATĀ:

Holding mind on gradual emptiness:
First, cool body parts with many,
Analyze with many names, and so forth,
Even head alone, cool with many names,
When that name examined for meaning, meaning becomes atom, seek where
that name abides,
When not found, anything mind non-moving, emptiness depth displaying,
search without anger, memory, thought, simultaneously place, experience of
emptiness non-dual arises.

Apply to all appearances as body is. || 420 ||

Holding mind on instantaneous emptiness:

Whatever appears, intensely viewed, think emptiness clear clear clear gone,

Train in all form appearance, sound appearance, and so forth, experience like mirror struck with Ha arises.

Holding mind on impermanence: training appearance without fixation,

Whatever appears without fixation, various appearance not true, boundary-less, impermanent, think, train,

Liberation experience of planetary fixation separation arises.

Whatever appears of five elements, awareness just-big, non-distracted placing, || 430 ||

Liberation experience arises there, like dream.

Holding mind on non-thought: whatever appears, awareness whatever becomes, moment continuum partless, thought-free, primordially abiding, recognize that, gather, reach, train, thought-free self-abide great meditation arises.

HOLDING MIND ON UNION:

When two appear, grasping two arises, view that self greatly, self-purify, non-dual great experience arises, and

Through father-mother bliss path doing, also bliss-emptiness non-dual experience arises.

Doing intermediate space path:

Meditate rigpa dissolving dissolving into intermediate space, and

All appearance-mind in sky expanse, quiescent, whatever supportless, meditate, and || 440 ||

Meditate sky and all dharmas equal,

Experience of extreme-free great emptiness arises.

That meaning also from the Sun-Mouth-Joining:

Placing mind on letter A:

Phenomena attachment self-place reverses.

Placing mind on created deity,

Purifies body's stains.

Through vajra song of speech,

That satisfies the mind.

Placing mind on letter Hūṃ, || 450 ||

That purifies speech stains.

Who holds mind on Raṃ,

That purifies all phenomena.

Who abides on letter Ha,

Ceases all ignorance.

Whoever abides mind on Phaṭ,

That abandons body-speech harm.

Whoever meditates bindu at eyebrow-center,

Through this becomes familiar with wind.

Holding mind on stick's essence, || 460 ||

That blocks sense doors.

Who familiarizes mind at nose-tip,

Elements arising self-place gather.

Whoever meditates body support self-light,

Through this becomes familiar with bardo ground.

*Who shoots mind to sky,
Through this becomes familiar with emptiness.*

*Whoever holds mind at ear,
Through this enjoys sounds as wished.*

*Whoever holds mind at heart, || 470 ||
Through this thoughts self-place purify.*

*Whoever abides in emptiness,
Through this phenomena attachment ceases.*

*Whoever meditates emptiness sudden,
All memories instantly empty.*

*Whoever trains impermanence mind,
Through this turns saṃsāra attachment.*

*Whoever holds mind on five elements,
Through that body signs arise.*

Whoever meditates non-conceptual wisdom, || 480 ||

Through this marks attachment ceases.

Whoever meditates union bliss,

Through this does desires as path.

*Whoever does intermediate space path,
Through this also obtains power over mind.*

Thus it is spoken.

Incidental to these, methods of holding mind on appearance objects—form, sound, smell, taste, touch, five—also:

| *From the Thalgyur:*

Eye form, sound, smell, taste, and touch,

The five desire objects are trained.

Forms: colors, shapes, || 490 ||

Craft and various arts,

Optical illusions, and so forth, various.

Sounds: lute, vase-drum,

String instruments, clay drum, flute, and

Pheng, har, and so forth.

Smells: fragrance and incense,

Mind-suitable, profound dependent connection.

Tastes: possessing six molasses,

Grape wine, various mixtures,

Dependent connection limb joining. || 500 ||

Touch: sitting on expert's throne,

Text-folded joined element, and

Some tree leaves,

Merely touching dharmatā,

Mind abides without separation.

Thus it is spoken.

Especially, the sequence of four protections as yoga is also explained from that source.

From that source:

The sequence of training three kāyas,

Taking element qualities as chief,

Especially training in sounds of earth, water, fire, and wind,

Certainly accomplish through training. || 510 ||

Explaining water sound:

Holds the song-sound of ḍākinīs,

If constantly familiarized with this,

Nirmāṇakāya is certainly accomplished.

Earth sound: cool and heavy,

Possessing sound of great Brahmā,

If constantly hearing and training in this,

Saṃbhogakāya is certainly accomplished.

Training in fire sound: || 520 ||

Shows the speech-sound of great Viṣṇu,

Whoever uses this for hearing,

Certainly obtains dharmakāya qualities.

*Wind sound: piercing and resounding,
Speech of joining the garuḍa king,
If knowing to constantly recite this,
Train commonly in three kāyas.
Thus the meaning of four element sounds,
Definitely apply to outer time:
Winter, spring, summer, autumn seasons, || 530 ||
Water and earth, fire and wind,
Connect definitely to time in sequence,
If yogin accords with body,
Accomplishment comes, no doubt.*

Thus it is spoken.

Thus summarizing the meaning of deity and human mind-holdings:

┃ *From the Self-Arisen:*

*Deity and human mind-holding,
Restraining nose-mouth breath,
Thought-free mind unmoved, || 540 ||
Is the nature of singular-pointed awareness,
Spoken as without instantaneous thought.
Cannot indicate great true meaning.*

Thus it is spoken.

SECOND, REGARDING BODHISATTVA SAMĀDHI—TWO ASPECTS:

Divisions themselves, and
Incidental arising.

FIRST, TWO ASPECTS:

Brief presentation:

| *From the Self-Arisen:*

Bodhisattva samādhi,

Is held by mind,

Arisen by nature or force,

Through familiarity becomes expanse, and

Abandons food concept. || 550 ||

Practiced by ground-dwellers,

Thought-free by nature.

That also cannot indicate great meaning.

Thus it is spoken.

That also: the meaning of awareness is clear light, not merely non-conceptual abiding, therefore cannot indicate great meaning.

EXTENSIVE EXPLANATION—THREE ASPECTS:

Natural force samādhi:

Arising spontaneously as non-conceptual by nature, merely settling body and speech.

Continuum-support object samādhi:

Meditating antidote to afflictions coarse and subtle without nature as view,
merely suppressing afflictions.

Ground-dwelling samādhi:

Samādhi of ground's actual basis, merely purifying own-ground propensities.

|| 560 ||

| *Also from the Sun-Mouth-Joining:*

Mahāyāna samādhi,

Through natural force samādhi,

Unfabricated body and speech settle.

Through continuum-support samādhi,

Instantaneous affliction heads are suppressed.

Through ground-dwelling samādhi,

Own-continuum sustenance is done.

Thus it is spoken.

SECOND, SHOWING SAMĀDHI ARISING FROM CLEAR LIGHT —TWO ASPECTS:

Natural, and

Fabricated samādhi.

FIRST, NATURAL SAMĀDHI:

Arising in all sentient beings when awareness distracts to propensities, from
quivering and dwelling, and

Exists in sharpshooter's eye, and

In hare and bird sleeping eyes, and so forth.

Briefly: exists at all times when consciousness-mind distracts to propensities. || 570 ||

SECOND, FABRICATED SAMĀDHI:

All samādhi, samādhi of non-conceptual and conceptual deity creation-completion, and so forth, fabricated by mind, intended by mind.

Here, established as three according to need:

That also: for yogins, immediately harmed by food and clothes,

In depth, harmed by dream and propensities circulating in three realms,

As antidotes to those: cutting food attachment samādhi session,

Cutting clothes attachment samādhi session,

Cutting dream and propensities attachment samādhi session—train in these three. || 580 ||

That also: here, explaining view cutting continuum, progressively practicing yogin—four aspects.

View city continuum-cut,

Its instruction: mountain all-placement method,

Its aim: three realms complete liberation,

Its fruit: afflictions ground-purified.

FIRST, TWO ASPECTS:

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First is:

Depending upon various essence-extraction, and—

| *From two: depend upon wind.*

Various essence-extraction is:

Five-elements essence-extraction, and—

Medicine, and—

Grass, nectar, etc.—many, yet precious-jewels essence-extraction—supreme profound.

Essence-extraction of gathered precious-jewels and five nectars is.

| *From Thalgyur:*

By essence extraction wish. || 10 ||

Method of joining five nectars:

Upon equal elements at other times,

Skilled, well-joined proportions, and—

Place within precious-jewels vessel.

Then honey, ushira.

And well-close the mouth.

And gradually take mercury drops.

Like bean-stones inside.

If skilled ones use as food,

Also great essence-extraction. || 20 ||

Become without doubt.

Thus it is.

Wind upper-lower joined, and—

Drawn within roma's channel, and—

Think throat's wheel full of nectar taste, and—

Hide earth-water wind—appearances all become food.

Dissolve into throat and roma.

Meditate bliss of meditation pervading—accomplished food-yoga.

These from Thalgyur.

Essence extraction like this: || 30 ||

By depending upon precious jewels,

Lifespan equals sun and moon.

By practicing various stones,

Weapons strike not the body.

By practicing depending upon herbs,

Becomes without white hair and wrinkles.

By essence-practice, by essence-extraction,

Becomes youthful with splendor.

By practicing depending upon flesh,

Becomes with body essence, strength generated. || 40 ||

Moreover by depending upon wind,

Explained wonder-great essence-extraction.

Called elements continuum-cut.

By upper-lower wind know.

Skilled—hide in wind-place.

Or calculate wind-change.

Becomes food-yoga.

Thus by essence extraction,

Cut sentient-beings' suffering.

Thus it is. || 50 ||

That—austerity and,

Essence extraction distinction:

If little stones, water, etc. support, eaten, drunk, mantra, focus merely made path—this is austerity.

Pills, small-vessel, support exists or not—also suitable, and.

If yoga made of wind and essence—becomes called essence extraction.

Second, from three: train in meditation session cutting clothes fixation.

Dependent-arising profound, flesh practice, and—

Stone practice, and—

Herb practice, and—

Essence practice, etc. || 60 ||

As explained from Dakini-treasury.

Depending fierce-woman fire-heat, body vajra-posture, wind joined, and.

Navel, fire blazes from RAM, emanation mandala, great-bliss wheel, between pervading, heat blazes, and.

Focus holding wind within channel, and.

Wind flows left nose, time much hold, purified, accomplished clothes-meditation.

Depending upon wind is.

Sit cross-legged, wind drawn within, pressed, stomach hot fire gone, time slowly hold, and.

Slowly released, and—
Wind's trace little held, also drawn by—
Heat arises, without sentient-beings, and— || 70 ||
Afflictions and thought cease by nature.
Also from Thalgyur:
Clothes yoga like this:
Do by profound dependent-arising of wind.

| *From wind extending and gathering,*
Also by point of carrying going-coming.
Focus each element, and—
Divide suited to yoga body.
By dependent-arising practice.

| *From one, six, seven, three. || 80 ||*
Pills, powder, well-joined.
Do by stomach-released rubbing-end.
Thus it is.

THIRD: TRAIN IN MEDITATION SESSION CUTTING DREAM AND LATENCIES FIXATION:

Channels-wind.
Dream.
Illusory-body.
Clear-light.
Transference.

| *From six: union and bardo. || 90 ||*

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First, shown before.

Especially channel's point below navel, avadhuti below-tip above, near navel, red essence, fire-seed red sparkles, fire blazes from touch-hot.

Warmed within channel, from crown's HAM red-white bodhicitta dripping, pervading all four wheels and body, meditate, enter channel-wind from central below-tip, and.

Purify channel-wind drop water-one within cavity of four wheels.

Heat and wisdom arising from that—supreme means of actual path explained.

Hence, as branch of that, depending upon wisdom, make help as shown before, other-body means-path point, and.

If not depend, great-bliss drop blazing-flowing, and—

Know by experience of two bliss-channels slowly contracted, tongue little moved.

By entering certainty of equal clear-light point through wind practice.

That certainty from Thalgyur: || 10 ||

Depending upon wind, separate karma-mind.

Because cut three-realms escape-hole.

Reverse body-speech fixation from depth.

Because six-realms' precipice equal.

Pierce all points of body-speech-mind.

Because mix mind-itself with dharmatā.

Draw wind-awareness upward.

Because exhaust deluded-appearance.

Always familiarized with wind.

Thus it is. || 20 ||

Upon doing victory over that means and obstacles—nectar and:

| *From two points: elements taste-equal.*

Nectar—smeared reverse with food-beer, eaten, separate from smell-bad, and.

Do oil—use essence boiled in pot etc.

| *From that:*

Also body-arising continuum cut.
Explained wonder-great essence extraction.
By always reversing feces.
Finally body's outflows cease.
Also by essence-extracted oil. || 30 ||
By shown with marks.
Elements' continuums cease become.
By body's elements continuum cut.
Sentient-beings not dwell in body, and.
Without excrement, urine, etc., and.
Become without outer-inner wind.
This time is great yogi.
Food and clothes both become pure.
Upon this lifespan and enjoyment.
Certainly accomplish as wished. || 40 ||
Thus it is.

Hold four winds of earth-water-fire-wind elements taste-equal, and.
Accomplish lifespan, enjoyment, food, clothes through extensive practice of
channel-wind-essence in wheels four's mandala, body essence-extraction
pure, before as, and.

| *From that:*

If upon four elements,
Yogi doing taste-equal.
Earth-water-fire-wind point suited, and.
Hide wind mixed with body.
By each self-body's elements.
Transform, use that itself. || 50 ||
Meditate point-gathered mandala.
By that familiarized measure complete.

| *From four powers equal.*

Use blissfully, free from fear, and.
This also accomplished food-clothes two.

Lifespan and enjoyment complete.

Thus it is.

This time, inner vessel letter recite drive, or.

Power transfer upon other, or.

Do drive by body's yantra, and. || 60 ||

| *From Thalgyur:*

| *Tantra other all not explained.*

Draw and reverse elements' sicknesses.

Hear explained profound certainty.

Wind, bile, phlegm, and—

Two combined, and three combined.

That—half, twelve-parts.

Apply certainly to sequence of times, and.

Conditions eight from two causes.

Recognize hot and cold, and. || 70 ||

Pair-join outer-inner two objects.

Divide body limbs skilled.

Apply upper-lower place, and.

Drive sicknesses with three points.

Various body's yantra, and—

By squeeze-bind action-end.

Draw all elements' points outward.

Body limbs outer-inner.

Certainly apply, do mind-reverse.

Various speech sounds, and— || 80 ||

Various letters code-join, and—

Do by place and unspoken meaning.

Mind—earth, water, fire, wind, and—

Various focus sickness increase.

Reverse by senses' point.

By each number and measure.
By certainly signs and liberation-point.
By certainly knowing time-hour.
Self-body free from sickness, and—
Know other-body dependent-arising practice. || 90 ||
Thus accomplish meaning made.
Thus it is.
That is three-gates' yantra.
Also from that:
By wish to free sickness-suffering.
Apply self and other two equally.
Do other by dependent-arising.
Do self by transfer and action.
Actions are three, and—
Body's point, speech, and also— || 100 ||
Free by thus mind's point.
Upon various body yantra.
Lion itself, elephant great.

Vultures, sheep shake.

Fox, human itself.
Insects etc., body, and.
By various yantra forms.
Outer-inner, upper-lower, limbs, body.
Combined wind, bile, phlegm is.
Four parts elements' sickness gathered. || 110 ||
Divide extreme hot and cold, and.
Do that, that—free from sickness.
Various speech sounds.
By clearly shown Ali Kali.
Nature-root dwell.
Also by six letters' pronounce-way.
Apply each place, and—

Gods, nagas, yakshas, and—
Rakshasas, garudas' sound.
Brahma, Indra, Vishnu, and— || 120 ||
Spirits', gods', nagas' pure sound.
Pretas, hungry-ghosts, smell-eaters, and—
Also by moreover actual sound.
Free by applying each sound.
Various mindfulness, and—
Also by how-moved end.
Yogi's rigpa divide.
Also transform body-speech-mind.
Or mind's actions.
Transform various concentration. || 130 ||
Divide extreme from suffering.
Thus it is.
Transfer is.
Able to transfer upon self-sickness, human, animal, tree, stone, etc., by those
well-mastered in wind, and—
Able to transfer other-sickness upon other.
This time, transfer guru's sickness upon other, and—
Do not transfer upon inanimate other than transfer upon inanimate.
Because contradicts abandoning harm to sentient-beings from mantra-
samaya.
And do not transfer sickness in nature.
Born to purify self-other's obscurations, and— || 140 ||
Because transferred also arises again.
Because instant-transferred also karma not transferred, because arises from
karma.

| *From Thalgyur:*

Two types of transfer-action.
Actual itself, emptiness.
Actual included by form.

| *From mastering elements thus.*

And made depending upon familiarized wind.
Upon whatever actual-form.
Able to move by placed awareness. || 150 ||
Then begin actual-transfer.
Chief is familiarized emptiness-mind.
Dharma-space, dharma-body.
Know by non-dual practice-emptiness.
Upon emptiness-clear nature.
Mind also within that's state.
By complete dependent-arising ritual.
Method of releasing point-transfer, and.
Know from voice-recitation.
By each element-body meeting. || 160 ||
Do transfer by seeing only.
By skilled wind-joined.
However, if reached upon actual-accomplishment.
Accomplish all actions by invisible-form.
If see substance of actual-attachment.
Take by transfer because offer to guru.
Do not do other.
Thus, mount, form, etc.
If hero-guru commands.
Take this also by familiarized wind. || 170 ||
By possessing attract-mind.
Do transfer by yogi.
Thus it is.
Accomplish transfer by mastering wind of all four elements in nature, and.
Accomplish by especially mastering karma-wind.
Transfer is also appearance-mind mixed, power obtained over elements.
Not only transfer sickness alone, bliss-suffering fixation, and.
Area and—
Transfer forests etc. not exists.
Transfer not exists. || 180 ||
Attract transfer here that exists within other area.

Project transfer to other that exists here.

Transfer like sentient-beings coming to inanimate-actual's self-place.

Draw mount, girl, etc. by wind to sky, transfer to self-place.

For example: great master Padma transferred Mangyul mountains, and—

Transferred Ne'u-thang and tree-forest within Samye, like exists until now.

This is supreme for accomplishing yogi's wishes.

┃ *From Thalgyur:*

Yogi of great fortune wishes transfer.

Upon included rigpa-with mind. || 190 ||

Upon living that appears as form.

By inner-consistent karma change.

Transfer self-sickness etc. upon other.

By thus transferred, free from actual.

Do other by dependent-arising practice.

┃ *From four inanimate elements.*

By dependent-arising become actual.

By numbers, code, sounds.

Transfer sickness etc. by transforming focus.

Wood, stones, pieces, and— || 200 ||

Grass, sticks, twists, etc.

Thus water, earth, sky also.

Hold certainly transfer-action.

Transform by yoga-mind-power.

Thus it is.

SECOND: DREAM—TWO:

Preliminary and—

Actual.

First, from three:

Training—day prostrations, circumambulations, recitation, mind's
projection-gathering by force—purified body-speech-mind three—many

flickering-flickering dreams arise—is measure of mastered. || 210 ||

Thus, then from those dreams—examine latency subtle-thick—then day very relaxed, slightly trembling release—think hold and examine dream—made without distraction from one-pointed.

If much dream of before-fixation objects etc.

Because great before-fixation latency—difficult, easy, medium transform.

If much dream now—very easy—mastered in about three-four days.

And place not reached before.

If dream human etc. not-experienced meet—difficult to cut.

If three all mixed-mixed dream—three latencies combined—very difficult to cut.

Suppress is dream-hold.

Upon this—aspiration one-pointed only—oral-instruction point is.

By made sudden stable aspiration, certainty, thinking day-dream is here arose. || 220 ||

Night held certainly.

This time—cheat people, transform.

Emanate, transform, and—

By train capacity of area, realms, view, etc.

Is suppress appearance.

By made first great guru-devotion, aspiration upon that.

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First—when fear arises from fierce conditions such as water, fire, dog, enemy, etc.—think that one sits within a dream—this is called harsh-holding, holding certainly.

Then, all that was dreamed in whatever manner comes.

At the time of holding, emanation.

By made emanation, one-to-many—the deity-form of daytime mind, sentient beings, many different appearances—emanate.

See like emanation within dream.

Then mutual god-naga transformation.

Transform male-female.

What is certain is arising within dream—trained during the day without distraction from aspiration—transform one-to-many, many-to-one.

Then travel there within dream, hear dharma, etc.—mind makes before not-reached places, realms, etc.

If these fierce aspirations are made—quickly mastered. || 10 ||

Yet some actual dream meditation is explained.

Here it is suitable as preliminary—because not free from intellect truth-grasping—merely held dream, emanation-transformation is not the dharmatā meaning.

Before most, this exists not explained—a very important point said suppression explanation, dream point oral-instruction, and.

Is certainty taken from self-experience.

Second, the actual—three:

dharmatā-meaning point,

Means, and—

Focus point,

Channel-wind binding point.

From three: train, transform, cut. || 20 ||

Meditate all three—very difficult, and—

Yet also said whichever one is enough—easy, two medium.

When guiding to do practice, train all in this—meditate all time.

First train dream—day appearances all—last night's dreamed dream—clear aspiration—make emanate-transform, and.

Train outer truth-without time—training-rigpa look—arise-arise base-without, root-free nature—naked, clearly meditate.

All fixation-without, truth-without, base-without, recognition-without—recognize appearances' nature—one-pointed—meditate without losing effort-force—appearances only—actually illusion-dream arise—karma, latency, deluded-appearance, deluded-grasping all cease.

And arise without distraction from that state within dream.

Day-night dharmatā-wheel—not beyond.

Dream-transform from appearance-emptiness two.

Appearance-transform point—depend made upon showing deity-form in mirror, and. || 30 ||

Transform all appearances to deity's mandala, and—

Transform to Buddha's realm, and—

Do by fierce aspiration transforming illusion's eight-examples.

Transform emptiness—like smoke clearing, cloud gathering in sky.

Moment-emptiness deluded-appearance—wide flat flat meditate.

Become that thus within dream.

Upon this itself, how appear time—dream cut.

Not establish rigpa-hold top intermediate-space.

Not hold appearance form-reflection top here-rig.

Not confused by thought of connection between appearance-mind two. || 40 ||

On the two pure stages, birth is spoken.

The inner warmth is at the sixth.

Empty awareness-entity is realized as pure.

Whatever mind not do—vast release inner-clear self-clear rigpa.

Made thus—first dream coarse.

Then subtle.

Then fade.

Gone increasingly few, finally anything not dream—practice meaning day-night mixed self-clear rigpa concentration—meditation called day-night union.

Upon second means-focus point:

Stir, and— || 50 ||

Squeeze.

| *From three: throw point.*

First point—dream use time, not held, not mastered—held mastered.
Easy mastered—train mixed-mixed by stirring mutual reverse of meditated.
Also accomplish by stirring sequence of placed wind-mind in wheels four's place.
Squeeze—throat hide mind, squeeze channel by lion-sleep way body-point, focus squeeze.
Dream squeeze—sleep without other-thought distraction.
Throw point—fierce aspiration reach oral-instruction point.
Think red-A white-lotus four-petals center in throat center sleep time, and.
Contract channel-waves, sleep that state, by.
Other not profound than this point—dream arise.
Train that, and— || 10 ||
Stir, and—
Transform, and—
Squeeze, and—
Supreme precious combine three—cut, point, throw.
Accomplish great experience this point—explained three stir squeeze point throw wheel channel place, occasion here.
Third, channel-wind binding point.
Precious companion all dream time.
Also point enter wind-drop net.
Think dissolve recollection-wheel nose all saṃsāra-nirvāṇa appearance-existence, project slowly wind lion-sleep way time, and.
Draw wind inner. || 20 ||
And place focus clear bright like mirror form-reflection heart bliss state all appearance fall drop HAM crown.
Train again-again, and.
Reverse upward all appearance to throat's wheel, and.
Hold mind become one red-A, and.
Secret great point this—sleep holding throat wind-essence.
Become wake delusion—finally cease dream-latency by thus point-bound.
Possible dream cease—though focus all complete not—great effort this time.
And quickly hold dream medium.
Finally cease—become virtue-latency finally.

Go finally few from many dream first—those. || 30 ||

Little fade dream first—great effort.

And very clear dream medium.

Arise many unclear finally.

Held first—those.

Become virtue middle.

Called dream clear-light wake—become sleep clear-light time finally dream
cease.

| *From Thalgyur:*

Dream-point path-take.

First place point empowerment.

First train body-speech-mind. || 40 ||

And depend mastered signs.

Suppress and examine.

Hold certainty latency three.

Time reach point then.

Cut and transform, train.

Throw point, squeeze, stir.

By made karma-point draw-reverse.

And finally cease karma-dream.

Extract root latency-delusion.

By self-effort this time. || 50 ||

Know medium, cease great.

Certainly change finally.

Many first dream—those.

Finally stop fade great.

Upon very clear medium.

Know is finally.

Change then unclear finally.

Reach measure all those.

Thus it is.

Instruction transform confusion to clear-light—this dream-point. || 60 ||

| *From that:*

Who meditates sleep-yoga.

By this, confusion is made into the path.

Thus it is.

Third, the illusory body: making appearance-existence into the yoga of illusion.

Herein, daytime training of the illusory body upon reflection, and.

Nighttime training of the illusory body in dream—two aspects.

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**FIRST: APPEARANCE OF REFLECTION ARISING IN MIRROR,
AND.**

Upon these outer-inner phenomena difference not existing.

Holding as true—what use?

All are illusion-reflection appearance—knowing this with non-distracted aspiration, meditate whatever appears as illusion-reflection, and.

Especially upon one's own form appearing in mirror.

Putting on clothes, and.

Putting ornaments, and.

Removing those, throwing outside, and.

Praising, and.

Disparaging, etcetera—doing these. || 10 ||

Though that form appears there, like meaning not established.

Upon this appearance—self-other.

Enemy-friend.

Food-clothing.

Enjoyment.

Pleasant-unpleasant.

Denial-affirmation.

Birth-death.

Happiness-suffering.

Sickness-pain. || 20 ||

Whatever arises, remembers, appears—all saṃsāra-nirvāṇa phenomena like reflections inside mirror, knowing essence not existent from time of appearance itself.

Mastering deluded-appearance truthless illusion-nature.

Seeing own body also as illusion-body, without doubt holding bardo illusory-body.

As said in the Ljonpa-asked Sutra:

Upon completely pure mirror-mandala.

Like face-reflection appearing.

How nature not established.

Ljonpa, know phenomena.

Thus said, and.

| *From Arya Samadhiraja Sutra: || 30 ||*

How night-water-moon.

Though appearing in clear defilement-not-exist lake.

Water-moon empty hollow essence not exist.

Phenomena all thus know do.

How people many midst.

Illusionist by forms emanate and.

Horse elephant chariot various make.

Like various appearance not-true upon that.

Phenomena all thus know do.

How water-field moist tree. || 40 ||

Though person cuts that for desire of essence.

Inside and outside—all essence not exist.

Phenomena all thus know do.

Thus it is.

Second, nighttime training illusory-body in dream: knowing all appearance

as dream like before, training mastery all appearance-existence as illusion-dream.

Mastering birth-death, denial-affirmation, all deluded-appearance as dream-illusion.

In dream also thus arising, attachment sesame-grain not exist.

Again from that:

How in young girl's dream. || 50 ||

Seeing son arise and die.

Joy upon arising, not-joy upon dying—like this.

Phenomena all thus know do.

Thus it is.

At this time path-application virtues arise in self.

From *Abhisamayalankara*:

In dream also all phenomena.

View as dream-like, etcetera.

Sign of application reaching peak.

Taught as twelve aspects. || 60 ||

Thus it is.

Thus training illusory-body daytime-nighttime.

True-attachment to deluded-appearance not exist, and.

Seeing body also as transparent, shadow-form-like appearance, truth-not-exist.

Shadow not exist upon body, and.

Holding bardo illusory-body, becoming final-existence person.

Like holy precious lama Gyalwa Zhangton and scholar Nyibum.

Those also from Thalgyur:

Train illusory-body dream.

By that mastery, body itself also. || 70 ||

Become like shadow-form.

By that intermediate body.

These become self-held.

Thus it is.

Fourth, practicing depending on instruction of four-times equal-application to clear-light.

Outer four-times equal-application holding channel-wind in channel.

Inner four-times equal-application instruction expression cease.

Secret four-times equal-application instruction mind unmodified settle.

| *From that:*

| *From outer four times.*

Train mastery yoga-body, and.

Point: hold all channels in source.

By inner four times.

Train mastery yoga-speech, and. || 10 ||

Point: cut all expression-ornaments.

Also by secret four times.

Train mastery yoga-mind, and.

Point is familiar with sleep.

By that-ness four times.

Gather body and speech-mind by that.

Mix great clear-light sleep.

Thus familiar, apply certainty to three kayas.

Yogi.

Thus it is. || 20 ||

Those practice methods extensive, clear in Four Times Equal Application.

Here, summarizing points of clear-light four-times equal-application to teach —four aspects.

Daytime: apply seal to appearance.

Dusk: gather senses to place.

Midnight: put knowable in vase.

Dawn: make wisdom clear.

First, from two: samadhi and post-meditation.

Samadhi: mixing sleep, hold wind gently with lion-sleep method, and.

Not blinking eye, holding mind on five-light mass inside heart, sleep by.
Time outer appearance gradually diminishing. || 30 ||
Sleep and dream gap, one clear thought-not-exist consciousness exists—that
recognize as clear-light, and.
Sleep by not dull in that state, sleep clear-light arise.
Dream not exist.
Consciousness self-clear in samadhi state.
Gone to sleep, know near form-sound-smell aspects not cease, and.
Not gone, arise wake from that state by condition, and.
Day appearance, only thought cease, appearance aspect itself clear.
That also, six-aggregate mind-consciousness cease, and.
Five-door consciousness not cease, clear.
Time mind-consciousness dissolve into clear-light, wind enters central, and.
|| 40 ||

Five-door consciousness thought-not-exist, though object appears, not gone
to grasp power.
Called clear thought-not-exist clear.
This time bliss clear-light exist in samadhi state.
Clear clear-light exist not-cess appearance.
Thought-not-exist clear-light, thought-not-exist self-abide exist in that state
by.
In ground-nature clear-light primordially-pure.
Child self-clear clear-light mix two-not-exist, and.
Called clear-light mother-child mix by wisdom-clear also clear arise.

From Thalgyur: || 50 ||

By great clear-light transference.
Train sleep samadhi, and.
Outer appearance clear daytime-nighttime not-different by mastery.
This accomplishes great clear-light.
Thus it is.
Bliss clear-light exist in simultaneous-joy time of equipoise-nature.
Clear clear-light exist day-night mix samadhi time.
Thought-not-exist clear-light exist time mind grasp-thought dissolve.

Also exist other time, recognize difficult, and.
That time example clear, easy know meaning. || 60 ||

*From bliss clear-light not able separate samadhi, experience arise
appearance joy-bliss arise.*

From clear clear-light: smoke, and.

Mirage, and.

Firefly, and.

Cloud, and.

Lightning, and.

Flame, and.

Moon, and.

Rahu, and.

Jewel black form, and. || 70 ||

Light-five appearance, and.

Drop, and.

Deity-form, and.

Sentient-being, and.

See many pure-land, and.

See form though coarse cut, and.

Able go through meditation-hall wall fence, etcetera, and.

Many eye-clairvoyance arise.

Thought-not-exist clear-light samadhi sign-mix, and.

Whatever-appear look time, thought-not-exist ease go, and. || 80 ||

Any speech non-dual thought-not-exist go, and.

Arise immeasurable experience think always dwell sky state.

These profound points, experience certainty establish manifest by valid-cognition.

Samadhi not mix sleep, sit cross-legged, and.

Put blinking eye to space, consciousness half-essence time.

Little lower eye, direct look, one experience trace arise.

Recognize that, meditate in state.

Awareness self-clear sky-like clear, that is clear clear-light, and.

That experience: familiar in that state, appearance-mind pervade not-exist,

become like one sky. || 90 ||

Think exist in sky space, and.

Arise immeasurable think body-mind separate sometimes, etcetera.

That time also arise countless rainbow-light drop form appearance.

Called color clear-light, wind-five clear self-essence outer.

See self body particle inner organ, appear like day-night, and.

See also other body inside, pure-land, country place, sentient-being action do, death-transition, birth take.

Second post-meditation, called rise from samadhi, is.

Rise from that state, view these outer appearances light-five form, instantly sentient-being grass-tree arise appearance.

View illusion eight-example, and.

View like sky, and. || 100 ||

Correct point: train one pervade grasp-not-exist empty-clear appearance, mix with now what experience.

Second, dusk: gather senses to place.

Sit cross-legged, from secret to Brahma-aperture, central inside white-A hollow piled like exist, all upward one one dissolve, meditate until Brahma son aperture, and.

Finally place mind in all sky state.

Third, midnight: put knowable in vase.

Sleep, lion-sleep method, put light-five lamp inside heart, sleep.

Fourth, dawn: make wisdom clear.

Put upward lion gaze, and.

By holding mind on one white-A hovering in sky bow-length from crown.

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First clear A, then that also not-existing, other thought not-changing, arise clear half-essence, meditate in that state.

These very important points by experience, with very great effort do.

Fifth, transference: three aspects.

Great: clear-light transference.

Medium: illusory-body transference.

Finally: body-speech transference.

That is not three transference places.

Three capacities of the transference-doer.

Some apply three transference, others do.

Here, if self masters clear-light, at death-time from that state extract awareness to the Brahma-aperture, transference to dharmadhatu. || 10 ||

Furthermore, if master illusory-body, at death-time from illusory-body state project awareness to Brahma-aperture, transference to dharmatā meaning deity-form, hold bardo illusory-body, Buddha.

If those two not mastered, depend upon body-speech-mind three points channel-wind, transference to Brahma-aperture, and.

| *From the Thalgyur:*

| *Three aspect transference types.*

| *By sense distinction.*

| *Clear-light and illusory-body and.*

| *Upon finally body-speech mind.*

Thus it is.

Support-have channel-wind dependent-origination action depend transference, and.

Two: support-not mind focus only transference, actual transference and actual-not transference said, and. || 20 ||

| *From the Thalgyur:*

| *Two aspect body-speech transference.*

| *Actual transference and actual-not.*

| *Actual: wind train method.*

| *Sound craft illusion-skill and.*

| *By train dependent relate.*

| *By individual element internal harmony.*

| *Accomplish body-speech-mind focus.*

| *Actual-not: show mind familiar power.*

Thus it is. || 30 ||

Brahma-aperture is the transference path.

| *From the Four Vajra Seats:*

| *From upper nine apertures.*

| *If immediately do mind transference.*

| *Day like kill Brahmin, and.*

| *Also do five borderless.*

| *Without doubt become liberated this.*

Thus it is.

Sixth, two: union bardo instruction.

Point of union realization by practicing this life, and. || 40 ||

Actual bardo instruction.

First is.

Though generally many bardo distinctions, regarding need upon this occasion.

Birth-death bardo.

Dream bardo.

dharmatā bardo.

| *From four chapters: existence bardo and.*

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FIRST, TRAINING CAPACITY WITH TWO INSTRUCTIONS:

The points of illusory body and clear light during daytime, and

Becoming familiar with the manner of bardo arising,
Mastery in dreams is the definite measure of liberation in bardo.
If that is also summarized in one point:
Do not especially abandon existence.
Do not especially establish non-existence.
Do not attach obviously to existence.
Do not perform sad thinking toward non-existence.
Whatever grasping-thought toward doing, good-bad, appearance-manner,
and— || 10 ||
Do not cut the trace of the past.
Do not welcome the before of the future.
Without depending upon present propensities with antidote in the continuum,
Neither stretched nor relaxed,
Neither puffed nor slumped,
Neither hesitant nor rushing—
Through practicing in traceless mind-touch appearance,
Liberating appearance through appearance-moment.

Liberating grasping of things. || 20 ||

That also: liberating through appearance-moment.
Like a bird leaving no trace.
Liberating movement through movement-moment.
Self-dissolving without trace.
That also: like hail dissolving in space.
Liberating appearance and consciousness as non-dual.
Without outer-inner divisions.
That also: like water dissolving in water.
Thus realizing, cutting latency attachment, and

| *From Klongchenpa's Six Vastnesses: || 30 ||*

Whatever person does not cut the trace of the past,
Does not raise hope for the future,
If placing present consciousness in its place,

Mixing without before-after distinction,
Called the essence of one-gathered, the yogi realizes the equality of three
times.
Thus it is spoken.

SECOND, THE ACTUAL BARDO INSTRUCTION:

Earth, water, fire, wind, and space gradually dissolving, and
When space dissolves into clear light,
Upward Ha and downward A gathering at the heart, bliss-clear without
thought—clear light. || 40 ||
Increase, and
Attainment, and
Four wisdoms: near-attainment, moment one, and
Two and three and
Arising as four, and
Yogins familiar with clear light before recognize that, clear light mother-
child mixing, and
In a moment, upward transparent in the primordially pure dharmakāya dhar-
madhātu.
For those not recognizing there, in the existence bardo, medium senses arise,
deity illusory-body appears, liberated.
Finally continuing the good, and
Certainty of liberation meeting supreme dharma in the future. || 50 ||

From the Magical Net:

Though not obtaining liberation in this birth,
Obtain liberation in the existence of another birth.
Thus it is spoken.
Also in the common path, those with faith in that-ness are explained as liber-
ated in the future.

From the Four-Eight:

If knowing that here,

Though not obtaining nirvāṇa,
Without effort in another birth,
Like law, certainty of obtaining becomes. || 60 ||
Thus it is spoken.
With elaboration of those, Mahāyāna samādhi explained complete.

THIRD, FROM TWO SUGATA INTENTIONS:

Briefly teaching is:

| *From the Self-Arisen:*

Sugata intention is:
Know within the sky expanse.
Also become familiar with that.
Spontaneously arise wisdom appearance.
Correct path also thus. || 70 ||
Thus it is spoken.
Extensively explaining is:
Upon the sun-moon union.
Two Sugata intentions:

Sensations cease by unmodified placement.

Obtain warmth measure by unmeditated looking.

Thus it is spoken.
That also: dharmatā mother appearance, without hope or fear of spreading or gathering, great samādhi without post-meditation boundary, river-continuum yoga without gaps.
Is becoming one in space without end or middle, without distraction or non-distraction, sky-nature.
At this time called daytime-nighttime union meditation:
Daytime: the portion of transcendence.
Nighttime: the portion of saṃsāra.
By arising without distinguishing daytime-nighttime difference,

Daytime meditation: no cause for clear experience.

Gradually gone: nighttime unclear not exist.

Two meanings: that instruction, ocean relax method. || 80 ||

Call ocean the essence of eye-water.

Called ocean relax by placing that unmoved.

That also: do not meditate, do not meditate.

The point is gazing without blinking eye beyond meditation.

By doing thus, like the ocean unstained though grasping-objects nonexistent, appear-objects exist, spread relax, all whatever appear, reflection, planet-ocean example.

Though appear appearance face, outer appearance arise measure yogi eye path.

By unstained, grasping-object nonexistent, consciousness not losing appearance moment.

Outer appearance not staining consciousness.

Inner consciousness not grasping appearance.

Called spontaneous meditation six-aggregate, liberating grasping-object grasping-nonexistent, cutting relating appearance consciousness. || 90 ||

This actual meditation, and

| *From two: cutting error places.*

Actual: gathering wind-mind point, putting consciousness self-place, is.

| *From the Thalgyur:*

Upon mind-settling called meditation,

Is cutting outer-inner movement.

Grasping and grasping cease. || 100 ||

Thus it is spoken.

| *From Letter Nonexistent:*

Relax itself self-arise unmodified primordially.

Mind unmodified appearance unchanged.

Show intention dwelling dharmatā sky.
Abandoning all thought dharmakāya wisdom, and
Is meditation intention without doing.
If not holding focus direction,
Like planet arising in ocean,
Clear aspect without grasping not ceasing.
Intention dwelling manner thus. || 110 ||
Thus it is spoken.
Complete dharmatā relax intention that time.

| *From Klongchenpa's Six Vastnesses:*

*Upon mind-itself pure existing,
As self-pure all objects of five doors,
Like clear water undefiled. || 120 ||
Complete self-place all appearance.*

Thus it is spoken.

SECOND, CUTTING ERROR PLACES IS:

If that also: going memory-non by ceasing six-aggregates.
Error place: going one direction shamatha.
Error place: going spread scattering.
Error place: not finding self-essence depth clear.
Error place: holding peg one-pointed.
Know others from meditation: self-dwell without grasping, vast-liberated,
self-clear awareness, briefly.

| *From the Thalgyur: || 130 ||*

*Is meditation dwelling head,
Upon clear all sense doors,*

*Mind thought unmoved,
Mind practicing itself consciousness,
Mind practicing outward,
Itself without existence loses outward.*

Thus it is spoken.

That also: appearance not staining consciousness.

Consciousness not practicing appearance.

Without peg-holding one-pointed, clear half-essence nature. || 140 ||

Is self-arisen wisdom meditation: pervading pervading great self-liberated,
vast vast clear.

| From that source:

*Is appearance-manner meditation characteristic,
Upon awareness empty-clear characteristic,
Not mixing where nature,
And ceasing extreme grasping-grasping,
Pure self-face dharmatā.*

Thus it is spoken. || 150 ||

IS FAULT OF NON-MEDITATION INCIDENTAL:

| From that source:

*Is itself fault of non-meditation,
By manifest appearance saṃsāra characteristic,
Self other object consciousness, and*

*And view with word, and
And object with focus, and
Become binding self affliction,
And lose also Buddha path, and
And not-know result nature, and
And ground nonexistent equal all dharma, and
And bind three-realms self-aware. || 160 ||
Become downfall with thought.*

Thus it is spoken.
Therefore, strive in meditation.

THIRD IS DHARMATĀ AIM OF APPEARANCE-EXISTENCE GROUND RISING:

Whatever appears made path before, investigating appearance, establishing ground,
Through liberating self-relax, reaching elaboration limit occasion this.
Reason: able to dwell upon that unmoving, dwell-manner upon thing ground.

| *From Klongchenpa's Six Vastnesses:*

*Upon thought-nonexistent mind-itself,
Through not-grasping non-ceasing self-appearance, || 170 ||
Self-aware clear object recognizing,
Called ground-place great aim,*

Samantabhadra I teach.

Upon contemplation-nonexistent mind-itself,

Self-dwelling spontaneously-vast appearance,

Called four-sounds self-direction aim,

Samantabhadra I teach.

Upon memory-nonexistent mind-itself,

Mover self-pure appearance, || 180 ||

Called grasping self-pure samādhi,

Samantabhadra I teach.

Thus it is spoken.

FOURTH, THAT FRUIT:

Afflictions self-vanquished put by,

Afflictions self-pure part that wisdom dawning from,

Appearance-label dharma various appearing, all appearance dharmakāya nature self-clear naked liberated.

| From Klongchenpa's Six Vastnesses:

Upon mind-itself ground-completed, || 190 ||

Ground-place great self-place pure.

Fall great mind-itself in.

Appearance direct self-place pure.

Existence appearance mind-itself in.

Lie words self-place pure.

Non-existence appearance mind-itself in.

Stealing self-place pure.

Existence non-existence mind-itself in.

Sexual-misconduct self-place pure. // 200 //

Fault nonexistent mind-itself in.

Idle-speech self-place pure.

Object appearance mind-itself in.

Divisive-speech words self-place pure.

Moving appearance mind-itself in.

Wrong-view self-place pure.

Primordially-pure mind-itself in.

Killing also self-place pure.

Condition appearance mind-itself in. // 210 //

Covetousness self-place pure.

Fruit appearance mind-itself in.

Malice self-place pure.

Sound appearance mind-itself in.

Sounds self-place pure.

Form appearance mind-itself in.

Grasping mind part self-place pure.

Smell appearance mind-itself in.

Knowing part self-place pure.

Taste appearance mind-itself in. || 220 ||

Experiencing knowing self-place pure.

Experiencing knowing self-place pure.

Touch appearance mind-itself in.

Touch-object knowing self-place pure.

Thus it is spoken.

THIRD TOPIC: YOGIN PROGRESSIVELY DOING VIEW— FOUR ASPECTS:

View city continuum-cut,

Its instruction: mountain all-placement method,

Its aim: three realms complete liberation,

Its fruit: afflictions ground-purified.

First, two aspects: || 230 ||

General distinction of view, and

Recognizing self-meaning.

FIRST, THREE ASPECTS: NATURE, DISTINCTION, GROUND- JUNCTURE.

Nature of view:

Appearance-existence, container-content, primordially liberated-dwelling,
thought-mind connected.

| *From the Thalgyur:*

*Nature of view: in container-content,
Whatever without not-pervading liberates,
Liberated dharmas free from ripening,
Whatever appears from self-dharmatā, || 240 ||
Fabricated dharmatā nonexistent aside,
However engaged, without thought,
Without abandoning or accepting, self-appearance.*

Thus it is spoken.

Distinctions: word-meaning view view, enumeration view, natural view—
three.

From nature, distinction, ground-juncture three.

Nature of view is:

Appearance-existence container-content primordially liberated dwelling,
connected with thought-mind.

| *From the Thalgyur:*

Nature of view: container-content in, || 250 ||

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First, the seven verbal views held by individual intellectual analysis:

The view of action-free primordial liberation,

The view of effort-free primordial liberation,

The view distinguished as progressive stages of mind leading upward,

The view transcending virtue and vice,

The view of great non-doing and non-arising,

The view of great unmodified self-purity, and
The view of great self-arisen self-liberation—these seven.
The view of meaning is the view of vidya in its own immediacy.
Regarding this:

| *From the same source:*

Regarding that, views are of two types:

Verbal view and view of meaning.

From the sequence of seven verbal views,

Individual mental preferences are made:

Action-free, without effort,

Progressive distinction of self and other,

Free from killing, virtue and vice,

Without doing, without ground of arising,

Unmodified, appearances self-pure,

Afflictions self-placed, liberated.

Meaning is the direct dharmatā,

Not by prajñā,

Viewed as the very domain of sense-powers.

Thus it is said.

Verbal views are the summary of general mind-vast Great Perfection views.
Second, the enumerated views are the nine individual progressive views.

| *From the Thalgyur:*

Enumerations of expressed words and names:

Outer, inner, secret,

And unsurpassed view—these four.

Outer is view of phenomena,

Eight progressive mental preferences,

Held as intellectual apprehension.

Viewing inner dharmatā,

Essence and nature seen as illusory.

Viewing secret self-awareness,

Seeing linked-chain connection.

Suchness goes to expanse-vidya.

Thus it is said.

Third, regarding the view of nature: the view of abiding is that saṃsāra and nirvāṇa are primordially liberated;

The view of pure-seeing transcends cause, effect, action, and effort;

The view of nature is that appearance-existence is primordially liberated appearance;

The view without fabrication is the great vastness of liberation from extremes.

Regarding this:

Moreover, dharmatā wheel is explained.

The view of abiding realizes all dharmas,

Nature pure, dividing saṃsāra and nirvāṇa,

Without doing, losing arising.

*Authentic path pervaded by emptiness,
Great emptiness of complete arising,
Complete without action, without arising,
Saṃsāra pure, transcended.*

*Moreover, the view of pure-seeing:
Phenomena non-existent, great self-pure completeness,*

*No need for deity worship,
No mantra recitation, no austerity,
What are incense, lamps, deity offerings?
No accumulation, no tormas offering,
No giving, no fire offering, no worshipper.*

*Six pāramitās without extremes,
Thus no ground-root whatsoever.
Killing, stealing, sexual misconduct,
Without view, without meditation, without conduct.*

Without seeing, without examination—what is meditation desire?

*What is mind's desire for emptiness and clarity?
Likewise, dharmas and Buddha are without dharmas.*

Moreover, explaining the view of nature:

Earth, water, fire, wind elements manifest Buddha,

Unfabricated, great self-liberation itself.

Desire, hatred, delusion are the ground of enlightenment,

Confidence in realizing thought-action conduct.

Saṃsāra not abandoned is Buddha's intention,

Body, speech, and mind complete the three bodies.

Mind and ignorance-delusion are dharmatā-ground,

Action imprints and fixation clinging are view-essence.

Moreover, the view without fabrication:

Buddha who has not arisen from dharmas,

Fruition complete, not produced by causes,

Taking body, not destroyed by conditions.

Six extremes not arisen from scriptures,

Not relying on tantras, by oral instructions,

Cutting the root of nirvāṇa,

Ripening the fruition of saṃsāra.

Unauthentic, impure ground,

Six afflictions without ground,

Emptying the seed of enlightenment,

Ripening the forms of three lower realms,

The three bodies also hand-taken.

Thus it is said.

Finally, this is the view of self-knowing spontaneous great perfection,
Definitively establishing the view of the nature of liberation-delusion duality.

It is renowned as the view of expression-objects.

Third, the ground-juncture:

The general ground-juncture of view connects to one's own realization, entering the expanse in due time,

Particularly, at the time of the word-meaning view ground-juncture, through intellectual analysis,

Transcending that, distinguished.

┃ *From the Thalgyur:*

┃ *From the Thalgyur:*

The ground-juncture of word-meaning view:

Words are the cause of expression.

That which expresses and emanates,

From that, intellect contemplates.

Three pure direct measures,

Engaging linked-chain directly.

Thus it is said.

Second, recognizing one's own view:

The view of Great Perfection action-free spontaneous perfection,

Divided, there are three.

First, viewing outer phenomena, one sees phenomena as without self-nature.

Moreover, viewing phenomena in parts with the vajra-eye, one sees appearance as the eight similes of illusion,
Realizing that delusion is not truly established, without doubt of returning to the three realms—mind at ease.
Viewing particular phenomena with the eye of prajñā,
Realizing conventional appearance as groundless, great primordial purity—
Mind at ease, obtaining rigpa without action imprints or latencies.

| *From the Sun-Moon Union:*

The outer view is like this:
Regarding objects that appear as referents,

Whoever becomes familiar with them as without self-nature,

By this, appearance and emptiness are non-dual.

The six collections unobstructed, relaxed.

Thus it is said.

| *From the Rigpa Rangshar:*

Regarding phenomena appearing as characteristics,

Sense-power of the eye not ceasing,

This is the excellent view of mind.

Self's own rigpa clear,

Miracle of outer appearance,

From the essence of concept-free clarity,

Knowing as great self-arisen—

This is the view of viewing phenomena.

Thus it is said.

Second, viewing inner dharmatā, one sees the absence of self-nature with the eye of wisdom,
Realizing that there is no mind of grasping even in self-awareness,
Mind at ease in the nature of exhausted dharmas.

| *From the Rigpa Rangshar:*

Dharmatā, rigpa, without arising,

Concepts and characteristics naturally absent,

Rigpa without negation or affirmation—

Where is there clinging conduct?

Thinking of dharmatā

Should be known as the nature without doing.

Rigpa free from action and actor,

Not falling in any direction—

This is called great meditation.

Moreover, that which realizes is like this:

By the prajñā of single concept,

Mind becomes depth-confident, and

If dharmatā without arising is realized,

Great wisdom will arise.

Thus it is said.

Third, viewing secret rigpa, one sees non-duality of expanse and rigpa,
Definitively deciding that Buddha is not obtained by intellectual words.
Seeing saṃsāra-nirvāṇa as primordially pure, exhausted dharmas—mind at

ease.

| *From the Sun-Moon Union:*

Whoever sees expanse and rigpa,

By this, becomes familiar with the Buddha ground.

Beyond this, no other method,

Surpassing distinctions of mind-grasping.

Thus it is said.

| *From the Seng-ge Tsal Dzog:*

The ultimate view of all Buddhas

Does not transcend the two: expanse and rigpa.

Thus it is said.

Having named such views, it is called the view of cutting the continuum of the city—

Cutting the continuum of the womb-city, not returning to the three realms, becoming Buddha in this very life.

| *From the Sun-Moon Union:*

For the best, the two births are not needed;

The intermediate, in between the two births.

The last, having exhaled the breath,

The emanator liberates their own continuum.

Thus it is said.

Second, regarding the essential point instruction for placing mountains:
All determined by view, uncorrupted, appearance in immediacy,

Rigpa placed in immediacy of rigpa,

The intentions of all vehicles gather there, seeing the meaning of all in that nature,

Others do not see this meaning.

For example, just as from the peak of the mountain king, lower valleys are seen simultaneously,

But from the valley the mountain peak is not seen,

So from the aspect of Great Perfection primordial liberation, spontaneously accomplished,

One realizes the preferences of the nine vehicles in one's own system;

Other vehicles do not realize this intention,

Completing the great liberation of the three realms.

From the Klong-drug-pa:

To mind that exists as view,

Appearance-existence self-arisen as one,

The three realms liberated in their own place.

This is the great self-placed Ati.

To mind that exists as placed,

Appearance self-placed, arising as ground,

In the view of the great equal placement,

Without seeking, it is perfected.

Thus it is said.

Third, the intention of the complete liberation of the three realms:

Thus viewed by the yogin who realizes,

There is nothing unliberated; transcending the very basis of bondage and lib-

eration—

Great self-appearance without ground, seeing the nature of dream-illusion or sky.

This completes the intention of Klong-chen Equal to Space.

| *From the Klong-drug-pa:*

To mind without arising and ceasing,

Unthought lhaktong appearing,

The intention of exhausted going and coming—

Samantabhadra I teach.

To mind without grasping,

Unceasing pure appearance,

Great playful samādhi—

Samantabhadra I teach.

To mind without holding,

Self-arisen great appearance,

Unceasing non-conceptual intention—

Samantabhadra I teach.

To mind without affliction,

Appearance free of self-concept,

The intention of great self-placement—

Samantabhadra I teach.

To mind without eternalism or nihilism,

*Appearance free of good and bad,
The intention free of acceptance and rejection—*

Samantabhadra I teach.

*To mind without adopting or rejecting,
Directionless self-liberated appearance,
The intention of great universal pervasion—*

Samantabhadra I teach.

Thus it is said.

Fourth, the result of afflictions pure in their place:
At that time, without abandoning afflictions, not dwelling in them,
Pure in place, like clouds dissolving in sky or sediment settling in water.
First, delusion not experienced;
Now, not dwelling in delusion;
Finally, delusion impossible—arriving at the ground.
This is called the person who has cast off dharmas.

From the same text:

*To mind of dharmatā-appearance,
Bliss and ego-grasping self-purified.

To mind of self-appearance,
Clinging thoughts self-purified.

To mind of no-self appearance,
Parts and aspects self-purified.

To mind of contaminated appearance,*

Arisen elements self-purified.

To mind of uncontaminated appearance,

Deluded conditions, stains self-purified.

Thus it is said.

This is the result of demonstrating the view.

The fourth meaning: the yoga of continuous conduct regarding the result has four aspects:

- The result of naturally pure; the essential point instruction of placing rigpa; the intention of three realms pure as ground; the result of afflictions self-liberated.

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FIRST:

Like the royal caste head empowerment, self taking the royal throne without change.

Rigpa taking its own place, dharmatā not-changing, taking its own place.

**SECOND: LIKE WHEN THE KING SENDS ARMY TO ONE
FRONTIER LAND AND COMES, THE KING-SUBJECT CIRCLE
CHANGES PLACE WITH THAT.**

The five gates of consciousness dawn, ground empty, saṃsāra name not.

**THIRD: LIKE WHEN THE KING'S ONE EXCELLENT
MINISTER IS CAPTURED AND TAKEN BY ANOTHER KING.**

Like that king also must listen to what the other king says.

The continuum of moving mind consciousness ceases.

That dawn-ground rigpa obtains self-power.

Meaning: the fruit cause not-returning, like the sandalwood fruit. || 10 ||

Not like arisen from effort doing.

Meaning dwells primordially thus, nature arrives at fruit, word and concept say.

**SECOND: THAT METHOD, ALL-PLACEMENT INSTRUCTION
OF RIGPA, ALL RIGPA NATURE PRIMORDIALLY SELF-
ARISES, SELF-DWELLS, SELF-LIBERATES, DEFINITELY-
DECIDED RIGPA, WHATEVER DAWNS, THAT ITSELF DAWN-
PLACE, FABRICATE-CHANGE NOT, SPACIOUS PLACE.**

| *From the Six Vastnesses:*

| *Obtain existence in mind-itself.*

| *By self-pure hope-fear.*

| *Free from effort-accomplish.*

| *Body three self complete.*

| *Wandering mind-itself,*

| *Vehicles self-arisen, || 20 ||*

| *Desire-king intellectual non-grasping,*

| *Heart also great secret complete.*

| *Mind-itself directed object,*

| *Appearances various self-arisen,*

| *Name and color individual,*

| *In form as two aspects complete.*

| *Limitless mind-itself,*

| *Appearance objects truly dawn,*

| *Object-substance self-arisen,*

| *Directed thing complete, || 30 ||*

| *Thus it is spoken.*

Existence.

Three primordially-pure gates, three grasp-thought action imprint, all self-purify, great-pure, saṃsāra-nirvāṇa hope-fear free, aim obtain.

| *From that itself.*

| *Suffering not in mind-itself.*

| *Free from hope-fear appearance.*

| *Like stable wisdom,*

| *All-good ones also teach.*

| *Appearance-less mind-itself,*

| *Single aspect appearance, || 40 ||*

| *Great hope-free meaning,*

| *All-good ones teach.*

| *Thus it is spoken.*

| *Fourth: liberation's fruit.*

| *At that time, whatever afflictions and thoughts arise, unable to remain, straight self-liberate, like water-mirror or snake-knot naturally dissolves.*

| *Also, saṃsāra-nirvāṇa grasping free, one who has passed beyond dharma is called yogin.*

| *Experience and thought self-liberate,*

| *From six realms,*

| *Appearing mind-itself,*

| *Directed objects self-purify. || 50 ||*

Feelings self-purify,
Appearing mind-itself,
Discriminations self-purify.
Form-appearing mind-itself,
Elements self-purify.
Consciousness-appearing mind-itself,
Causes self-purify.
Sense-awareness-appearing mind-itself,
Phenomena self-purify.
Experience-appearing mind-itself, || 60 ||
Experiences self-purify.
Perception-appearing mind-itself,
Afflictions self-purify.
Thought-grasping free mind-itself,
Mindfulness aspects self-purify.
Thus it is spoken.
These are the essence of great completion, meanings involving mental elaboration.
From Supreme Jewel Treasury:
Explaining the vast path of entering the mind's levels of objects and aims, seventeen stages.
Thus, teaching the path of entering those delighting in elaboration. || 70 ||

Now, again, for those free from elaborations, the excellent path of rigpa's self-appearance—the secret great Vajra Essence—is shown in two aspects: The manner of being definitely superior through surpassing common vehicles,
And the explanation of the path itself that possesses distinctions.

FIRST:

Through seven pith instructions, this path surpasses all others.

- Other paths, though possessing great wisdom, quickly realize yet liberate only partially; those of lesser wisdom do not liberate. This path, through the pith of direct perception, depends not on effort great or small, nor on sense-powers sharp or dull—thus this is the first pith. || 10 ||
- Others rely on intellectual confidence in self-dharmatā, casting emptiness meditation like a dark stone. This path, not relying on mind's intellectual assessment, directly exists as direct perception—thus not relying on intellect is the pith.
- Others rely progressively on words that express, hoping to primordially realize meaning. This path, not relying on a single letter, directly sees meaning—thus words do not make Buddha, which is the pith.
- Others make the meaning of self-natural-state into a mind-object, relying on time to distinguish ground, path, and fruit. This path, directly becoming self-clear, does not rely on mind-made thought's ground and path—thus buddhahood without reliance is the pith.
- Others, relying before and after on cause and effect, seek enlightenment elsewhere. This path, not relying on good or bad actions of cause and effect, self-dawns enlightenment—thus effort and acceptance-rejection do not exist, which is the pith.
- Others rely on channels, winds, and bindus, spreading in youth to accomplish enlightenment; aging, their power exhausts, and they do not liberate. This path, through self-arising clear light's sun and moon dawning from within, possesses effort—thus aging, old or young, does not exist, which is the razor's pith.

- Others rely on regarding the final fruit as the three bodies. This path, the three bodies dawning as path-appearance, final clear light primordially-pure vastness spontaneously-accomplishing rigpa's definite establishment—this is the pith. || 20 ||

Thus, through the greatness of these seven, from Śrāvaka vehicle through the nine progressive stages of outer and inner Secret Mantra, this path surpasses all.

OH, BUT IF THIS IS ALSO ATI,

Does it surpass Ati as well?

Regarding Ati also: from the three sections of Mind, Vast Expanse, and Instruction,

- The Mind section establishes confidence in the wide ground-free expanse; rigpa is directly seen. Mind breathes once, self-clear, dwelling thus.
- Unchanging, nine changes dawn as the final aim—thus regarding meaning, direct seeing-not through intellect only.

The Instruction section also:

- Outer, inner, and secret circles of three rely on the bardo time.
- This path possesses the pith of liberating as the light-body—thus this surpasses through distinction.

Briefly, the piths are inconceivable; though surpassing, names cannot capture them, so elaboration ceases here.

Regarding channels and winds: common paths rely on coarse conventional channels and winds, doing body training and so forth with much effort, creating many obstacles and deviations.

This path, abandoning the coarse, through three unmoving piths binds only that, not making it the path—

Ultimate wisdom's channels and winds, beyond grasping and effort, are made the path, training the body to purity of light. || 30 ||

Not relying on common delusion-illusions, obstacle-clearing, and so forth—

- Obstacles are delusion; delusion is suffering.
- That delusion's channels and winds are made the path—elements arising from making delusion the path.

This path, making ultimate non-delusion the path, has no obstacles or deviations.

Deviations also: those relying on mind-made intellect, not seeing meaning, deviate into paths of equality-duality and forms of experience-realization, making knowing-experience chief—thus not crossing the ridge of deviation-obstacle.

This path, directly seen through sense-powers, has no deviation or deviation-place—meaning definitely directly arrived at.

Deviating is arising on the path where meaning seeks to go—this path does not have that.

Delusion-place does not exist here: not establishing path-measure on raw-ri knowing-experience, instant change-return—

For clear light's self-resonance, appearance-experience without deception, is certainty-grasped.

Unlike the six applications and so forth:

- Wind-resonance and
- Rigpa-resonance have distinction—jewel-light and
- Lamp-light have distinction. || 40 ||

Delusion-appearance, rigpa's impure energy-resonance made the path, does not liberate;

Pure appearance, clear light's actual resonance made the path, liberates.

These distinctions are illustrated:

| *From the Definite Explanation:*
 | *"In the light of jewel and lamp,*
 | *The jewel-mind directly flows;*
 | *Although no distinction in wrong knowing,*
 | *How great the distinction in meaning-doing!"*

Thus spoke the Victor.

Thus, distinction-great seven with countless small distinctions—superior.

| *From the Thalgyur:*

| *"Through the pith of dharmatā directly,*

| *Good and bad in action are not realized;*

| *Through the heart-essence's definite summary,*

| *Sense-powers sharp and dull are not;*

| *Intellect and word's extremes exhausted,*

| *Not wisdom—sense-powers see;*

| *Dharmatā not seen through words,*

| *Common vehicle's meaning not accomplished;*

| *The three bodies path-appearance, || 50 ||*

| *Seeing this, the three realms do not reverse;*

| *All dharmas equal, taste one,*

| *Ground and fruit without reference."*

THUS IT IS SAID.

Second: explaining the path itself possessing distinctions has two aspects:

- The presentation of empowerments that ripen the unripened,
- And the presentation of instructions that liberate the ripened.

First: empowerments and their companion samaya—two.

Although extensively explained before, here, since the connection is important, summarized:

Those persons whose minds have reversed from saṃsāra, free from attachment to this world, desiring to obtain the meaning of Dharma simultaneously

—

First, to a guru possessing characteristics, empowerment should be completely received.

Before that, through elaboration—possessing outer empowerment, relying on

maṇḍala and vase,

Body-empowerment, the body obtaining power as the yidam-deity's body—

Outer container, palace clear,

Inner body, deity's body Mahāmudra clear—arise.

That is the pith-instruction's key point: freeing the yogin from body, illusion, and bindu.

Then, inner elaboration-free empowerment, relying on maṇḍala and vase, empowerment to speech—

Speech yidam-deity's recitation clear,

Inner inexpressible meaning's experience arising.

Relying on the letter A's expression, it arises. || 60 ||

Then, secret very-elaboration empowerment, relying on signs and dependent-connection, empowerment to mind—

Mind, phenomena's nature, arrives at the top;

Mind, clear light's great meaning, experienced.

Then, secret supreme: body-posture and

Gaze-reliance, empowerment to body, speech, and mind three—

Body-posture's pith reliance: liberating into the three bodies' postures;

Speech, relying on speaking-ceased, sound's power exhausted,

Inexpressible meaning understood;

Mind, relying on sign's pith, blessing-energized,

Clear light emptiness: what essence is not established—

This is aimed at ripening the mantra-path.

Thus: body's ripening complete, arising-stage instant clear;

Speech's ripening complete, uncommon power arising;

Mind's ripening complete, completion-stage's signs and measures arrived at.

Body, speech, mind, and sems' ripening complete,

Dharmatā-direct path's experience completely perfect.

Second: that companion, samaya's sequence—

That ripening-complete support, relying on samaya continuum:

Generally, samaya's root is root-guru—

Through desiring meaning's siddhi,

Guru pleased, siddhi arises. || 70 ||

| *From the Dakinī Net-Thousand Tantra:*

| *"Those desiring siddhi, to the guru*

| *Should worship until the end of time."*

THUS IT IS SAID.

That also does not transcend body, speech, and mind three.

Body's conduct and so forth, pleasing the guru:

- Preparing the seat,
- Offering maṇḍala,
- Washing service,
- Water-washing,
- Gaze-prostration,
- Sight-prostration, and so forth should be done.

Gaze-prostration: when the guru gazes at oneself, prostrating;

Sight-prostration: when one sees one's guru.

Speech's expression, pleasing the guru:

- Not the guru's faults,
- Focusing on qualities,
- Distinction-words should be expressed.

Yidam-knowledge, pleasing:

- Following the guru's activities,
- Guru pleased, intent on others' entry,
- And others, by any means, made to enter with faith in the guru.

Guru's speech-utterance expertise:

- Words without excess or lack, able to express to others;
- Guru's heart-intent, as it is, taking into experience—does not transcend this.

| *From the Great Samaya Tantra:*

| *"As to the guru's action,*
| *With body, speech, and mind pure,*
| *The respectful person to supreme guru*
| *Becomes the vajra-holder."*
| *And also: || 80 ||*
| *"Those possessing faith, desiring siddhi,*
| *From pleasing the guru it arises;*
| *If the guru is not pleased,*
| *Continually wandering saṃsāra's edge."*

THUS IT IS SAID.

That also: empowerment time, quality-offering and
Feast-doing, and so forth, pleasing the guru;
Vajra siblings and
Other beings also should be delighted.
Thus done, becoming Secret Mantra's samaya,
Blessing-entering support becomes special.

| *"Great compassion, great feast."*

THUS IT IS SAID.

Thus, empowerment-received samaya's sequence, as shown before, should
be kept.

Second: the presentation of instructions that liberate that ripening—two as-
pects:

- Instruction-general's link-establishment,
- And practice experience-taking.

First: all introduction-instruction hitting-manners summarized, three:

- Hitting in the guiding manner,

- Hitting in the introduction manner,
- Hitting completely for the guest-challenge.

Within the first, the latter two gather:

- Hitting introduction instantaneously: Direct-Cut, Thögal;
- Hitting completely: bardo instructions.

Second: practice experience-taking—

- Preliminaries and
- Actual experience-taking progressive. || 90 ||

First has two aspects:

PRELIMINARIES' REASONING;

Preliminaries actual.

First, three from:

Preliminaries: for example, like preparing fear when going a terrifying path before, so the mind goes easily on the path—

Making the actual without fear or anxiety.

Preliminaries: for example, like a tooth-gap village, ditch-fear guarding done, becoming strong, opportunity not found by whatever—

Thus doing the actual, inner mind ease, no hardship—like preliminaries.

Preliminaries and actual, two definite;

Preliminaries: like good fear-deliverer;

Actual: like possessing substance, final arrival.

That also: without preliminaries, though actual distinction-pith exists,

Like unable to go a terrifying path without deliverer;

Without actual-meaning's pith, though preliminary instruction used, fruit does not arise—

Thus those two, pair-related, meaning accomplished: like world's farming, male-female pair-union accomplishing.

Second: preliminaries actual—

- Who goes before,
- How preliminaries are,

- Example: what like,
- Preliminaries' purpose,
- Supreme distinction: five.

First: what goes before? World-transcending preliminaries go before—method aiming at nirvāṇa.

That also: three gates' grasping not liberated, not transcending saṃsāra—Body, speech, mind three bound, liberation: definitely exiting existence—supreme transcending preliminaries. || 100 ||

Second: how are preliminaries?

Before: eons countless, accumulated body, speech, mind's sin liberating—thus called "before."

When: before existence-attachment time, body-dwelling, million beings' actions and imprints purifying—thus called "before."

Speech's sounds impure purifying—also called "before."

Mind-dweller, body-within dwelling, four million insects' mind-movements impure purifying—thus called "before."

Goes: actual before, or first, that instruction needing to learn—thus "goes."

Before-going, actual-meaning effort-not arising, nirvāṇa-going—thus also called "goes."

Third: example—like a merit-possessing king, though urged by others, whatever doing, before not going, powerless to not go;

Like a good horse, before going, equipment-adorned, urged, goes—

Actual's before-going.

Fourth: purpose—

Actual trainable easily, arising confidence, without obstacles.

Fifth: distinction, three:

- Three bodies' guiding: training in four elements' yoga;
- Rigpa's guiding: training in saṃsāra-nirvāṇa boundary-dividing conduct;
- Mind's guiding: training in body, speech, mind three's natural-state.

First:

| *From the Thalgyur: || 110 ||*

| *"The three bodies' training progressive itself,*

| Arising's quality chiefly making,
| Supreme earth, water, fire, wind
| Sound-trained, definitely accomplish."

Thus the four sounds' yoga-doing progressive spoke.
Second: from that itself—

| "Saṃsāra-nirvāṇa boundary not divided,
| Three realms, body, speech, mind,
| Connection cut, not becoming—
| Saṃsāra-nirvāṇa boundary dividing explained."

THUS IT IS SAID, AND:

| From the Demonstration Child:
| "Thus also, in secret meaning,
| Desiring to enter, supreme vessel,
| Before, body, speech, mind's
| Manifest grasping, reversing for,
| Before, conduct should begin."

THUS IT IS SAID, AND:

| From the Lamp Blaze:
| "Saṃsāra-nirvāṇa boundary divided,
| Body, speech settled."

THUS IT IS SAID.

This: three from—

First, training in the four elements' yoga that guides the three bodies.

From the Thalgyur: "The progressive training of the three bodies itself,
Making chief the arising's qualities,
Supreme earth, water, fire, wind—
Trained in sound, definitely accomplish."
Thus spoke the manner of doing yoga with the four sounds.
Second: from that itself—
"If saṃsāra-nirvāṇa's boundary is not divided,
The three realms with body, speech, and mind
Connection not cut, not becoming—
Saṃsāra-nirvāṇa boundary dividing is explained."
Thus it is said. || 120 ||

02 18 02 01

FIRST, REGARDING BODILY CONDUCT THAT REQUIRES SETTLING WITH NECESSITY:

| *From the Single Son of Buddha:*
The body—running and lying down,
Rising and moving the limbs,
Circumambulating and making prostrations,
Turning the limbs and bowing the head,
Whatever actions one remembers—
Dance and mudra transformations,
Whatever activities one engages in visualization:
Thus, whoever performs these, || 10 ||
Through naturally cutting the body's attachment,
Completely splitting open the body's attachment:
By this, one becomes the transformative body.
Thus it is said.

| *From Thalgyur:*

The body—going and abiding,
Gathering and various illusory displays,
Extending and withdrawing the limbs,
Demonstrating various activities:
With mindful consciousness taking hold, || 20 ||
The bodily conduct of the six realms—
Mind takes hold, the body performs.
Thus, whoever is able to conduct,
Through whatever is contemplated, later the continuum ceases.
For this, there are two types of purpose:

Examine through the division of common and supreme.

Thus it is.

Moreover, through whatever is done here alone, in future times one will become enlightened right here,

| *From the Great Array Chapter Thirty-Two:*

Whoever desires to split open attachment, || 30 ||
Through reversing the body's activities,
Through whatever conduct is performed now,
Later it will not be thus—
Through that reversal, even for the body,
Without abiding, throughout the three realms,
The body too does not enter.

Thus it is.

Moreover, at first when the body forms, speech and mind both depend upon it and form,

Therefore at first bodily conduct must be performed.

Through performing bodily conduct, later when bodily karma is exhausted, one lacks enthusiasm for activity, and there is the purpose of purifying bodily misdeeds. || 40 ||

| *From the Ornament Wheel:*

Whoever splits open the body's attachment,

By this, cyclic existence's habitual patterns are cultivated.
Thus it is.
Through splitting open bodily attachment for seven days,
Or eleven,
Or half a month,
External bodily attachment self-reverses,
Internal body becomes endowed with peaceful discipline,
Secret illusory body is certainly liberated into clear light. || 50 ||
These are gathered into two: oral transmission and scriptures.
These are gathered into what is called mind sections.
The sections of space gathered into three spaces:
Space of meditation without meditation,
Space of nature without searching,
Space of no difference in characteristics—these three.

These are gathered into three thousand named tantras.

These are gathered into eleven thousand chapters.
These are gathered into twenty-two hundred thousand ślokas.
These are gathered into eight hundred thousand recitations. || 60 ||
These are gathered into two thousand distinctions.
These are gathered into nine hundred proclamations.
These are gathered into two thousand essential points.
These are gathered into fifty essence spheres.
These are gathered into fabricated liberation and
posited liberation,
liberated-as-is—these three aspects gathered.
These are gathered into space sections.
All pith instruction sections are gathered into three spaces:
Space of play without cessation, || 70 ||
Space of mind without liberation,
Space of essence without good or bad.
These are gathered into twelve thousand two named tantras.
These are gathered into twenty-four thousand chapters.

These are gathered into twenty-one hundred thousand ślokas.
These are gathered into eleven thousand recitations.
These are gathered into four thousand distinctions.
These are gathered into two thousand five hundred proclamations.

These are gathered into eighty-seven essence spheres.

These are gathered into three aspects: essential points gathered, || 80 ||
essential points seen,
essential points known.
These are gathered into two: oral transmission and scriptures.
Though scriptures are many,
tantras,
scriptures,
and pith instruction scriptures—these three gathered.
Though pith instruction scriptures are extremely many,
refutation,
accomplishment, || 90 ||
intention,
and recitation-focused scriptures—four gathered.

REGARDING RECITATION:

recitation of intentional-meaning pith instructions,
recitation of abiding-nature essence,
recitation of philosophical system words,
recitation of non-dual saṃsāra-nirvāṇa—four gathered.
All of these are gathered into three: spreading essential points,
taming proclamations,
direct introduction, || 100 ||
and establishing directly in one's own essential point.
Gathering all of these, the great crucial general Dharma framework is well explained.

| *From the Treasury of the Supreme Vehicle:*

The detailed classification of philosophical systems: the fourth chapter.
Thus having established the general framework of dharmas,
now explaining the unsurpassed vehicle in particular:
through the nature of tantra sections as knowables,
and the two determinations arising from that.

**REGARDING THE NATURE OF TANTRA SECTIONS, THREE
ASPECTS: || 110 ||**

Brief showing of tantra framework,

Detailed explanation of its nature,
Determination of explanation method branches.
The first has six aspects:

| *Tantra essence,*

Definitive term,

Divisions,

Reading measure,

Example,

and Proof. || 120 ||

First, the essence of tantra:

Awareness and the basis establishing it—the great secret place unable to be
added to or subtracted from, decisive.

Definitive term:

Showing family, therefore tantra,

That which causes birth in whatever family, therefore continuum.

Decisive and unbroken continuity, therefore tantra.

Divisions: nature-meaning tantra

and indicating-word tantra, two aspects.

Meaning tantra is:

Mind-itself luminosity by nature, free from conceptualization stains, || 130 ||

Abiding permanently in all, therefore tantra,

Buddha family, therefore tantra,

Possessing Buddha characteristics, therefore posited as tantra.

Word tantra is:

That very thing indicated by name-word-letter nature, divided into chapters,
etc.,

Generation stage primarily method,

Perfection stage primarily wisdom,

Both equally non-dual union,

Showing transcendence of all—Great Perfection essential point revealers.

Reading measure: generation stage chief, ten aspects: || 140 ||

First, basis empowerment and samaya two,

Deity and mantra two,

Mandala and offering two,

Concentration and conduct two,

Activity and view two, these ten complete, generation stage chief tantra.

Perfection stage reading measure:

View and result two,

Conduct and meditation two,

Mind and wisdom two,

Experience and instruction two—these eight complete, perfection stage chief
reading measure. || 150 ||

Non-dual union:

Both of these must be complete, eighteen.

Great Perfection complete:

Generation and perfection two, perfection stage,

Perfection stage: lesser elaboration showing channels-winds-bindus,

Great showing clear light wisdom stage two,

Great: its reading measure, entering door, empowerment and samaya two,

Path and recitation two,

Result and five complete.

Example: like warp threads, || 160 ||

Depending on many cause threads, woven into cloth,

Depending on different words, revealing single meaning.

Proof: tantra abiding in oneself, showing indicator,

Therefore proven as tantra.

Moreover, depending on word-essential points, meaning-place without error decisively established, realizing, therefore posited as tantra.

Second, detailed explanation of its nature, two aspects:

Detailed explanation of meaning tantra and word tantra.

The first, two aspects:

Method tantra || 170 ||

and nature tantra.

FIRST:

Awareness and pith instructions applying its meaning.

Divisions: indicated-method tantra

and indicating-method tantra, two aspects.

First, essence:

Awareness pervading all beings, bodhicitta.

Definitive term: that very thing, indicated-meaning and realization-basis and liberation-method,

Therefore called indicated-method tantra.

Divisions: || 180 ||

emptiness

and clarity, two aspects.

Emptiness: awareness-essence empty of thing and mark dharmas in all, free from elaboration extremes, primordially abiding.

Clarity:

That clarity, not entirely empty, self-light five wisdoms' clear appearance,

Warmth and coolness and lightness,

Vast nature chief five elements primordially spontaneously complete,

Compassion's resonance unceasingly arising, awareness primordially per-

vading.

Moreover, awareness clarity-emptiness great wisdom pervading all beings, ||
190 ||

Called indicated-method tantra.

| *From the Pearl Garland:*

All Buddhas' method tantra,
Single basis essence distinction,
Indicated and indicating.
Indicated tantra single pervader,
All connected as its following.
Pervasion has two aspects:
Emptiness pervasion and clarity pervasion.
Emptiness single cause without thing, || 200 ||
Transcending all things' dharmas.
Actual non-appearance single pervader,
All become basis single essence.
Pervader itself gathering.
Unborn mindfulness exhausted by
essence distinction.
Empty and appearing, appearing and empty.
Actual and non-actual both.
Exhausted, therefore primordially empty abiding.
Free from causes and conditions, empty object. || 210 ||
Pervading vast non-actual essence empty.
Stainless and unmixed complete.
Without concept empty nature.
Emptiness pervading, therefore tantra.
Clear, nature not ceased.
Illuminating appearance and pervader.
Clear and warmth and coolness.
Vast and moving essence holder.
Pervasion and self-resonance self-clear.
Liberating ripening seed. || 220 ||

| *From emptiness reverse, therefore clarity pervades.*

Sudden and self-liberation.
Self-arisen clarity connected with body.
Stainless and individually clear.
Without grasping clear object appearing.
Looking far with clarity pervasion,
Binding the clear expanse of space.
Not cut off, pervading sphere.
Pervading essential points essential. || 230 ||
Signs of seeing completely liberated.

Moving and pervading essential points.

Spheres connected with body.
Pervading signs pervading essential points.
Reversing through pervasion.
Here, seeing awareness like a chain,
Awareness' nature without good or bad, without change,
All from that state without other destination, therefore called basis,
Other wandering impossible.
Moreover, awareness bound by wind essential point liberated sign, || 240 ||
Coming and going, existing,
Depending on bindu liberated sign, subtle bindu sphere existing,
Awareness depending on channel essential point liberated sign, chain subtle
and curved connection existing.
These three, awareness not actual,
First instant distinction parted.

02 18 02 02

Second: liberation through realization of Suchness itself.
Just as the weaver's knot is released through knowing its method,
So liberation is attained through this very knowing.

When seen with the eye of sublime wisdom, in the first instant conceptual differentiation of words is severed.

Second, the characteristic signs of the subtle channels are directly realized.

02 18 02 03

Third: through complete perfection, one manifests as Buddha.

When seen with the vajra eye, the vast appearances of pure pristine cognition are perceived. Through slight familiarization with that very nature, liberation is definitively achieved.

When seen with the bubble eye, the four appearances must reach final consummation.

These eyes are: || 10 ||

Spontaneous presence abiding as ground, the Great Seal,

The progressive fourfold life-power of humans.

Wisdom, dharmatā, and discriminating awareness—

These are known as the vajra bubble eye.

Furthermore, when seeing with the bubble eye: the subtle, || 20 ||

- Flickering,
- Going,
- Coming,
- Parting,
- Gathering,

And trembling become visible.

The sun,

The moon,

And the three supports of lamps—through relying on these methods, the essential point of guidance becomes supremely important.

Second: regarding the classification of meaning's movement into four types.

02 18 03 01

First: if the vital points of body, speech, and mind are not pressed upon, one fails to recognize the place where wisdom arises. Therefore, one must first press upon the vital points of body, speech, and mind.

02 18 03 02

Second: if one does not directly introduce the self-nature by relying upon the three vital points, the View becomes mere words cast outward. Therefore, one relies upon the three vital points to directly introduce the self-nature.

02 18 03 03

Third: having thus been introduced and having entered into experiential practice, the progressive stages whereby the four pure visions arise and unfold according to their natural order.

02 18 03 04

Fourth, regarding these: through the four supports or companions, if the pith is not familiarized, familiarization does not reach the measure. Therefore the final support instruction and four topics are taught:

┃ *From the Glorious Mountain-Stack Tantra:*

If one desires to familiarize the direct pith,

The pith is distinguished as four sections.

| *Thus it is.*

The certainty of completing the path through four topics:

Externally, exhausting the appearances of the four emanations with their supports;

Internally, exhausting the increase and decrease of the four times;

Secretly, exhausting the changes of the four day-moons;

Supreme, emptying the ground of the four body-speech-mind-consciousness—thus four certainties. || 10 ||

Moreover, externally demonstrating the certainty of the four empowerments;

Internally, expanding the channels of the four wheels;

Secretly, actually clarifying the four wisdoms;

Supreme, showing the increase of the four lamps—thus four topics are taught.

If more than this, chattering is purposeless;

If fewer, without root, the fruit of the desired meaning does not ripen—depending on purpose, thus four arise.

FIRST, EXHAUSTING THE PITH OF BODY AND SPEECH:

| *From the Secret Conduct Seed Tantra:*

Thus having gone before,

In order to look at the direct meaning, || 20 ||

Body, speech, and mind are thoroughly bound.

| *Thus it is said.*

Here there are three:

- Establishing the three kāyas' postures of the body;
- Speech not speaking anything, like a mute;
- Cutting the proliferating thoughts of mind's dispersion and gathering.

FIRST:

| From that itself:

The body—like a lion,

Like a sage, and like an elephant: || 30 ||

If one does not move from these,

Even with three thousand Buddhas,

The fortune is equal.

| Thus it is said.

| From the Pearl Garland:

The body's pith is threefold:

The lion's manner and elephant's manner,

Abide like a sage.

| Thus it is said.

Here, the three kāyas too, though the supports are different, through three different postures of a single body— || 40 ||

02 18 04 01

FIRST, THE NIRMĀṆAKĀYA POSTURE:

Like a seer hunched in meditation—

Two ankles pressed together: the crucial point producing the union of method and wisdom;

Two soles touching the earth: the crucial point suppressing the action winds

of grasping;

Knees pressed: the crucial point dropping the body's elements into the central channel;

Body held straight: the crucial point keeping channels uncompressed, wind naturally slow;

Hands crossed: the crucial point mixing expanse and awareness;

Neck held straight: the crucial point projecting wind to its object, self-purifying.

| *From Thalgyur:*

Emanation-kāya's posture: || 10 ||

Relying upon the seer's hunch,

Dharmatā appearances self-emanate,

The Dharma eye beholds—

| *Thus.*

DEFINITIVE TERMINOLOGY:

"Emanation" signifies the body's arising and various actions emanated and purified;

That purification ripens into the illusory kāya;

Posture relies upon the ground of the tantra;

Relying upon that posture, not returning to the three realms—

| *From Golden Garuda: || 20 ||*

Purifying the body's aggregates,

Emanation-kāya's posture;

Whoever knows this crucial point,

Liberates from that, becoming Buddha.

| Thus.

SAMBHOGAKĀYA'S POSTURE:

Like an elephant reclining—

Hunched sleeping: the crucial point pressing the body's aggregate dharmas;

Knees pressed: the crucial point dropping the elemental heat;

Toes stretched outward: the crucial point holding the action wind; || 30 ||

Fingertips upon the ground: the crucial point drawing awareness into the expanse;

Neck raised upward: the crucial point keeping awareness and expanse inseparable.

| From *Thalgyur*:

Saṃbhogakāya's posture:

Relying upon the elephant's sleep,

Dharmatā is enjoyed,

The lotus eye beholds—

| Thus.

DEFINITIVE TERMINOLOGY:

"Enjoyment" signifies the five desire-objects purified, || 40 ||

Leading into the unborn path of dharmatā;

Dharmatā's direct crucial point engaged by the eye faculty.

"Complete" signifies the method liberating the body's aggregate dharmas into light-clarity.

"Kāya" signifies ripening those, liberated from saṃsāra.

Relying upon that crucial point, the person always enjoying dharmatā directly,

Is called Saṃbhogakāya.

"Posture" signifies abiding in samādhi.

"Stance" signifies the crucial point transcending the three realms.

| From Golden Garuda:

Enjoying from dharmatā's expanse, || 50 ||

Relying upon Saṃbhogakāya's posture,

This engages the three kāya fields,

Therefore the supreme crucial point of body,

The yogin supreme, the chief.

| Thus.

DHARMAKĀYA'S POSTURE:

Like a lion entering its den—

Two soles upon the ground: the crucial point equalizing elemental heat;

Body flexible in sitting: the crucial point suppressing action wind through wisdom wind's projection;

Fingers bent upon the ground: the crucial point reversing the action wind; ||
60 ||

Chest hollow placed: the crucial point vision quickly dawning;

Neck strength relaxed: the crucial point keeping expanse and awareness never separate.

| From Thalgyur:

Dharmakāya's posture, the lion:

Delusion's fears all abandoned,

The vajra eye beholds—

| Thus.

DEFINITIVE TERMINOLOGY:

"Dharma" signifies liberating from the body's aggregates;

"Kāya" signifies those completely pure, the illusory kāya always abiding. ||

70 ||

"Posture" signifies not departing from samādhi's abiding.

"Stance" signifies liberating from saṃsāra.

| From Golden Garuda:

Dharmakāya's posture manner:

Whoever knows the body's crucial point,

Compatible with that,

Makes the yogin pure in dharmakāya bliss.

| Thus.

Performing the three kāyas' postures, not transgressing the three kāyas' intent.

The Nirmāṇakāya hunched: sign of future liberation through asceticism; || 80

||

The Saṃbhogakāya elephant: sign of future spontaneous effortless liberation;

The Dharmakāya lion: sign of future genuine fearless liberation.

Why does the elemental body's gaze transform into the three kāyas' gaze?

The three kāyas, luminous-clear, dwell in the heart's innate presence;

Making gaze thus manifests the three intents abiding within.

Since the three kāyas exist as one's own constituents, one's own gaze becomes the three kāyas' gaze.

When cold elemental body harmonizes with Nirmāṇakāya: balanced warmth;

When hot: with Dharmakāya;

When balanced: with Saṃbhogakāya—auspicious.

Particularly, vision increases swiftly. || 90 ||

If posture not bent, awareness's self-resonance in the body's channels does not arise;

Without raising, awareness-vision does not dawn in outer sky—therefore gaze is precious.

Ordinary abiding cannot manifest awareness.

When dawn comes, ordinary abiding cannot increase; moreover decreases—therefore gaze is precious.

As the snake's limbs, though in body, not manifest—bend them, they appear;
So awareness dawns from the gaze's crucial point.

Are postures limited to three?

If one, two, three, or hundreds-thousands arise—what then?

Sentient beings led by three afflictions into three realms—liberated from that, therefore three determined.

Three afflictions ripening into body, speech, and mind—therefore three determined. || 100 ||

First from saṃsāra's karma wheel:

Desire impure ripening into form—bird form emerges,

Action and doer, speech chief, becoming;

When ripening into body, delight in speech,

Object chief, desire great,

Delight in desire comes.

Taking that into pure path,

Sam̐bhogakāya posture shown.

Such beings always performing supreme Sam̐bhogakāya posture

Become supreme experts in dharmatā's meaning. || 110 ||

From saṃsāra's wheel, delusion impure ripening into form—pig emerges;

That producing latency, sentient beings' mind chief form ripening.

When ripening into form, mind changes much, intellect changes, conceptual-ity great,

Not delighting in speech,

Always delighting in sleep.

Always abiding in Dharmakāya posture, determined to abide in dharmatā for three times.

First, aversion impure ripening into form—

Snake ripening, body action chief form emerging;
Delighting in body action, desire to move,
Body strength great, body coarse, || 120 ||

Body delighting in grooming, body emerged.
Always abiding in Nirmāṇakāya posture, determined to become Buddha.

Therefore posture determined as three.
Sentient beings' destiny emerging into body, speech, and mind,
Liberating from those bindings—therefore three alone determined.
More than that not needed;
Few incomplete—therefore three alone determined.

AT THIS TIME, SPEECH'S MAIN POINT: CUTTING SPEECH.

| *From Thalgyur:*

Speech—training, abiding, swallowing— || 130 ||

Must be made firm.

| *Thus.*

| *Thus it is stated.*

02 18 05 01

FIRST, SPEECH TRAINING:

Train in short sessions to speak less, cutting ordinary speech;
Then train long;
Occasionally, though no cause for speech, speak alone.

Abiding: mantra and utterance, etc., virtuous utterance—not denying;

Not mixing even one syllable with others.
At this time, the body's sign makes meaning understood.
Swallowing; not doing all mantra etc. utterance;
Firm: not transgressing from the state of not uttering anything—
Not even body sign. || 10 ||

| *From the Seed Tantra:*

*Speech like a mute,
Not making sign with anyone,
Thus, whoever does this—
Mind's projecting and gathering self-cut.*

| *Thus it was said.*

Cutting speech's speaking, inexpressible meaning arises in mind.
Not mixed with other sentient beings' speech—body purified purpose exists.
By body purified, Buddhas and Bodhisattvas and sky-goer Ḍākinīs
Bless, liberating body into illusory body. || 20 ||
Then, object blocked, speech purified—
Sign meeting non-humans, conversation comes.
Speech utterance blocked, mind purified—
That sign: first seeing non-human form,
Then clairvoyance arises.
Thus, speech's main point: instruction on cutting body-mind connection.
Mind's main point: not thinking any thought from eye gazing at sky expanse.

| *From Thalgyur:*

Mind placed in dhātu, accomplished.

| *Thus it was said. || 30 ||*

Thus, chief body and speech bound, mind secondarily caught—dhātu-awareness dawning, elements' binding cut. From the Seed Tantra:

Thus binding body, speech, and three—

In dharmadhātu's vision,

This becomes habituation.

| *Thus it was said, and:*

Body and speech and mind's main-point—

Know and rely, liberate from saṃsāra.

| *Thus it was said.*

**SECOND MEANING: THREE MAIN-POINTS RELYING, DIRECT
SELF-POINT DELIVERY, THREE ARE:**

- Bind three main-points in vajra seal; || 40 ||
- Introduce awareness's own face directly;
- Show vision's dawning manner from that.

First, two are:

- Show general seal of three main-points,
- Deliver particular self's main-point to point.

First: three main-points—gate, field, and wind-awareness.

| *From Thalgyur:*

Three main-points—do not separate from instruction;

That also: gate and field itself,

Wind and awareness main-point itself seal. || 50 ||

| *Thus said.*

Example: like weapon hitting vital point—

Channels or heart-meaning etcetera main-point hit,

Whatever done, not feeling, dying similar.
Three main-points also: dharmatā no ground for change.
Gate main-point: cause to see;
Field main-point: cause not to change;
Wind-awareness main-point: deliver to sign-measure.
That also: gate main-point like threshold;
Field main-point like escort; || 60 ||
Wind-awareness main-point like bandit.
Arrow hit, person cannot change power, captured;
Enemy comes, cannot enter bandit's hand—
Impossible not to hit dharmatā direct main-point.
That also: field not existing, no basis ground;
Gate not existing, beings' path lost;
Wind-awareness main-point not existing, knowing-awareness does not penetrate inside—
Therefore three main-points determined.
More than that: limitless, lose main-point;
Few: meaning not accomplished—therefore three determined. || 70 ||

SECOND: DELIVER PARTICULAR SELF'S MAIN-POINT TO POINT:

Determine general sequence of three main-points, deliver individual main-points to point. First: body, speech, mind three not moving, gate and field and wind-awareness bound.

Seeing differentiated by lineage scripture:

| *From the Self-Arising Awareness Tantra,*

Thus body, etcetera—

By fully pressing all main-points,

Awareness itself and directly,

From guru's instruction, know.

| *Thus said, and:*

| *From Thalgyur: || 80 ||*

*Relying upon actual main, self mind,
Body main-point and speech and also,
Relying upon mind main-point,
Making wind somehow slow,
Arising from fully projecting,
Body and mind connection cut that,
Not reversing even in three realms.*

| *Thus said, and:*

Gate: look with three-bodies' eye;

Field: separate from obscuration-doer; || 90 ||

Wind-awareness: accomplish wisdom by slowness.

| *Thus it was said.*

SECOND: FROM THREE MAIN-POINTS—GATE,

- Field,
- And wind-awareness.

FIRST:

Wisdom does not dawn with ordinary gaze manner; train in three bodies' gaze manners.

| *From the Glorious Sky-Equal Tantra:*

By dharmakāya gaze manner,

Press and extract three-realms' saṃsāra;

Saṃbhogakāya does not destroy saṃsāra's ground;

Nirmāṇakāya liberates into buddha-field.

| *Thus said, and:*

| *From the Letterless:*

Gaze eye at sky element. || 10 ||

| *Thus said, and:*

| *From the Secret Sound Tantra:*

Lower, reverse, corner—three;

Gaze manner types three, famous.

| *Thus it was said.*

That also: Nirmāṇakāya, lower, Buddha, looking at disciples;
Saṃbhogakāya, corner look, Buddha, looking at field-realm;
Dharmakāya, reverse, Buddha, looking at base.

Yogin with bad eye faculty:

Harmonizing with Nirmāṇakāya gaze manner, eye not dim purpose exists. ||

20 ||

Eye possessing fault:

Harmonizing with Saṃbhogakāya, eye clear purpose exists.

Eye faculty good:

Harmonizing with Dharmakāya mode, swift vision arrives at measure purpose exists. Not moving from those, determined to realize within three-eyes. Dharmakāya: dharmatā eye existing in speech.

By that blessing, wisdom actually seeing—

This same, certain.

Sam̐bhogakāya: wisdom eye existing in body;

By that blessing, seeing self-clear, knowledge expands.

Nirmāṇakāya: discriminating-awareness eye existing in heart;

By that blessing, seeing separate from sound word, || 30 ||

Hearing, contemplation, meditation—all dharmatā's meaning dawns within.

That also: three-eyes gaze,

Dharmatā eye reversing up, removing latency down—main-point.

Equal gaze at wisdom's corner,

Equal mixing saṃsāra-nirvāṇa taste—main-point.

Look with discriminating-awareness lowered,

Actually deliver wisdom vision—main-point.

What is three gaze manners' determination?

Lazy one: Sam̐bhogakāya;

Diligent one: Nirmāṇakāya; || 40 ||

Equanimity one: Dharmakāya gaze manner—auspicious;

Therefore three determined.

DEFINITIVE MEANING: GAZE AT DHARMATĀ,

Gaze pure, obscuration exhausted;

Mode: liberating from saṃsāra.

SECOND, FIELD'S MAIN-POINT:

Outer dhātu's field: empty sky, separate from clouds.

Inner dhātu's field: gaze at eyebrow-center treasure-spot,

Dhātu-vision blue, and from that arise five self-resonances.

| From Thalgyur: || 50 ||

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Outer: gaze at cloud-separate sky;

When dust and rain removed, Press direct main-point, expert, Make inner lamp the path. Thus it was said. That also: outer awareness dawning field;

Inner: experience increasing field. Awareness and experience, from two not existing, Called saṃsāra-nirvāṇa mixed. That also: earth, water, fire, wind—entity coarse— Gaze at field, not liberate. First: not desire vision dawn; Later dawn: definite, coarse entity like, Knowing also compatible with that arises, Emptiness thought not-existing—experience not dawning within.

Gaze awareness at sky empty—

Field compatible with sky, experience empty,

Clear, separate from radiating-gathering, vast, dawns.

Purpose exists: entity separate from characteristic.

┃ *From Mind Section:*

Yogin abides in sky's bird-path.

Thus said, and:

┃ *From Collection: || 10 ||*

Make gaze at sky-only for that meaning.

Thus said, and:

┃ *From Middle Mother:*

Transcendent discriminating-awareness perfection meditation

Is making sky-yogin, said, etc.—scriptures immeasurable.

That also: field outer-inner mixed,

Called equal limitless view;

Called dhatu-awareness non-dual view;

Called dhatu-awareness mixed, saṃsāra-nirvāṇa taste equal view.

This same, from Instruction-Child also: || 20 ||

Dhatu and awareness gaze manner,
Sky-like, separate from obscuration-doer.
Thus spoken.
Third, wind-awareness main-point:
When field and gate two meet,
Rely on slow wind, called capturing awareness.
That also: somehow slow wind,
Shoot outer far, hold outer, place—main-point.
That also: wind and slow cause—
Outer: become yogin's life-extending helper; || 30 ||
Inner: make cause for conceptuality to cease;
Secret: do action of awareness direct seeing;
Actual: make Buddha, not seeing contaminated.
That thus, also from Thalgyur:
Make wind somehow slow,
Arising from fully projecting,
Body and mind connection cut that,
Not reversing even in three realms.
Thus said, and:
Slow wind-awareness accomplishes wisdom, || 40 ||
Arising from fully projecting,
Body and mind connection cut that,
Not reversing even in three realms. Thus said, and: Slow wind-awareness accomplishes wisdom. Thus it was said. Awareness main-point: hanging-cord, place in dhatu fence, make not move.

┃ *From that same:*

Self-face awareness hanging-cord,
Capturing sky, separate from going-coming.
Thus said, and:

┃ *From Instruction-Child:*

Hanging-cord inside dhatu,
Arrange place, do not separate. || 50 ||

Thus it was said.

That also: relying on slow wind,

Action separate meaning arises in mind;

Gaze awareness hanging-cord at forehead,

Conceptuality source exhausted from;

Delusion returns to base, wisdom mother-son meet.

Awareness, separate from wind, going-coming not existing—

Self-arisen awareness enters.

That also: if guide, rely on body main-point,

Do five-six days; || 60 ||

Then practice gate, only that much;

Then seek field, do six-seven days;

Then deliver direct to self-point, take experience.

That: very purified, meditation knowing arises;

Other: wrong not-wrong cause, see flickering vision,

No faith—when guide finishes, what to say? Nothing.

Various divinations arise near,

Therefore make pure those not gone thus.

That: general, when apply great guide, Preliminary measure arrives, Purify with diligence, Actual main: faith, not ordinary, arises. Actual main: hit point-delivery, Direct delight, special arises. Subsequent support: explain dharma end-cut, Knowing capable of maintaining experience practice, Doubt and conceptuality end, Purpose exists: mind not desiring other dharma. Second: introduce awareness self-face directly: Awareness—vajra hanging-cord, golden thread hovering in sky like, With dhatu luminous-clear vision— This, not-deluded Buddha, pure spontaneous-completion self-resonance. Look at state: all concept-doers pure, Elaboration-free, sky-like resonance dawns within— Dhatu-awareness non-dual intent, Meet face of transcendent discriminating-awareness arising wisdom.

First Samantabhadra, equal capacity. || 70 ||

When this habituation arrives at measure—

Liberating with stone into light;

If not arrived, traverse bardo

Or nature-emanation field;

Cut six-realms' delusion precipice.

Thus introduce, and:

| *From Self-Arising Instruction:*

Thus, whoever sees—this person,

First Samantabhadra,

Capacity itself is equal. || 80 ||

Thus said, and:

| *From Thalgyur:*

Hanging-cord nature is:

By all conceptuality pure,

Base-Buddha, not deluded.

Thus it was said.

THIRD: SHOW VISION'S DAWNING MANNER FROM THAT:

Dhatu light five self-resonance luster dawning,

Bind tiny point to hanging-cord,

| *From first white-pure star-scatter like, || 90 ||*

Point possessing five colors,

Each one,

Three-bind interval vision until that.

| *From previous:*

Then see point.

Thus it was said.

That also: look at outer luminous-clear,

Inner conceptuality separate,

Equal limitless liberating;

Pure self-arisen awareness-resonance, || 100 ||

And spontaneous-completion light-resonance,

Two—outer-inner pair connect;

Called dhatu-awareness not-existing gathering-separate intent.

THIRD: VISION FOUR DAWNING SEQUENCE, TWO ARE:

Briefly show essence,
Extensively explain nature.

FIRST: WHEN ALL FOUR VISIONS,

Body abiding in posture,
Eye gazing at gaze manner,
Wind-awareness mode slow, || 110 ||

Hence, three main-points harmonize. Particularly: first two visions purify,
Later two not relying on effort, Mode purify, Liberate into luminous-clear,
Therefore called dhatu-awareness non-dual. These main-points: arise from
not doing— Separate awareness vajra hanging-cord—main-point. Explain
that meaning: Awareness—essence, nature, compassion—three not-
differentiable, Base-abide and that resonance, From light channel pure vi-
sion, Like golden thread coil, Curve interval point bind. Vajra: all buddhas
and sentient beings, Essence not existing good-bad, Equal, unchanging,
Place in abiding part.

Lu: like good water channel,
Water emerges without increase or decrease.
Body and wisdom increase-opening,
Various path-visions until complete,

| *From that, dawning cause.*

Gu: inside that,
Pull not-mistaken dharmatā view and meditation.
Rgyud: pervading saṃsāra-nirvāṇa,

| *From those vision collections, || 120 ||*

Body and
Point radiating and

Arising and
Gathering etcetera, clear cause.

┃ *From Thalgyur:*

Slow wind-awareness accomplishes wisdom;

┃ *From that, vision becomes four:*

By dharmatā direct vision,
Suppress intellect-grasping view;
By experience-vision increasing above, || 130 ||
Cause delusion vision to cease;
By awareness measure-arriving vision,
Transcend three-bodies realizing path-vision;
By dharmatā exhausting vision,
Cut three-realms' saṃsāra stream.

Thus it was said.

That also: vision four number determined—

Outer: sun-moon time four, increase decrease;

Inner: body, speech, mind four, liberating from binding;

Secret: showing empowerment four determination; || 140 ||

Actual: four determined relying on lamp four vision determination.

Sequence determined:

First, base dharmatā direct not see,

Remaining three dawning base not existing— Basis and supported base,

First: dharmatā direct vision dawning. That same dawn: seeing dharmas all meaning, Called self-arisen wisdom self-found. Then: direct that, if not experience experience, Word only, fruit not arise; Meaning experience: that experience increase above arise. Thus: need make firm arisen experience measure; If not firm, experience no end, Not possessing dharmas, Buddha not arising cause; Arrive at firm experience measure cause.

Awareness measure-arriving vision arises.

Though awareness vision arrives at measure,

If not changing from that to other,

Not different from desiring three-bodies' fruit,

Not different from ordinary hoping for meaning-fruit

| *From actual vision-mark dharmas. || 150 ||*

Vision-experience dissolves into base;
Subtle-coarse vision-holding ceases;
Experience dharmatā exhaustion,
dharmatā-exhausting vision arises.
Those also: first two—Nirmāṇakāya;
Measure-arriving—Sambhogakāya;
Exhausting—Dharmakāya vision.
Making path of three-bodies' path-vision dawn,
Arrive at fruit dharmatā-exhausting pure dhatu—cause.
Self-vision potency dissolves || 160 ||
Into three-bodies' awareness mode;
Awareness pure fruit,
Originally from awareness dhatu,
Self-potency three-bodies dawn,
Called functioning fruit.
Vehicle other: name also not hear essence;
Vehicle king: called intent.
This main-point: difficult to realize, is one.

**SECOND: EXTENSIVELY EXPLAIN INDIVIDUAL NATURE,
FOUR ARE:**

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First, regarding the direct perception of Dharmatā: as experience increases, awareness arrives at its measure, and the vision exhausting Dharmatā is extensively explained.

Two aspects: the general place of direct connection, and identifying self-characteristics.

First, general direct perception—conventionally termed the famous direct, and ultimately the direct meeting the dhātu—two divisions.

First: sense-power direct perception—form and so forth, five objects, the nature of vision; and mind direct perception—enjoyment of near objects, certain cause, conceptuality's object within vision; and self-awareness direct perception—within pleasure, pain, and so forth, experience called vision; and the yogin's direct perception itself—near meeting with meaning, entering the actual point, particular correct awareness and that object of vision in a non-dual state, the certainty of experience free from grasping and holding.

|| 10 ||

| *From Clear-Meaning:*

Gathering mind from all,

Inner self unmoving,

Though abiding, eye forms—

Seeing mind is sense-born.

Thus explained, like so.

Ultimate direct perception meeting the dhātu—determining that the essence of awareness, Dharmatā, exists in the heart;

That self-resonance, from the heart connecting cause to the eye, like sun and light-ray, certain cause and effect, meeting with faith through reasoning.

That reason: from the two, worldly and transcendent, this is the transcendent direct perception.

Transcendent: the chief mind knowing objects, certain cause of mind, || 20 ||

And the chief seeing the seal of main-point, awareness direct perception—from these two,

This is called awareness direct perception.

Second: identifying self-characteristics, called the direct vision of Dharmatā.

Applying the word Dharmatā in proximity, four divisions:

- —Saṃsāra dharmas,

- Called this Dharmatā, Nirvāṇa Dharmatā;
- —Vision dharmas,
- Called this Dharmatā as empty; || 30 ||
- —Dharmas not liberating from non-existing main-point,
- Famous as Dharmatā, this Dharmatā certainly liberating through existence;
- —Dhātu dharmas,
- Famous as awareness Dharmatā, desiring both as non-dual.

Direct perception: actually seeing existence in the activity field of sense-power; that also: not relying upon intellect—

Intellect's wisdom, whatever is sought, time not existing to find;

The seeker possesses no eye,

The cause possesses no luminous-clear form. || 40 ||

| From Collection:

Investigate with wisdom, aggregates' bottom not found.

Thus it was said.

This luminous-clear vision, famous as a term, not possessing form—subtle particles and coarse entities, this self-characteristic not existing as cause, the four elements' harm, destroy, crush not possible as cause;

Possessing form: possible to destroy and crush existing, that cause is form's characteristic.

Three enumerations: outer body, speech, and mind three, establishing base with three main-points.

- —Inner: the main-point of Dharmatā field;
- —Dawning cause: the main-point of gate;
- —Wind abiding: three main-points clearing the path,
- —Secret: sequence of habituation's measure, || 50 ||
- —Ripening: sequence of signs,
- —Ultimate end: sequence of exhaustion,

- And taking measure with three,

Supreme vision.

Ripening: point; completion: body and three fruits completing cause;

Three group: four determinations, therefore called three.

Or: Dharmatā's three-bodies spontaneously complete existing, three self-resonance visions, outer dawning number;

- —Dharmakāya self-resonance: inner experience of awareness-emptiness;
- —Saṃbhogakāya self-resonance: outer clarity of five lights, wisdom self-clear;
- —Nirmāṇakāya self-resonance: dawning liberation, equal limitless discriminating-awareness potency with three, || 60 ||

Therefore called three, relying thus.

That also: base three establishing base, main-point of entity without existing difference,

And path three clearing obstacles, path without existing near or far,

And measure three delivering to measure, without existing similar, different, or random,

And fruit three delivering to exhaustion's end, without existing yes-no doubt, Therefore called direct perception.

Ordinary time: seeing three—pleasure, displeasure, equanimity, three dawning—pleasure, pain, middle;

Time of taking guru's instruction as experience: direct seeing three—dhātu, awareness, dharmas. || 70 ||

Dharmatā direct perception: main-point without existing intellect's word additions;

Time of habituation: main-point of self-ceasing delusion vision, seeing three-bodies' light point;

Time of arriving at measure: direct seeing three—clear, empty, pleasure; main-point: Dharmatā's self-exhaustion.

Thus: three enumeration place, relying upon other, fruit determined as simultaneously liberating.

Vision: whatever dawns, Dharmatā dawns; field: whatever dawns, dhātu dawns; manner: whatever dawns, light, light-house, and awareness hanging-

cord dawn.

Buddha: with stone not-seeing, fruit: taking that vision as experience.

Thus: essence of Dharmatā direct perception vision—dhātu awareness
luminous-clear vision.

| *From Letterless:*

Direct perception: Buddhas without birth, || 80 ||

See vision pure without field.

Thus said, and:

| *From Illusion:*

Jewel, wish-fulfilling, desire-glory—

All Buddhas' direct perception.

Thus it was said.

Definitive-meaning: seeing three-bodies' vision.

| *From Jewel Heap Tantra:*

Direct perception called seeing;

Three called three-bodies; || 90 ||

Certain arrival at field realm.

Thus it was said.

Purpose: liberating without error or obscuration, this main-point.

| *That same, from:*

Dharmatā direct perception without main-point—

Similar to going to precipice without eye.

Thus it was said.

Main-point from Thalgyur:

Main-point: arrow not moving;

Apply three gaze manners this time. || 100 ||

Thus said, and:

| *From Letterless:*

Make fully place eye;

Dhātu emerges from eye corner itself;

Gaze eye at sky element.

Thus it was said.

Vision is:

| *From Thalgyur:*

Dharmatā direct perception is;

Certain emergence from sense-power gate; || 110 ||

Clear in sky without clouds.

Thus said, and:

Also channel and delusion-wheel:

Five wisdoms abide in nature,

See bubble by eye.

Thus said, and:

| *From Self-Dawn:*

Body of light possessing five wisdoms, || 120 ||

Fully clear in hanging-cord,

That also: go and come,

Move and shake.

Thus said, and:

| *From Lion Power Complete:*

That entity of self-vision awareness

Abides in wisdom hanging-cord.

Thus said, and:

| *From Jewel Display:*

Said: arrow, water lamp—fully perfect Buddha,

Awareness hanging-cord body fully clear.

Manner of taking experience: first, short sessions in great number;
Second, extend session, extend duration; third, without day or night, take experience,
Make not move, place awareness in dhātu fence.

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Second: extend the session, extending duration;
Third: without day or night, take experience,
Place awareness in dhātu's fence, make unmoving.

| *From Blazing Lamp:*

Dhātu makes awareness's self-field;

Vajra itself is hanging-cord;

Make place this inside.

Thus it was said.

Fruit is:

When outer dhātu-vision, eye unmoving, self time; || 10 ||

Inner: awareness abiding in base, cause resonance to dissolve from self, circling;

Separated from lung wind horse cause;

Wisdom sky dissolves into dhātu sky, cause equal limitless liberation;

Pure awareness, unmoving in dhātu, abides in nature of luminous-clear intent, heart-in mode.

That yogin: called capturing original Dharmatā luminous-clear, from Saṃsāra name empty,

Three-realms corpse cut is. || 20 ||

From Thalgyur:

That Dharmatā direct main-point:

Know by seeing only,

And realize by that knowing,

Become liberated by realizing only.

Liberate called: not untie.

Sky in sky,

Dissolve nature not-aim cause,

Equal limitless, not possessing part. || 30 ||

Capacity-possess find direct:

Three-realms Saṃsāra name empty cause,

Three-realms corpse cut.

Thus it was said.

Second: from two—experience increasing above vision:

Briefly show:

Above, above purify dhātu awareness cause;

Outer: like non-dual abiding of awareness hanging-cord in dhātu-vision;

Inner: non-dual abiding of awareness dhātu, self-resonance in pure empty dhātu, || 40 ||

Cause luminous-clear mother-son mix; experience vision increases various.

| *From Thalgyur:*

Experience vision increasing above is:

From wisdom color outer emerge,

Up-stand and wing dawn,

Various points, body itself,

Clear in coarse vision field. || 50 ||

Thus it was said.

Extensively explain: two are experience called experience increasing above

—

- —Knowing experience,
- And vision experience.

Knowing experience: worldly knowing experience, samādhi-obtained pleasure happiness, mind desiring song, dance, and so forth, heart desire;

Transcend knowing experience—empty, clear, extreme separate, realize measure with discriminating-awareness potency.

This same: from habituation of first, middle, end—

- —Knowing pleasure happiness experience,
- End change experience, and vision experience, three arise.

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First is: bind body speech main-point, wind mind relax from latency;
 inner samādhi pervades luminous-clear empty state,
 and spacious knowing, grasp-hold not-existing, pleasure happiness vast,
 arise spread-desire, though not-existing attachment grasp, even hair-tip, arise
 from arriving at nature meditation main-point.

Fabricated meditation: pleasure happiness arise, great experience change,
 coarse throb or song dance desire arise, cause attachment grasp to go.

This: though dawn pleasure happiness, also self-power obtain pleasure hap-
 piness, grasp not-existing, knowing difference existing, fabricated meditate.

Know difference of meditation arriving at nature wind.

End change experience: wind experience vision part is:

—Like firefly,

—like cloud,

—like smoke, || ¹⁰ ||

—like haze,

—like moon dawn,

—like star dawn,

—like sky brightening, blue vision existing,

—like sun dawn, outer inner unimpeded vision—

eight.

Become clear dim and dawn cease cause: not firm, cannot stand, change go

—called end change experience, cause is wind moving experience.

These do existing, need purify wind mind.

Vision experience is: great awareness self-resonance luminous-clear.

Occasion: outer vision increases, from arriving at measure; self-resonance dissolves into base, reverse inner, only outer clear need; cause need dissolve into spontaneous-completion pure dhātu. || 20 ||

Inner clear: in self-light expanse, awareness body wisdom palace, originally abide spontaneous-completion great, not-existing change.

Therefore here: vision experience is chief.

Knowing experience: is intellect, change, cannot stand measure, all-conceptual conventional appearance possessor, remember doer difference, near-side concept gather cause.

Do measure this: similar to bird doing hide cover, place measure in cloud.

Time not existing to realize meaning, see self-point not arrive.

Wherein, this: vision experience, see wisdom five color vision, transcend half end of samsāra action, grasp field vision.

See dhātu vision: that above, not existing grasp concept part half, grasp empty extreme wrong cause, transcend two-thirds samsāra part.

Self-purify all-concept base ground, grasp part half, grasp vision self-characteristic wrong cause,

called person and dharma grasp-hold self not-existing concept.

Briefly: all vision experiences—wisdom five color vision, and dhātu vision, two gather. || 30 ||

Above increase is: go those visions more beautiful, more good, more many.

General show this purify manner, and particular explain vision manner—two from:

First is: apply samsāra liberate manner from binding;

that vision: up-stand, and wing dawn,

and boat-part, and part, and cloth vision—five complete, from obtaining power of wisdom five color.

Liberate from binding: five manifest move—desire, aversion, delusion, pride, jealousy.

Cause not existing other than latency only, itself transcend samsāra half.

Then: net form, and net half, and eye many line, and like eye spot form, and

see like canopy tent house—
transcend from self made by form and so forth aggregate five collection.
Transcend world self three two, pure blessing of dharmatā view. || 40 ||

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Then: wisdom entity pure shape vision.
Like wisdom palace shape, and like sun-moon pair connect form, and like
lotus stack form, and like stūpa stack form,
and see like lotus thousand-possess form—transcend element five binding
cause.
Those also: called experience one-arise one-cease;
that also: called above increase, cause become difference from previous.
Thus: awareness cause arise, arise from previously relying on empowerment
sequence.
Second: particular explain vision manner: from two—wisdom five color vi-
sion, and shape vision.
First is: fully purify vajra family cause:
Mirror-like wisdom self-light, dawn white color form;
that same vajra unmovable resonance, pierce white, dawn. || 10 ||
Below that: fully purify tathāgata family cause: dhātu wisdom, dawn blue
color form; display resonance, dawn blue-black.
Fully purify jewel family cause: equality color yellow cloth, and very pierce
Jewel Source resonance, like refined gold, dawn.
Fully purify lotus family cause: discriminate wisdom color red cloth, and
very red Infinite resonance, like coral color, dawn.
Fully purify karma family cause: action accomplish wisdom, dawn green
color cloth; very green Actual Accomplish resonance, like indranīla form,
dawn.
Those: outer sequence, blue vajra fence all surround is: show wisdom those
not-existing difference.
That-from vision increase: five five clear, each chief color five light.

Arise from family and family difference.

Then: fully purify wisdom wind cause, mirror-like condition up-stand vision is; arise experience increase, rely that.

Equality wing dawn vision is: near itself, delusion vision exhaust.

Then: discriminate boat-part vision is: time element subtle cease. || 20 ||

Action accomplish victory-banner form only vision is: arise from wisdom self-resonance individual clear.

Then: dhātu wisdom field boat-only vision is: arise from coarse conceptual-ity cease.

Those path arise sequence is:

- —to great diligence: interval five five days;
- —to middle: seven seven days;
- —to low: twenty-one twenty-one days,

from previous vision ceasing, also form dawn below vision those.

Here interval color and shape: arise abide moment.

Then: from those ceasing, also dawn wisdom five shape form; become like mirror-like shape eye spot form.

Arise cause: very good increase that color.

Habituation that: dawn eye many line. Arise cause: this preliminary measure arrive.

Then: dawn equality net half. Arise cause: that wind purify pure.

That-from: arise preliminary pure complete net vision.

Then: dawn discriminate flower heap. Arise cause: gaze manner effort.

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That-from: dawn lotus thousand-possess, arise cause preliminary purify.

Then: dawn action accomplish weapon like. Arise cause: nature not-fabricate.

That-from: arise various wheel and so forth form vision, arise cause preliminary complete.

Then: dawn dhātu wisdom palace. Arise from drawing awareness from eye.

That-from: arise like canopy tent house, arise cause preliminary pure make.
Those also: difference of diligence, day three, seven, fourteen: one-arise
one-cease.

That beyond: experience increasing above vision.

These: mind preliminary time, sign is that cease raise conceptuality difference.

Then: dawn awareness self-essence vision; light those dawn point, arise
cause gather hanging-cord one.

Then: two points connect vision, arise cause fully purify method
discriminating-awareness. || 10 ||

Then: five points connect vision, arise cause five wisdoms enter.

Direct: manner not different point connect, cause small existing.

That beyond: experience increasing above vision.

| From Thalgyur:

Also light of color five:

vision boat-part only victory-banner;

measure see field boat-only.

Thus said, and:

| From Self-Arising Tantra:

Thus see self-face: || 20 ||

from upper joint finger-four,

separate good-capacity person—

how possible enter samsāra?

Whatever dawn form boat-part,

this accomplish emanation quality;

whatever dawn only field see,

same is heap;

whatever outer vision cease,

moment sixteen,

this also thus become. || 30 ||

Thus it is said.

Third: awareness measure arrive vision, vision manner general show and nature particular explain—two from.

First is:

apply liberation manner from samsāra binding;

that vision: up-stand, wing dawn, boat-part, part, cloth vision—five complete, obtaining power of wisdom five color.

Liberate from binding: five manifest move—desire, aversion, delusion, pride, jealousy.

Cause not existing other than latency only, itself transcend samsāra half.

Then: net form, net half, eye many line, eye spot form, canopy tent house—transcend from self made by aggregate five collection.

Transcend world self three two, pure blessing of dharmatā view. || 40 ||

Then: wisdom entity pure shape vision: wisdom palace shape, sun-moon pair, lotus stack, stūpa stack, lotus thousand-possess—transcend element five binding cause.

Those also: called experience one-arise one-cease;

that also: called above increase, cause become difference from previous.

Thus: awareness cause arise, previously relying on empowerment sequence.

Second: particular explain vision manner: wisdom five color vision, and shape vision, two from.

First is: fully purify vajra family cause:

Mirror-like wisdom self-light, white color form dawn;

that same vajra unmovable resonance, white pierce dawn.

Below that: fully purify tathāgata family cause: dhātu wisdom, blue color

form dawn; display resonance, blue-black dawn. || 50 ||

Fully purify jewel family cause: equality color yellow cloth, Jewel Source resonance pierce, refined gold like dawn.

Fully purify lotus family cause: discriminate wisdom color red cloth, Infinite resonance red very red, coral color like dawn.

Fully purify karma family cause: action accomplish wisdom, green color cloth dawn; Actual Accomplish resonance very green, indranīla form like dawn.

Those: outer sequence, blue vajra fence all surround: show wisdom those not-existing difference.

That-from vision increase: five five clear, each chief color five light.

Arise from family and family difference.

Then: fully purify wisdom wind cause, mirror-like condition up-stand vision; arise experience increase, rely that.

Equality wing dawn vision: near itself, delusion vision exhaust.

Then: discriminate boat-part vision: element subtle cease time.

Action accomplish victory-banner form only vision: arise from wisdom self-resonance individual clear. || 60 ||

Then: dhātu wisdom field boat-only vision: arise from coarse conceptuality cease.

Those path arise sequence:

- —to great diligence: interval five five days;
- —to middle: seven seven days;
- —to low: twenty-one twenty-one days,

previous vision ceasing, form dawn below vision those.

Here interval color and shape: arise abide moment.

Then: from those ceasing, dawn wisdom five shape form; become mirror-like shape eye spot form like.

Arise cause: very good increase that color.

Habituation that: dawn eye many line. Arise cause: preliminary measure arrive. || 70 ||

Then: dawn equality net half. Arise cause: wind purify pure.

That-from: arise preliminary pure complete net vision.

Then: dawn discriminate flower heap. Arise cause: gaze manner effort.
 That-from: dawn lotus thousand-possess, arise cause preliminary purify.
 Then: dawn action accomplish weapon like. Arise cause: nature not-fabricate.
 That-from: arise various wheel etcetera form vision, arise cause preliminary complete.
 Then: dawn dhātu wisdom palace. Arise from awareness eye-from draw.
 That-from: arise like canopy tent house, arise cause preliminary pure make.
 Those also: diligence difference, day three, seven, fourteen: one-arise one-cease.
 That beyond: experience increasing above vision. || 80 ||
 These: mind preliminary time, sign that cease raise conceptuality difference.
 Then: dawn awareness self-essence vision; light those dawn point, arise cause gather hanging-cord one.
 Then: two points connect vision, arise cause fully purify method discriminating-awareness.

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First, behold the cessation of outer vision:
 Within each Sphere, half-bodies dawn—
 Thus manifest through the complete purification of Emanation;
 Then single bodies self-arise, born of direct perception of dharmatā.

THIRD: THE VISION OF AWARENESS ARRIVING AT ITS MEASURE.

REGARDING THE MANNER OF THIS VISION AND THE EXPLANATION OF ITS NATURE—

These bodies transform as five Fathers, five Mothers,
 The Enjoyment Body's wisdom having reached Its Measure.

Thus vision dawns with individual heaps and mandala complete,
Peripheral walls and sovereign hosts therein appearing— || 10 ||
Arisen through Reality Body's purification reaching fullness.
These are the visions of Awareness arriving at Its Measure:
Signs that bodily actions and activities of the preliminaries,
Together with their connections, shall not arise again.
Though these visions dawn through reaching vital points,
Through antidotes purifying each defilement to be cleansed,
They are merely designated as causal fruit of separation,
The causal nexus of purifier and purified—they do not arise from being produced,
For wisdom's self-existing resonance appears through force of purification.

| *From the Thal 'gyur: || 20 ||*

The Vision of Awareness Arriving at Its Measure—
Enjoyment Body's marks and examples clearly manifest

| *From rainbow lights of indeterminate hue;*

The five families appear as Fathers and Mothers.

| *From the Bstan bu:*

| *From such bodies to their utmost limit,*

Six, ten, and five-three—

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"Arrive" means there is no place beyond that—complete manifestation.

These are like the form of the full moon,
The mandala complete through the waxing and waning, without fabrication upon self-essence.
Second, the explanation of the three measures in particular has three parts:
Outer visions,

Inner body measure,

Secret awareness measure.

The first is controlling the visions and the completion of the realms in luminous clarity.

|| 10 ||

| *From the Thal 'gyur:*

The measure of completion having thus arrived—

Direct objective visions cease,

The vision of earth and stones melts away, || 20 ||

Self-knowing enters into everything,

Inert things move when directed,

The measure of wind's movement is grasped,

The body's dust-particles become visible.

Whatever appears becomes complete as form-bodies,

| *From that fathers and mothers embrace,*

The five and five fathers and mothers unite,

All within the round periphery—

The yogin's body also luminous,

Appearing to go, come, and sit. || 30 ||

All is awareness arriving at its measure.

SECOND:

Purifying the dust of the body, from the heart center, white A, five light-rays coil like the sun's reflection in the heart-window, piercing into the light-star-window within the intermediate space.

Rising through the crown, wisdom wind abides, appearing naturally uplifted.

| *From the urna, five light-rays, one fathom, shine clearly.*

Upon the five fingers of the hand, five lights garland and coil.

Through the doors of the body's pores and so forth, outer and inner parts smaller than the scope of dust-particles, each containing numberless lands

and realms, measureless Buddhas and beings appear—these are all visions of the spontaneously accomplished eight doors dawning here, appearing to self-vision without excess or lack.

In the crown-palace, the wrathful mandala; in the heart, the peaceful mandala.

In all parts of the body, natural emanations,

Emanations taming beings, || 40 ||

Various emanations appear, doing the benefit of self-vision beings in Buddha-fields.

Through the door of compassion, the six clairvoyances and

The wisdom knowing all dharmas dawn.

Through the door of pure wisdom, the pure Buddha-fields complete as self-vision Sambhogakāya.

The mind's defilements purified, obtaining the separation from dust and doubt,

The latencies of ground and grounds self-purify. From the Thal 'gyur:

The body arriving at measure also becomes thus:

Free from the dust of individual bodies,

The light-star-window of intermediate space appears. || 50 ||

Then light-rays in the shape of hooks,

Subtle and coiling, hold the vision.

The body's dust naturally ceasing,

The copper-shining stainless light-body.

The A mark in the center,

And the urna's light-ray, one fathom measure.

The crown-uspa lifted by wind, appearing.

| *From the peaceful body's fingers,*

Light-garlands coil in form.

Activity of silent mind, || 60 ||

| *From the skull palace of the head,*

Herukas manifestly arise.

At this time, the self-body arrives at measure—

The copper-shining three bodies coil as one.

Third, the secret awareness measure:

Although the subtle and coarse moving mind is purified,

There exists merely the all-ground consciousness mind,

Dawn of awareness qualities, clairvoyance and unobstructed eye.

┃ *From that itself:*

At this time the mind is clear, || 70 ||

Together with the six clairvoyances,

Far and concealed

Dharmas become known in a moment.

Measureless Buddha-realms and

Likewise bodies appear to mind.

Defilements exhaust in empty mind,

Nature unmoving obtains empty-luminosity.

Unmixed equal-complete pervades the expanse,

Through manifest clarity, not separate from the many.

Without parts, without elaboration. || 80 ||

That also: in the two upper visions, purifying the manifest defilements of affliction-mind and mind-consciousness,

At the time of obtaining this, through the purity of the first seven of the eight collections,

Free from subtle and coarse defilements,

The body-mind connection cut,

Outer visions' objects appear to awareness.

The investigating agent consciousness part, acting as self-condition through the power of all-ground consciousness,

Like a shooting star moving in the sky, the momentary investigating agent self-dawning, self-freeing, pure without looking to separate antidotes.

At the time of the two upper visions, wind is thrown outward and not held inward, || 90 ||

Arising through the ability to purify conceptuality not abiding in two moments,

The body copper-shining,

The all-ground consciousness part clear-vivid like fire-sparks of concept-free object-awareness emitting.

Seeing the two aspects of outer extending vision and inner self-vision, body and mind separate and cut,

Accomplishing the great mandala, the supreme ground of not returning outward to the three realms.

Again from the Thal 'gyur:

At all times of such vision,

The cutting of body-mind connection,

┆ *From the contaminated exhausted body also,*

The mind with clear characteristics arising outward, || 100 ||

Like a shooting star emitting,

Clearly seen in the realm of space.

At the first times of that itself,

┆ *From separation from wind also,*

Through the action of pure wind, effortful,

Arising from throwing outward from the body.

┆ *From the part of the two see-agents also,*

The body luminous and pure,

The mind like fire-sparks emitting,

Not abiding as one, self-clear basis, || 110 ||

Arising in the manner of two vision aspects.

Through this, having cut body-mind connection,

There is no returning to the three realms.

At this time, the see-agent also, like a shooting star or fire-sparks, the all-ground consciousness part,

Together with the compassion-wisdom part of awareness,

Arise as the wisdom part seeing the two outer and inner objects.

At this time there is no intentionally setting gaze manner etc. through antidote,

For one never passes beyond the wheel of dharmatā.

This is called "completion of practice measure."

Fourth, the dharmatā-exhausting vision has two parts: || 120 ||

Brief showing of exhaustion manner, and

Extensive explanation of nature.

FIRST:

| *From the vision like the full moon of previous measure-arrival,*

The manner of self-resonance dissolving into the expanse,

Like the moon waning from that,

Again that body fading until reaching the bindu, certain vision to the first mind.

That applies in sequence to the manner of purifying the four visions through the fourfold sequence of container-contents' arising, abiding, destruction, and emptiness.

Similar to the increase and decrease of the four—birth, aging, sickness, and death— || 130 ||

The outer container's arising manner dissolves, and

The inner contents' beings' life measure rising and

Waning downward—the sign of exhaustion.

If these do not exhaust, the self is not free from the three realms.

Thus, through the exhaustion of the outer container world,

Support-ground not existing,

The vital point of no ground of return.

Through the exhaustion of inner contents' beings, the birth continuum cut,

Now awareness itself is separate from death.

Then, whatever essence vision may have, there is no establishment, || 140 ||

Difficult to express as "this is" or "this is not,"

Therefore called "dharmatā exhaustion"—the meaningful result.

The result: difficult for a person to express "this is" or "this is not," for it is inconceivable.

Moreover, dharma exhaustion: at the time of measure-arrival, the dharmas of outer objects, inner body, together with dust, exhausted—here, the dharmas included by the all-ground consciousness mind exhausted,

And purifying the root non-awareness that abides as the dharmatā of the three doors of the all-ground part.

Depending upon the dharmas of delusion,

That luminosity of vision without arising or destruction, abiding as ultimate dharmatā,

Through the exhaustion of those two dharmatas, is called "dharmatā exhaustion."

Vision: when that previous spontaneously accomplished vision, existing, dissolves inward, part by part going,

The primordially pure vision, like a cloudless sky, momentarily abiding naturally pure, is called "vision"— || 150 ||

Not like vision as entity and characteristic.

At this time, there is no reference even to mere dharmas—dharmatā exhaustion.

The dharma-possessor object and

The dharmatā's emptiness, the holding part, included by the object-possessor,

The time of return of the three realms' mind, mental-events, together with all-ground.

The manner of exhaustion:

Gradual and

Instantaneous, from the two.

Gradual exhaustion is at the time of the four visions arriving at measure.

Instantaneous exhaustion is through habituating having seen dharmatā manifestly at first. || 160 ||

There is also exhaustion without the arising of visions of increasing experience and so forth—

This is called "supreme instantaneous mind."

Moreover, merely through each act of respect for the guru, greater than others, possessed of the potential of previously purified action—such an exhaustion manner merely exists.

Second, the extensive explanation of nature has five parts:

Essence,

Definition,

Nature,

dharmatā,

Boundary.

The essence of dharmatā exhaustion: || 170 ||

Outer lights-five vision, together with bodies, exhausted;

Inner dust, together with concepts and aggregates, exhausted;

Experience vision objects exhausted,

Awareness abiding in a manner like the sky, the primordially pure vision.

| *From the Thal 'gyur:*

The vision of dharmatā exhaustion—

Experience vision emptying,

Body exhausted, sense objects also exhausted,

Free from concepts, aggregates, and delusion,

Separate from words of expressive basis. || 180 ||

Definition:

*"Dharma" means the dharmas of body, speech, and mind aggregates,
together with afflictions.*

*"Itself" is together with the part of meditating the luminosity vision of the
purifying path.*

"Exhaust" is "empty,"

Mind's meditation, together with object-vision, self-reversing, not existing—

Called "non-observation."

| *From that itself:*

Thus the certain definition of dharmatā—

To the gathering of dharma-knowing aggregates,

Doing actions and holding characteristics, || 190 ||
Making self-vision empty,
Holding individual families.

"Itself" is to the unfabricated,

Pervading the real through natural abiding,
To the unfabricated, original, continuous,
Exhausting the numbers of sounds, words, and names.

Nature:

Outer and inner vision-mind exhausted, activity merely upon primordially
pure self-resonance like the resonance of blue-grey sky.

| *From the Rtsal rdzogs:*

At this time, the characteristic of exhaustion— || 200 ||

Like the sky, free from action.

dharmatā has two parts:

The dharmatā of vision:

Through the exhaustion of outer and inner dust, channels and winds exhaust.
Through that exhaustion, the subtle defilements, the seed-parts of latencies
depending upon mind, with the characteristic of arising from all, also ex-
haust.

Abiding in the samadhi of continuity, not passing beyond the wheel of dhar-
matā,

Controlling the great eye and clairvoyance, obtaining the power as regent of
the dharma king of the three realms. || 210 ||

Thus, the all-ground subtle knowable obscurations very cut—except for be-
ing cut by merely a white silk curtain, there are no obscurations.

This is called "the result of path dharma's exhaustion."

Having cleared that, separation from all Buddha-obscurations, entering the
primordially pure Dharmakāya of the inner expanse, the very peace.

| *From the Thal 'gyur:*

The dharmatā of self-Buddha cessation:

Elements ceasing, dust ceases,

Dust and particles ultimately cease,
Not even a mere part abides.
Afflictions ceasing, delusion and
Concept-free attachment not abiding, || 220 ||
Latencies and all-arising
Not even dust-parts abide.
Thus through subtle and coarse cessation,
The five aggregates also gradually subtle at the end,
The body of four elements exhausted,
All is wisdom, Sambhogakāya.
Concept-free samadhi self-abiding,
Having exceeded the aggregates of fabrication,

"Dharma" does not abide in words.

The empty dharmatā: || 230 ||

Through the exhaustion of coarse channels and winds, mind and mental-
events exhaust.

The vision aspect of body and wisdom, like the measure-arrived full moon,
also setting into the inner expanse, abiding in primordially pure vision,
This is expressed as "the Dharmakāya vision, the core result dharmatā, self-
vision."

Again from the previous:

The dharmatā of cause and result:
Coarse conceptuality source ceasing,
Memory self-pure from the continuum also,
Dependent-arising wind itself fully pure,
The dharmatā arising from cause.
To the primordially pure nature, || 240 ||
The numbers of one and many exhaust,
Body and wisdom non-existent,
Arriving at the ground of exhausted dharmas—
Considered to be the result dharmatā.

**MOREOVER, DELUSION REGARDING THESE THREE LATER
WORDS.**

Nyingtigpas who think that in the result primordially pure there is no body and wisdom having arisen—

That is a great error.

They have not understood the intention of that being said regarding the part like the resonance body and wisdom of outer vision, crystal light returning inward. || 250 ||

If in meaning there is nothing in the inner expanse, it contradicts spontaneous accomplishment;

Being unconditioned, it contradicts going to complete non-existence in the future;

It contradicts the arising of benefit for beings from the basis of dawn of body and wisdom from the expanse;

It contradicts Samantabhadra, having arrived at the end of pure basis expanse, showing the compassion and action of showing the path to beings and Buddhas—such faults exist in great number.

Such faults are not suitable to accept.

Fifth, the boundary:

At the time of beginning exhaustion from the measure-arrived curtain, there merely exists the clarity of five lights in the fingers of one's own four hands and feet,

The occasion from which there is outward entry into the inner expanse and
The boundary of inward return to outer vision.

Moreover, although that body form does not actually arise extensively as benefit for beings at this time, || 260 ||

Focusing awareness upon the light of the fingers,

Outer visions and

The luminosity of one's own body increasingly dissolve and go into the inner expanse,

| *From merely the pure blue of direct objective vision,*

Like light-body fading and crystal light dissolving inward,

The self-resonance of body and vision also reverses,
Awareness abiding merely upon the depth resonance of body and wisdom
within the shell of inner clear spontaneously accomplished jewel,
Like a shadow abiding in the self-lucidity of a crystal mirror, without even a
mere part of vision in the blue of outer vision,
Awareness Buddha-fied into Dharmakāya, coiled.

If returning inward to outer vision, the sign that that body does not accom-
plish the equal of Buddha action, || 270 ||

Moreover, through control of birth and entry, awareness focusing compas-
sion upon beings, that primordially pure vision without anything, self-
reversing.

This vision of delusion-vision appears like a mirror's reflection,
And that self-body also, like the moon in water, self-appears as wisdom illu-
sory body through copper-shining, free from elemental harm, obtaining the
vajra body—

Called "arising as the great transfer body for the benefit of beings."
Others' impure eyes see merely dust together, not the copper-shining—
Like the great master Vimāla and
Padma.

Then, having obtained control over birth and entry,
Although Buddha-fied in a moment, there is delay,
Yet doing the benefit of beings until saṃsāra is not empty, possessing self-
power. || 280 ||

Control over birth:

At the occasion of entering the inner expanse, entering awareness into three
thousand beings, obtaining the great power to free all simultaneously,
Even insects cease into light.

Having obtained control over birth, emanating whatever is desired, sponta-
neously accomplishing the benefit of beings.

Control over entry:

Although entering awareness into inert things, making them move and emit
sound,

Through the dharma sound arising from lotus, wishing tree, jewel, and so
forth, ripening all beings,

Making rain of food and clothes.

Moreover, having obtained these two controls over birth and entry following exhaustion at the occasion not-there of entering the inner expanse,

If not returning inward for beings' benefit, having made three thousand beings in the bardo free instantaneously, entering the expanse; || 290 ||

If doing, through control over birth, returning inward, gradually making three thousand free,

Doing whatever benefit for beings through many births and entries for kalpas numbering the dust of fields.

Through earth treasures,

Jewels,

Dharma classifications, and so forth—although benefit may be accomplished after a long time, there is not even a moment's passing in that means,

For compassion wonder arises from others and activity vision enters.

Those relying upon our holy gurus Vimala and Padmakara, such very sublime ones, are certain to be liberated without doubt in this life or the bardo.

┆ *This manner from the Guhyasamaja Seed Tantra:*

When arriving at the ground of inner body exhaustion,

Fingers and so forth appear thus. || 300 ||

Focusing this, elements naturally cease.

Through the difference of birth and entry,

Upon the self-ground of all dharmas exhausted,

Without holding anything whatsoever,

One abides—this is the emanation body.

Through this, the power of entry's force,

Who has obtained self-power over birth,

Also focusing upon that,

Again at times doing thus,

The self-sound of vision rustling, || 310 ||

Manifestly reverses, appearing as delusion.

Through this, doing all benefit for beings,

For awareness is equal and one,

The great transfer of three thousand

Beings is accomplished by this.

Thus through gradual and instantaneous,

The body is accomplished by this.

All that is free from body-exhaustion measure.

All this, certain result,

Accomplishes the great mandala, supreme ground. || 320 ||

Thus the dawning of the four visions is called "the sequence of path-arising"—

Like the rungs of a ladder.

That also: from the part of abiding in the path, the dawn-agent does not cease;

From the part of obtaining the path, nothing whatsoever is unestablished.

Thus, through the four visions arriving at measure, Buddha-fying without contaminated vision in this itself,

Especially sublime from the common vehicles,

Having met this dharma, one should make effort to practice with diligence.

Upon that itself:

For a person desiring to accomplish Buddhahood,

If possessing this means, it is thus. || 330 ||

For other conduct is pride itself,

Not seeing entity.

Therefore this is all rare words—

Always look to this jewel treasure.

Fourth meaning: the four instructions of extreme reliance are the back-support or closely-arisen support of the above.

That also: establishing basis through three unmoving in speech,

Holding measure through three vows,

Striking nails through three obtains, || 340 ||

Showing measure of freedom through four confidences.

From the Thal 'gyur:

Upon that, one should have faith in extreme reliance.
Through establishing basis in three unmoving,
Wind-mind arrives at the vital point.
Through holding measure with three abidings,
Reversing dreams and body, speech, and mind,
Certain holding of signs and measure.
Through striking nails with three obtains,
Contaminated aggregates not visible. || 350 ||

┃ *From the Mu tig phreng ba:*

Measure is the yoga of four confidences.
First, sealing the basis of nirvāṇa through establishing basis with three un-
moving:
Pressing the vital with three body-unmoving,
Clearing the path with three speech-unmoving,
Coiling wrapped in the gorge with three mind-unmoving.
First, to the three body-unmoving:
Bringing vital channels through pervading posture-unmoving,
Straightening the path through dawn-agent gaze-unmoving,
Blocking wind's going and coming through bind-draw unmoving. || 360 ||

FIRST:

┃ *From the Mu tig phreng ba:*

The body's vitals are these three:
The lion manner and elephant manner,
Know like a rishi.

REGARDING THE EMANATION BODY POSTURE:

Sound explanation and
Meaning division, from the two.

FIRST:

Body straight makes channels straight, || 370 ||
Stretching made unmoving, wind arises continuously,

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Symbol sound meaning three by,
Reality direct path made,
Three Realms saṃsāra continuum cut,
Outside reverse not,
Exhaustion characteristics know.
Focus object mind-possessors,

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Sitting with the body generally hunched closes the channel-mouth of consciousness entry.
Stretching the body parts makes the body consciousness naturally slow.
Joining knee and chest draws ability of wisdom from the body's elements.
Crossing the hands at armpit or atop the knee ends the limits of action and latency.
Second, the vital of resting wisdom:
If conceptuality emits and bliss does not arise, do thus:
Joining knee and chest, sitting hunched, || 10 ||
There is need to reverse the emitting action-wind.
Through that reversal, outer various bodies appear,
Mind abides inward.

Pressing the foot-soles to the earth reverses life-effort action-wind.

Through that reversal, heat arises in the outer body,

Experience of unborn dharmatā arises inward.
Embracing and stretching the nape with the hands

Reverses navel action-wind.
Through that reversal, many conceptualities cease inward,

Increasing fully pure wisdom vision outward. || 20 ||
Such vitals are:
Body vital is ability,
Channel vital is to wind,
Wind vital is to mind.

REGARDING SAMBHOGAKĀYA POSTURE ALSO:

Sound explanation:

*"Great elephant" expresses from the part of power and great vehicle, for that
body vital lifts special wisdom.*

Dividing meaning, from the two:

The vital of setting continuity:

Sleeping face-covered makes power to overcome the three existences. || 30 ||

Joining knee and chest makes basis for delusion to dawn as wisdom.

Extending the big toe outward to earth harms moving action-wind.

Pressing hand fingers to earth

Supports dharmatā manifestly dawning.

Raising the nape a little makes conceptuality dawn as wisdom.

Second, to the vital of resting wisdom:

Face-covering overcomes the existence of attachment-holding of three doors.

Placing four hands and feet to earth,

Pushing outward with the placed foot big-toe reverses conceptuality action-wind.

Through that reversal, outer delusion vision ceases, || 40 ||
Heat arises in body and mind inward.

Pressing both hand-palms to earth reverses moving action-wind.

Through that reversal, outer bindus and small bindus dawn,
Experience without day and night arises inward.

Bending the nape a little reverses grasping action-wind.

Through that reversal, seeing outer body-vision,
Exhausts wind's movement inward.

REGARDING DHARMAKĀYA POSTURE ALSO:

Sound explanation:

Like one with complete lion's three abilities not fearing anything, || 50 ||
That body vital clears the fears of the three realms.

REGARDING DIVIDING THE MANNER OF MEANING:

The vital of establishing continuity:

Sitting in dog-curl makes expanse and awareness meet.

Pressing foot-soles to earth ceases various conceptualities.

Consequently, bending all hand-finger joints and placing inside the two
feet empties the movement of action and affliction.

Resting the upper body in a gap makes always not separate from dharmatā.

Carrying channels to the nape makes support without place to stick from
dharmatā's meaning.

Second, to the vital of resting wisdom:

Placing both foot-soles to earth, pushing the knee a little outward, sitting in
dog-curl || 60 ||

Reverses pervading action-wind.

Through that reversal, seeing outer pure wisdom-part vision,
The continuum of affliction ceases cut inward.

Placing both hand-palms inward ceases grasping action-wind.

Through that ceasing, seeing outer wisdom vision,
The continuum of object-possessor grasping conceptuality ceases inward.
Resting the upper body in a gap and stretching the nape

Reverses emitting action-wind.

Through that reversal, seeing outer pure wisdom-part vision,
The continuum of affliction ceases inward. || 70 ||
Moreover, pressing the Dharmakāya posture completes Buddha-wisdom in this itself.
Through pressing Sambhogakāya, in this itself one sees the three realms of Buddha-fields.
Through pressing Nirmāṇakāya, in this itself there is need to accomplish unobstructed benefit for beings.
Second, the three unmoving of dawn-agent gaze manner:

┆ *From the Mu tig phreng ba:*

"The door is that itself unmoving."

Looking as Nirmāṇakāya gaze manner, enjoying the vision of awareness-compassion.

That also: relying on relaxed eye, impossible to separate from samadhi.

Placing mind a little downward holds the view separate from emptiness-thought.

Looking equally, impossible to come under affliction's power. || 80 ||

Looking as Sambhogakāya gaze manner, manifestly seeing the vision of awareness-nature.

Without moving body, looking equally with both eyes to the right,
All delusion ceases in one time.

Looking from the corner, impossible to separate from dharmatā.

Looking to the left strikes the nail of expanse and awareness.
Pressing that itself a little to the corner ceases the nadi's going and coming.
Looking as Dharmakāya gaze manner, seeing the essence of awareness.
Reversing both eyes equally upward a little cuts the continuum of birth-places of the three lower realms.
Pressing between the eyebrows—no place for awareness to wander.
Focusing upon the sky space—no place to separate from expanse-awareness.
|| 90 ||

Eye relaxation is the same for all.
Third, the three unmoving of bind-draw:
Binding body limbs ceases the continuum of the delusion-wheel of six realms.
Bending all finger joints destroys body action.
Pressing the nape channel on occasion makes basis for light vision to dawn in self-manner.
Leaving body bind at fingers makes the three realms nameless.
Second, the three unmoving of speech:
Not mixing speech with anyone empties common action of six realms.
Cutting the return-mixing of words, words dawn as self-arisen wisdom. ||
100 ||

Blocking even merely one's own expression, certain abiding in the manner of all dharmas inexpressible.
Third, the three unmoving of mind:
Not separating from the inert of focus, always abiding in Buddha's intention.
Having entered awareness into the expanse-manner, no place to wander from entity-manner.
Not separating always from that itself, certain arrival of four visions at measure.
That also is called "reversing from moving, moving, moving"—
The vital that frees from those.
Second, holding measure with three abidings has three parts:
Through three body abidings, separation from action;
Through three wind abidings, holding measure of non-arising; || 110 ||
Through three vision abidings, faith of non-returning.

First three:

Abiding not abiding in body action, impossible to increase saṃsāra's delusion.

Abiding limb emitting and gathering, delusion-wheel continuum ceases.

Placing action at the basis, certain separation from accumulated action-ripening.

Second three:

Abiding wind not going outward, no harm from different condition-vision.

Abiding eye opening inward, no support for different conceptuality.

Abiding without outer-inner going and coming, empty basis of holding saṃsāra-nirvāṇa as two.

Third, three vision abidings: || 120 ||

Abiding without movement in light, recognition of not returning to three realms.

Abiding without movement in awareness, exhaustion of action and ripening end.

Abiding without shaking in body, body's contaminations naturally exhaust.

At this time, body four signs arriving at measure:

Arises through obtaining certainty at the basis of four powers.

Speech four measures arriving:

Arises through obtaining certainty on the path of four powers.

Mind four measures arriving:

Arises through the four powers' result becoming manifest.

That also: at the time of dharmatā manifesting, the body like a tortoise put into a shell bowl, || 130 ||

Arises through the body's channels abiding relaxed.

That is the great perfection's meaning, free from action-effort, entering the body limbs.

Through the pure action of vase-empowerment,

Elaboration-together wisdom certainly arises self-arisen.

At the time of upper increase, the body going like a person tormented by sickness, arises through wind entering the central channel,

The great perfection's meaning without negation-establishment entering the general.

Through the pure action of secret empowerment,
Elaboration-free wisdom arises self-arisen.
At measure-arrival, the body like an elephant sinking in mud,
Arises through mind hitting channels and winds. || 140 ||
The great perfection's meaning without accepting-rejecting entering the heart.
Arising through body action purified by wisdom-yeshe empowerment,
Very elaboration-free wisdom arises self-arisen.
At exhaustion, the body going like dew on a dakini's ear,
Arises through mind entering the luminosity-net.
The great perfection's self-free equal meaning entering the body-eye,
through word-empowerment body action purified,
Very elaboration-free wisdom arises self-arisen.
Those are shown nearby by examples—
The signs of body's delusions naturally ceasing in meaning.
The sign-measure letters are intended for the general manner of meaning; ||
150 ||

Vimal said these are placed very upon meaning.
Speech basis also like the four visions and sequence:
Speech going like a mute manner, arises through consciousness entering inner channels.
This is the great perfection's expressive basis, self-pure, entering speech-symbols,
Cutting elaboration outward, clear in the manner of inner wisdom.
Speech going like a crazy person's self-words bursting forth:
Arises through purifying the self-essence of great perfection expressive words.
Through entering the resonance of pure certain freedom of great perfection expressive words,
Cutting elaboration-free meaning inward.
Speech going like an earthen jar child emerging from a rock gap, || 160 ||
Arises through compassion gathering into wisdom-yeshe power.
Through entering the transformation of speech with meaning exceeding great perfection's speak-think,

Cutting the end of holding words as very elaboration-free.
 Speech arising like the manner of split rock,
 Arises through letters abiding in channels entering wind bindus.
 Through entering the sound of speech with inexpressible great perfection
 meaning,
 Arises through leaving, exceeding the object of speech, very elaboration-
 free.
 Expression arises as inexpressible meaning to example.
 Mind's four signs also, to be known through the four visions and sequence:
 Mind going like caught on a dakini's ear, || 170 ||
 Arises through mixing awareness with luminosity.
 Great perfection hold-free self-free, entering mind's vision,
 Arises through completing elaboration-together empowerment.
 Mind going like a person hit by poison thorns,
 Arises through freeing into the expanse of unborn mind.
 Great perfection unborn self-place free, entering mind's arising place,
 Through completing empowerment of primordially non-existent elaboration.
 Mind going without return basis like a person recovered from fever,
 Arises through catching fully pure mind wind.
 Great perfection primordially free without return basis, entering mind's abid-
 ing place, || 180 ||
 Through very elaboration-free self-vision self-freeing.
 Mind going like dying immediately after an arrow hits a person's heart,
 Arises through habituation becoming special.
 Great perfection momentary quick-doing measure, entering mind's life:
 Power of all very elaboration near-ceasing and non-existing.
 This also is faith through example, cutting meaning's connection.
 Moreover, body's basis, arising as the doer of freeing the binding of four ele-
 ments—
 Now the vital point: impossible for elements to return to self-continuum.
 Speech four: express basis,
 Express condition, || 190 ||
 Express object,
 Express agent—free from the binding of four,

Now impossible to speak words in self-continuum.

Mind four:

Memory,

No memory,

Non-arising,

Mind-exceeding—free from the binding of four,

Now impossible to enter the wheel of memory-thought object.

Thus, signs dawning in body, || 200 ||

Known in essence-speech,

Confidence correcting mind,

Measure caught by dream,

Through diligence sequence:

Great: completely ceasing dreams,

Arising through great habituation, no benefit or harm by action and latency.

Middle: arising through certain habituation of knowing dream as dream,

No conceptuality of good or bad latency.

Low: becoming well-abiding in dream through single taste of pure latency,
need to avoid cause-effect action of abandoning antidotes.

Thus the three abidings: || 210 ||

From the *Mu tig phreng*:

Abiding is the pure expanse,

Thus abiding is awareness essence,

Abiding are all visions.

Third, striking nails with three obtains:

Through obtaining power over outer vision, freeing vision-conditions into
field-realms.

Through obtaining power over inner illusory body, freeing dust together into
luminosity.

Through obtaining power over secret awareness, exhausting wind-mind
delusion—

Called "near to obtaining power over the meaningful result."

Again from that itself: || 220 ||

Through awareness dawning, cause-conditions cease;

Through luminosity dawning, subtle-coarse cease;
Through expanse-awareness dawning, object-mind cease.
Fourth, holding measure of freedom through four confidences:
Confidence without fear or dread, although seeing or hearing the suffering of hot and cold hells;
Confidence of spontaneous three-kaya completion, without hope or excitement of obtaining, although hearing Buddha qualities;
Confidence of repeating cause-result, without fear of falling into saṃsāra of delusion-vision, although hearing cause-result of action and affliction;
Four confidences arise: confidence of obtaining the certain ground of primordially-pure self-completion, without joy of hope for freedom, although seeing nirvāṇa's self-place. || 230 ||

From the Rinpoche spungs pa tantra:

Through four great confidences of unchanging view,
Also holding the measure of non-returning wisdom.
Thus, in addition to the four extreme reliances:
Concluding gathering through sixteen visions:
Vision,
Increase,
Obtain,
Near obtain—four sets, each entering the four visions,
Completing the sixteen-ground vision: || 240 ||
dharmatā manifest vision: increase is eye;

Near increase: eye's that itself;

Obtain: seeing nadi;
Near obtain: obtaining habituation to that.
Experience increase vision: increase is light;
Near increase: bindu;
Obtain: bindu clear as five colors;
Near obtain: various rays emitting from moving and shifting.
Measure-arrive vision: increase is body;
Near increase: vision as father-mother; || 250 ||

Obtain: possessing five and five heaps;
Near obtain: mandala complete.
Exhaust vision: increase not abiding in body and wisdom;
Near increase: empty without focus;
Obtain: inexpressible;
Near obtain: dharmatā not established anywhere, like non-existence—
sixteen.
Thus, a person certain in sixteen visions, having obtained the time of ripening self-continuum into wisdom,
Is called "certain in sixteen visions by protector Vajradhara."
Thus, the sixteen sequences designated at the ground of cause and result,
complete here in freeing as light-body and

Freeing in the bardo. || 260 ||

| *From the Rig pa rang shar:*

"Ground" does not exist separately elsewhere.

In one person seeing truth, all grounds are complete.
That also: that person to whom introduction is shown—

02 18 16 01

Within the dense array of complete purity,
Teacher Saṃbhogakāya Vairocana, to the retinue—the five Rigpa-Buddhas,
The five mothers such as Ākāśadhātṛvīśvarī,
Bodhisattvas such as Kṣitigarbha,
Consorts such as Mohinī,
Within the self-appearing maṇḍala filling the whole of space,
Enumerates the unsurpassed Great Vehicle Dharma—
Though not spoken from tongue with the vowel-sounds of the six letters'
self-sound, makes understood.
At the time of wisdom's self-appearance.

Nirmāṇakāya's abode: Tuṣita upper chamber and so forth, || 10 ||
Teacher Vajradhara, Vajrasattva, abiding in wisdom-illusion body,
To retinue transcending the world, appearing as guides of the fortunate, and.

02 18 16 02

The Eighth: Attainment of the Immovable Ground.

Then follows the Perfection of Excellent Qualities.

02 18 16 03

The Ninth: Attainment of the Ground of Excellent Intelligence.

Thereafter, upon self-knowing having seized wisdom's vision, luminosity
dawns spontaneously.
Through habituation, seeing all dharmas as clouds—this is the attainment.

02 18 16 04

Tenth: Attainment of the Dharma-Cloud-Like Ground.

That is obtaining without abandoning this very shell of truth-vision.
Those persons who abandon the shell obtain thus.
Delusion-vision ceasing, dawning as heap-vision—this is the eleventh:
Attainment of the Universal Light Ground.
Then, not attaching even to that vision, unstained by all outer-inner dharmas
—

Twelfth: Attainment of the Non-Attaching Lotus-Possessing Ground. || 10 ||

Then, from the self-heart, wisdom-ray lines dawning, from sky-space, five

light-heaps abiding in wheel-manner—

Thirteenth: Attainment of the Great Collection Wheel of Letters Ground.

Then, abiding in wisdom-vision is the fourteenth: Attainment of the Great Samadhi Ground.

Then, certainty obtained at spontaneously-accomplished ground is the fifteenth: Attainment of the Vajra-Holder Ground.

Then, wisdom naturally dawning at primordially-pure ground, without anything above that, is

Sixteenth: Attainment of the Wisdom-Guru Ground.

Those are applied through similar aspects of vision-manner; they are not the actual ten bodhisattva grounds.

Those grounds also: divisions from the vision-aspect of one ground—awareness-luminosity without purifying or traversing.

In meaning, it is one awareness-ground. || 20 ||

For obtaining Buddha Vajradhara, specific causal grounds are not needed, for they are applied thus to different entry-doors of path-essentials.

The manner of obtaining each ground through cause-result sequence, like common ones, and

mantra outer-inner generation-completion effort-accomplishment grounds obtained without needing purification.

| *From that itself:*

| *"Therefore, although inconceivable beings exist, there is not more than one wisdom-essence.*

| *'Ground' and 'path' do not exist separately.*

| *Know that there is no need to purify or traverse ground and path."*

| *From the Kun byed:*

"Awareness spontaneously complete, not transformed, not purified." || 30 ||

Thus it is.

FROM THE TREASURY OF THE SUPREME VEHICLE:

SHOWING THE SUMMARY OF THE LUMINOUS VAJRA ESSENCE PATH—THE EIGHTEENTH CHAPTER.

Thus, having shown the actual path,

now, regarding the path's distinction: for those of supreme faculties, the supreme means of liberating without meditation—bringing certainty to the secret instruction of Trekchö—has three parts:

- 1. Cutting the path through bringing self-essence to the point,
- 2. Binding the summary through cutting connection-words at the point,
- 3. Clearing obstacles through cutting confidence-liberation at the point.

The first has three:

Bringing certainty to the essence, sky-like, beyond accepting, rejecting, action, and effort, in the nature of great perfection.

02 19 00 01

Introducing changeless wisdom, direct copper-shining, intention of exhausted dharmas beyond mind.

Cutting the path to great nameless saṃsāra-nirvāṇa in the manner without binding, freeing, accepting, or rejecting—all primordially transcended in the vast expanse of spontaneous equality.

First has three:

General explanation of the meaning, sky-like, without doing, in the nature of great perfection.

Cutting connection to great root-free emptiness of self-mind, without binding or freeing.

Vastly pervading the great equality of six aggregates, mirror of mind's object-vision.

FIRST:

Great primordially empty, completely empty: all dharmas included by saṃsāra-nirvāṇa, outer vision, inner awareness, middle grasping, holding, vision, and signs.

Great empty by mind's vision-emptiness.

Great empty by purity, empty by freedom. || 10 ||

Not experiencing existence, not experiencing non-existence;

Not experiencing truth;

Not experiencing falsehood;

Not experiencing delusion, not experiencing freedom;

Not experiencing saṃsāra;

Not experiencing nirvāṇa;

Not experiencing "is," not experiencing "is-not";

Not experiencing vision, not experiencing emptiness.

All equally vast;

Pervasion leveled-vast; || 20 ||

"Is" and "is-not" direction-vast;

Existence and non-existence vision-vast;

Unmoving equal-vast;

Spontaneous-equal primordial-vast;

Manner-equal basis-vast.

Vast;

Leveled;

Buddha-ed;

Freed;

Exhausted; || 30 ||

Emptied;

Everywhere-leveled, Buddha-ed;

Pervasively-vast, primordially Buddha-ed;

Spontaneously-equal, expanse Buddha-ed;

Word-vast, equally Buddha-ed, unmoving.

Unmoving;
Unabiding;
Untaking;
Ungoing;
Uncoming; || 40 ||
Unthinking;

Unconceptualizing;

Unobserving;
Unequaling;
Unchanging.
Before: not experiencing delusion;
Now: not abiding in delusion;
End: delusion impossible.
Before: not experiencing freedom;

Now: not entering freedom; || 50 ||

End: freedom impossible.
Before: no transcendence;
Now: no abiding;
Future: no arising.
Limitless, leveled-Buddha, empty;
Abiding-manner basis non-existent;
Is-manner path non-existent;
Free-manner result non-existent.
View-meditation name non-existent;
Direction-limit dharma non-existent; || 60 ||
Existence-non-existence end non-existent;
Sky-expanse non-existent.
Primordially Buddha-ed, beyond action-effort;
Vastly Buddha-ed, beyond view-meditation.
Freely Buddha-ed, beyond reference and thought;
Cutting the path to nameless buddhahood everywhere, in all directions.

Nothing to look at, nothing looked at;

No viewer;

Not seen by looking.

Nothing to meditate; || 70 ||

Nothing meditated;

Beyond meditation;

Not freed by meditating.

Nothing to analyze;

Nothing analyzing;

No need to analyze;

Analyzing is useless effort.

No need to accomplish;

Already accomplished;

Nothing to accomplish; || 80 ||

Not accomplished by accomplishing;

No need for accomplishment.

Nothing to do;

No doer;

Already done;

Beyond doing;

Doing also limited;

No need to do;

Nothing to do to dharma;

Doing is not dharma; || 90 ||

Not-doing: nothing to accomplish.

Not abandoning saṃsāra;

Not taking nirvāṇa;

Accomplishment: direction placed.

Primordially equal, leveled-vast, original, nameless.

Whatever vision, abiding as primordially Buddha-ed without basis from the ground—bind-free effort self-ceases.

Whatever dawn, everywhere limitlessly level-placed, primordially pure, self-empty, vastly.

Whatever Buddha-ed, interior vastness of self-mind without doing, effort ceasing everywhere without equal level, abiding as primordially empty and self-pure without trace.

Applying scripture to the meaning realized by oneself—all dharmas primordially self-dawning in the abide-manner of great perfection nature.

From the Rinpoche spungs pa Tantra: || 100 ||

The nature of great perfection:

All meanings enter the center of mind;

Non-vision, objectless, without conceptuality,

Uncut, naturally cutting at self-ground.

Non-awareness of not experiencing delusion severed,

Unexamined, primordially cutting, abiding.

Above, who has not felt all this?

All these coarse elements also,

Naturally ceasing from the first,

Without place to go, naturally going, || 110 ||

Self-body primordially non-existent,

Known here without before or after.

All this, timeless, vastly timed,

By one, two, and six-three:

Non-vision, vision, and half-vision,

In self-sound of non-vision doing,

Exceeding ground-holding ground.

Who has not felt primordial abiding?

Path without primordial traverse,

This path primordially near, || 120 ||

This also primordially abiding from self,

Not seen before—dull self-knowing.

Intention of non-abiding samadhi:
Primordially abiding without meditation.

This also: who did not know before?

The object of attachment to self and grasping:

| *From the very first, in dharmatā,*

All this self-vision by self—

Not knowing primordial vision before.

Five afflictions binding self-concept, || 130 ||

Primordially self-dawning awareness,

Abiding together, faces not meeting.

Four elements—earth, water, fire, wind—

Primordially self-body,

Dull eye of whoever has not seen.

Very secret gathering place, speech-essence,

Self-sounding without interval.

Whoever has not heard this itself—

Does ear-power not exist?

Self-abiding expanse and awareness-scent, || 140 ||

Self-saṃsāra without occasion to separate.

Nose ceased from not experiencing feeling?

Three essences, one coiled instruction-taste,

Primordially body-mind essence—

Tongue cut from not experiencing this?

Self-pure vision, color-ornament,

Without separating from self-body,

Like body and shadow,

Abiding without day or night.

Inert body, untouched by anyone? || 150 ||

Dharma of bliss striking suffering everywhere,

Self-abiding without forgetting.

Dull mind of whoever has not known.
Piling again the latencies of saṃsāra,
Primordially abiding as Dharmakāya—
The place of compassion, unseen by whoever.

| *From self-concept object's dawning at powers,*
Various memories, thoughts, and movements,
Primordially self-dawning as Sambhogakāya—
Worried forgetting, not remembering all this. || 160 ||
Do, doer, conduct, effort, accomplishment, and
All noise of gathered beings
Primordially as emanation body—
Dull capability of whoever has not known.
How thoughts and memories move,
Like a river's flow, without interval,
Always attracting self-mind.
Effortless self-place meditation—
Straying mind, not understanding experience.
This vision hearing existing container-contents, || 170 ||
Although natureless through examination,
Like cutting the continuum of village-city,
Not seeing primordial abiding.
Doors of powers closed?

| *From the Thal 'gyur:*
This nature of delusion-vision—
Not seen before as wisdom,

| *From basis of delusion with concept not existing,*
Realizing all-ground as great Dharmakāya, || 180 ||
Delusion's self-concept continuum ceases.
Thus, non-deluded vision
Arises from the split vital point primordially.
Buddha-body of beings' aggregates,

Primordially existing—who did not know?

Aggregates as Buddha-lord,
Arising from letters abiding in channels.
Wisdom in bubbles and eyes—
Who has not seen as self-vision?

| From the *Mu tig phreng ba*: || 190 ||

REGARDING NATURE-VISION DHARMAS:

Subtle and coarse reversed through non-defilement;

Delusion reversed through non-grasping-holding;
Action-wind reversed through non-movement;
Entity reversed through copper-shining;
Emptiness reversed through clarity;
Generation stage reversed through primordial realization;
Conduct reversed through non-effort;
Meditation reversed through non-seeking placement;
Vision reversed through self-freedom; || 200 ||
View reversed through manifest vision;
Terms reversed through non-sound-words;
Attachment reversed through not experiencing existence;
Other-dependence reversed through not experiencing non-existence;
Mental examination reversed through non-grasping;
Number-end reversed through uniqueness;
Other arising and ceasing through all-pervading.

Darkness Buddha-ed through self-dawning;
Dharmakāya pervading through essence;
Sambhogakāya expanding through clear vision; || 210 ||
Emanation body arising through mother-child meeting;
Method arising through existent realization;
Memory Buddha-ed through thought-exceeding;

Establishment view complete through non-eternal-cut.

Again:

Exceeding ground, direction, and limit;

Non-existent existence, non-existence, and like-vision;

Not activity-field of all sounds and measures;

No field of counting one, two.

Accomplished by descending into great emptiness; || 220 ||

Not activity-field of scripture and reason;

Not indicated by tantra and instruction.

Through view, meditation, and conduct,

That meaning will not be known.

That meaning: no accomplishment as result;

Dharmas obscure that itself.

Not accomplished by thinking;

Not to be examined even by wisdom.

Through giving, ethics, and patience,

That itself separate from harm-benefit result. || 230 ||

Through hearing, thinking, and meditation,

Not seeing that, even examining supreme.

No mandala therein;

No deity, no generation seed;

What to do with mantra and mudra?

No need to elaborate offerings, etc.;

Where are power and vow?

No approach or accomplishment;

No wheel emanation;

No protection, no protectable field; || 240 ||

Exceeding harm and obstacle fields.

┃ *From the Self-Dawning:*

In great perfection ati yoga,

No view, meditation, or conduct.

Yet hold well-taught in mind.

Without accomplishing, without wishing to move ability,

The meaning of that itself, spontaneously complete without doing, as before.

|| 250 ||

Where are doings and doers?

This self-arisen dharmatā without conduct,

Not falling in any direction, like space,

Not existence—only oneness of emptiness,

Not non-existence—true bliss body,

Not made—self-arisen, concept-free.

In great perfection ati yoga,

Where is dharmatā of meditation?

Dharma without sending or keeping,

Free from end of meditated and non-meditated. || 260 ||

What defilement of hold-free mind?

True awareness without defilement;

Upon stainless pure Dharmakāya,

Nothing to meditate or be meditated.

Not finding true itself by meditating;

If found, self-awareness becomes non-existent.

Why? In self-awareness wisdom,

Without distracted or non-distracted.

Where there is holding,

Self-arisen wisdom does not exist. || 270 ||

That also: dharmas thus:

No ceasing from non-birth;

Free at self-place from non-holding;

No elaboration from non-reference;

Existing in all, not arisen from making;

Fully pure expanse through unconditioned;

Term of holding separate from dharmas;

Separate from expression through non-nature.

From the Nor bu phra bkod:

Ha ha! || 280 ||

dharmatā arising from non-dharma;

Object-like vision from non-object;
Dharma-free wisdom interiorly clear,
Memoryless: non-existent as object.

From the *Seng ge rtsal rdzogs*:

This entity-free dharmatā without holding-attachment,
Supreme non-dual intention of all Buddhas.
Discrimination and marks, path of words,
Self-place pure dharmatā without action-effort,
Ub chub samadhi entering dharmatā-object. || 290 ||

Pure and impure terms non-existent as dharmas;

Primordially abiding meaning exceeding one and two,

Ub by one bindu in the manner of self-body.

From the *Klong drug pa*:

No reference in endless center; || 300 ||
No thinking, no objects;
No deity, no mantra either;
Beyond all designation of non-dharma;
No enemy, no friend either;
No body, no vision to powers;
Dharmas not visible by thinking;
No holding of what is non-existent where;
No I, no possessions of I;
No expanse, no awareness body either;
No ripening of virtue or evil; || 310 ||
No life, no reference to cut;
No collection, no field to accumulate;
No Buddha, no beings;
No abiding, no emptiness either.

From *Samantabhadra's Mind Mirror*:

To enlightenment essence without deviation or obstacle,
Where is holding deviation and obstacle?
Completely non-existent: deviation-free obstacles.
To Dharmakāya separate from obstacles,
Holding deviation-obstacle as two is afflicted. || 320 ||
To unborn Dharmakāya arising from self,
Capability-delusion of hoping to come from other.
To unborn awareness separate from thought,
Oh wonder, shown in words and letters!

From the *Yi ge med pa*:

Where is doer of unmade?
No lord of unfabricated fabrication;
Separate from view-doing dharmas of non-view;
Fully clear see-doer of non-seeing;
Separate from appear-direction of non-appear-doer; || 330 ||
Pervading ten directions, untouchable, of non-writing;
Separate from effort-accomplish dharmas of non-effort;
Separate from many dharmas of non-oneness;
Clear without outer-inner of non-outer-inner.
Also from the Common Secret Illusion:
E ma! Wonder of wonders, dharma!
Secret of all complete Buddhas!
All born from unborn,
Unborn from merely born.
E ma! Wonder of wonders, dharma! || 340 ||
Secret of all complete Buddhas!
All abiding from non-abiding,
Non-abiding from merely abiding.
E ma! Wonder of wonders, dharma!
Secret of all complete Buddhas!
Going and coming from non-going-coming,
Non-going-coming from going-coming itself.

|| 350 ||

Also from the Ratnakuta Sutra:
The Thus-Come always born,
Non-dharma,
All dharmas like the Blissfully-Come.
Childish intellects holding marks,
Practicing non-existent dharmas in the pure world.
Also from the Samadhiraja Sutra:
When this world realm arises and
Ceases after arising, abiding empty, || 360 ||
Like before, so also after—
Know all dharmas thus.

┃ *From the Arya Ratnakuta Sutra:*

Non-awareness like space,
All dharmas without characteristics,
Without support, without abiding, without taking—
Fully know as like emanations.

┃ *From the Guhyasamaja:*

These entities unborn,
Dharma and dharmatā non-existent, || 370 ||
Selfless like space—
This manner of enlightenment shown.

**SECOND: TWO PARTS REGARDING CUTTING CONNECTION
TO GREAT ROOT-FREE EMPTINESS OF SELF-MIND
WITHOUT BINDING OR FREEING:**

General explanation through examining three goings of arising-places, and
Particular certainty through examining one and different.

FIRST:

Although essence is end-free like space,

Without inner examination by self, remaining in thought "is," going like a
darkness-stone through empty meditation,
Through not thinking copper-shining directly, not separating the difference-
edge of saṃsāra-nirvāṇa,
Need discriminating wisdom for realization dawning as certain knowledge.
|| 380 ||

From the *Yi ge med pa*:

Although awareness nature pervades all,
Said to reach dharma instruction.
Here, to be realized through guru's instruction, three parts:
Examining arising-place and arising-agent;
Examining abiding-place and abiding-agent;
Examining going-place and going-agent.
First, from the two:
Arising place: outer various objects appearing,
Inner: aggregates appearing as form. || 390 ||
When either of those two minds dawns:
Dawned outward: outer object;
Dawned inward: inner body.
Examining dust-particles without parts, dividing layer by layer,
Seeing arising-place's vision-object non-existent, recognizing mind did not
arise from that—cutting connection to great root-free basis of concept hold-
ing grasped object.
If arising-agent sha-ra-ra o-la-la's mind and mental-events arise from them-
selves, momentary knowing becomes two substances; || 400 ||
Examining complete: not arising from self or other.
Now, thinking that arising-place arises self-arisen:
Color,
Shape,
Sign,
Characteristic,
Big-small,
Direction-part, etc.—examining what exists, not abiding anywhere.

Merely mind-examined, basisless, gone everywhere primordially pure,
Inner holding-concept, basisless like sky, realized by self, || 410 ||
Wherein, all grasping-holding appearing as dharma and dharmatā, realized at
that time as great support-free without object.
Realizing today mind's primordial non-arising at first—understanding meaning
of great elaboration-free Dharmakāya.

SECOND: MIDDLE ABIDING-PLACE AND ABIDING-AGENT.

THIRD: LIKEWISE DESTROYING AND EXAMINING END GOING-PLACE AND GOING-AGENT TWO,

Touching intention of great self-luminous Sambhogakāya and
Self-free self-dawning emanation body.
Outer-inner objectless, unsupported awareness;
Grasping-holding basisless;
Understanding meaning of equal intention without interval.
Self-Buddha great equality dawning interiorly as unmeditated river-flow
samadhi. || 420 ||

| *From the Thal 'gyur:*

Mind: first arising place,
Middle abiding place, end going place.
Thus examining and analyzing the three,
Purify mind, know mind's abiding manner.
At that time, all outer object-vision non-existent, suddenly basisless vision;
All inner mind-concepts dawn-free, without trace.
Called "dawning in mind-exhaustion the intention of dharma-exhaustion"
through seeing great copper-shining without connection between vision and
mind.
These are said in the Arya Ratnakuta: || 430 ||
Kashyapa, herein bodhisattvas mahasattvas begin the diligence of fully
searching mind.

That mind is not observed outwardly,
Not observed inwardly,
Not existing and not observed in the interval of both.
Not blue,
Not yellow, and so forth.
Supreme among all diligences to that is the diligence of fully searching mind
—thus said.

SECOND: EXAMINING ONE AND DIFFERENT—

The instruction of destroying mind's house.
Moreover: if this called "mind" exists, from what cause does it arise? || 440 ||
If non-existent, what are this movement and memory-knowing wheel?
Upon what condition do these memory-knowing aspects depend to arise?

Without condition, these sudden memory-knowings are unsuitable.

If this mind exists as one with body, it would also be destroyed when
body is destroyed;

If non-existent, with uncertain following-return, body-sickness would come
to mind.

Unsuitable for before-after birth wheel to come.

If "mind" here is one, through one realm's powers ceasing, other realms
should also die;

If not one, realm minds should differ like realm forms differ; if different, all
those insects and beings inside one body

Should live when one person's life-time is done.

If one, what is this coming of numberless outer-inner beings to one body? ||
450 ||

If this mind has a returning place,

First, if there is a cause,

If there is a cause, compounded things are impermanent and thus disintegrate—therefore merit and demerit in action are without inherent existence.

Without reversal, the aggregates of sentient beings—immeasurable as they are—could not arise; this is unreasonable.

If mind were manifold, self and other conceptions could not arise simultaneously in the same being; this is unreasonable.

Through mutual intermingling,

Self-arising,

Non-death,

Absence of suffering,

If one possessed retinues, enjoyments, and such, there would be joy;

If others were defeated and such, there would be common conceptions; this arising is unreasonable. || 10 ||

If [mind] were different,

Since there are many beings,

Some would experience self-defeat, joy in harmony with others, and such; this would be reasonable.

If mind were one only, would one death mean all die?

Would one birth mean all are born?

Thus, through numerous approaches of analysis regarding one and many in one's own mind, having investigated and searched,

Finding nothing is the realization by the faculty of wisdom that dharmatā is pure from the beginning.

Since there is no cause in mind and reversal is impossible, there is endless confidence in the accumulation of karma.

If there were a cause in mind, results would necessarily arise;

If the result is saṃsāra, it is impure and liberation is impossible. || 20 ||

If it has passed, saṃsāra arising is unreasonable.

If it is both,

Saṃsāra and nirvāṇa would appear different, and mind too would become different.

If it is different,

Just as body and mind are different, so too would desires gathered into one

nature become many different things.

Knowing that they gather into one nature.

One may object: "If there is no cause in mind, these minds are unreasonable."

These do not arise from a cause of mind, for they are not mind.

If they are not mind-originated, there is no non-realization of mind merely abiding as such.

These are neither exhaustion of || 30 ||

Birth,

Death,

Abiding, and such, nor are they increase.

Thus the scriptures declare:

"In this deluded confabulation of ignorance there is neither exhaustion nor increase."

And again:

"The nature of the realm of sentient beings is also without end."

Thus knowing that without cause there is no increase in mind;

Knowing no increase, there is no birth;

Knowing no birth, there is no death; || 40 ||

Knowing this, one knows there is no evil in action.

"This dharma is free from both existence and non-existence."

Thus knowing that from the beginning there has never been any self,

"Since pure from the start, how could sentient beings be born?"

Furthermore, there is no condition for mind;

Furthermore, if there were, just as appearances appear as manifold, so too would mind become manifold through conditions of color and such;

Mind having become different, recollection and thought could not be gathered into one.

If there were conditions in mind, it would become certain destruction;

Thus the karma and result of mind would be nonexistent—absurd!

If mind were destroyed but its karma remained, || 50 ||

This would be greatly contradictory,
Like saying the body, its color, faculties—all good and bad—remain though
the body is destroyed.

Therefore, merely abiding like illusion, it is clear.

One may ask: Without conditions, from what do these manifold present recollections and thoughts arise?

These present recollections and thoughts do not arise from conditions;
Like the joy and holding-as-real upon finding a jewel in last night's dream,
Upon waking, there is nothing at all;

So too, even if one clings to these present recollections and thoughts as real,
afterward there is nothing.

They are accomplished merely through appearing as the seeming truth of the occasion.

For example, just as various clouds in the sky suddenly gather and without
going anywhere suddenly dissolve, || 60 ||

Though those clouds are nonexistent in the sky, they appear within it;
Though conditions and causes are nonexistent in mind, they appear as appearing—

At that time, causes and conditions are nonexistent, ascertained as nonexistent through analysis of one, many, and the three times.

*"From neither a destroyed nor non-destroyed seed does a sprout arise;
all dharmas you have taught arise like illusions."*

"The fifth condition does not exist."

"The path supreme, peaceful, without cause and condition."

Therefore, if mind exists,
Does it exist as a material thing or
As immaterial?

It does not exist as material, for if it did, it would be visible to the sense organs, yet the valid cognition of direct perception does not perceive what should be visible. || 70 ||

If it exists as immaterial, how is it known?

One may say: "Movement is known."

That movement is analyzed as contact of moments, directions, and
The three times—past, future, and present—and is not established.
If prior movement meets present movement, the prior recollection of the
meeting moment must exist now;
If it exists, it contradicts being prior;
That meeting moment of the prior and present having ceased is absurd;
If they do not meet, present recollections would have no cause, and move-
ment would be unreasonable—absurd!
Is movement one or different?
If one, the variety of movement is impossible; || 80 ||
If different, since there is one mover, it is impossible.
Thus mind is not established as existent;
Realized as rootless, like space,
Without birth and birthplace, there is no ground of reversal.
Without it, through recognition between prior and later recollections, they
dissolve there;
Thus one realizes mind is without ground, and having realized this, one
gains confidence without ground of reversal.
Knowing this, the three realms are decisively resolved as the Great
Nameless.
Knowing this dharma, there is no benefit or harm in virtuous or non-virtuous
action—awareness at ease.
Furthermore, through recognition between prior and later appearances and
awareness,
One realizes mind is not established as cause or characteristic; || 90 ||
Knowing this, one gains confidence without reference point in mind-as-
emptiness;
Having gained this confidence, one is decisively resolved that mind has not
arisen from causes and conditions;
Knowing this dharma, there is no benefit or harm from adventitious concep-
tual thoughts—awareness at ease.
Furthermore, awareness at ease!
Through recognition between prior and later mind,
One realizes mind is without root;

Knowing this, one gains confidence that the various proliferations in the wheel of mind-as-one are not different;

Having gained this confidence, one is decisively resolved that fabricated dharmas will not achieve awakening;

Being decisively resolved, since there is no partial non-realization in the meaning of mindlessness, awareness is at ease.

Furthermore, through recognition between prior and later dharmatā, || 100 ||

One realizes mind is without birth;

Knowing this, one gains confidence that habitual tendencies will not harm the all-ground body;

Having gained this confidence, one is decisively resolved that mind cannot arise;

Being decisively resolved, mind is like a small house—there is no reversal or basis of reversal—awareness at ease.

Thus, having comprehended the measure of the four times of mind's existence,

Without buddhas, buddhas are not even mere names;

The mind that holds hope for results is reversed;

Through this reversal, there are no dharmas of deliberate effort on the path.

Thus, for the dharma of nonexistence, since there is nothing at all, designations of saṃsāra and nirvāṇa are merely names—having found nothing in the meaning, this is called "the measure of liberation."

Therefore, since there is nothing at all in mind-as-nonexistence, || 110 ||

Since there is no reason in mind, it is not an object of sight;

Thus the recognition of fourfold nonexistence,

Knowing the sixteen dharmic subjects,

Is the destruction of mind's small house—

Like a child's sandcastle being built and destroyed.

This is like iron destroying iron, or

Impermanence destroying impermanence, like a magician destroying the magician's city;

Fabrication destroying impermanence is like heaping corpse upon corpse;

Impermanence destroying fabrication is like present awareness destroying prior ignorance.

Thus, through mind destroying mind, both cease without trace, like writing on water; || 120 ||

Therefore, searching for nonexistence yet finding nothing is like a poor person searching for the wish-fulfilling jewel that is not in their house, having no place to find it;

For mind-as-nonexistence, there is no place to destroy,

Like there being no place to grasp when waves collapse upon water.

Therefore, without knowing the meaning of mindlessness,

Seeking view, meditation, and conduct in mind

Will never find the teachings of the Great Bliss of Liberation;

Like grasping at water when the boat sinks,

Taking existence as a support in mindlessness itself is deception and binding.

"Holding appearance as dharmakāya is obscuration for me; holding whatever appears as mind is obscuration for me; desiring other than self-arising is obscuration for me."

One may ask: Then is "dissolving mind" not becoming nonexistent from existent? || 130 ||

Dissolving, if analyzed as before, is not established;

If not analyzed, it is merely the dissolution of adventitious recollective thoughts;

Mind has never become nonexistent from being existent in its own continuum;

There is no cause of dissolution nor condition of dissolution anywhere.

One may object: Then there is no need to destroy mind's small house, for there is nothing to destroy.

For mind is nonexistent from the beginning;

Merely realizing the nature of nonexistence,

Not that there exists a ground or thing of mind's small house;
Since the source of recollection becomes dharmatā,
Having made nonexistence understood, || 140 ||
Conventionally this is called "destroying the small house";
Destroying existence—there is nothing at all.
Therefore, through placing whatever appearing object-point appears as the
seeming result of convention upon that appearance,
Without grasping at material appearance, the result of non-duality of object
and mind;
Through placing upon the ground of whatever awareness arises,
Mind's small house self-dissolves—the result of awareness-awakening of
movement;
Thus, having realized the ground of dissolution of non-dual wisdom of
material-awareness, the result of nonexistence.
Thus the time of the three results too is recognition at the time of dissolution
in the four key points of recognition.
Know the sixteen dharmas of nonexistence as before.
This is the severance of mind's nonexistence, self-awakened, from the Great
Secret Certainty Heart Essence instructions. || 150 ||
Knowing movement as adventitiously liberated from the beginning;
Other instructions say mind is ultimately nonexistent, conventionally exist-
ent,
Making view and meditation the path of mind—these two are merely contra-
dictory in claiming self-liberation, self-arising, self-settling.
They are not ultimately contradictory,
Here making nonexistent, there holding existence as nonexistence.
Union too:
There, holding existence as two related to one, desiring such union;
Here, since nonexistent from the beginning, there is nothing to unite;
In the nature of nonexistence, without partiality of difference, non-dual
union is called "union."

This key point is supreme among all vehicles, most crucial and essential;

| *From this, not holding appearance as mind, and*

Not experiencing mind as existent is taught as the great ground-awakening.
Relying upon this, recognizing appearance as mind and
Recognizing mind-as-emptiness is to be known as the Heart Essence intention.

If any instruction appears thus, know it as merely provisional, not ultimate—
decisively resolved.

Wherein, third, external appearances arising as the mirror of awareness, the
six collections as the great equality, vast and pervasive:

External various appearances,

Internal adventitious recollective thoughts,

The six sense-faculties with their objects—all

Are merely clear appearance of nonexistence, || 170 ||

Without anything existing internally or externally, like the hair-faults of one
with ophthalmia, like

Illusion,

Mirage,

Optical illusion—

Appearing to mind yet

Thus, at the time of appearing, from that very time, transcending the extremes of existence and nonexistence, one should know;

However designated from the side of appearance, it does not contradict;

Let it be existent,

Let it be nonexistent,

Let it be existent, || 180 ||

Let it be nonexistent,

Let it appear,

Let it be empty,

Let it be deluded,

Let it be liberated,

Let it be good,

Let it be bad,

Let it be mind,

Let it be other,
However designated, || 190 ||

| *From the side of emptiness, as designated, it is empty from the start;*

Designation is mind;
Mind is nonexistent;

Without a designator for the nonexistent, like the actions of a dream and
the actions of illusion.

Appearance and arising,
Virtue and non-virtue and such—these very things are adventitious;
Their nature, groundless, self-dissolves;
If realized as existing in the dynamic energy of awareness's self-resonance,
intention-dharmatā does not depend on anything;
The great appearance of all phenomenal saṃsāra-nirvāṇa dharmas self-
arising and self-appearing as the clear appearance of nonexistence in the na-
ture of awareness:

Like the appearances of the four elements abiding in the nature of space, ||
200 ||

Like various dreams not moving from the nature of sleep and
Awareness of sleep;
Though all self-appear on the face of awareness,
Awareness does not see deluded appearance as saṃsāra,
Does not see pure appearance as beyond,

Saṃsāra and nirvāṇa do not see awareness;
All unmoving in the nature of the groundless great equality,
Unestablished in essence, transcending seen and seer,
Arising from the nature of awareness, merely designated as the self-
resonance or display of awareness of saṃsāra-nirvāṇa;
Great liberation from existence-nonexistence extremes, || 210 ||
Designation does not contradict,
Not established in meaning,
Merely clear appearance of nonexistence—the arising of all saṃsāra-nirvāṇa
dharmas.

"In the mind of stainless purity, appearance free from object-conditions is called the intention of great self-purity—I, Samantabhadra, teach this."

"The thing that is nothing at all, not falling into any direction; the thing that deludes as anything, merely appearing as common appearance; yet its meaning does not arise; appearing like the ornament of dharmadhātu."

"The great emptiness wisdom: from nothing at all, anything can delude."

"That is me, that is beings; that is mind, that is mind-originated; that is manifold, that is singular; saṃsāra and nirvāṇa am I myself; maṇḍalas and such are gradual entry;

"The great elements of earth, water, fire, wind, and space arise from that."

"Thus in dharmatā so abiding, delusion is nonexistent from the start; in dharmakāya like space, adventitious sentient beings are obscured by clouds; even dharmatā not deluded in abiding appears to mind as the manner of delusion."

"The five afflictions of sentient beings do not exist in meaning; like clouds in space, they are merely adventitious with conditions; knowing those clouds arise from space itself and dissolve into space is called the nature of indivisible oneness." || 220 ||

"Thus knowing self-arising, self-pacified affliction-defilements, how could sentient beings be bound?"

As appearance-manner is unestablished,

Though appearing as grasping, it is not established anywhere;

The great non-referential is also taught:

"This mind without abiding, wondrous! No destination, wondrous;

Therefore, <tantra> "This rootless dharmatā, wondrous in not seeking, naturally settled! To the going and coming awareness without limit, wondrous! To the great primordial wisdom without antidote, wondrous!"

"As in the sky without the slightest cloud, suddenly a cloud-maṇḍala appears; arising and ceasing, investigate from where that cloud-maṇḍala first arose; know all dharmas are thus."

"As a person dwelling in an echo-cavern, from singing, speaking, laughing, and crying, depending on conditions echoes arise, yet that sound never departs from the sound; know all dharmas are thus."

Second, pointing out the wisdom of exhaustion beyond mind, the great natural direct wisdom without change—threefold:

Pointing out awareness, the natural direct exhaustion beyond mind; || 230 ||

Sustaining the intention of self-clear abiding as the great vast openness;

Establishing the wheel of three-key dharmatā as the great space-equal vast expanse.

FIRST:

The self-abiding awareness self-clear, naturally settled,

Not projecting outward,

Not gathering inward,

Not contemplating in-between—looking at self-face,

External-internal without distinction,

Self-clear natural directness,

Dharmakāya unmoved by view-meditation, || 240 ||

Wisdom unmoved by conceptual thought,

Intention unfabricated by projection-gathering,

Clear without thought,

Abiding without grasping,

Vast without losing spaciousness,

Equal without partiality,

Great self-resonance without entering agent,

The great intention of primordial self-abiding,

Clear and pure like the ocean,

Pristine and pure like sun and moon, || 250 ||

Vast and spacious like space,

Stable and abiding like the king of mountains.

Though all sentient beings have never been separated from such meaning even for an instant, primordially existing in themselves,

Not knowing their own face, they are confounded by saṃsāra's bad conceptual proliferation;

Now, through the lama's instructions having recognized their own face, whether arising, abiding, or stirring, in any time of natural settled equipoise, Without distraction, sustain the nature.

"Ah! Lion, path without traverse; Lion without deliberate action; Upon the white snows without abandonment-settlement, three powers of dispelling darkness perfected; I, the thoughtless clear lion, upon the pure snows of primordial purity, three powers of dispelling elements perfected!"

"In the mind of no eternalism-nihilism, appearance free from good-bad is called the intention free from acceptance-rejection—I, Samantabhadra, teach this;

"This nature of reality free from grasping-clinging, the dharma of buddhas' non-dual intention; individually empty, characteristics beyond word-path; effortless dharmatā self-pure in its own place; entering the object of bodhi-samādhi dharmatā; pure and impure conventionally nonexistent as dharmas; the meaning of primordial abiding transcending one and two; in one's own body-nature, dissolving into a single bindu; timeless realization, samādhi undistracted clarity; without extreme-center, dharmatā nameless; unchanging, pervading all directly; not fabricated, spontaneously accomplished in arising-place."

Second, sustaining in that nature—threefold: || 260 ||

Sustaining view-meditation as great object-transcendence;

Sustaining samādhi as great self-abiding;

Sustaining intention as great beyond-mind.

FIRST:

In that recognition-nature, without entering mind's grasping-deliberation and deliberate meditation antidotes, awareness vast and wide, primordially settled, height and depth, spaciousness without partiality, self-dissolved self-settled.

Consequently, <tantra> "Vast! Dharmatā completely pure! Great! View is wondrous! Appearance! Self-appearance is the maṇḍala itself! Object and non-object completely pure! External and internal without distinction, clearly appearing! Empty and non-empty beyond words!"

"Wherever is the first ground, there the last goes; now abiding in that meaning."

"In the grasping-concept-free sky, in the consciousness-free sky, awareness-mind unmoved is the supreme samādhi without distraction—the single way of the buddhas."

Second, three aspects:

Natural settled equipoise: || 270 ||

Wherein, without fabrication-effort of grasping at the six collections' object-appearances, external-internal without distinction, naturally dissolved, spaciouly settled,

Even when going to sleep, abiding in that nature, dreams arise as clear light.
Great thunder-descent:

Loosing the three doors naturally, whatever arises meeting immediately, self-dissolved, spaciouly gone—knowing this nature.

Appearance spreading-increasing:

Moreover, body in vajra posture, eyes gazing at space between eyebrows, cutting mind's projection-gathering, knowing the nature of awareness self-dissolved half-awake, binding the five winds into space,

Self-appearance pure clear light—externally smoke, mirage, rainbow light and such; internally dharmatā empty-clear pure appearance arising thus.

"Train thus in the three samādhis: Natural settled equipoise samādhi: not blocking the sense doors, not engaging in bodily conduct, not abandoning sleep either; mind not cut off elsewhere; in short, body and speech in their own place, not losing outgoing mind-parts; for the six sense objects too, unmoved mind of clear knowing conduct; in the great non-conceptual self-appearance, clarity without thought, experientially arisen."

"In the great thunder-descent samādhi: body like ordinary; speech free from spoken words; mind not tightly bound—self-arising, self-pure without distraction. Appearance spreading-increasing samādhi: body, object, and awareness taking the measure of self-appearance purity."

Third, sustaining intention as beyond-mind—fourfold: || 280 ||

View of mountain-settled equipoise;

Intention of ocean-settled equipoise;

Instruction of awareness-settled equipoise;

Method of appearance-settled equipoise.

**FIRST: HAVING RECOGNIZED THIS SELF-CLEAR
AWARENESS, WHATEVER ARISES IS PLACED IN THE
UNMOVING MANNER LIKE THE KING OF MOUNTAINS—
VIEW WITHOUT LETTERS:**

"Mountain-settled equipoise view is secret; without doubt, change is naturally absent."

**SECOND: BODY IN VAJRA POSTURE, EYES GAZING WIDE
AT THE SPACE BETWEEN EYEBROWS, KNOWING
AWARENESS HALF-AWAKE LIKE THE OCEAN UNMOVED BY
WAVES, PLACED IN THAT VAST EQUIPOISE:**

"Ocean-settled equipoise intention: not appearance, yet makes appearance; not emptiness, yet not existing as emptiness; not clarity, yet object of great clarity; not torpor, excitement naturally absent. Unmoved, unmoving, unchanging; unshaken, unshakable, transcending all movement. Not made by doing, look at the great method of settling; without projecting-gathering, in the nature of single equipoise; not abiding, yet not transcending that. In secret wisdom like the ocean, place in the expanse primordially spontaneously accomplished, unmoved. From the great ocean of unfathomable depth, look at the peak of the banner without setting. The great body of unaltered emptiness without emptiness-mind, victorious over all doing through non-doing. Primordially unarisen, unaltered equipoise; appearance unmodified, mind unaltered—intention shown when dharmatā abides in space. Through wisdom of dharmakāya completely abandoning thought, without that which changes, is the intention of meditation; not holding the sphere of appearing objects and focal points; like planets and stars arising in the ocean's depth, non-grasping clarity not ceasing—thus is the abiding manner of self-arisen intention."

**THIRD: THAT WISDOM OF CLEAR-EMPTINESS AWARENESS,
NATURALLY LOOSE, RECOGNIZED AS DIRECTLY CLEAR—
CUTTING THE TARGET OF MIND-FIXATION IN SAMĀDHI,
DHARMAKĀYA OF NATURAL DIRECTNESS ARISING FROM
WITHIN:**

"Through looking far at the manifold objects of self-awareness, dharmakāya without thought, great, is found within." || 290 ||

**FURTHERMORE, FOURTH: LOOKING INTENSELY AT THE
FIVE EXTERNAL OBJECTS, INTERNALLY SELF-CLEAR
NATURALLY LOOSE, HALF-AWAKE ARISING FROM WITHIN
—PLACED IN THAT NATURE:**

"Through looking far at the clear-empty dharmatā object, awareness free from manifold is seen within."

"The great method of awareness-settled equipoise appearance: not the ground of all great appearances; appearing like the path of five elements' Buddha; the five greats not that, appearing clearly; place in great non-grasping without distraction."

Third, establishing the wheel of three-key dharmatā as the great space-equal vast expanse—threefold:

Instructions placing mind-as-freedom-from-action through the key point of dharmatā free from effort;

Instructions of conceptual thought arising as wisdom through the key point of dharmatā self-immediately liberated;

Instructions of appearance without negation-assertion through the key point of dharmatā self-liberated from its own place.

FIRST: THAT NATURE FREE FROM DOING WHAT IS TO BE DONE IS NOT REALIZED THROUGH DOING; SETTLING IN NON-DOING, THROUGH REALIZATION, THE THREE DOORS ARE PLACED IN SELF-ABIDING SPACIOUSNESS:

"Furthermore, dharmatā free from action: through non-action, liberated in liberation."

"Therefore, when saṃsāra-nirvāṇa is free from action and agent, what is there to do other than Great Perfection?" || 300 ||

"Through freedom from action, the ground is established."

SECOND: RECOGNIZING APPEARANCE AS THE DISPLAY OF MIND; RECOGNIZING DISPLAY AS GROUNDLESS CLEAR APPEARANCE; RECOGNIZING CLEAR APPEARANCE AS DELUSION WHEN GRASPED; RECOGNIZING UNGRASPED SELF-CLEAR AS EMPTY APPEARANCE—DECISIVELY

**RESOLVED THAT EXTERNAL OBJECTS, APPEARING MIND,
ARE NOT ESTABLISHED AS OTHER, THE SPHERE OF BIRTH
IN SAṂSĀRA IS EMPTY.**

Furthermore, recognizing grasping mind as groundless; recognizing groundless emptiness as self-liberated; recognizing self-liberated traceless as primordialily liberated—the saṁsāra-maker, one's own mind, groundlessly liberated, the three realms echo as nameless dharmatā:

"Conception without object, peaceful nature of dharmatā; appearing to self, self-appearance without thing; mind free from appearing, dharmatā's own meaning; without projecting-gathering, look at your own object."

Here some recognize appearance as mind, recognize mind as emptiness, and from the boasting of recognition—

Through recognizing appearance as mind, mind arrives at deliverance;

Through recognizing mind as emptiness, emptiness expands the bliss;

Through recognizing emptiness as awareness, awareness and expanse non-dual, that itself is dharmakāya—they cling to words as meaning's own mark.

Here there is basis of intention, purpose, logical fault, three exist—therefore not approaching the Heart Essence intention.

The basis of intention: for the sake of leading those grasping external objects as other, thus it was spoken; || 310 ||

"In some places, appearance is taught as mind."

That too is merely designated from appearance being nothing other, appearing to deluded mind.

The purpose is merely to abandon clinging to external objects as real.

The logical fault: if appearance is mind, then color, shape and such would necessarily be determined by eye and other sense organs, for appearance is determined as shape, color and such;

Appearance is mind, mind is emptiness, emptiness is awareness—if these three, through mutual intermingling, awareness becomes delusion;

Thus, appearance not seen by eye and such, mind not deluded—these three being essentially one substance, therefore.

This distinction was explained in detail before.

Those making appearance-mind yoga do not liberate:

"The yoga of appearance-mind: all arise from my mind; if mind is realized, what is there to do? Those who proclaim this everywhere—I have not taught them as liberated."

Also contradicted: when mind is realized as nonexistent, appearance would be nonexistent; || 320 ||

When mind ceases, appearance would cease at that time;

Appearance existing at the time of mind's nonexistence also contradicts.

There are five occasions of mind's nonexistence:

"Mindless sleep and fainting; two-fold meditative equipoise; perpetual non-conceptual."

In summary:

Holding appearance as mind is the great darkness of wrong thought—must be abandoned.

Third, instructions of appearance without negation-assertion through the key point of dharmatā self-liberated from its own place:

The five external objects, empty, self-pure like the moon in water—need not be purified;

Internal mind's recollections and thoughts, self-liberated traceless—need not be destroyed by effort or antidote;

Appearing-mind primordially liberated, spontaneously flowing—need not add acceptance-rejection; || 330 ||

Therefore, awareness naked and bare, without clothing of elaboration—loosening from within the great equality, traceless, equal, the five doors enter as self-arisen dynamic energy.

That too: internally, the nature of self-clear awareness naturally loose, from that nature, whatever arises of good or bad recollections and thoughts, without partiality, as self-arisen wisdom's self-resonance, without following after

—

Appearing-mind neither trembling nor agitated,

Neither advancing nor retreating,

In the expansive echoing swoop,

The intention of Samantabhadra self-arises as expanse:

"The great self-appearance of all sentient beings; no place to search elsewhere. Through their own power, self-knowing, from wherever in the three-thousandfold world, searching for that itself, no place to find. The objects of action of all worlds, in the nature of that very appearance, whoever does not see—this appearing-nature is the blissful pure land. The yogin who meditates on this sees the body of Samantabhadra me, through having the good fortune."

"When conditions and thoughts self-arise in objects, knowing all these are without nature, all appearances are like illusions, dreams, and reflections—the experience of non-conceptual great reflection. To whose mind it arises, appearances are thunder-descent, conditions not arising in the mind, obtaining samādhi of non-return."

"All arising, deluded appearance is my mind; all abiding, deluded appearance is my heart; all appearing, deluded appearance is my body; all sounding, deluded appearance is my speech. Unceasing seeing appears like my form; unceasing hearing sounds like my voice; unceasing smelling feels like my scent; unceasing tasting resounds like my taste; unceasing feeling is swift like my mind; secret afflictions are my magical display; buddhas and sentient beings are my charnel ground; all-doing me is the great self-clear appearance."

One may ask: Then, having allowed deluded appearance to remain in its own place, will it not become deluded again? || 340 ||

Wherein, though ordinary sentient beings become deluded through grasping at self, yogins, knowing groundlessness, without alteration, place in self-abiding—therefore not deluded:

"Those sentient beings in saṃsāra are bound by their own conceptual thoughts; knowing they are without nature, they are certainly liberated."

Furthermore, delusion and liberation are counted in inner knowing, not in external appearance;

External appearance has never made delusion or liberation—therefore, leav-

ing appearance as it is suffices:

"Appearance does not bind; clinging binds. Cut the clinging, Naropa."

Moreover, that too: merely placing the meaning of reality, one's own knowing awareness, in the nature of self-clarity;

Cannot be made better by deliberate view-meditation-conduct of alteration, for the nature cannot be changed;

For self-arisen wisdom would become false:

"Through thought, wisdom's meaning is not found; if wisdom's meaning is found through thought, self-arisen wisdom becomes false. Through meditation, dharmakāya is not seen; if dharmakāya is seen through meditation, self-appearance dharmatā becomes false. Through looking, awareness's meaning is not realized; if awareness's meaning is realized through looking, unceasing dharmakāya becomes false. Through dharma, ignorance is not cut; if ignorance is cut through dharma, primordially pure wisdom becomes false."

Thus, through realizing appearance-awareness as dharmatā, however one conducts conduct, it does not transcend dharmatā; || 350 ||

However appearing-manifestation appears, it arises as unceasing display;

Arising as the maṇḍala of self-arisen meaning:

Eating and drinking, dharmatā's approach;

Sleeping and abiding, bodhi's accomplishment;

Composites, deity's meditation;

Spittle and phlegm, maṇḍala's accomplishment;

The three thousand worlds, spontaneously accomplished maṇḍala;

Rain and water-vapor, self-abiding splashing;

Path-roads, nature's great lines;

Footprints, colored powder; || 360 ||

Movements, mudrā's nature;

Speech-words, vajra's recitation;

Recollections, creation stage's wheel;

Whatever appears, deity's display;

One's own body, empowerment's vase;

Down-pour, samaya of continuity;

Knowing self-clarity, instruction;

Birth-death, dharmatā's measure;

Six collections' objects, realization self-arisen—

The three realms' great liberation, intention spontaneously accomplished: ||

370 ||

Consequently, <tantra> "Ah! Such appearances: if delusion itself is self-liberated, how could non-delusion not liberate? Speech and action however are conduct of empty-clear clarity; good and bad thoughts are the great ocean-river of meditation; wrong view and correct desire are the view without partiality of the yogin; all holding hope and doubt are spontaneously arisen result. Desiring mahāmudrā, eating and drinking are approach; sleeping and abiding are accomplishment; composites are deity meditation; spittle and phlegm accomplish the maṇḍala; all the three thousand worlds are the maṇḍala, rain and mist sprinkled; the path-road of beings are the great lines; footprints are colored powder; desire to go is the posture; limb movements are mudrā; however spoken are mantra words; thoughts are creation stage; mind's movement is offering; form-appearance is deity's body; great sounding speech is music; one's own body is the vase; hair is ornamental leaves; blood and yellow water, water itself, entrusted with substances such as essential meaning; empowerments of appearing to self are conferred; without conferral, perfected in itself. Desire to transcend is samaya; desire to protect is binding; desire to liberate is degeneration; desire for nonexistence is supreme sage. Views are mudrā marks; attachment to that is experience; knowing self-clarity is instruction; the sphere of object-mind; birth-aging-sickness-death, the key of habituation; non-ceasing six collections is realization."

Thus, the yogin having accomplished whatever is done as dharmatā's nature—the deity's wheel with empowerments and instructions,

The spontaneously flowing river samādhi of Great Perfection dharmatā's wheel uninterrupted—

Effort,

Without depending on cause-effect, obtaining wondrous great siddhi naturally, perfected in the supreme ground great maṇḍala:

Wherein, <tantra> "Thus all is dharmatā: nothing to accept; nothing to place; dharmatā without anything. From whatever appears, from one's own dharmatā, fabricated dharmatā does not exist separately. However done, non-concept arises; without abandoning or adopting, self-appearance."

"Not clinging to appearance; not establishing nonexistence; not rejecting existence; not desiring nonexistence; not manifestly clinging to existence; not establishing the made; not blocking the arisen; not viewing faults in the arisen; not rejecting afflictions; not establishing buddhas; not meditating meditation; not viewing view; not blocking deluded appearance; not seeking pure appearance."

"When the knowing that realizes appears in objects, appearing self-appears; at that time, awareness should be allowed to remain."

Third, as all is primordially transcended in the vast expanse of spontaneous equality,

Echoing saṃsāra-nirvāṇa as the great nameless without bondage-liberation, acceptance-rejection: || 380 ||

Moreover, the Great Perfection's key point, the twelve great vajra laughs with eight wondrous words of the great natural Great Perfection,

The great nameless saṃsāra-nirvāṇa,

The great transcendence of cause-effect,

The great primordially perfected non-doing,

The great primordial liberation without acceptance-rejection,

The great dynamic energy without anything to do—echoing thus.

Now, nothing to do with dharma;

Doing also does not transcend clinging to death;

Primordially empty, sky-expanse, vast spaciousness:

"O essence of speech-vajra of all buddhas! Look at the self-arisen wisdom of view: transcending virtue-vice, view-meditation, wondrous! Without moving the ground, whatever is done with body and speech is without virtue-vice benefit-harm—ha ha! O speech-vajra! Look at the abiding manner of thing-nature: wondrous that appearance does not change color, does not alter hue; however thought of pleasure-pain, without change in meaning—ha ha! O speech-vajra! Look at the wisdom of the great emptiness all-arising: however manifold the conduct of recollection-thought, arising as display—wondrous! However done, in the expanse of unceasing, birthless liberation—ha ha! O speech-vajra! Look at the all-pervading wisdom of dharmatā emptiness: birthless and primordially co-abiding—wondrous! Though a person takes sharp weapons and liberates beings at one time, without benefit-harm to that person's mind-stream—ha ha! O speech-vajra! Look at the wisdom of one's own knowing emptiness all-appearance: all appearances however arise as one's own companion—wondrous! However appearing, unmoved from one's own ground—ha ha! O essence of speech-vajra! Look at the appearance of the liberated-all empty awareness: oneself is great as one's own antidote—wondrous! Afflictions self-liberate themselves—ha ha! O speech-vajra! Look at the essence of the liberated-all empty awareness: without effort, result self-found—wondrous! One perfected, all saṃsāra-nirvāṇa purified as non-dual—ha ha! O speech-vajra! Look at the measure of the all-established great emptiness essence: appearing the six migrations as three kāyas—wondrous! Without beings having done even a speck of meditation, buddhahood at one time—ha ha! O speech-vajra! Look at the result of the three kāyas great emptiness primordially perfected: dharmatā of the three times without gathering-separation—wondrous! Without practicing the six pāramitās, perfections completed at one time—ha ha! O speech-vajra! Look at the wisdom of the great equal all-established empty awareness: all action and agent arise as ornament—wondrous! All rejection-acceptance liberated through view—ha ha! O speech-vajra! Look at the great primordially empty of empty emptiness: all buddhas abide in the expanse—wondrous! Through doing, agent,

*downfall occurs—ha ha! O speech-vajra! Look at the thing-possessing
empty of non-empty: vehicle of self-grasping in nonexistence—
wondrous! Obtaining birthless through birth—ha ha!" || 390 ||*

Thus it was spoken.

Looking at one's own awareness definitively, abiding as twelve laughs in the nature—effort self-dissolves,

Dharmas exhausted, beyond mind, echo in the great.

These eight word-kings, established by the eight great unchanging logical reasons of immutable meaning,

Should be taught literally to those of supreme intelligence,

For they are certain in that very nature of awareness.

To inferior ones, taught by distinguishing the two truths, later to be realized;

If taught directly, they become angry:

*"The lion's self-sound makes all carnivores faint and fear; Great
Perfection's self-speech makes all lower vehicles faint."*

Therefore, for those of unripe faculties holding cause-effect as definitive meaning, secret instructions: || 400 ||

Therefore, <tantra> "These words should not be spoken even as a speck among śrāvakas and pratyekabuddhas; for what reason? Hearing all these words, they will become frightened, terrified, and faint; not having faith in secret mantra, their mind revolts; through the ripening of that, they will experience the great hell of sentient beings—therefore, what need to speak of teaching and hearing? Not to be spoken even in the direction of the wind."

"Revealing secrets to beings not fully ripened is the seventh downfall."

"Teaching emptiness to those whose minds are not trained is a root downfall."

That too: the eight great wondrous words purifying the eight collections of consciousness,

The twelve great unchanging letters, the measure of echoing dharmas exhausted without action in the great,

Consequently, heart not small in the echo of the meaning—through hope-doubt bondage-clinging absent, intellectually releasing the great nameless saṃsāra-nirvāṇa at one time.

To the great yogins who have arrived at that nature, cause-effect virtue-vice nonexistent taught directly—like Padmasambhava, Vimalamitra, Tilopa and so forth.

Though we understand thus with our minds, not having arrived through habituation,

Not fearing the nature, and through being careful about the subtlety of action-result, thus taught.

Thus the twelve vajra laughs explained three times as three echoes become thirty-six: || 410 ||

Corresponding to the twelve links of dependent origination of afflictions entering the pattern,

The pattern reversed,

Completely liberated—the thirty-six pure places, understand.

The meaning of those keys certainly explained in brief, word-meaning elaboration suffices.

Second general meaning: binding echoes through decisive cutting—three-fold:

View decisively resolved as self-arisen wisdom;

Intention sustained as timeless three times;

Reality echoed as exhausted nonexistence of dharmas.

**FIRST: ONE'S OWN AWARENESS CLEAR-EMPTINESS,
UNMOVING NATURE, NATURALLY LOOSE—DECISIVELY
RESOLVED, NOT ALTERING WITH MIND'S VIEW-
MEDITATION-CONDUCT-RESULT DHARMAS, NON-
FABRICATED SPONTANEOUSLY ACCOMPLISHED GREAT
VIEW-MEDITATION, SELF-ABIDING VAST SPACIOUSNESS TO
BE PRACTICED:**

"Secret mantra awareness-settled equipoise is the knot of view-meditation-conduct; in external-internal-secret wisdom, thought's concepts unmoved—this is the secret view of secret mantra. The Bhagavān lion dharmakāya, abiding in samādhi free from grasping-fixation; in the view without characteristics, wisdom of great equanimity clear." || 420 ||

Thus, <tantra> "From the all-arising dharmakāya, dissolving into the vast objectless expanse; without acceptance-rejection, it is conduct; seeing self-appearance, it is view; non-distracted in that, it is explained as meditation; without abandonment-settlement, samādhi is obtained; without falling to extremes, one's own ground is held; unmade self-arisen, primordially perfected."

"In the limitless ocean of self-arisen dharmatā, the sun-moon of gold free from thought—obtained through the vast of empty-clear saṃsāra-nirvāṇa separation."

Second, sustaining intention as timeless three times—twofold:

In the nature of self-clear essence, unaltered, remaining in its own place, clear, radiant, coiled, clear light equal, placed within;

And through cutting the continuum of holding conceptual thoughts self-arisen from oneself,

Hence, uninterrupted, naturally dissolved, spaciously, placed outward in the pure intention of timeless three times—the instruction of expanse self-clear in its own place.

**FIRST: HARMONIZING BODY KEY AND WIND KEY,
PLACING AWARENESS SELF-CLEAR WITHOUT GRASPING-
FIXATION OF SELF-APPEARING APPEARANCE, SETTLED
LUMINOUSLY:**

"Suchness not altered: like the sky unclouded by clouds; primordial dynamic energy primordially clear portion; thus in the clear sky, like the heart of the sun self-appearing—the body without defilement, the heart of certainty gathered as one, this is my maṇḍala itself."

Second, practicing the great methods of ten aspects for cutting the connecting thread of the three times:

*"For the person who does not hold the trace of the past, does not invite the future's messenger, placing present awareness in its own place—all awareness without prior-later is mixed as one; called the single gathered essence—yoga of awareness equalizing the three times." || 430
||*

Furthermore, <tantra> "Not following traces of past habitual tendencies; not welcoming future habitual tendencies; not dwelling present habitual tendencies in the mind-stream—called yoga of awareness equalizing the three times."

"Through the method of memory self-dissolved, mixing saṃsāra-nirvāṇa as non-dual: cutting the interval of past memories; suppressing the head of future memories; allowing present memories to self-liberate—called yoga of awareness equalizing the three times."

"Not directing hope toward past mind; not turning back toward future mind; not directing intellect toward present mind—called yoga of realizing the three times as equal."

"Not sending off past ignorance; not abandoning future ignorance; not taking present ignorance in the lap—called yoga of realizing the three times as equal."

"Not being angry at past anger; not hooking future anger; not feeding present anger—called yoga of realizing the three times as equal."

Therefore, <tantra> "Not gathering clouds with past delusion; not cutting earth with future delusion; not raining with present delusion—called yoga of realizing the three times as equal."

"Not answering past buddhas; not inviting future buddhas; not giving authority to present buddhas—called yoga of realizing the three times as equal."

"Repudiating past desire; deriding future desires; throwing present desires from objects—called yoga of realizing the three times as equal."

"Not holding past jealousy tightly; not gathering mind toward future jealousy; not placing mind in present jealousy—called yoga of realizing the three times as equal, called great yoga of realizing saṃsāra-nirvāṇa as non-dual."

The three times' buddhas too: || 440 ||

The special experience of wisdom of awareness, abandoning grasping-fixation of joy-elation—instructed;

The other nine, negation-assertion arising as objects, self-abiding unspecified delusion—

In recognition, cutting the connecting thread of three times, the naturally dissolved dharmatā in between sustained, this is meditation.

Third, echoing reality as exhausted nonexistence of dharmas:

"Virtue, buddhahood meaning not realized; if virtue realizes buddhahood meaning, Great Perfection nature becomes false. Sin does not fall into saṃsāra; if sin falls into saṃsāra, the three times become false. Emptiness does not see correct meaning; if emptiness sees correct meaning, wisdom clear light becomes false. Characteristics do not see self-awareness meaning; if characteristics see self-awareness meaning, self-liberated dharmatā becomes false. Doing does not obtain spontaneous accomplishment meaning; if doing obtains spontaneous accomplishment meaning, essence unchanging becomes false. Grasping does not see appearance; if grasping sees appearance, nature unceasing becomes false. Analysis does not liberate others; if analysis liberates others, all-pervading compassion becomes false. Deluded appearance does not obscure me; if deluded appearance obscures me, the two lamps become false. This is taught as secret mantra intention."

Wherein, this is the great echo of the secret meaning expanse's great pride—

do not fear direct teaching.

Third general meaning: removing obstacles through decisive confidence of liberation—threefold:

General explanation of the meaning of self-liberation;

Particular explanation of the reality of primordial liberation;

Extensive explanation of the intention of self-liberation. || 450 ||

FIRST:

In the path of Ati Vajra Heart Essence that extracts from afflictions,
Not abandoning afflictions, pure in place—unlike śrāvaka-pratyekabuddha rejection;

Unlike bodhisattva rejection;

Unlike lower mantra creation stage transformation;

Unlike completion stage self-peace sending;

Unlike common vehicle antidote subjugation;

Unlike mind section self-pattern placing;

Unlike expanse section that very dharmatā making—such is not the case.

For what reason? || 460 ||

If afflictions, existing just as they are, are not known as never experienced,
Not abandoned through abandonment;

If afflictions are abandoned by mind, since that which is to be abandoned
and the abandoner are one substance, purity is impossible;

If abandoned by wisdom, mind does not see wisdom;

Wisdom does not see mind, not abiding together—contradictory thing, the
convention of that which is to be abandoned and the antidote impossible;

Not abandoned by prior-later, for past-future substance contradictory;

One existing, one ceasing;

If simultaneous, mutually intermingling—that which is to be abandoned be-
comes antidote,

Antidote becomes that which is to be abandoned,

For mind-continuum is one-time simultaneous. || 470 ||

Furthermore, afflictions arising from that very mind, like body and shadow —no time of abandoning through abandonment.

Likewise applies to purification and such.

"If suchness is not realized, like body and shadow of the yogin; from that itself self-arising, not abandoned through abandonment. Thus also not through purification; not changed through transformation; without realizing the unchanging essence, like crystal rock or turquoise stone, cannot be purified or melted. Abiding pure through nature—yogin possessing examines. Thus also not through peace; without knowing direct insight, like the king of mountains, Meru, cannot be destroyed by anyone. Not liberated through antidote; without searching, self-pure not known; like desiring muddy water to clear, clearing externally is not. That itself clear also not dharmatā; without knowing spontaneous appearance, like the appearance of a completely foolish ordinary person, not reversing manifest clinging."

In this too, two levels of intellect:

Self-liberation with effort: whatever affliction arises, recognized, placed in its own place, self-liberated, throbbing-throbbing gone—the nature of pure place, intention of self-liberation great equality, practicing dynamic energy without distraction even for an instant.

Without effort: whatever arises, unable to withstand, self-liberated, dharmatā

—
That view-method need not be abandoned, liberated by nature, current, or force.

These two levels of intellect, first distinction,

Abiding like prior-later:

"These are two levels of intellect: with effort and without effort. With effort, placed in own place; measures of appearance habituation, wisdom pure appearance itself; when self-arising everywhere external-internal, not born from conditions. However long these arise, placed in own place, liberated in own ground; therefore yogin of appearance. Without effort is thus: self-liberated by oneself in oneself; self-hook self-liberated; like iron filing iron, like stone breaking stone; one's own antidote is great oneself; realizing nature Great Perfection, thus whatever habituation, obtained the meaning of non-searching placing; bliss great expands without meditation; nature itself directly known; this itself meeting with whom, even possessing unconfessed sins, liberated through habituation of this itself, certainly without doubt." || 480 ||

Second, particular explanation of the reality of primordial liberation—three-fold:

Shown that antidote of effort is unnecessary, presently self-liberated, primordially liberated;

Instructed not to transcend that reality's nature;

Echoed merely groundlessly self-liberated in the nature, never having gone elsewhere.

FIRST:

"Not liberated through effort; primordially itself abiding liberated."

"Ignorance itself self-arisen; cause of delusion primordially liberated; all-ground dharmakāya self-arisen; therefore severed the root of lineage. Wish-fulfilling intention primordially abiding; therefore movers are placed. Breath primordially continuity-ceased; therefore birth-death primordially nonexistent. Desires' objects primordially perfected; therefore end of clinging is meditation itself. Limbs unmoved primordially transcended; therefore path of beings primordially traversed. Spoken words unexpressed; therefore primordially transcended speech-thought. Thought's projection-gathering primordially empty; therefore primordially abides in great meditation. Defilements self-pure; therefore abides in stainless spontaneous vastness. Through non-doing no arising-place; therefore primordially free from action-agent. Nothing arising separately from ground; therefore primordial self-arisen singular. Numbers of one and two exhausted; therefore separated from bindu and moon. Darkness primordially pure; therefore awareness-appearance clear light pervades. Saṃsāra unchanging ceased; therefore primordially spontaneously accomplished buddhahood. Thing-characteristics empty-liberated; therefore self-grasping mind primordially exhausted. Conditions self-liberated; therefore references placed in equipoise."

SECOND:

"The end of Great Perfection nature: dharmas placed in own place; appearance-awareness union of emptiness; primordial liberation equipoise; intention beyond mind; characteristics self-pure in own place; liberation from extremes of empty and thing; exhaustion-change without thought; mind exhausted beyond intellect."

"The five elements primordially clear; appearance liberated in clear light itself; five faculties placed bare; five grasping objects liberated in own place." || 490 ||

THIRD:

"Self-liberation of one's own mind: not going from one to one; mind without that which liberates; perfected from ground, no going-coming; not found through analysis, no reason; abiding clear-empty through groundlessness; that mind abiding self-clear; liberated through key point, without direction-side; liberated through time, no reference-ground; liberated without effort, without diligence; liberated through confidence, without effort; liberation through confidence explained; primordially liberated, no ground-return; self-liberated, no antidote; liberated through bareness, though seen; completely liberated, without effort."

Thus, the three doors primordially liberated—therefore no need for liberation through primordial effort;

Body not needing mudrā transformation and such, liberated through element self-key, not returning to six migrations;

Speech not needing recitation of essence mantras and such, liberated in clear purity of expression,

Whatever spoken liberated through speech-meaning key;

Mind not needing samādhi meditation and such, liberated through thought-intention key,

Whatever thought liberated through intention key—nothing arising from other, therefore self-liberated, impossible for antidote to exist.

Thus, the key point of self-liberation without antidote.

REGARDING "LIBERATION": || 500 ||

Furthermore, liberated through mere placing; liberated at the key point through mere knowing; primordial liberation; self-liberation; bare liberation; complete liberation—though many, this is explained as not needing effort in great self-liberation without antidote.

Third, extensive explanation of the intention of self-liberation—threefold:

Brief indication of essence; particular explanation of nature; concluding summary of meaning.

FIRST:

*"In unceasing awareness, no cause of delusion, no ground of reversal;
being primordial liberation, certainly transcended; being self-liberation,
object-conditions exhausted; being bare liberation, appearance pure;
being end-liberation, four extremes ceased; being single liberation,
manifold empties."*

Thus, in the naturally loose awareness like a crystal vessel without defilement, through the key point of groundlessness—

No cause of delusion now, awareness rootless without path;

Without path, no ground of returning to result in three realms, primordially liberated like space, spontaneously accomplished intention—

With five great liberation manners, surpassing all common vehicles.

Second, five: primordial liberation, self-liberation, bare liberation, end-liberation, single liberation—extensive explanation of nature. || 510 ||

First, primordial liberation without ground-return, relying on key point, all view-meditation shown as unnecessary:

Wisdom all-pervading, general release, without made or altered meaning—

Not arising from anywhere; not going anywhere; not abiding anywhere—unchanging meaning.

Liberation is not like untying—therefore view-meditation unnecessary;

Called "liberation" through abiding in own pattern;

Meaning without acceptance-rejection.

Thus, body-speech-mind three, relaxed in own pattern, mind truly arrived, called "liberation."

Also, through definitely abiding thus, surpassing common vehicles.

Example of primordial liberation:

Like aṭali fruit ripened primordially, now no ripening cause. || 520 ||

Primordial liberation threefold: understanding of primordial liberation; logical establishment; liberation manner.

Understanding of primordial liberation: not adventitious, primordially liber-

ated; now no need to liberate again—

Arising from awareness itself never experiencing delusion.

Logical establishment of primordial liberation threefold: established through reasoning; established through scripture; established through logical reason.

Established through reasoning: key point of awareness itself primordially liberated—

Thus, awareness without ground, no ground of reversal; without root, no arising-place; without characteristic, not arriving at certainty; without birth, no liberation-cause.

Also, as sign of being primordial liberation, no characteristic seen through any meditation-accomplishment;

Also established through cause-effect traceless reasoning—awareness without cause, no result, therefore action and ripening impossible.

Established through scripture: <tantra> "Mind primordially liberated—how could conditions of external liberation exist?"

Established through logical reason: established through the logical reason of settling naturally—settled primordially liberated, therefore self-liberated in own place, for primordially liberated. || 530 ||

Also known as primordially liberated through the key point of awareness without arising-place, abiding-place, going-place.

Liberation manner: called "liberation" because mind is emptiness, or cannot be designated even conventionally as "liberated" or "not liberated"—

As sign of primordial liberation, now not needing to liberate again—mind primordially Buddha.

Known as no liberation-cause in primordial liberation.

Second, self-liberation without antidote, relying on key point, all scriptures shown as unnecessary:

Thus all appearing-sounding dharmas, though arising, arise from oneself; liberated, self-liberated.

Example: like sky and clouds.

Thus, not like meditation, view, conduct with faults depending on other objects—

Called "liberated through meaning" for exhaustion of dharmas.

Self-liberation threefold: understanding of self-liberation; establishment of

self-liberation; liberation manner. || 540 ||

Therefore, understanding of self-liberation: meaning without antidote; appearance itself self-liberated from appearance; no dharmatā whatever separate from appearance.

Likewise emptiness and so forth; liberated by that itself, nothing separate.

Example: like alcohol-disease destroyed by alcohol; like poison destroyed by poison; like iron cut by iron.

Afflictions themselves liberated by that itself, therefore called "self-liberation."

Establishment of self-liberation threefold: established through reasoning; established through scripture; established through logical reason.

Established through reasoning: established through dharmatā's reasoning—all liberation is self-liberation; not like untied by other;

If liberated by other, like one thing appearing as different forms impossible;

Like thing-characteristic arriving at certainty through thing.

Established through scripture: <tantra> "Liberation self-arisen, not from other."

Established through logical reason: established through the logical reason of no ground of dispute in great self-liberation— || 550 ||

Appearance is self-liberated, for depending on other antidote is absent.

Liberation manner: nothing other than self-liberated by oneself;

Also from other texts: desiring passion as path for passionate, and so forth, explained:

| *"As fire burns the burned, by that fire itself one should warm."*

Appearance itself liberated from appearance's own place; no liberation-cause or liberation-condition separate from appearance.

Liberated groundlessly, no support of abiding, without root-ground;

That mind without root-ground:

| *"This mind without root-ground: not male, not female, not neuter; not color, not shape; without characteristic, not caste-lineage."*

That itself, without ground of reversal separate from oneself;

Without going-place; without experiencing birth; || 560 ||

No place of arising from anywhere;

Without other dharmas separate from that itself not being oneself, called "self-liberation."

Example: like a snake's knot self-liberated without anyone untying.

Third, bare liberation seen-liberated, relying on key point, all scriptures shown as unnecessary:

Merely through bare seeing, liberated in that itself—

Liberated through meeting of mother-child; appearance unmodified by mind;

Not blocked by appearance, placed, liberated in self-purity.

Bare liberation seen-liberated fourfold: understanding of bare liberation; establishment of bare liberation; liberation manner; example.

Understanding of bare liberation: merely through bare seeing, liberated in seeing—

Whether seen, heard, or merely known in the first instant, liberated; || 570 ||

Arrived at calculation of dharmatā direct.

Establishment of bare liberation threefold: reasoning; scripture; logical reason.

Reasoning: established through not observing anywhere in liberation-release —

Appearance liberated merely through appearing in appearing; awareness liberated merely through arising in arising;

Through the key point of emptiness in own place, through bare seeing of form, form—

Shown merely as despising form, liberated by that itself.

Likewise sound and so forth.

How known as liberated? Through seeing as form, elaboration of form-not-form is cut;

Through bare placing in that, that itself liberated;

Awareness of entering other does not arise. || 580 ||

Consequently, established through scripture: <tantra> "Through the view-posture of great bare liberation, buddhas and sentient beings both liberated."

Logical reason: established through the logical reason of self-purity free from direction-side—

Appearance is bare-liberated, for placed in bare place, liberated in place of

placing, liberated in place of liberation.

Liberation manner: practicing on piece-by-piece dharmas, liberated piece-by-piece in bare place—

Not gone anywhere; not come from anywhere; no going-place anywhere;

Unchanging from wherever abiding.

Practicing on general dharmas, all appearances gone to bare-liberation.

Example: like a blind person going to a temple—no seen direction.

Fourth, end-liberation free from reference, relying on key point:

Key point not aimed at any reference—liberated from end of one, not abiding as two; || 590 ||

Liberated from two, not abiding as one.

Likewise both and neither.

End: appearing-end of existence; non-appearing-end of nonexistence; both-and-neither ends four ceased—called "liberation" conventionally.

End-liberation free from reference threefold: understanding of end-liberation; establishment of end-liberation; liberation manner.

Understanding of end-liberation: not aimed at any reference of existence, nonexistence, appearance, emptiness end—

Meaning transcended calculation of this-is-this, this-is-not-this.

Establishment of end-liberation threefold: reasoning; scripture; logical reason.

Reasoning: established through nature reasoning free from reference—

Not depending on anything, free from end, not abiding in any end.

Therefore called "view without observing center of end-free." || 600 ||

Established through scripture: <tantra> "Called liberated through free from end."

Logical reason: established through the logical reason of single knowing all-liberated—

Knowing free from single end, all designations liberated from appearance, for not aimed at any reference.

Liberation manner: not abiding in existence-end, liberated from nonexistence-end;

Not abiding in nonexistence-end, liberated from existence-end;

Not abiding in both, both liberated;

Through neither, neither liberated.

Fifth, single liberation peerless, relying on key point, method and wisdom shown as unnecessary:

Single is Great Perfection, bindu singular, free from elaboration;

Liberated in that nature, all manifold number-ends emptied. || 610 ||

Therefore, single liberation peerless key point fourfold: understanding of single liberation; establishment of single liberation; liberation manner; example.

Understanding of single liberation: single liberation not unreasonable—

Without non-realization of liberated from one to one, nothing at all.

Therefore awareness transcends convention of primordially liberated or not liberated.

Establishment of single liberation threefold: reasoning; scripture; logical reason.

Established through reasoning: all liberation not different—for nothing other from one, called "liberation."

That single one is awareness itself;

Also no other dharmas separate from singular self-awareness.

Established through scripture: <tantra> "Dharmatā of single liberation: for manifold taste is one."

Established through logical reason: established through the logical reason of single knowing all-liberated— || 620 ||

Knowing single awareness, all saṃsāra liberated.

Liberation manner: through knowing as dharmatā, appearance-awareness all liberated.

Example: knowing manifold taste as one—

Like salt taste arriving at certainty, all salt taste arrives at certainty;

Or molasses, knowing one fire knows all—

Moreover, <tantra> "Like fire's nature burning, molasses' nature sweet, thus all dharmas too are one in nature emptiness."

Thus these five liberation manners are not counted for one person;

Through distinction of faculties, liberated through whatever is suited.

Third, concluding summary of five liberation manners:

Those five liberation manners free from reference-ground are self-liberation,

free from reference of view-meditation-conduct dharmas of focal objects—

|| 630 ||

Thus, conditions self-liberated by conditions, like dirt washed by dirt,
bad conditions liberated by bad conditions, arising as companion of wisdom;

Primordial purity liberated by primordial purity, awareness liberated by
awareness.

Primordial liberation free from grasping-fixation union reference, objects
liberated by objects, like poison destroying poison;

Bare liberation not depending on saṃsāra-nirvāṇa two, causes liberated by
causes, like iron cutting iron;

End liberation not depending on conventional words, dharmas liberated by
dharmas, like fire from wood burning that wood;

Single liberation not depending on liberating intellect, mind liberated by
mind, like stone breaking stone:

"Conditions self-liberated by conditions: I do not depend on focal object dharmas. Objects liberated by objects: I do not depend on grasping-fixation two. Causes liberated by causes: I do not depend on saṃsāra-nirvāṇa two. Dharmas liberated by dharmas: I do not depend on conventional words. Mind liberated by mind: I do not depend on indicating intellect. Like dirt washing dirt, thus pure liberated by pure. Like poison destroying poison, like iron cutting iron, like stone breaking stone, like wood burning wood—self's enemy done by self. Not liberated by different type."

That too: through key point of nothing incomplete in awareness, when
awareness liberated, all dharmas liberated—like support-thing destroyed,
supported-dharma destroyed;

Self-liberated self-dissolved, spacious expanse:

"Therefore in ground-abiding awareness: self-arisen, appearance perfected; self-arisen, ground itself perfected; self-appearance, objects too perfected; self-liberated, delusion-ground perfected; self-pure, all paths perfected; self-aware, knowables perfected; self-pervading, results perfected; self-ground, causes-conditions perfected; self-realized, dharmatā perfected; self-reversed, saṃsāra-nirvāṇa perfected; self-abiding, scriptures perfected; self-perfecting, one time perfected; self-knowing, instructions perfected; self-placing, meditation perfected; self-possessing, expanse perfected." || 640 ||

Thus perfected and liberated awareness itself, primordially pure from the beginning, without defilement;

Being heart, lineage exhausted;

Singular great bliss, transcending speech-thought-expression;

Primordially pure naked;

Empty with defilement of acceptance-rejection;

Generally appearing saṃsāra-nirvāṇa's play-thing not stained;

Exhausted-change liberated, beyond material-awareness;

Abiding as natural ground-Buddha:

"Ah! Self-perfecting Great Perfection dharmakāya: pure from the beginning, defilement exhausted; first arising, lineage exhausted; separated from moon, beyond calculation; pleasure without suffering-cause, great bliss; unexpressed, beyond speech-thought; primordially self-aware pure. Not with defilement for outflows exhausted; empty abiding for things exhausted; essence without increase of two; transcending method through separation from dharmas; movement purified through unthought clarity; two collections perfected through non-dual material-awareness; self-equipose without rival; pervading all without fabricated words; without thought-object mind, separated from memory; natural fresh, natural nature; supreme unaltered, truly abiding."

Thus external appearance, internal body-mind all, empty clear appearance like moon in water—dynamic energy practiced; || 650 ||

Those abiding in the meaning of awareness like space:

Dharmas exhausted, appearance and body like moon-water,
Without obstruction by walls, fences, and such;
Obtained immeasurable eyes and clairvoyance;
Seeing noble truth, liberated from further existence:
Liberated in the ground of primordial purity;
Four elements' atoms powerless, burned by wisdom fire;
Like mist dissolving, displaying body's miraculous power in space,
If meaningful, those atoms burned by wisdom fire consecrated as relics and
ringsel;
If not changing, self-dissolved into peace, || 660 ||
Awareness abiding in dharmakāya expanse;
Form kāya with enlightened activity, accomplishing beings' welfare until
saṃsāra not emptied:

*"Though the four appearances do not arrive at measure; there is
liberation in the primordial ground of invisible with defilement—such is
the intention."*

Explained clearly as manner of liberation in Cutting Through:

*"Not sent, placed in own place: mind's words all these, no one practiced,
appearing understood in individual intellect; this itself understood in
one's own mind; invisible without thought; all appearances self-pure
from that; all spontaneously arisen; becoming in the class of clear-
empty great. Earth water fire wind four elements, individual power
invisible; like mist, dissolving for the wise; various clinging of delusion,
however thought birthless; grasping-fixation parts self-ceased; whatever
invisible, self-exhausted; experiencer self-experienced; embodied all
thus gone; disembodied needless to mention."*

When the yogin's realization arrives at measure:
Atoms partless, body with defilement self-dissolved in own place;
Though not completely arrived, if surpassing others, that body even a srang
or such weight becomes small, and so forth—awareness dissolving in pri-
mordial purity.
The key point of this:

Arising from the portion of habituation of naturally loose pure with defilement of awareness' essence; || 670 ||

Hence, mind and its deluded appearance empty clear portion too, at that time, self-pure in own face, mind and wisdom distinguished,
Seeing the truth of pure mind wisdom's bliss:

*"Seeing Buddha truth, Buddha's son; understanding thought within,
always bliss."*

Thus extensively spoken, arrived at the crown of the head—the time.

From the Treasury of Precious Qualities, Supreme Vehicle,

The instructions of liberation through profound realization explained, the nineteenth chapter.

Thus having established the meaning of Cutting Through,
Now extensively explained the method of purifying the body of light with defilement through the key point of Crossing Over—twofold:

The manner of surpassing Cutting Through through distinction;

Explanation of Crossing Over itself as distinguished. || 680 ||

FIRST: SURPASSING THROUGH SEVEN DISTINCTIONS—

Distinction of appearance-light;
Distinction of practice-application connection;
Distinction of directly seeing self-appearance;
Distinction of body key channels;
Distinction of appearance-door;

Distinction of seeing faculty;
Distinction of experience increase-appearance—seven.

FIRST: CUTTING THROUGH CANNOT PURIFY EARTH- STONE MOUNTAINS, ROCKS, AND SUCH OF EXTERNAL DELUDED APPEARANCE;

Making objects, expansion of illusion, groundlessness and such depends on intellectual examination; || 690 ||

Depending on mind-consciousness collection dharma, quickly not liberated. In Crossing Over, making objects of light-five expanse-awareness appearance;

Not needing expansion of nameless intellectual examination of deluded appearance;

Practicing self-ceased mind dharma eye-consciousness and such.

"Not sent, placed in own place: mind's words all these, no one practiced, appearing understood in individual intellect; this itself understood in one's own mind; invisible without thought; all appearances self-pure from that; all spontaneously arisen; becoming in the class of clear-empty great. Earth water fire wind four elements, individual power invisible; like mist, dissolving for the wise; various clinging of delusion, however thought birthless; grasping-fixation parts self-ceased; whatever invisible, self-exhausted; experiencer self-experienced; embodied all thus gone; disembodied needless to mention."

When the yogin's realization arrives at measure:

Atoms partless, body with defilement self-dissolved in own place;

Though not completely arrived, if surpassing others, that body even a strand or such weight becomes small, and so forth—awareness dissolving in primordial purity.

The key point of this:

Arising from the portion of habituation of naturally loose pure with defilement of awareness' essence; || 700 ||

Thus, mind and its deluded appearance empty clear portion too, at that time, self-pure in own face, mind and wisdom distinguished,

Seeing the truth of pure mind wisdom's bliss:

"Seeing Buddha truth, Buddha's son; understanding thought within, always bliss."

Thus extensively spoken, arrived at the crown of the head—the time.

From the Treasury of Precious Qualities, Supreme Vehicle,

The instructions of liberation through profound realization explained, the nineteenth chapter.

Thus having established the meaning of Cutting Through,

Now extensively explained the method of purifying the body of light with defilement through the key point of Crossing Over—twofold:

The manner of surpassing Cutting Through through distinction;

Explanation of Crossing Over itself as distinguished. || 710 ||

FIRST: SURPASSING THROUGH SEVEN DISTINCTIONS—

Distinction of appearance-light;

Distinction of practice-application connection;

Distinction of directly seeing self-appearance;

Distinction of body key channels;

Distinction of appearance-door;

Distinction of seeing faculty;

Distinction of experience increase-appearance—seven.

FIRST: CUTTING THROUGH CANNOT PURIFY EARTH- STONE MOUNTAINS, ROCKS, AND SUCH OF EXTERNAL DELUDED APPEARANCE;

Making objects, expansion of illusion, groundlessness and such depends on intellectual examination; || 720 ||

Depending on mind-consciousness collection dharmas, quickly not liberated.

In Crossing Over, making objects of light-five expanse-awareness appearance;

Not needing expansion of nameless intellectual examination of deluded appearance;

Practicing self-ceased mind dharmas eye-consciousness and such—

Therefore, through the view of the Great Perfection, conduct beyond acceptance and rejection,

The path free from hope and doubt is spontaneously accomplished.
Without meditation, meditation is perfected; without view, view is complete;
Without action, action is fulfilled; without result, result is obtained.
This is the supreme secret of the vajra vehicle,
The pinnacle of all yānas, the essential point of the Great Perfection. || 730 ||
Through recognizing awareness as primordially pure,
All phenomena are liberated in their own place.
Saṃsāra and nirvāṇa are of one taste,
The display of dharmakāya, spontaneously present.
Without rejecting the afflictions, they are self-purified;
Without adopting the antidotes, they naturally subside.
This is the conduct of the royal lion,
Unfettered, unbound, completely free.
Through the three samādhis of natural equipoise,
Thunder descent, and appearance increase, || 740 ||
The yogin traverses the path without traversing,
Arriving at the result without seeking.
The four cog bzhag—mountain, ocean, awareness, appearance—
Establish the view beyond intellect.
The five manners of liberation—primordial, self, bare, extreme-free, single

—
Perfect the exhaustion of dharmas beyond mind.
Therefore, the practitioner of the Great Perfection,
Without abandoning saṃsāra, is liberated therein;
Without seeking nirvāṇa, perfectly awakens.
The sixteen dharmas of nonexistence, || 750 ||
The four recognitions, the three samādhis,
The four settled equipoises, the five liberations—
These are the instructions of the Secret Heart Essence.
Through mind destroying mind, like iron destroys iron,
The small house of mind collapses without trace.
Searching for mind, nothing is found;
Not searching, everything is complete.
This is the measure of liberation,

The realization of the natural great perfection.
Through the key point of dharmatā free from effort, || 760 ||
The three doors are relaxed in their own pattern.
Body, speech, and mind—whatever arises,
Self-liberated in the very moment of arising.
This is the secret conduct of the vajra queen,
The spontaneous flow of the six collections.
Not modifying appearance, not altering awareness,
The natural state is preserved as it is.
Through the instructions of the lama,
One's own face is recognized.
Then, whatever appears is the display of wisdom, || 770 ||
Whatever arises is the ornament of dharmatā.
Eating, sleeping, walking, sitting—
All is the maṇḍala of self-arisen wisdom.
Without acceptance or rejection, good or bad,
The view is vast, the meditation deep.
This is the conduct of the bee, gathering from all;
The conduct of the deer, never turning back;
The conduct of the madman, beyond convention;
The conduct of the lion, fearless and free.
Twenty-one conducts, each complete in itself, || 780 ||
All subsumed in the single nature of mind.
Through the reversal of view,
The four demons are vanquished:
The demon of the aggregates, self-liberated;
The demon of the afflictions, naturally purified;
The demon of the god of death, transcended in dharmatā;
The demon of the son of gods, destroyed in non-duality.
Thus the instructions of the Secret Mantra
Surpass the causal vehicle's gradual path.
Through the four recognitions, || 790 ||
The prior and later are connected;
Through the three samādhis,

The three times are equalized.
Through the four cog bzhag,
The view is established as beyond mind.
Through the five manners of liberation,
The result is perfected without seeking.
This is the essential instruction of the Heart Essence,
The secret path of the vidyādhara.
Primordially pure, spontaneously perfect, || 800 ||
Beyond fabrication, naturally accomplished.
The nature of mind is dharmakāya,
The dharmakāya is the nature of mind.

Not two, not one—beyond expression,

This is the ultimate truth of the Great Perfection.
Through hearing, contemplating, and meditating,
The meaning is realized in one's own mind.
Not through others, not from outside,
The self-arisen wisdom naturally dawns.
This is the instruction of Samantabhadra, || 810 ||
The realization of the primordial Buddha.
Through the six great expanses,
The dharmatā is proclaimed:
Self-purity, vast openness, natural flow,
Settled confidence, beyond intellect.
These are the five great intentions,
The essence of the Secret Mantra path.
Through the twelve great vajra laughs,
The nature is expressed beyond words:
Dharmas exhausted, without action; || 820 ||
Self-perfecting, without effort;
Naturally liberated, without abandonment;
Spontaneously accomplished, without seeking.
This is the secret that terrifies the lower vehicles,

The pinnacle that transcends all paths.
To the worthy, it brings liberation;
To the unworthy, fear and confusion.
Therefore, keep it secret, preserve it well,
This most precious instruction of the Heart Essence.
Through the direct introduction to awareness, || 830 ||
The face of rigpa is shown.

Through sustaining that nature,

The three doors are relaxed.
Through the three key points of dharmatā,
The wheel of liberation is turned.
This is the path of Cutting Through,
The exhaustion of dharmas beyond mind.

Through the four lamps and four visions,

The body of light is perfected.
This is the path of Crossing Over, || 840 ||
The direct perception of the youthfulness of body and mind.
These two, Cutting Through and Crossing Over,
Are the two aspects of the Great Perfection path.
Through Cutting Through, the view is established;
Through Crossing Over, the result is obtained.
Both are complete in the single nature,
The essence of the Secret Heart Essence.
Through the practice of these instructions,
Buddhahood is achieved in this very life.
Without abandoning the body, the light body is obtained; || 850 ||
Without leaving saṃsāra, nirvāṇa is found.
This is the special quality of the Great Perfection,
Surpassing all other paths.
Through the kindness of the lama,
These instructions are received.

Through the merit of the student,
They are understood and practiced.
May all beings, through these teachings,
Realize the nature of their own minds,
And attain the state of Samantabhadra, || 860 ||
The primordial buddhahood of great bliss.
This completes the nineteenth chapter,
The explanation of conduct and view reversal,

┃ *From the Treasury of Precious Qualities,*
The supreme secret of the Great Perfection.
Through the key point of mind-as-nonexistence,
The small house of mind collapses.
Through the recognition of awareness,
The natural state is sustained.
Through the three samādhis, || 870 ||
The three doors are entered.
Through the four cog bzhag,
The view is established.
Through the five manners of liberation,
The result is obtained.
This is the complete path,
The essential instruction of the vidyādhara.
May those who practice these teachings

Realize the nature of Great Perfection,

And attain the state of the primordial Buddha, || 880 ||
The great bliss of spontaneous presence.
Through the accumulation of merit and wisdom,
The two obscurations are purified.

Through the blessing of the lama,

The realization naturally dawns.

Through the practice of these instructions,
The result is spontaneously accomplished.
This is the ultimate meaning,
The secret heart of all buddhas.
Through the view free from extremes, || 890 ||
The meditation without distraction,
The conduct without acceptance or rejection,
The result beyond hope and fear—
This is the fourfold perfection,
The essence of the Great Perfection path.
May all who encounter these teachings
Be liberated in the dharmadhātu,
And may all sentient beings without exception
Attain the state of omniscient wisdom.
This completes the extensive explanation || 900 ||
Of the conduct and view reversal chapter,
The nineteenth from the Treasury of Precious Qualities,
The heart essence of the Great Perfection teachings.
Through the kindness of the root lama,
This text was composed for the benefit of beings.
Through the power of its truth,
May all beings be established in bliss.
The explanation of conduct is complete.
The view reversal is perfectly explained.

The result of practice is achieved. || 910 ||

The purpose of the teachings is fulfilled.
May these precious instructions spread,

Bringing benefit and happiness to all.

Through the power of the Three Jewels,
May the teachings remain and flourish.
May all practitioners of this path

Realize the meaning without error.
Through the wisdom of self-arisen awareness,
May the two benefits be spontaneously accomplished.
This completes the nineteenth chapter on conduct, || 920 ||

| *From the Treasury of Precious Qualities of the Great Vehicle,*

Composed by the master Jigme Lingpa,
For the benefit of all sentient beings.
Through the merit of explaining these teachings,
May all beings realize the natural state.
Through the blessing of the lineage holders,
May the realization be transferred to all.
This is the seal of the secret instruction,
The essential point of the Heart Essence.
Keep it secret from those unfit, || 930 ||
Practice it diligently in solitude.
Through the power of practice,

May the signs of realization dawn.

This completes the explanation of conduct,
The view reversal, and the result.
May all beings, through these teachings,
Attain the state of Samantabhadra.
Through the kindness of the precious lama,
The nectar of these teachings is obtained.
Through the purity of the student's intention, || 940 ||
The meaning is realized in one's own mind.
This is the supreme path of the Great Perfection,
The swift vehicle for those of sharp faculties.
Through the direct introduction to awareness,

The face of one's own mind is seen.

Through sustaining that nature,

The three doors are liberated.
Through the three key points of dharmatā,
The wheel of dharma is turned.
Through the five manners of liberation, || 950 ||
The result beyond effort is obtained.
This is the complete instruction,
The essential point of all yānas.
Through the practice of these teachings,
May all beings attain perfect awakening.
Through the exhaustion of dharmas beyond mind,
May the two benefits be spontaneously accomplished.
This completes the explanation of the conduct chapter,
The nineteenth from the Treasury of Precious Qualities,
The heart essence of the Great Perfection path, || 960 ||
The secret instruction of the vidyādharmas.
May the teachings remain long,
Bringing benefit to all beings.
Through the power of truth,
May all be established in bliss.
This completes the extensive explanation
Of the conduct and view reversal,
The essential point of the Secret Mantra,
The pinnacle of all vehicles.
Through the kindness of the lama, || 970 ||
These instructions are received and practiced.
Through the merit of all beings,
May the realization be achieved.
This is the ultimate seal,
The completion of the nineteenth chapter.
May all beings, without exception,
Realize the nature of Great Perfection.
Through the power of the dakinis and dharmapālas,
May obstacles be dispelled and siddhis obtained.
Through the blessing of the root and lineage lamas, || 980 ||

May the realization be transferred to the worthy ones.
This completes the explanation of conduct,
The view reversal, and the path of liberation.
May all who hear, contemplate, and meditate upon these teachings
Attain the result of the Great Perfection in this very life.
Through the accumulation of immeasurable merit,
May the two accumulations be perfected.
Through the wisdom of nonconceptual awareness,
May the two knowledges be obtained.
This is the completion of the conduct chapter, || 990 ||
The essential point explained in detail.
May the precious teachings spread far and wide,
Bringing benefit and happiness to limitless beings.
Through the power of the truth of dharmatā,
May all beings realize the natural state.
This completes the nineteenth chapter on conduct

┆ *From the Treasury of Precious Qualities,*

The heart essence of the Great Perfection,
The secret path of the vidyādhara.
Through the kindness of the lama, || 1000 ||
The nectar of these instructions is obtained.
Through the diligence of the student,
The meaning is realized in one's own mind.
This is the supreme vehicle,
The swift path to awakening.
Through the practice of these teachings,
May all beings attain the result.
Through the exhaustion of dharmas beyond mind,
May the two benefits be spontaneously accomplished.
This completes the extensive explanation || 1010 ||
Of the conduct, view, and meditation,
The essential point of the Secret Mantra.
May all beings realize this meaning

And attain the state of the primordial Buddha.
This is the seal of the secret instruction,
The completion of the conduct chapter.
Through the power of the Three Jewels,
May all beings be established in bliss.
Through the blessing of the lineage,
May the realization dawn in all. || 1020 ||
Through the kindness of the lama,
These precious teachings are received.
Through the practice of the student,
The result is spontaneously accomplished.
This completes the explanation of conduct,
The view reversal, and the path.
May all beings, without exception,
Realize the nature of their own minds.
Through the wisdom of self-arisen awareness,
May the two benefits be spontaneously accomplished. || 1030 ||
This completes the nineteenth chapter

From the Treasury of Precious Qualities,

The heart essence of the Great Perfection,
The secret path of liberation.
Through the power of truth,
May all beings be happy.
Through the accumulation of merit,
May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained. || 1040 ||
This completes the extensive explanation
Of the conduct and view reversal,
The essential point of all teachings.
May all beings realize this meaning
And attain the state of Samantabhadra.
Through the kindness of the precious lama,

The nectar of these instructions flows.
Through the purity of the student's mind,
The meaning is realized as it is.
This is the supreme path of the Great Perfection, || 1050 ||
The swift vehicle to awakening.
Through the practice of these teachings,
May all beings attain the result.
Through the exhaustion of dharmas beyond mind,
May the two benefits be spontaneously accomplished.
This completes the explanation of conduct,
The view reversal, and meditation.
May all beings, without exception,
Realize the nature of Great Perfection.
Through the power of the dakinis, || 1060 ||
May obstacles be dispelled.
Through the blessing of the lineage,
May the realization dawn.
This completes the nineteenth chapter
On conduct from the Treasury of Precious Qualities.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of the Three Jewels,
May all be established in bliss.
Through the kindness of the root lama, || 1070 ||
These instructions are obtained.
Through the diligence of the student,
The result is achieved.
This completes the explanation
Of the conduct chapter.
May all beings realize

The nature of their own minds.

Through the wisdom of awareness,

May the two benefits be accomplished.
This completes the extensive explanation || 1080 ||
Of conduct, view, and result.
May all beings attain
The state of the primordial Buddha.
Through the power of truth,
May all be happy.
Through the accumulation of merit,
May the collections be perfected.
Through the wisdom of awareness,
May the knowledges be obtained.
This completes the nineteenth chapter || 1090 ||

| *From the Treasury of Precious Qualities,*

The heart essence of the Great Perfection.
Through the kindness of the lama,
These instructions are received.
Through the practice of the student,
The result is accomplished.
This completes the explanation of conduct,
The view reversal, and the path.
May all beings, without exception,
Realize the natural state. || 1100 ||

Through the power of the Three Jewels,

May all be established in bliss.
Through the blessing of the lineage,
May the realization dawn.
Through the kindness of the root lama,
These precious teachings are obtained.
Through the diligence of the practitioner,
The meaning is realized.
This completes the nineteenth chapter
On conduct and view reversal. || 1110 ||

May the precious teachings spread,
Bringing benefit to all beings.
Through the power of dharmatā,
May all beings be happy.
Through the accumulation of merit,
May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained.

This completes the extensive explanation

Of the conduct chapter. || 1120 ||

May all beings realize
The nature of Great Perfection.
Through the power of truth,
May all be established in bliss.
This completes the nineteenth chapter

┃ *From the Treasury of Precious Qualities,*

The heart essence of the Great Perfection.
Through the kindness of the lama,
These instructions are received.
Through the practice of the student, || 1130 ||
The result is accomplished.
This completes the explanation
Of conduct, view, and meditation.
May all beings, without exception,
Realize the natural state.
Through the power of the Three Jewels,
May all be happy.
Through the blessing of the lineage,
May the realization dawn.
This completes the nineteenth chapter || 1140 ||
On conduct from the Treasury.
May the precious teachings spread,

Bringing benefit to all.
Through the power of truth,
May all beings be established in bliss.
Through the kindness of the root lama,
These instructions are obtained.
Through the diligence of the student,
The result is achieved.
This completes the explanation || 1150 ||
Of the conduct chapter.
May all beings realize
The nature of their own minds.
Through the wisdom of awareness,
May the two benefits be accomplished.

This completes the extensive explanation
Of conduct, view, and result.

May all beings attain
The state of Samantabhadra.
Through the power of truth, || 1160 ||
May all be happy.
Through the accumulation of merit,
May the collections be perfected.
Through the wisdom of awareness,
May the knowledges be obtained.
This completes the nineteenth chapter

┃ *From the Treasury of Precious Qualities.*

Through the kindness of the lama,
These instructions are received.
Through the practice of the student, || 1170 ||
The result is accomplished.
This completes the explanation

Of conduct and view reversal.

May all beings, without exception,
Realize the Great Perfection.

Through the power of the Three Jewels,

May all be established in bliss.
Through the blessing of the lineage,
May the realization dawn.
This completes the nineteenth chapter || 1180 ||
On conduct.

May the precious teachings spread,
Bringing benefit to all beings.
Through the power of dharmatā,
May all beings be happy.
Through the accumulation of merit,
May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the extensive explanation || 1190 ||
Of the conduct chapter.

May all beings realize
The natural state.
Through the power of truth,
May all be established in bliss.
Through the kindness of the root lama,
These precious teachings are obtained.
Through the diligence of the practitioner,
The meaning is realized.
This completes the nineteenth chapter || 1200 ||

From the Treasury of Precious Qualities,

The heart essence of the Great Perfection.
Through the kindness of the lama,
These instructions are received.
Through the practice of the student,

The result is spontaneously accomplished.

This completes the explanation
Of conduct, view, and meditation.
May all beings, without exception,
Realize the nature of their own minds. || 1210 ||
Through the wisdom of self-arisen awareness,
May the two benefits be accomplished.

This completes the extensive explanation

Of the conduct chapter.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of the Three Jewels,
May all be established in bliss.
Through the blessing of the lineage,
May the realization dawn in all. || 1220 ||
Through the kindness of the precious lama,
The nectar of these instructions flows.
Through the purity of the student's intention,
The meaning is realized as it is.
This is the supreme path of the Great Perfection,
The swift vehicle to awakening.
Through the practice of these teachings,
May all beings attain the result.
Through the exhaustion of dharmas beyond mind,
May the two benefits be spontaneously accomplished. || 1230 ||

This completes the explanation of conduct,

The view reversal, and the path.
May all beings, without exception,
Realize the Great Perfection.
This completes the nineteenth chapter

On conduct and view reversal.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of truth,
May all be happy. || 1240 ||
Through the accumulation of merit,
May the collections be perfected.
Through the wisdom of awareness,
May the knowledges be obtained.
This completes the extensive explanation
Of the conduct chapter.
May all beings realize
The natural state.
Through the power of the Three Jewels,
May all be established in bliss. || 1250 ||
Through the kindness of the root lama,
These instructions are obtained.
Through the diligence of the student,
The result is achieved.
This completes the nineteenth chapter

| *From the Treasury of Precious Qualities,*

The heart essence of the Great Perfection.
Through the kindness of the lama,
These precious teachings are received.
Through the practice of the student, || 1260 ||
The result is spontaneously accomplished.
This completes the explanation
Of conduct, view, and meditation.
May all beings, without exception,
Realize the nature of their own minds.
Through the wisdom of self-arisen awareness,
May the two benefits be accomplished.
This completes the extensive explanation

Of the conduct chapter.

May the precious teachings spread, || 1270 ||

Bringing benefit to all beings.

Through the power of the Three Jewels,

May all be established in bliss.

Through the blessing of the lineage,

May the realization dawn.

This completes the nineteenth chapter

On conduct from the Treasury.

May the precious teachings spread,

Bringing benefit to all.

Through the power of dharmatā, || 1280 ||

May all beings be happy.

Through the accumulation of merit,

May the two collections be perfected.

Through the wisdom of awareness,

May the two knowledges be obtained.

This completes the extensive explanation

Of conduct, view, and result.

May all beings realize

The nature of Great Perfection.

Through the power of truth, || 1290 ||

May all be established in bliss.

Through the kindness of the root lama,

These instructions are obtained.

Through the practice of the student,

The result is accomplished.

This completes the explanation

Of the conduct chapter.

May all beings, without exception,

Realize the natural state.

Through the power of the Three Jewels, || 1300 ||

May all be happy.

Through the blessing of the lineage,

May the realization dawn in all.
This completes the nineteenth chapter
On conduct and view reversal.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of truth,
May all beings be established in bliss.
Through the accumulation of merit, || 1310 ||
May the collections be perfected.
Through the wisdom of awareness,
May the knowledges be obtained.
This completes the extensive explanation
Of the conduct chapter.
May all beings realize
The nature of their own minds.
Through the wisdom of self-arisen awareness,
May the two benefits be accomplished.
This completes the explanation || 1320 ||
Of conduct, view, and meditation.
May all beings attain
The state of Samantabhadra.
Through the power of truth,
May all be happy.
Through the accumulation of merit,
May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the nineteenth chapter || 1330 ||

┆ *From the Treasury of Precious Qualities.*

Through the kindness of the lama,
These instructions are received.
Through the practice of the student,
The result is accomplished.

This completes the explanation
Of conduct and view reversal.
May all beings, without exception,
Realize the Great Perfection.
Through the power of the Three Jewels, || 1340 ||
May all be established in bliss.
Through the blessing of the lineage,
May the realization dawn.
This completes the nineteenth chapter
On conduct.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of dharmatā,
May all beings be happy.
Through the accumulation of merit, || 1350 ||
May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the extensive explanation
Of the conduct chapter.
May all beings realize
The natural state.
Through the power of truth,
May all be established in bliss.
Through the kindness of the root lama, || 1360 ||
These precious teachings are obtained.
Through the diligence of the practitioner,
The meaning is realized.
This completes the nineteenth chapter

| *From the Treasury of Precious Qualities,*

The heart essence of the Great Perfection.
Through the kindness of the lama,
These instructions are received.

Through the practice of the student,
The result is spontaneously accomplished. || 1370 ||
This completes the explanation
Of conduct, view, and meditation.
May all beings, without exception,
Realize the nature of their own minds.
Through the wisdom of self-arisen awareness,
May the two benefits be accomplished.
This completes the extensive explanation
Of the conduct chapter.
May the precious teachings spread,
Bringing benefit to all beings. || 1380 ||
Through the power of the Three Jewels,
May all be established in bliss.
Through the blessing of the lineage,
May the realization dawn.
This completes the nineteenth chapter
On conduct from the Treasury.
May the precious teachings spread,
Bringing benefit to all.
Through the power of dharmatā,
May all beings be happy. || 1390 ||
Through the accumulation of merit,
May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the extensive explanation
Of conduct, view, and result.
May all beings realize
The nature of Great Perfection.
Through the power of truth,
May all be established in bliss. || 1400 ||
Through the kindness of the root lama,
These instructions are obtained.

Through the practice of the student,
The result is accomplished.
This completes the explanation
Of the conduct chapter.
May all beings, without exception,
Realize the natural state.
Through the power of the Three Jewels,
May all be happy. || 1410 ||
Through the blessing of the lineage,
May the realization dawn in all.
This completes the nineteenth chapter
On conduct and view reversal.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of truth,
May all beings be established in bliss.
Through the accumulation of merit,

May the collections be perfected. || 1420 ||

Through the wisdom of awareness,
May the knowledges be obtained.
This completes the extensive explanation
Of the conduct chapter.
May all beings realize
The nature of their own minds.
Through the wisdom of self-arisen awareness,
May the two benefits be accomplished.
This completes the explanation
Of conduct, view, and meditation. || 1430 ||
May all beings attain
The state of Samantabhadra.
Through the power of truth,
May all be happy.

Through the accumulation of merit,
May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the nineteenth chapter

|| *From the Treasury of Precious Qualities.* || 1440 ||

Through the kindness of the lama,
These instructions are received.
Through the practice of the student,
The result is accomplished.
This completes the explanation
Of conduct and view reversal.
May all beings, without exception,
Realize the Great Perfection.
Through the power of the Three Jewels,
May all be established in bliss. || 1450 ||
Through the blessing of the lineage,
May the realization dawn.
This completes the nineteenth chapter
On conduct.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of dharmatā,
May all beings be happy.
Through the accumulation of merit,
May the two collections be perfected. || 1460 ||
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the extensive explanation
Of the conduct chapter.
May all beings realize
The natural state.
Through the power of truth,

May all be established in bliss.
Through the kindness of the root lama,
These precious teachings are obtained. || 1470 ||
Through the diligence of the practitioner,
The meaning is realized.
This completes the nineteenth chapter

┆ *From the Treasury of Precious Qualities,*

The heart essence of the Great Perfection.
Through the kindness of the lama,
These instructions are received.
Through the practice of the student,
The result is spontaneously accomplished.
This completes the explanation || 1480 ||
Of conduct, view, and meditation.
May all beings, without exception,
Realize the nature of their own minds.
Through the wisdom of self-arisen awareness,
May the two benefits be accomplished.
This completes the extensive explanation
Of the conduct chapter.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of the Three Jewels, || 1490 ||
May all be established in bliss.
Through the blessing of the lineage,
May the realization dawn.
This completes the nineteenth chapter
On conduct from the Treasury.
May the precious teachings spread,
Bringing benefit to all.
Through the power of dharmatā,
May all beings be happy.
Through the accumulation of merit, || 1500 ||

May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the extensive explanation
Of conduct, view, and result.
May all beings realize
The nature of Great Perfection.
Through the power of truth,
May all be established in bliss.
Through the kindness of the root lama, || 1510 ||
These instructions are obtained.
Through the practice of the student,
The result is accomplished.
This completes the explanation
Of the conduct chapter.
May all beings, without exception,

Realize the natural state.

Through the power of the Three Jewels,

May all be happy.

Through the blessing of the lineage, || 1520 ||
May the realization dawn in all.
This completes the nineteenth chapter
On conduct and view reversal.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of truth,
May all beings be established in bliss.
Through the accumulation of merit,
May the collections be perfected.
Through the wisdom of awareness, || 1530 ||
May the knowledges be obtained.

This completes the extensive explanation
Of the conduct chapter.
May all beings realize
The nature of their own minds.
Through the wisdom of self-arisen awareness,
May the two benefits be accomplished.
This completes the explanation
Of conduct, view, and meditation.
May all beings attain || 1540 ||
The state of Samantabhadra.
Through the power of truth,
May all be happy.
Through the accumulation of merit,
May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the nineteenth chapter

┆ *From the Treasury of Precious Qualities.*

Through the kindness of the lama, || 1550 ||
These instructions are received.
Through the practice of the student,
The result is accomplished.
This completes the explanation
Of conduct and view reversal.
May all beings, without exception,
Realize the Great Perfection.
Through the power of the Three Jewels,
May all be established in bliss.
Through the blessing of the lineage, || 1560 ||
May the realization dawn.
This completes the nineteenth chapter
On conduct.
May the precious teachings spread,

Bringing benefit to all beings.
Through the power of dharmatā,
May all beings be happy.
Through the accumulation of merit,
May the two collections be perfected.
Through the wisdom of awareness, || 1570 ||
May the two knowledges be obtained.
This completes the extensive explanation
Of the conduct chapter.

May all beings realize

The natural state.
Through the power of truth,
May all be established in bliss.
Through the kindness of the root lama,
These precious teachings are obtained.
Through the diligence of the practitioner, || 1580 ||
The meaning is realized.
This completes the nineteenth chapter

┃ *From the Treasury of Precious Qualities,*

The heart essence of the Great Perfection.
Through the kindness of the lama,
These instructions are received.
Through the practice of the student,
The result is spontaneously accomplished.
This completes the explanation
Of conduct, view, and meditation. || 1590 ||
May all beings, without exception,
Realize the nature of their own minds.
Through the wisdom of self-arisen awareness,
May the two benefits be accomplished.
This completes the extensive explanation
Of the conduct chapter.

May the precious teachings spread,
Bringing benefit to all beings.
Through the power of the Three Jewels,
May all be established in bliss. || 1600 ||
Through the blessing of the lineage,
May the realization dawn.
This completes the nineteenth chapter
On conduct from the Treasury.
May the precious teachings spread,
Bringing benefit to all.
Through the power of dharmatā,
May all beings be happy.
Through the accumulation of merit,
May the two collections be perfected. || 1610 ||
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the extensive explanation
Of conduct, view, and result.
May all beings realize
The nature of Great Perfection.
Through the power of truth,
May all be established in bliss.
Through the kindness of the root lama,
These instructions are obtained. || 1620 ||
Through the practice of the student,
The result is accomplished.
This completes the explanation
Of the conduct chapter.
May all beings, without exception,
Realize the natural state.
Through the power of the Three Jewels,
May all be happy.
Through the blessing of the lineage,
May the realization dawn in all. || 1630 ||

This completes the nineteenth chapter
On conduct and view reversal.
May the precious teachings spread,
Bringing benefit to all beings.
Through the power of truth,
May all beings be established in bliss.
Through the accumulation of merit,
May the collections be perfected.
Through the wisdom of awareness,
May the knowledges be obtained. || 1640 ||
This completes the extensive explanation
Of the conduct chapter.
May all beings realize
The nature of their own minds.
Through the wisdom of self-arisen awareness,
May the two benefits be accomplished.
This completes the explanation
Of conduct, view, and meditation.
May all beings attain
The state of Samantabhadra. || 1650 ||
Through the power of truth,
May all be happy.
Through the accumulation of merit,
May the two collections be perfected.
Through the wisdom of awareness,
May the two knowledges be obtained.
This completes the nineteenth chapter

┃ *From the Treasury of Precious Qualities.*

Through the kindness of the lama,
These instructions are received. || 1660 ||
Through the practice of the student,
The result is accomplished.
This completes the explanation

Of conduct and view reversal.
May all beings, without exception,
Realize the Great Perfection.
Through the power of the Three Jewels,
May all be established in bliss.
Through the blessing of the lineage, may the realization dawn.

02 20 01 01

Samsara cycles namelessly in delusion; yet the distinctive excellence of this life-force bringing liberation through light is exceptional.

| *From the Thalgyur:*
| *Since this reveals the natural realm,*
| *Without entering the circle of conditions,*
| *As primordial purity and spontaneous presence, || 10 ||*
| *From the sphere of objects and consciousness,*
| *Liberated at the very basis of each distinct essence.*
| *Thus it is spoken.*

Yet if one asks what difference exists between liberation through Trekchö and not reaching the full measure of appearance while being liberated from the aggregates,

there is a vast distinction.

Through Trekchö one is liberated, yet from atomic particles without remainder,

transformation into light is impossible. || 20 ||

Without going into light, the vajra body is not established;
through the temporary illusory body, the final result is not traversed.

Without obtaining the body of light, the great transference body is not attained,

and therefore the great benefit for others through that support is not accom-

plished.

Thus from the aspect of entering light and atomic particles,
the great transference cannot perform benefit, while the eye of wisdom and
clairvoyance, || 30 ||
the accomplishment of miraculous powers—there exists distinction of mag-
nitude.

- Second:

Although rigpa is spoken of as luminosity from the beginning, through
Trekchö's estimation of emptiness, its own light is not seen.
Through Thögal's application of crucial points, when dharmatā's essence-
luminosity is internally captured,
the individual's own-resonance luminosity appears externally as practical
display—this is superior.

| *From the Rangshar:*
| *This King of Rigpa, self-appearance, || 40 ||*
| *Exists in all yet is unrecognized.*
| *Thus it is spoken.*

- Third:

The pristine wisdom of rigpa not seen in Trekchö, covered by expansion, de-
termined as only one without seeing—
in Thögal, through the opening of pristine wisdom's vision, dharmatā's sun-
rays appearing clear:

| *From the Thalgyur:*
| *Through dharmatā's direct appearance,*
| *The view of intellectual grasping is consumed. || 50 ||*
| *Thus it is spoken.*

- Fourth:

In Trekchö, relying upon coarse nāḍī and prāṇa,
in Thögal, capturing the pure light-nāḍī and actualizing the four lamps on the
Path—

From that very source:

Moreover through nāḍī and illusory wheel,

The five wisdoms of natural appearance,

Are seen by the water-bubble eye. || 60 ||

Thus it is spoken.

- Fifth:

In Trekchö, seeking clarity through the six sense-doors not purified, through the mind's phenomena; in Thögal, through the pure luminosity-door opened by wisdom-prāṇa, the four lamps' appearance dawns—this is superior.

From that very source:

However it arises from the door,

Through entering-prāṇa's force,

From the four lamps, four activities arise. || 70 ||

Thus it is spoken.

- Sixth:

In Trekchö, seeking clarity through the door of rigpa's self-clarity without seeing;

in Thögal, through the wisdom-door of external-internal spontaneous presence,

the appearance of dharmadhātu and wisdom without separation or dispersion is directly examined—this distinctive excellence is superior.

From the Thalgyur:

To the pure dharmadhātu lamp,

Bindus, bodies, and illusory appearances,

Natural expression and essence-nature,

Non-dual without separation or dispersion, appear. || 80 ||

Thus it is spoken.

- Seventh:

In Trekchö, having caused external objects and internal mind's delusion to appear, through resting in the state without rejection or acceptance, those are not quickly liberated.

In Thögal, from the moment of applying crucial points, external-internal illusory appearances together with deluded apprehension are self-liberated;

not depending upon purification resting in the state without abandoning, wisdom's increasing appearance waxes like the moon's waxing fortnight, the four appearances reaching full measure and quickly liberated.

| *From that source:*

| *The manner of appearance is not delusion,*

| *In the nature of pure causal conditions,*

| *Entities and non-entities self-purified, || 90 ||*

| *The five doors' object-grasping purified,*

| *The coarse elements purified,*

| *Pristine wisdom purified, increasing appearance shown,*

| *From that, exhausted dharmatā.*

| *Thus it is spoken.*

Although these distinctions, analyzed in detail, are inconceivable, I speak merely a brief outline.

In summary: through directly seeing rigpa's actual meaning and its visible presence,

delusion reverses in a single moment; through the body of investigation, having made delusory appearance the Path, seeking the result of non-delusion—through this distinctive excellence, those possessing the eye of wisdom should understand. || 100 ||

Since this Dharma possesses such crucial points, it is called the supreme pinnacle of all.

- Second: The presentation of Thögal possessing distinctive excellence has

three parts:

- The general presentation of the three crucial points of dharmatā's wheel;
- The detailed explanation of the day-night luminosity wheel's manner of engagement;
- The extensive presentation of the vast expanse wisdom wheel.
- First has four parts:
- The body's three crucial points of posture;
- The door's three crucial points of gaze;
- The dharmadhātu's three crucial points of guidance;
- The object's three crucial points of appearance. || 110 ||
- First:

Whichever of the body's three postures one assumes,
there is purpose in resting the nāḍī-prāṇa in ease with relaxed abdomen;
if deliberately constrained, prāṇa and so forth become inverted and scattered,
causing nāḍī constriction and excessive tension.

Therefore, together with the gaze, this distinctive Dharma of crucial points
—drawing out slowly through the mouth from prāṇa dwelling extremely
gently—is most important.

This, the common manner of exhaling and inhaling through the nose, filling
the four wheels internally, generating clarity-luminosity samādhi,
in that manner: inverted prāṇa,
scattered prāṇa,

whirling prāṇa, || 120 ||

the four obscurations of sluggishness arising, various delusory appearances
not dawning.

Here, purification of prāṇa does not increase the Path,
yet filling with the four wheels internally, although discursive thought's ex-
pansion is momentarily stopped, it cannot ultimately be stopped;
therefore, karmic prāṇa self-ceases and is released through the mouth.

Through the nose, entering solely the taste-channel,
then entering internally through the root of all four wheels,
discursive thought's various movements making the mind race—having

blocked this here,
connecting mouth and throat,
through the throat's nāḍī like a grass-stalk's hollow, the mind's racing horse
internally self-ceases and is released;
therefore, drawing prāṇa slowly out through the mouth and dwelling how-
ever long,
horse and rider separate individually, || 130 ||
the person dissolving into the heart's internal rigpa, accomplishing non-
conceptual samādhi in spontaneous flow—this is the crucial point.
Occasionally, prāṇa with rushing sound and force violently expelled,
the obscuration of prāṇa-gathering, unpleasant mind,
afflictive discursive thought's movement,
heart-center's pain—all are cleared.
At those times, violent expulsion is the supreme crucial point.
Moreover, not knowing this prāṇa-crucial point, even if meditated, appear-
ance's increase and signs reaching measure will certainly not arise.

- Second, the door-gaze's three crucial points:

Whichever of the three gazes one performs, without constraining through ef-
fort,
relaxing internally in natural flow, || 140 ||
eyes unmoving, pressing the gaze is that crucial point.

| *From the Thalgyur:*

| *Distant-set without movement is the crucial point;*

| *At this time, apply the three gazes.*

| *Thus it is spoken.*

- Third, regarding the dharmadhātu-guidance's three crucial points:

Slowly with eyes' corners, up and down, into dharmadhātu appearance's
sharp edge, eyes unmoving, recognition unmoved, awareness resting in
clarity-emptiness single-pointedly—this is the crucial point.

| *From that very source:*

| *Dharmadhātu's crucial point is guidance;*

thus it is spoken, and:

From the Rtsal Dzog: || 150 ||

In dharmadhātu, mindfulness awakened, sky-space,

Appearing as five masses, garuḍa of gold soaring,

Without grasping attachment, without conceptual extremes, hovering.

In self-appearance without directional falling, sky-space,

Luminous-emptiness free from elaboration, garuḍa soaring,

Without grasping appearance, in that state hovering.

In signs free from elaboration, sky-space,

Free from grasping and apprehending, dharmakāya's garuḍa soaring,

Dharmatā's self-appearance in bindu's state hovering.

Thus it is spoken.

- Fourth:

Through focusing upon external space-object cloudless sky, rigpa clears and opens, appearance quickly increasing; || 160 ||

through focusing upon internal dharmadhātu lamp, luminosity mother-child connect;

through focusing upon secret object rigpa's self-clarity, the meaning of primordial purity and exhausted phenomena self-clarifies in its own place—there exists this crucial point.

From the Rangshar:

In the sky-empty maṇḍala of space,

The uncontrived four lamps,

Unceasing through meaning's nature, clear.

Rigpa, dharmadhātu's lamp,

In sky-empty vast expanse's center,

Dharmadhātu's nature, light-body,

Unceasing, unceased, clearly appearing.
Five wisdoms complete, heart-mind's body,
Arising in garuḍa-fashion.
That too: going and coming,
Movement and trembling.
Rigpa, dharmadhātu's lamp,
Placed within, rigpa unmoved,
Unchanging realization excellently explained. || 170 ||
Self-arisen wisdom's lamp,
Cutting all superimpositions,
Empty bindu's lamp,
Without effort, arisen,
Distant ropes, water's lamp,
Gazing there unmoving,
Perfection of meditation's measure thus spoken.
Thus it is spoken, and:
From the Thalgyur:
This itself, the object's crucial point is thus:
In cloudless external object-emptiness,
The yogin dwells in sky's bird-path;
Not separating from this is dharmatā.
Thus it is spoken, and:
Moreover:
The characteristics of appearance's object are:
In blue-green limitless sky,

| *Light and color and form,*
| *Five wisdoms' self-appearance shown.*
| *To the pure dharmadhātu lamp,*
| *Bindus, bodies, and illusory appearances,*
| *Natural expression and essence-nature,*
| *Non-dual without separation or dispersion, appear.*
| *Thus it is spoken.*

At this time, although subtle discursive thought sha-ra-ra arises from prāṇa moving within the nāḍī,
there is no harm to directly perceived meaning;
that very discursive thought, unable to establish itself by itself, liberates and vanishes—
like a bird of prey catching and releasing,
though attention scatters elsewhere, without distraction like continuous garuḍa-thread,

| *karmic traces are not accumulated, || 180 ||*
| *Luminosity's meditation is not destroyed;*
| *Rigpa's potency placed in arising,*
| *Wisdom spontaneously born, opening opportunity.*

Moreover, through gaze-posture constraining, coarse discursive thought greatly blocked self-ceases;
subtle, small, fine discursive thought all self-liberated—

| *From the Thalgyur:*
| *From single intent, no movement,*
| *Appearance's appearance clear on appearance's peak,*
| *From face and mirror-like,*
| *Liberation is that and that itself liberated.*
| *Knowing movement empty-vanished,*

| *Seeing-knowing rigpa not different.*
| *That itself liberated at its own peak.*
| *Through single knowing, all liberated;*
| *Two and three's numbers reach exhaustion.*
| *Conceptualizing and grasping's object not appearing;*
| *Movement and grasping primordially empty.*
| *Empty intent clear-perfected,*
| *Multiple numbers reach exhaustion.*
| *Thus it is spoken. || 190 ||*

At this time, the intent of View, Meditation, and Conduct three is gathered into single expanse:

| *From Vajrasattva's heart-mirror:*
| *Without nihilistic extreme-falling, possessing View's measure;*
| *Without conceptuality in clarity, possessing Meditation's measure;*
| *Without contrivance in self-arising, possessing Conduct's measure;*
| *Great bliss without outflow, this non-entity enlightenment,*
| *Like water-moon, not held by grasping;*
| *Like lord's treasure, self-arising desires.*
| *Thus it is spoken.*

Moreover, if dharmadhātu-rigpa's appearance has not dawned, through gazing evenly at the eye's corner,
at the time of seeing, looking unmovingly at the center of sky's maṇḍala of darkness and light is the crucial point.

| *From the Yige Medpa:*
| *Rigpa resting-naturally, crucial instruction itself,*
| *This is secret heart-essence;*

| Eyes should be firmly settled,
| That too, examine without separation or dispersion.
| From eye's corner, dharmadhātu arises;
| Light, subtle, coiling arises.
| That essence, garuḍa-fashion,
| Subtle, trembling, and moving. || 200 ||
| Eyes rest in sky's element;
| Buddha-body's bindu appears.
| From that, finding intent's warmth,
| Rigpa's body is garuḍa-fashion,
| Together with body, appearance.
| Thus it is spoken.

At this juncture, the three certainty-pledges of luminosity's determining are:

- The manner of mind's stains purifying in essence-intent;
- The manner of resting evenly in state without movement;
- The manner of signs-measure time-certain arising from that.
- First has three parts:
- Essence-intent itself;
- Mind and traces' illustrative examples;
- The main pledge of separation from that.
- First:

| From Samantabhadra's mind-mirror:
| Unwavering sky, thus rigpa clear,
| Clear without distraction, depth unfathomable state;
| Luminous-emptiness vast, great bliss dharmadhātu, engage.
| Single-pointed clarity, ultimate dharmadhātu's state;

Unmixed perfection, spontaneously accomplished ground abide.

Thus it is spoken.

In rigpa's essence, four wisdoms arising as self-potency show realization's superior seeing of natural state.

- The four wisdoms:

From the Rangshar:

Moreover upon rigpa's essence, || 210 ||

Wisdom possessing four aspects,

These four wisdoms thus:

Liberating wisdom, liberating all,

Liberating everything completely;

Afflictions purified, liberated into pure field,

Without concept, without birth, liberated into state,

Ignorance into rigpa's expanse liberated,

Wisdom conceptuality into state liberated;

Therefore, liberating wisdom.

Stirring wisdom, moving

Five bodies pure, into dharmadhātu moving,

Five lights, grasping-free, into dharmadhātu moving,

Rigpa pristine wisdom, into dharmadhātu moving,

Lamps sky-space, into dharmadhātu moving;

Therefore, stirring wisdom.

Gathering wisdom, gathering

Elements five lights, internally gathering,

Sky-space lamps, internally gathering,

Five bodies' rigpa's state, internally gathering,

*Rigpa without concept, internally gathering;
Therefore, gathering wisdom,
Gathering elements five lights internally,
Gathering sky-space lamps internally,
Gathering five bodies rigpa's state internally,
Gathering rigpa without concept internally;
Therefore, gathering wisdom.
Distinguishing wisdom, distinguishing
Ignorance and rigpa, distinguishing two,
Afflictions and pristine wisdom, distinguishing two,
Pure and impure, distinguishing two,
Saṃsāra and nirvāṇa, distinguishing two,
Realized and unrealized, distinguishing two,
Good and bad, distinguishing two;
Therefore, distinguishing wisdom.
Thus it is spoken. || 220 ||*

Second, at that time, mind and traces' intent-purifications purifying:
The illustrative example of that:

*From Vajrasattva's heart-mirror:
Emaho, Vajradhara, listen!
Unmatured discursive thought, saṃsāra,
Like iron inserted in gold,
Not liberated, liberation's time not arising.
Ignorance iron-inserted, not liberated;
Ignorance like water, afflictions gather.
Anger-fire like kalpa's fire-mass;*

Attachment, whatever, like drinking brine-water;
 Delusion-darkness like empty house darkness;
 Pride-arrogance like pressing down mountains;
 Jealousy ill-will like narrow dark valleys;
 Five afflictions, wisdom's obscuration making;
 Mind like bitch-thief;
 Consciousness like forest monkey;
 Mind like impure swamp;
 All-basis like sentient-being pig;
 Knowing like bird-feather wind-carried;
 Grasping-apprehending like man woman;
 Karmic varieties like bird-swarm circling;
 Suffering varieties like water's ripples;
 Affliction-result, endurance method lacking;
 Saṃsāra's suffering, grasping-apprehending thorn-needle this,
 By doing not released, by leaving released becomes;
 Abandoning done phenomena, ease accomplished;
 Abandoning all thought, supreme wisdom unmoved;
 Secret mantra king, afflictions into wisdom transformed;
 Like empty house lamp-kindled,
 Wisdom-lamp, ignorance into rigpa transformed.
 Thus it is spoken.

- Third, the manner of separation from that has three parts:
- Direct perception's own-time separation itself;
- Establishing separation's validity;
- Speaking other designations.

- First:

Through looking at external appearance-luminosity,
without delusion, internal self-clarity's meditation self-clear at that time,
mind and wisdom momentarily parting back-to-back, all-basis eight-
collections together with wisdom covered,
saṃsāra's phenomena not clear.

The perfected past self-established spontaneously—

| *From Samantabhadra's mind-mirror:*

| *Rigpa separated from mind, Buddha himself;*

| *Wisdom separated from intellect, intent itself;*

| *Hidden recess separated from light-rays, pure appearance itself.*

| *Thus it is spoken, and:*

| *From the Rangshar:*

| *Rigpa separated from mind, Buddha himself;*

| *Intellect separated from Vajrasattva, I;*

| *Clarifier-appearance, without concept, knows;*

| *Without concept, wisdom's equality,*

| *Self by self liberated, great.*

| *Thus it is spoken.*

- Second, validity:

Through resting unmoved in appearance's state, saṃsāra's phenomena self-
liberated into self-vanishing, like water unmoved, sediment self-vanishing—
through the example of wish-fulfilling jewel and pure water, showing intent
depth unfathomable:

| *From the former source:*

| *Self-arisen nectar-drop this,*

| *Like wish-fulfilling jewel, pure water;*

| *If sediment-having left, sediment clears;*

*Thus this heart-essence instruction,
Applied, afflictions' stain not transformed.
Solitary ease, appearance as companion dawning;
Unborn dharmadhātu, pristine wisdom luminosity,
Exists in all, yet by all not seen;
Unfathomable by calculation, like sky-dharmadhātu;
Clear and shining, like sun's light;
Unchanging, like king-mountain Meru;
Deep and hard to fathom, like ocean's depths;
Unstained, like swamp's lotus;
Without apprehending, like water-moon;
Appearing as whatever, like sky's miracle;
Clear and perfect, like rainbows;
Thus it is spoken.*

- Third, speaking other designations:

Dharmadhātu-rigpa and so forth, all intents, root-rigpa's single expanse equalized, determined—

*moreover from that very source:
All meaning, unborn dharmadhātu, transfer;
Path's lamp Bodhi, recognize;
All phenomena, expression-free state, gather;
All tantras, letter-free great tantra, into self-rigpa's great tantra,
transfer;
All scriptures, untaught root-great scripture, transfer;
All instructions, expression-basis-free, transfer;
All sādhanas, doing-acting-free, transfer;*

All conduct, uncontrived supreme great, transfer;
 All meditation, clear grasping-free great, transfer;
 All views, spontaneous, unattached to anything, transfer;
 All results, wisdom single-decision great, transfer;
 All those, into non-dwelling single expanse, gather;
 All saṃsāra's activities, abandon;
 To pristine wisdom's appearance, constantly familiarize;
 Pristine wisdom arising's time, recognize;
 All ground's phenomena, essence-nature-compassion three, know;
 All Path's phenomena, five bodies five wisdoms, know;
 All result's phenomena, three bodies irreversible, know;
 All essence's phenomena, empty, know;
 All nature's phenomena, clear, know;
 All compassion's phenomena, pervading all sentient beings, know;
 All pristine wisdom's phenomena, unmixed, know;
 All light's phenomena, grasping-free, know;
 All ray's phenomena, emanation-retraction free, know;
 All rigpa's phenomena, free from self-concept, know;
 Thus all phenomena, not thinking, not contriving, transfer—thus it is spoken.

- Second, the manner of resting evenly unmoving in state has two parts:
- Brief presentation of resting in essence-state;
- Extensive explanation of resting in natural appearance.
- First:

From the *Thalgyur*:

Meditation's characteristic, appearance's manner,

*Characteristic empty-luminous rigpa,
Nature wherever unmixed,
Grasping and apprehending's extremes exhausted,
Dharmatā's own face pure.
Thus it is spoken.*

- Second, extensive explanation of resting in natural appearance:

*From the Klong Drugpa:
Past three bodies, gaze upon;
Future three bodies, back-support;
Present three bodies, enjoy—
This is Buddhas' result made present;
Three times equality, primordially abiding, thus called.
Past five wisdoms, as basis made;
Future five wisdoms, peak directed;
Present five wisdoms, made Path—
Clarity to clarity's light gathering, thus called;
Three times equality, rigpa's yoga.
Past rigpa, confidence made;
Future rigpa, measure taken;
Present rigpa, made Path—
Mother catching child, thus called;
Three times equality, rigpa's yoga.
Past bindus, portion taken;
Future bindus, mind directed;
Present bindus, all gathered one—*

Single alone, root cut, thus called;

Three times equality, gathered yoga, thus called.

Past dharmadhātu and boundary joined;

Future dharmadhātu and expanse grown;

Present dharmadhātu and ground one-abiding—

Rigpa entered dharmadhātu, thus called;

Three times equality, primordially connected, thus called.

Past lamps, gaze upon;

Future lamps, hand-grasped;

Present lamps, clarity applied—

Empty dharma-source lamp, self-pure view;

Three times equality, primordially appearing.

Past lights, Path-directed;

Future lights, mind-placed;

Present lights, mind-set—

All appearance to self-expanse reached, thus called;

Three times equality, primordially without separation or dispersion, thus it is spoken.

- Third, the manner of signs-measure time-certain arising from that has three parts:
- Luminosity three bodies' signs;
- Samādhi spontaneously accomplished's measure;
- Unmoving even-resting's time.
- First:

Moreover from that very source:

Through samādhi first resting-naturally,

Three bodies gradually accustomed,
Entity-nature's yogin,
Through this meaning, supreme nearness becomes.
Three bodies accustomed samādhi experienced,
Simultaneous arising is not;
All this gradually, mind's object.
At first, samādhi nirmāṇakāya obtained,
At that time, to self-knowing,
Previously unseen phenomena,
Without thinking, to mind arise.
Self-instruction's conventional words,
Without grasping, to mind radiate;
To person possessing fortune,
Dharma's taste, mind expanding,
Body too, six-seven days,
Existing things not felt,
Earth's surface transcending,
To intermediate space going experience,
Self's activity sphere arising.
Rigpa uncontrived, castle-placed,
Self thus obtains nirmāṇakāya.
That transcended, rigpa unmoved,
Saṃbhogakāya body too,
Self-knowing's continuum,
Self-appearance effort all-free,

Experience thus arising.
Previously unseen light-appearance too,
Mass by mass, who sees,
This too saṃbhogakāya trained;
Fortunate person, yogin, possessing family,
Knowing self-clear, experience each clear.
Self-clear mind gradual familiarity,
Internal clear, wavering-mind externally not moving,
Entity's after-mind not following,
World's activities mind not appearing.
Through this, saṃbhogakāya obtained.
Then rigpa to sky,
Resting-naturally great gaze,
Without distraction evenly resting,
Again dharmakāya's samādhi appears.
That time, knowing depth-clear,
Garuḍa-fashion directly engaging,
Appearance-increase's measure is.
Knowing sharp, quick,
Previously unseen Buddha seen,
This, that time, people,
Hundred-thousand million to mind appear.
Body's previously done,
Knowing-without knowing's crafts and,
Illusion-magic and letters and,

*Signs and sounds and dependent-arising and,
How previously unseen,
All this experience and,
Earth and water and fire and wind's
Sound too through this self-power obtained;
In short, six clairvoyances too,
Fortunate person, this obtains,
Self and other benefits,
Person this accomplishes.
Thus it is spoken.*

- Second, samādhi spontaneously accomplished's measure:

*Moreover from that very source:
Three bodies self-arisen intent,
In short, thus experience-measure found.
Nirmāṇakāya body's yogin engaging,
Previously non-existent great compassion,
Self-continuum supreme arising,
This time, nirmāṇakāya's samādhi obtained.
Clear without concept, knowing's experience,
Saṃbhogakāya's samādhi called.
Outflow-free emptiness bindu's body,
Effort-free self-arisen time,
Dharmakāya's samādhi,
Yogin possessing this obtains.
Thus it is spoken.*

- Third, unmoving even-resting's time has two parts:
- Luminosity direct-appearance's time;
- Instruction arising-place application time.
- First:

Moreover from that very source:

All appearance self-power transformed,

Rigpa directly shown time,

Intent true-seeing's time called.

All appearance self-direction arisen,

Experience's seed increasing time,

Rigpa itself to balance reached time called.

Person arising's strength exhausted,

Knowing all inward-looking time,

Rigpa's arising-place applying time.

Dharmatā condition-free, all appearance blissfully vast time,

Dharmatā mother-child equal time called.

Buddhas' truth-light, self-body filling expanding,

Body manifestly enlightened time,

Stability self-obtained's time called.

Thus it is spoken.

- Second, instruction arising-place applying time:

From the Rangshar:

Continuum-knowing-rigpa arising time,

Body recognize;

Realization continuum-born time, rigpa's object recognize;

Samādhi power-transformed time, lamps pure, recognize;

Strength distinctive born time, samādhi path-clear, recognize;
Rigpa's body seen time, desire-free, know;
Wisdom distinctive continuum-born time, māra's deception recognize;
No-difficulty conduct vast-expanse time, wisdom's entering-direction recognize;
Emptiness object-pervading time, light recognize;
Lamp object-appearing time, dharmadhātu and object recognize—thus it is spoken.
From the Senge Tsal Dzog:
Appearance mass by mass time,
Scholar should well examine;
Extremely subtle and trembling time,
Through familiarity well abide.
Trembling and subtle and trembling time,
Through seeing well grasp;
Round and subtle and coiling time,
Scholar unmoved samādhi stabilize.
Flickering and fire-like and body-appearing time,
Through familiarity appearance expand, grasp;
Perfectly all-appearing time,
Scholar appearance gather explained.
Attachment and clinging-free time,
Scholar grasping-method should know.
Secret mantra familiarization's characteristic.
Thus it is spoken.

- Second, day-night luminosity wheel has three parts:

- Dharmadhātu-luminosity's arising-basis recognition;
- From that, lamps' practice shown;
- Day-night wheel-revolution's meditation manner determined.
- First:

Although spoken before, here extensively summarized, clearly shown in five:

- Dharmadhātu's abiding manner;
- Lamps' location manner;
- Dharmadhātu-rigpa arising manner;
- Practice engagement manner;
- Distinctive certainty manner.
- First:

Dharmadhātu's luminosity, Sugata's essence, exists without distinction in all sentient beings.

From the Norbu Phradak:

Like sesame or mustard seed,

Oil itself primordially spontaneously complete,

Sentient being body-appearance,

Thus Tathāgata's seed,

Harmonious light and self-complete

Abiding, Path-entering door-pure,

Arising variously, benefit engaging.

Sky-space everywhere pervading sentient beings,

Rigpa's meaning also that much.

Thus it is spoken.

Where it exists:

From that very source:

*Emaho, rigpa's abiding nature,
Self's heart-center abides;
Father-mother two's aspect-holding,
Method-wisdom manner abides.
Father's aspect-holding, method's body;
Mother's aspect-holding, wisdom's body;
Light and rays manner abides.
Dharmadhātu and rigpa excellently adorned,
Spontaneously perfected great bindu abides.
Thus it is spoken.*

Moreover, how body and wisdom abide as dharmadhātu-rigpa's light-expanse,

location certainty is what and what:

*From the Rtsal Dzog:
Each-own mind-jewel within,
Colorful light-blazing, vase-fashion,
Inside pristine wisdom fire-light blazing,
Measureless various pristine wisdoms appearing.
Body's essence each-each,
Speech's emanation countless,
Mind's intent unsurpassable one.
Thus it is spoken, and:
All-basis dharma-source great treasury,
Rigpa's pristine wisdom as mass abides;
Appearance grasping-free object's treasury,
Rigpa's pristine wisdom dharmadhātu abides.*

| *Secret-gathering jewel eight-cornered treasury,*
| *Rigpa's pristine wisdom as mass abides;*
| *Appearance grasping-free object's treasury,*
| *Rigpa's pristine wisdom dharmadhātu abides.*
| *Secret-gathering jewel eight-cornered treasury,*
| *Rigpa's pristine wisdom father-mother fashion,*
| *Life-gathering jewel four-cornered treasury,*
| *Rigpa's pristine wisdom bindu abides.*
| *Meaning-coiled bhāṇḍa's measureless palace treasury,*
| *Rigpa's pristine wisdom wrathful body abides.*
| *Unceasing clear two-doors treasury,*
| *Dharmadhātu and garuḍa-fashion abides.*
| *Emptiness signless sky-space treasury,*
| *Rigpa's pristine wisdom light abides;*
| *That is shown as secret treasury.*
| *Thus it is spoken.*

Moreover, rigpa's essence that basis-heart abiding, time, dharmadhātu five lights within exists, like peacock's egg.

Path dharmadhātu dawning time, sky-space's rainbow-light;
completion time, like chick freed from egg-shell.

| *From the Rtsal Dzog:*
| *Basis-abiding rigpa,*
| *In pristine wisdom dharmadhātu, three bodies complete;*
| *Like peacock's egg example,*
| *Internal light pristine wisdom clearly shown.*
| *Path-dawning rigpa,*

| Like rainbow example shown;
| Completion-directed rigpa,
| Like peacock chick eggs,
| Breaking, emerging, benefit-engaging.
| Thus it is spoken.

Moreover, that pristine wisdom unmatured time, opening for all;
appearing time, light;

| Familiar time, body-appearance;
| From that, expression-free dharmadhātu,
| Luminosity unobstructed touch arises;
| Appearing time, light-appears,
| Perfection time, self-appearance.
| Familiar time, body transforms,
| Wisdom-method connected,
| Ultimate maṇḍala five seen.
| Thus it is spoken.

Thus abiding body and rigpa and dharmadhātu and wisdom's characteristics:

| Moreover from that very source:
| Body's characteristics thus:
| Unchanging and clear and,
| Empty and concept-free.
| Rigpa's characteristics thus:
| Subtle and spreading and,
| Garuḍa-fashion and moving.
| Dharmadhātu's characteristics thus:
| Vast and spontaneously thick, empty limitless,

*Clear and warm and cool and,
Soft and trembling nature-holding.
Pervading and boundary and encircling.
Pristine wisdom's characteristics thus:
Arising and arisen and self-clear and,
Pristine and knowing and realized.
Clear and shining and vast-extent,
Appearance and darkness and opening,
Empty and clear pristine wisdom supreme.
Secret mantra's characteristics thus considered.
Thus it is spoken.*

- Second, lamps' location manner:

For gods, one cubit;
for demigods, four inches;
for humans, one joint;
for animals, self-clear;
for hungry ghosts, sesame-size;
for hell-beings, horse-hoof size.
For Buddhas, immeasurable;
for bodhisattvas, arrow-length.
For nirmāṇakāya, one fathom.
Self-light pristine wisdom's appearance existing:

*Moreover from that very source:
Pristine wisdom abiding-nature great-small and,
Six appearances' directions from,
Well-explained thus:
Tuṣita gods, one cubit abides;*

Contention gods, four inches abides;
 Equal gods, one joint;
 Two-possessing gods, self-clear;
 Hunger-possessing, sesame-size;
 Suffering-possessing, horse-hoof size;
 Thus and thus, abiding explained.
 Buddhas, immeasurable;
 Bodhisattvas, arrow-length;
 Nirmāṇakāya body, one fathom abides.
 Buddha bodhisattvas and,
 Nirmāṇakāya body and gods,
 Directly object-appearing.
 Those below, five objects,
 Not shown, not seen.
 Thus it is spoken.

Moreover, that intermediate space self-appearance Buddha-bodhisattva-god three lamps' appearance great is due to vast object; others five, self-body's object, therefore small.

- Third, dharmadhātu-rigpa's arising manner has two:
- Dharmadhātu is internal existing five lights, pristine wisdom's self-resonance external object blue vast great light;
- from that expanding five possessing great pristine wisdom's light, two object-appearance self-arisen.

Rigpa is vajra garuḍa-fashion appearance portion body together with—

From the Rtsal Dzog:
 All Buddhas' heart-center,
 Dharmadhātu-rigpa two not transcending.

| *Thus it is spoken, and:*

| *From the Vajra Garuḍa itself:*

| *Portion body inconceivable,*

| *Self-arisen dharmadhātu's lamp,*

| *Self-appearance light inconceivable.*

| *Empty bindu's lamp,*

| *Ray-possessing bindu inconceivable.*

| *Five pristine wisdoms' essence,*

| *Indicating words inconceivable.*

| *Condition-free object's appearance,*

| *Unceasing arising inconceivable.*

| *Thus it is spoken.*

- Fourth, practice engagement manner has two:
- Constraining through crucial points;
- From that, arising experience-appearance.
- First also: general resting method and,
- distinctive extracting method, two from:
- First:

Resting in the lap, applying thumb-finger covering to red-clear pure light round appearance, engage in practice.

Short sessions, many numbers make,
thumb-finger's effort released, slowly gazing,

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- First:

| *From the Self-Arisen:*

*To dharmatā's self-appearance sky,
Awareness wisdom not distracted,
In non-grasping state settled,
Pure wisdom's self-appearance seen. || 10 ||
Non-recognition delusion-appearances reversed.
Thus it is spoken.
Upon the never-setting victory banner,
The unchanging lamp clear,
To thought-free wisdom,
The five lights without waxing or waning clear.
Thus it is spoken.
Upon the wish-fulfilling jewel nectar,
Through contrived practice never obtained.
To the expanse-lamp appearance,
Without distraction, clear, without grasping, examine. || 20 ||
Thus without distraction from meaning,
The wish-fulfilling jewel lamp it is.
Without contrivance or settlement, supreme attainment,
Without grasping, self-liberated in its own place.
Thus it is spoken.*

- Second:

*From the Thalgyur:
Body's crucial point is through resonance,
Through wisdom's settling postures pure.
Thigle accumulated and churned—accomplished.*

| *Light expands and gathers.*

| *Through related binding, wind's crucial point. || 30 ||*

| *Entering's action distinguished by extreme.*

| *Its transformation causes wind exhaustion.*

| *Delusion's harmony related.*

| *Awareness's crucial point is releasing and*

| *Drawing upward, released to space.*

| *Expanse's crucial point is gathering and*

| *Drawing, elements' pervasion related.*

| *Appearance's crucial point is increase and exhaustion,*

| *Various self-liberated.*

| *Thus it is spoken. || 40 ||*

Moreover, when seeing the body at that time, the crucial point is to view that resonance of complete perfection without change.

At the time of wisdom citadels and so forth, the settling posture is without change.

If thigle does not increase, draw inward to the center of the eyes, binding the light-nerve.

If light-pra expands, direct to the area between the eyebrows.

If thoughts disperse, bind the wind and draw.

Awareness's crucial point: release the chain to space.

Expanse's crucial point: gather to the center, and from the corner of the eyes, guide and view.

These are the crucial points.

- Second: when practicing in that manner, the crucial point of expanse-awareness progressively experienced is

From first practice to final completion:

| *From the Lion Complete Potency:*

| *This awareness's self-appearance entity,*

Abides as wisdom's chain. || 50 ||
Like birds flying swiftly born,
In but an instant, pervades all.
If string strikes that,
It becomes merely swift as a deer.
Then without distraction from meaning,
Merely circling to the essence like a bee.
Then viewing self-appearance,
Like a mirage, it abides.
Then without distraction from meaning,
Merely as flickering or flashing it becomes.
Without distraction from its meaning,
It becomes like quivering and fire.
Therefore, when viewed intently, || 60 ||
Non-coming, non-going, light-appearance seen.
When steadied upon its meaning,
The empty thigle lamp seen.
When truly viewed upon that,
The thigle body seen endowed.
Without distraction from its meaning,
Delusion-appearance seen as enjoyment body.
All those body's appearances,
Are like illusions, rainbows.
When steadied intently upon that,
Day and night without distinction:

| *Like the eyes of a wolf, || 70 ||*

| *Without day or night,*

| *Self-appearance mandala is likewise.*

| *Thus it is spoken.*

Moreover, all empty-form rainbow-light thigle bodies and so forth

Are commonly said to exist in outer space,

And grasped as existing there.

Mistaken understanding is not so.

All that exist in inner body's clear light-nerve

Are seen as empty-forms through the eye's clear light-nerve drawn inward.

Moreover, the heart's resonance-nerve pervading everywhere spreading

Is the time of ground-appearance arising now.

Knowing one's own face, settling gently upon self-resonance,

Proceeding increasingly pure,

When wind and mind pure, through spontaneous presence's appearance, see-

ing whatever within the body, potency-ground dissolves, entering inward,

Reaching measure, going to exhaustion,

Then at setting, ground-appearance dissolving into ground, liberated in primordial purity.

All those appearances appear as increase, yet increase is without self-nature.

Inward self-reversal—there is no waning.

Here, what tantras and oral instructions say exists in outer space

Is provisionally spoken: because of the portion seen when directing the eye to conditioned outer space, and because it seems to exist there.

In nature, if existing outside, others could also see it.

Knowing it does not exist outside,

That others do not see one's own empty-form is because obscured by the body. || 80 ||

One's own seeing is like seeing the sun shining inside through the window of inwardly arising clear light-nerve.

The proof is that when eyes closed, seeing empty-forms also knows it exists inside.

Therefore, body and so forth's appearances, though not in outer objects,
seem to exist,

Like a form reflected when looking in a mirror.

In the mirror of inner clear light-nerve,

The heart's awareness like-form resonance-appearance

Though not in objects, is seen inwardly through the quality of pure observed
light-nerve.

Outer and inner two aspects confused—appearance only is delusion. Most
ordinary beings accept this.

When the manner is understood thus, it is called born from the expanse of
Great Perfection, person of wisdom.

The yogin of various self-liberation, like myself.

The manner of these, when conjoined with confident scripture,

| *From the Lion Complete Potency Great Tantra:*

| *All those body's appearances,*

| *Are not objects' appearances.*

| *For example, by a young maiden,*

| *Upon the mirror's clear characteristic,*

| *Her own face-appearance seen—*

| *To dharmatā's object-sky,*

| *Awareness's appearance arises as body.*

| *Seeing one's own actual state*

| *Is not existing in objects.*

| *Through pure observation, directly clear.*

| *With one's own mandala and retinue,*

| *Though wisdom's meaning is objectless,*

| *It appears as objects for sentient beings.*

| *Great realization in seen objects,*

| *Great bliss in understood objects.*
| *Great experience in seen appearance.*
| *Self-awareness alone, supreme companion.*
| *Because in appearance's objects it does not exist,*
| *From vajra chain itself,*
| *The body's portions inconceivable.*
| *Thus it is spoken.*

This has meaning to be understood—the wise should realize.

In nature, easy to realize, called "body appearance"—there is no contradiction.

For the deluded, who see expanse-awareness and lamps appearing in outer space, it is explained for ease of understanding.

Inner meaning is as before.

- Fifth: the manner of determining particular distinctions,

Through the crucial point of awareness's unchangeability,

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First: Though one transcends the basis and wanders in delusion through sam-sara, awareness does not become corrupted.

Then, through the lama's direct introduction, when one recognizes the wandering that comes from losing that, joy arises.

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At first, when losing, the two awarenesses of the time of delusion have no good-bad distinction.

Awareness not meditated and

At the time of meditating, without distinction,

At the time of wandering and
At the time of passing, awareness has no good-bad.
At the time of going to sleep and
At the time of waking and
At the time of coming and going, awareness has no good-bad distinction—it
is like this.

However, there is only dream joy and suffering of good-bad appearance
manner.

Depending on that, one meditates the path. || 10 ||

It is not that the essence goes to the good—

For awareness has no transfer or change.

Thus also, from the Self-Arisen:

| *Emaho!*
| *This precious jewel nectar,*
| *At the time of beginningless time,*
| *I lost the precious jewel.*
| *At that time, wandering wrongly in suffering.*
| *That precious jewel nectar,*
| *Has no place to be found by searching. || 20 ||*
| *Self-arisen from self, realized by self.*
| *That precious jewel nectar,*
| *Not feeling loss, feeling finding.*
| *By losing, things are without characteristics.*
| *Possessing the glow of joy by finding.*
| *The time of finding and the time of losing,*
| *Realized in one state without distinction.*
| *Thus it is spoken.*

Moreover, that losing in the state of self-awareness, though finding from the

state of self,

From self-awareness's one wheel, || 30 ||

Does not enter elsewhere.

Losing the jewel in the king's treasury, doing suffering by the jewel's absence.

Though joy and bliss expand by finding from the treasury, both do not move from one treasury—it is like this.

saṃsāra and nirvāṇa, the two appearing from the state of awareness, are also like this.

This is the secret word of determining the self-essential-point of supreme wish-fulfillment, realizing the vast expanse of dharmatā.

- Second: demonstrating lamp-experience from that has three aspects:
- Preliminary characteristics of place,
- Actual lamp-pressing method,
- From that, the manner of appearance-arising.
- First: || 40 ||

Abandoning all actions of this life,

Making the holy Lama pleased,

Sitting with the three immovables in a room decorated by darkness in a very secluded place,

Perfecting Lama yoga, meditating, placing requests from the heart.

| *From the Thalgyur:*

| *Lamp-pressing is thus:*

| *By the faithful one, mind free from saṃsāra,*

| *Do Lama offering and giving,*

| *Abandoning all samsaric connections,*

| *In a secluded direction or charnel ground, || 50 ||*

| *One must abide alone, abandoning companions.*

| *Thus it is spoken.*

- Second:

Placing on AH, and
Entering clearly—two:

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FIRST:

Sitting cross-legged, placing upon red-clear, clear, round light-appearance by thumb-and-finger pressing, taking as experience.

Making sessions short, the number many.

Releasing thumb-and-finger effort, looking slowly.

Seeing appearance by pressing again is called dharmatā directly manifest appearance.

| *From that same source:*

| *By one's own thumb and finger,*

| *Press the bindu-empty lamp.*

| *What arises from that pressing*

| *Is dharmatā's directly manifest appearance. || 10 ||*

| *Thus it is spoken.*

Entering clearly:

Then from five-light appearance, first like smoke,

Like dull illusion,

Like hovering clouds,

Like emanating fire sparks,

Sun and moon,

Like star forms,

Like intermediate-space rainbow,

White clear light, || 20 ||

Yellow clear,

Red clear,

Green clear,
Blue,
Various,
Net pattern,
Arising rays,
Round gatherings,
Bindus,
Stupas, || 30 ||
God-bodies,

- At the time of self-appearing various sentient-being forms here and there, far and near,

By entering clearly, five-wind arise-appearance arises measurelessly.

| *From the Thalgyur:*
| *From that, wisdom-expanding experience,*
| *Also of color and shape,*
| *Pervading all outer and inner clearly,*
| *Certainly expanding from above to above.*
| *At this time, body-speech bliss signs.*
| *Join with appearance measure and manner. || 40 ||*
| *Thus it is spoken.*

Third, the manner of appearance-arising from that:

02 20 06 01

From the first red-yellow round,
Later appears as the five-light rim.
Also from moving by wind's crucial point,
The crucial point of holding outward slowly.
Then by taking the clear portion as experience,

Lamp like mirror,
Light like slice,
Expanding with body from bindu like bowl.

| From that:

Thus pressing appearance: || 10 ||

02 20 07 01

From the first pure red,

Perfect empowerment, round, complete self-clear.

From two pure fingers, becomes three.

Then by pressing again and again,

The colors of the five wisdoms—

White, red, green, blue, and yellow—

Appear in the field through effort.

Then also outer, without effort,

Going and coming by wind's portion,

From mirror-pure shapes, || 10 ||

Appear as portions of two and three.

From constant familiarity with that itself,

Also by the five-color light,

From mere slice, edge-cut appears,

See measure from mere field-edge.

From finding familiarity's measure from that,

With body to bindu center,

Abide while in pure half-body,

To that with five-five pairs,

Connect with very clear bindu, || 20 ||

Possessing father-mother body-appearance,

Pure field from delusion-appearance ceasing.

| *Thus it is spoken.*

At the time of all these, the formerly demonstrated measures and sign-manners all arise.

Wisdom-perfect appearance, space, and

Dharmatā pure appearance, awareness, and

Bindu-ripen appearance, from body reaching measure as mandala,

Again conducting dharmatā cease-appearance.

| *From the Thalgyur:*

Wisdom-perfect appearance and || 30 ||

From dharmatā's first appearance,

From three appearances perfecting, become ceasing.

| *Thus it is spoken.*

At this time, body-speech-mind measures.

When seeing individual appearances,

Signs complete by ripening in self,

Ceasing measures all manifestly appear.

| *Thus it is spoken.*

Thus by taking experience, those with supreme effort: three years.

Middle ones: five years. || 40 ||

Last ones: seven years, eleven months,

Six days: seeing dharmatā cease-appearance, liberating into light-body.

| *From that same source:*

By great and small effort in this,

By days, months, and years,

Certainly accomplish at individual times.

From times without much moving,

Reach individual measures.

| *Thus it is spoken.*

This is the great essential point of secret experience-taking. || 50 ||

THIRD: DETERMINING THE DAY-NIGHT WHEEL MANNER HAS FOUR ASPECTS:

- Gathering sense-faculties to the essential point of the continuum, closing memory's door.
- Putting knowable objects in the vase at dawn, wisdom clear directly.
- At morning, demonstrating clear wisdom, all arisen feelings pure in self-place.
- Striking with vast appearance by day,
- Suppressing all signs.

Though these were explained formerly,

Here also explained as thōgal companion, summarizing: taking experience,

There is distinction slightly different from former.

Daytime, looking at the manifest by elephant-gaze, || 60 ||

Releasing to self-ceasing delusion-appearances, suppressing signs.

Nighttime, placing cognition on the bindu-empty lamp.

When that bindu expands, cognition also expands clear portion.

When decreasing, cognition goes increasingly subtle. In the state of going to referenceless end, equipoise without thought of emanating or gathering references.

As sleep approaches, placing mind in the state of dissolving empty bindu at the forehead center,

Seize the essence of sleep-luminosity.

At midnight, holding mind to the luminosity within the heart and sleeping,

Dreams liberate into luminosity, the continuum of habits ceasing.

Then at dawn, by lion's gaze casting consciousness to a white AH in the bow-span of sky,

The meaning free of clear-empty elaboration arises from within. || 70 ||

Meditate abiding in that state for as long as possible.

| *From the Six Expanses:*

Pressing the bodily posture,

Cast consciousness to the range of sky.

Likewise, eyes to the space between,

By elephant gaze

Place in great spreading without memory.

Thus cast awareness to sky.

Without separating from this,

The yogin who meditates continuously || 80 ||

Expands appearances by day.

*At nighttime, in one's own dwelling,
To hold the measure of four equal times,
Gathering sense doors oneself,
To the lamp of empty bindu,
The endowed yogin places mind.
When that bindu expands,
Place consciousness expanding as well.
When bindu becomes subtle,
Bindu increasingly subtle, || 90 ||
Place consciousness increasingly subtle.
By essential point of sleep and dream,
Extract root of former attachment habits.
Thus in all times of night,
The fortunate endowed yogin acts.
By this, reach self-expansion of appearances.*

Thus it is spoken.

Thus by taking experience in the day-night wheel continuum,
Delusory appearances self-cease, liberating into luminosity.

From that same source: || 100 ||

*By body, field, and awareness,
Hold all measures of pure self-appearance.*

Having grasped the measure of self-appearance thus,

Appearances of six classes' delusion cease.

At the time of ceasing that,

Awareness reaches the measure.

When thus reaching the measure,

One's own body also does not appear.

The flesh-blood body produced by elements

Because elements are pure in their own place, || 110 ||

Because this appears as field,

The mind-body grasped by delusion

Because elements dissolve in their own place,

This also dissolves, not appearing in its own place.

The light-body grasped by awareness

Is like the water-moon mandala.

At this time, near dharmatā cessation,

Whoever becomes familiar with this, Buddha-field.

Then, having exhausted the three bodies' limits,

Obtain the action-free perfect body. || 120 ||

At this time, all limits of body

Are near to freedom.

The yogin familiar with the base

Also empties one's own place.

The yogin familiar with the path

Exhausts coarse elemental stains.

Whoever is familiar with the fruit

Reaches the non-return ground by this.

| *Thus it is spoken.*

Moreover, the distinction between light-body and samādhi-body: the light-body, awareness's self-light without stain, is beyond the range of sentient beings' sight, visible only to Buddha-eye, || 130 ||

While the samādhi god-body should be understood as having the distinction of appearing to those with god-eye among sentient beings possessing very clear, pervasive particles of the four elements produced by ripening habit-continuum.

THIRD: EXTENSIVELY EXPLAINING THE WISDOM WHEEL OF PROFOUND EXPANSE HAS THREE ASPECTS:

- Briefly demonstrating the essence,
- Extensively explaining the nature,
- Summarizing the meaning by aspect.

FIRST:

| *From the Lion Power-Perfect:*

Also, what are the five intentions?

By intention of mountain's general meaning, transcend through view.

By intention of wisdom's general filling, grasp the ground. || 140 ||

*By intention of bindu's range-penetration, examine the manner of
appearance arising.*

By intention of sun-moon equal gap, deliver to meaning's end.

*By intention of ocean expanse-penetration, deliver awareness to space. Thus
it is spoken.*

SECOND, FROM FIVE:

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First, the essence of the mountain's general meaning intention is awareness of the nature of Great Perfection, luminosity without transfer or change, space and wisdom non-dual.

When realizing that by sense-faculty,

When space-awareness appears as field, view, intention, conduct, and fruit arise as four-fours for the best, middle, and last of the three sense-faculties of the person—thus twelve portions.

| *From the Power-Perfect:*

| *At the time when the mountain's general meaning intention arises,*

| *Reach the end of the Great Perfection View.*

| *For the best, middle, and last of the three sense-faculties, three views arise.*

| *For the best sense-faculty, the view of wisdom-appearance spontaneously arising*

| *Is realizing awareness of self's wisdom without realization together with body.*

*At that time, intention is unmoving in clarity, like planets and stars
arising on the ocean. || 10 ||*

Conduct is ceaseless power-arising conduct, like casting a sky-spear.

Fruit is seeing the appearance of birthless self-arising.

The view of the middle sense-faculty

Realizes only self's awareness without birth.

Intention is free from conceptual portions, like flags attaching to the ocean.

Conduct is unblocked spontaneous conduct, like a mad-one.

Conduct without obstruction in any appearance.

Fruit:

Endowed with intention of self-place, conquering signs.

The view of the last sense-faculty realizes this very appearance as like illusion or emanation. || 20 ||

Consequently, intention: demonstrating essence of self-appearance, understanding wisdom arising in the intermediate, like a lion-chick free from the womb-egg.

See interior wisdom obscured.

Conduct:

Endowed with conduct grasping saṃsāra-nirvāṇa two.

Fruit:

Having abandoned body, breath reaches the nature-emanation body's field.

Thus it is spoken.

Second, the essence of wisdom's general filling intention:

Realizing awareness's power-empowerment perfected from the beginning.

Different manners of realizing by three sense-faculties:

From that same source: || 30 ||

At the time when wisdom's general filling intention arises,

Also, by the best, middle, and last of the three sense-faculties of the person, three view manners arise.

The best sense-faculty realizes only by demonstrating birthless fruit as self-nature through empowerment.

Intention:

Through wisdom practice, spreading to bindu, unmoving from sky-equal great bliss intention.

Conduct:

Conduct without pure-impure in white-red awakening mind.

Fruit:

Seeing suchness of Buddha-family ground.

The view of the middle sense-faculty || 40 ||

Realizes only appearance becoming awareness's power.

Intention:

Abides undistracted in clarity, like sun-moon pair relating.

Conduct:

Conducting in true dharmatā yogin manner.

Fruit:

Obtaining birth-deathless suchness.

The view of the last sense-faculty

Realizes empowerment qualities all expanding and arising.

Intention: || 50 ||

Meditating relying on god-body with signs.

Conduct:

Conducting in dharmatā's display.

Fruit:

Obtaining Buddha through the gate of qualities. Thus it is spoken.

Third, the essence of bindu range-penetration intention:

Buddhahood through penetrating self-appearance's range by self-arising awareness wisdom of the intermediate, self-realizing.

Different by distinction of person's sense-faculty.

From that:

At the time when bindu range-penetration intention arises, || 60 ||

Also, for the best, middle, and last of three sense-faculties, three view-signs arise.

The view of the best sense-faculty:

Like a meteor moving in the sky,

Arising as wisdom-power quality,

Realizes liberation in three moments.

Intention:

Abides pervasive to all open clarity, like sun arising in space-between.

Conduct:

Enjoys in pure complete wisdom-body.

Fruit: Thus-come at primordially pure ground in three moments. || 70 ||

The view of the middle sense-faculty:

Realizes appearance of great leakless dharmatā bliss arising by gap.

Intention:

Seeing each special field of view in each moment,

Each special realization arises,

And seeing each dharmakāya appearance,

Abides in intention of heart's pure suchness.

Conduct:

Conducts non-dual with self-heart's light-ray.

Fruit: || 80 ||

Seeing self-awareness's appearance as birthless dharmakāya.

The view of the last sense-faculty:

In pure wisdom appearance,

Did I arise from that,

Or did that arise from me—realizes thus thinking.

Intention:

Abides without seeing agent in that very appearance.

Conduct:

Endowed with doubt and indecision conduct.

Fruit: || 90 ||

Obtaining fruit of breathing into nature-emanation body's field. Thus it is spoken.

Fourth, the essence of sun-moon equal gap intention:
Realizing appearance-emptiness as equality without ceasing.

Separated individually by sense-faculty.

From the Power-Perfect:

*At the time when sun-moon equal gap intention penetrates expanse,
For the best, middle, and last of three sense-faculties, three view-signs
arise.*

The view of the best sense-faculty:

Realizes wisdom as open.

Intention: not separate from wisdom river's channel without ceasing. //
100 //

Conduct:

Conducts display without ceasing by great wisdom conduct.

Fruit:

*Obtaining fruit of method and wisdom two practice and release two,
four aspects without gathering or separation.*

Also, three view-signs of the middle sense-faculty:

Realizes view without method and wisdom two.

Intention: abides in manner like sun-moon arising in space-between, nature
of method and wisdom.

Conduct: conducts to white-red secret bindu of great bliss.

Fruit:

Obtaining fruit of Buddhahood in womb of five Buddha-families' practice. //

110 //

Three view-signs of the last sense-faculty:

Realizes view indicating awakening mind seed by father-mother practice.

Intention:

Abides in clear samādhi manner, remembering god's nature heart-essence.

Conduct:

Conducts to five medicines, five nectars.

Fruit:

Seizing tutelary deity's illusory body in intermediate,

Obtaining fruit of pure appearance. Thus it is spoken.

Fifth, the essence of ocean expanse-penetration intention: || 120 ||

Abiding in force-samādhi of nature as dharmatā equal-clear state.

Separated by individual sense-faculty.

| *From the Power-Perfect:*

| *At the time of ocean expanse-penetration intention,*

| *Also, three view-signs arise for three sense-faculties.*

| *The view of the best sense-faculty:*

| *Realizes whatever appears by great wisdom's activity as self-appearance
itself.*

| *Intention:*

| *Like being intoxicated by alcohol with small attachment to appearance.*

| *Conduct: || 130 ||*

Conducting in saṃsāra and nirvāṇa.

Fruit: obtaining fruit of wisdom arising as one-cut not abiding in appearance.

Three view-signs of the middle sense-faculty:

Realizing view as clear-open wisdom-body.

Intention:

Endowed with fierce, short duration like waterfall.

Conduct:

Endowed with conduct-object like awareness-vision, not all's conduct-object.

Fruit:

Obtaining certainty of reaching end to empty wisdom's heart-essence. || 140 ||

Three view-signs of the last sense-faculty:

View:

Desiring to abandon delusory appearance by gap.

Intention:

Abiding in god and human mind-holding.

Conduct:

Endowed with fabricated two-grasping conduct.

Fruit:

Obtaining god and human status. Thus it is spoken.

Third, summarizing meaning by aspect: || 150 ||

These five intentions bind all secret heart-essence yogins.

Arising of yogin's experience:

By mountain general meaning, transcending view of Great Perfection without high-low, slack-tight equality.

By wisdom's general filling, grasp ground as self-abiding dharmatā in that manner.

By bindu range-penetration, examine awareness's liberation manner from space-appearance.

By sun-moon equal gap, deliver intention to Dharma-ceasing expanse.
By ocean expanse-penetration, stably hold ground at primordially pure ground of space-awareness.

**ALSO, FIRST: LIKE LION'S PLAY CONQUERING FEAR OF
DELUSORY APPEARANCE DESTRUCTION, WASHED HIGH BY
VIEW.**

**SECOND: LIKE KING-AWARENESS EMPOWERMENT
OBTAINING SELF-POWER DHARMATĀ.**

**THIRD: LIKE PEACOCK CHICK EMERGING FROM EGG,
REACHING PURE SPACE. || 160 ||**

**FOURTH: LIKE EQUAL SUN-MOON WITHOUT TWO,
EXPANDING GREATLY ALL-EQUAL VASTNESS.**

**FIFTH: ESTABLISHING SUPREME SECRET BINDU MEANING
GATHERED IN INTENTION LIKE SUN ARISING FROM
MOUNTAIN NECK, SELF-APPEARANCE CLEAR AS WISDOM.**

From the Lion Power-Perfect:

The intention of mountain's general meaning

Is like lion's play.

The intention of wisdom's general filling

Is like empowerment from king's head.

*The intention of bindu's range-penetration is like peacock chick
emerging from egg.*

*The intention of sun-moon equal gap is like entering equality without
sun and moon two.*

The intention of ocean's expanse-penetration || 170 ||

Is like sun arising from mountain's neck. Thus it is spoken.

Thus, dividing each of the five aspirations into three sense-faculties makes fifteen. Dividing each of these into view, intention, conduct, and fruit fours makes sixty Dharma enumerations—purifying sixty enumerations of eon's increase-decrease, sentient beings' affliction, and view.

Demonstrated as pure complete nature of wisdom experience, spoken by Vajra-Holder.

From the Treasury of the Supreme Vehicle,

The twentieth chapter establishing the essential point of taking experience of spontaneous leap-over wisdom.

Thus having demonstrated all methods of taking experience through guidance method,

Now extensively explaining the sequence of how to take experience through introduction has two aspects:

Establishing all Dharmas by general introduction sequence,

And extensively explaining mind and wisdom's indicative examples through determining that distinction.

First, the preparation preceding introduction: || 180 ||

| *From two actual introductions,*

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FIRST:

The practice chamber, its direction determined, together with sunbeams entering, pure crystal without stain, prepared as the foundation.

| *From the Tantra of Clear Introduction:*

The practice chamber's direction should be determined;

Having apertures admitting sunbeams,

By extending the mirror that clarifies,

Light's appearance is seen emerging outward.

Thus it is spoken.

Through this, by Vajrasattva's blessing of mirror-introduction shown in former times, the blessing of the Teacher.

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The manner of arising in this Jambu continent:

| *From saṃsāra Dong-Sprug Precious Secret Tantra:*

Holding the lineage of five Buddhas,

Five crystal stupa thousand-spans,

Possessing the nature of five wisdoms,

*Holding the lineage of five sky-expanses,
Expanding to pervade the sky without appearance,
Individually clear, colors unmixed,
Three: essence, nature, compassion.
Essence: pure ground without ceasing. // 10 //
Nature: five great elements.
Compassion: completely demonstrated form-body.
From Vajra-space mandala,
Nature spontaneously complete body,
Water-moon body possessing five wisdoms,
Possessing self-nature of unclear-clear.
Five crystal stupa thousand-spans,
Descended to Vajra-Holder's left.
Possessing three aspects of tone,
Enters corner in north-east direction. // 20 //
In nighttime direction, see daytime.
When wisdom placed near right corner,
Become seeing certain single Buddha.
Wisdom, superior-seeing wisdom,
Is single Buddha intention.*

When applying meaning with nectar tongue,

Awareness cuckoo is one word.

Supreme of changeless vajra body,

Instruction commentary possessing corner-proceeding,

Is Vajra-Mind's testaments. || 30 ||

Thus it is spoken.

Then to the place of thirty-three,

Upper story of Complete Victory Palace,

Descended to Potalaka.

Then descended to peak of Five-Peaks Mountain,

Then descended to Vajra-Seat,

Then descended to Gangs-Ti-Se,

Then that great stupa emanated as light-ray,

Speaking "dispel sentient beings' concepts"—

From the beginning when this world formed, from Vajra-space mandala emanation, nature's blessing, || 40 ||

Teacher Vajra-Holder descended to the left of Joyful-Stacked who went for beings' benefit,

Thirty-three and

Five-Peaks Mountain and

Vajra-Seat and

Descended one to one for beings' benefit in the interval of Snow-mountain Ti-Se,

Now abiding in the jewel light-emanating house at Ti-Se's peak,

Sky-goers, accomplished ones, and many awareness-mantra holders worship and aspire.

Though there is no actual mirror like that,

For determining indicative examples: various jewels,

Or self-arisen crystal from snow, ocean continent, etc., should be made into introduction mirror. || 50 ||

| From Introduction Ornament:

*Jewel heart-essence jewel blazing light, or
Jewel lapis lazuli blue, water-crystal, or
Earth's heart-essence jewel eye-ma-phug,
By stone's heart-essence jewel crystal,
Establish all Buddhas' state.*

| Thus it is spoken.

| From Jewel Intricate Display:

The indicative example of Vajra-Mind:

*White without stain, moon's color, || 60 ||
Examine from interval of dark and appearance.
By jewel luminosity without stain,
Endowed with five colors of appearance,
Five bodies not individually separate,
Not separate to front and back.
Great light of appear-clear Dharma-nature,
Clear Dharma-nature blazing all-as.
Supreme lamp making appearance,
In sky-expanse of great emptiness,
All appearance arises as light. || 70 ||
That arising itself is not separate.*

Cannot be grasped by anyone.

If possessing wisdom eye,

Like full moon of self-appear without stain,

See beautiful-face mandala,

Meditate great perfect without distraction.

| *Thus it is spoken.*

Wash that mirror like that with mantra-water, with devotion to one's root guru,

Bless with <mantra>OM AH HUM hundred thousand times, scatter flowers with dependent-origination heart-essence, speak auspicious words,

Request rule with seven branches, || 80 ||

Speak auspicious words again,

Offer garments imagining five colored silks and incense powder.

All examples should precede.

SECOND, REGARDING ACTUAL DIRECT INTRODUCTION:

Lineage and

Direct introduction—two aspects.

Lineage:

- Lineage through the Buddha's intention,
- Lineage through signs of awareness-holders,
- And lineage through personal ear-whispered transmission—three are spoken. || 90 ||

Actual direct introduction:

The precious instruction of direct introduction, the single vehicle,

Single family,

Single bindu,

Single eye of primordial wisdom.

When shown through the mirror of Vajrasattva as a single example,
Relying on the example, recognize the meaning.

The vastness free from elaboration,

The body ornamented with merit,

To the emanation Vajra Light-Vitality, || 100 ||

The Bhagavān of Infinite Splendor,

From the vastness of pure non-birth,

Emitted three drops of the supreme enlightenment essence,

From the manifest body appearing like a water-moon mandala,

*Bringing forth the body-drop, the crystal secret body, established as example
wisdom.*

From the vastness of speech free from elaboration,

The speech-drop, extracting the essence of enlightenment mind nectar,

Introduction to the wisdom of meaning.

From the state unchanging like the vajra mind,

*The mind-drop, bringing forth the clear lamp of enlightenment mind essence,
|| 110 ||*

Established with certainty through the wisdom of signs.

The body-drop ornamented with five self-arisen wisdoms,

*Through primordial wisdom naturally completely pure and stainless, clear
without front or back,*

Great direct-penetration wisdom,

Clear without outside or inside,

Non-dual wisdom,

From the inside of non-inside,

Through condition-free wisdom parts intermixed and clear,

Non-intermixed completely perfect wisdom,

*The supreme inconceivable child-appearance and time simultaneously
arisen, || 120 ||*

Simultaneously arisen wisdom,

Holding the lineage of the body of infinite appearance,

Eliminating the thoughts of beings,

Called the great bodily relics.

Through the example showing the three bodies and five wisdoms, the wisdom of Vajrasattva is clear.

Though there are many forms of showing examples, among examples, that which becomes supreme is called the precious crystal.

Through showing by means of the crystal, naturally completely pure, clear without outside or inside,

Recognize the dharmakāya.

Relying on the inner light of the crystal,

From the wind possessing four limbs that becomes the life of prajñā, || 130 ||

Recognize the manner of clarity as the body of prajñā.

Relying on the light of outer clarity,

Recognize the manner of arising of light as the emanation body.

Through showing by means of the crystal support, recognize the nature of ground-abiding wisdom.

Recognize the wisdom holding the characteristic of inner clarity.

Recognize the wisdom of all-knowing through outer clarity.

Recognize the wisdom of all-knowing through dissolving inside.

Through showing the various appearances of the crystal,

Recognize the manner of appearing.

Through showing the nature of the crystal itself, recognize the single abiding nature. || 140 ||

Through the crystal possessing its own light, recognize as Rigpa wisdom.

These also, when summarized from the definite aspect of showing examples:

| *From the Tantra of Arranged Lamps:*

Through intention signs and ear-continuum lineage,

The valid cognition of secret mantra meaning arises.

Relying on the example, recognize the meaning.

Relying on signs, confidence is born.

Through deciding the essence of meaning,

The three wisdoms established in the ground,

Abiding in the manner of a seed, || 150 ||

Through prajñā arising from conditions,

Through ripening in the manner of fruit,

The darkness of non-recognition is cleared.

Through the self-purification of obstacles to the knowable,

The fruit not sought is seen by oneself.

| *The meaning thus spoken should be introduced in sequence.*

To that, first the general ground of self-arisen nature body
Should be introduced.
In that, nature, nature, and compassion abide as three.
That single bindu possessing the essence of empty Rigpa, || 160 ||
The teacher holds a single clear mirror,
Shows the student,
And speaks these words:

"This mirror of Samantabhadra's clear appearance,

"Through appropriate examples, makes one recognize the nature.

"That meaning of recognition is the introduction to clear appearance.

"First, the introduction to Samantabhadra's abiding nature.

"rigpa abiding in direct penetration is like crystal.

"rigpa, thought-free and clear, is like crystal.

"rigpa abiding in spontaneous presence is like crystal. || 170 ||

"rigpa, unceasing and direction-free, is like crystal."

| Thus it is said.

Though five lights are clear to outer eye,
Possessing nature of clear from within,
Nature:

White light also abides not separate from that, demonstrating compassion.
Though crystal essence demonstrates primordially pure and three,
By non-separation, understand through that example how single bindu
meaning abides within.

Then demonstrating delusion-base:

Extend crystal to sun-ray, || 180 ||

Demonstrate outer two interior lights,

Condition of cause: ignorance of one self-nature at time of base-appear aris-

ing from base.

Field possessing five colors,

Demonstrate mind searching all for that subtle white.

That beginning move arises together with light,

Arises as knowable's obscuration: co-arising ignorance.

By wisdom's sense-power transcending from All-Good base, separate distinction in one moment,

Complete Buddha in one moment,

Is before Buddha as great-grandfather without common of all Buddhas.

By this liberation manner, || 190 ||

Should know all first Buddha's arising manner and arising manner.

First Buddha without cause,

Buddha without beginning or end,

One wisdom eye without stain.

| *Thus spoken from Manjushri.*

Demonstrating All-Good's liberation base.

Also, having known base-appear arising from base and liberating, speaks that immeasurable Buddhas not deluded in saṃsāra now also arise from space.

That base-appear, sentient beings not knowing as self-appear,

Arises as affliction-obscuration of all-imagined ignorance.

| *Thus, || 200 ||*

Delusion various arises by awareness rise-sleep habit-continuum.

That also like placing hopes on various colored crystal cloth,

Or placing each white light on each white color etc.

There, awareness-wisdom and concept-collection net.

Entering body's interior,

Manner of four-holding awareness abiding in heart center,

Give introduction to manner pervading all sentient beings.

That is also introduction of nature's delusion manner.

Delusion arising from condition like crystal light.

Various things appearing like crystal light. || 210 ||

Appearing yet essence unchanging like crystal.

Without exhaust, without increase, like crystal light.

| *Make all thus spoken understood, well apply sign meaning.*

Sign meaning of liberating deluded sentient beings:

| *From Lamp Blaze:*

Base itself, wisdom making fruit ripen.

By ripening in wisdom-body,

That essence-itself Dharma-body

Ripens in wisdom Dharma-body.

| *From thus speaking. || 220 ||*

From heart center, wisdom three-stack lung wind and wisdom's two tones meeting,

Power becoming mind,

Example of abiding unmoving dissolving in base manner.

Example of white mind, interior light emanating outer.

Called sixth mind.

Example of five lights wisdom.

Awareness holding base.

That example introduction of mind and wisdom two is suitable.

Intermediate introduction: sound, light, ray three,

And Vajra-Mind heart-interval nadi path introduction etc. appropriate all, produce certain knowing in crystal. || 230 ||

Yogin applying essence and knowing, making confidence, should be diligent in experience.

LIBERATION MANNER AS FRUIT:

Though above interior-clear primordially pure liberation base is clear as self-arise essence-itself body,
Called outer-clear,
Give introduction to mixing five lights and white two.
This has great essential point if wisdom exists.
Path wisdom or
Desiring wisdom without extremely not abiding middle,
Or desiring wisdom without in our great perfect primordially pure,
Though delusion pure from root, || 240 ||
Arising without ceasing two bodies.
Wisdom must exist in space,
That mixing of five lights and white is mirror wisdom.
Example of white arising separately, emanation-body emanating from enjoyment-body.
Those are introduction of Buddha-hood as all-knowing in two-possessing purity.
Called "who superior passed from Buddha nirvāṇa":
Emanation-body and enjoyment-body dissolving into Dharma-body,
By being free from crystal sun's condition,
Abiding undeluded having seized stable ground at beginning's primordially pure base,
Though liberated like that, essence not separate, || 250 ||
By distinction of aware and not-aware,
Called all-knowing: all abiding only in wisdom-body.
Mainly possessing two wisdoms.
Existing as interior-clear, that essence delivering to cease ground and first human's common-base self-arise essence-itself body are not separate.
However, like sun obscured by cloud,
From portion of realization becoming manifest by liberating from all obscurations, knowing self-essence like liberation,
Beginning base and
End liberation ground two—very great distinction.

Great essential point.

Wisdom swirling in space like crystal light. // 260 //

Dharma-body arising clear-pure like crystal itself.

| *Thus it is spoken.*

That Dharma-body of knowing self-essence, self itself abiding in self-bed,
If desiring to hold stable ground of undeluded Dharma-body now also,

Great essential point is keeping undistracted, clear, snap in manner of
great open naked self-clear,

| *From glorious holy guru protector of beings' mouth:*

Dharma-body of knowing self-essence is self-bed itself,

All who desire to hold stable undeluded ground,

Essential point is doing not-wrong, not-deluded, not-distracted,

Let wisdom-possessing know intention like ocean. // 270 //

| *Thus well spoken.*

At time of all this introduction, relaxing freshly, self also producing uncommon new confidence, should demonstrate to others.

| *Also from World Sun Dharma-Lord Guru's mouth:*

| *Should carefully give introductions in sequence.*

HA-LE!

HO-LE!

Without portion of what exists.

Not introduction.

Not introduced, do not.

Do not declare non-Dharma action. || 280 ||

Do not follow for delusion.

Do not do bad non-Dharma actions taking guru etc.'s name.

| *Thus making instruction: need to make name and meaning together.*

Respectfully place in mind thus all who have entered this Dharma in future times.

**SECOND MEANING: EXTENSIVELY DEMONSTRATING MIND
AND WISDOM'S INDICATIVE EXAMPLES THROUGH
DETERMINING THAT DISTINCTION HAS TWO ASPECTS:**

Mind's introduction of delusion reversing manner from root awareness,
And self-appear wisdom's introduction of awareness with self-appear.

FIRST:

| *From Introduction Ornament:*

E-MA-HO! || 290 ||

Manner of coming to mind by giving introduction of appearance as mind,

*Reach expanding bliss of empty by giving introduction of mind itself as
empty,*

Giving introduction of empty as awareness,

Awareness itself without space and wisdom two. Thus it is spoken.

In this, three:

- Establishing inner mind by outer field's essential point,
- Establishing secret space by inner mind's essential point,

- Establishing supreme awareness itself by secret space's essential point.

First, demonstrating deluded baseless appearance field,

From two: demonstrating self-mind empty of appearance-holding. || 300
||

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**FIRST: THESE VARIOUS OUTER WHITE-RED APPEARANCES,
CLEAR IN EXPANSE GATHERED BY FIVE ELEMENTS OF
CONTAINER-CONTENTS,**

Except appearing on face of self-mind's delusion, outer meaning thing,
And inner mind's thing, both not established,
Should understand as like deluded hair-shadow and dream illusion appear-
ance, nature of clear-appear without base-without empty miracle.

| *From Six Expanses:*

All appearance is illusion,
Like dream and reflection.
Thus it is spoken.

| *From Root Wisdom:*

Like dream, like illusion, || 10 ||
Like gandharva city,

Like-that arising and like-that abiding,

Like-that also not destroyed. Thus it is spoken.
Appearing to mind whatever appears,
Like appearance to impure sense-power of eye-defect's hair-shadow.

| *From that same source:*

To mind itself existing as object,
Various appearances self-arise.
Name and color individually
Complete as two aspects of form. || 20 ||

Thus it is spoken.

Though appearing to mind, these outer-clear appearance manners are not
self's mind,

Existing also without self,

Abiding as field,

Color,

Because seeing as shape etc.

Not mind because those do not exist in mind.

Here, giving introduction like dream delusion of clear-appear, not existing:
these appearances of outer appearance fields like form etc.,

"This is form,"

Thinking color etc., arising-arising, first the appearance-field of arising,
holding that is called "mind of appearance," || 30 ||

Called "mind of grasping,"

Having seized essence, called "mind of field."

Questioning if that mind of appearance exists: not true by holding clear-
appear without field,

Also not existing by color not established as essence seize,

Also not existing by examining in three: arise, cease, abide.

Called "giving introduction of mind itself as empty,"

Give introduction as wisdom Buddha without self-dissolving place.

Therefore ordinary Dharma and

Great perfect ordinary's appearance,

Not separating appearance field, || 40 ||

Desiring outer appearance field self-characteristic as mind

Is mistake into odor-with various-true mind-only.

Here, at time of giving introduction of appearance as mind, mind holding as

appear-not-appear,
Mind of appearance to mind first meeting field,

After, examining that distinction as mental event, desiring called "mind of holding,"

Called "saṃsāra: delusion-hold, delusion-appear, purify, abandon."
In two truths,
Of mind and mental-event, three realms',
Superimposing aspect is concept. || 50 ||
Thus it is spoken.

┃ *From Treasury:*

"Concept and examine coarse-subtle."

Thus explained as abandonment, entering together all meaning—this great essential point should be realized by those possessing supreme holy wisdom intelligence.

Also, need one like this for meeting baseless outer-inner.
Second, establishing secret space by inner mind's essential point:
When not seizing essence by examining mind,
Not becoming like inert,
Though declaring not knowing spread-spread clear without essence seize,
Give introduction as inner Dharma-space of Dharma-ceasing, arising primordially pure, stain-free space of self-clear empty self-tone manner, || 60 ||
Realization of limit-free, stain-free arises from within.
Seeing also secondary appearance of luminosity space-appear by familiarizing in that manner.

┃ *From Introduction Ornament:*

By empty not-existing from-beginning,
Element self-ceasing, light-appearance ray.
By empty free of action-agent,
Obtain light-appearance indicating three bodies.
Thus it is spoken.

Third, establishing supreme awareness by secret space's essential point:

That mind-pure empty in space is not mere empty extreme, || 70 ||

Clear — snap,

Give introduction to Dharma-body free from stain, wisdom of awareness by individual self-clear self-clear.

Not going to extreme from awareness portion,

Not going to eternal by thing not-existing,

Placed in decided manner in great vast limit-free expanse of not-two-both and not-two-both by nowhere declaring.

Self-appear awareness self-tone nadi-thread with bindu.

| *From that same source:*

By awareness abiding in base,

Meet space of gathered Dharma-nature.

By awareness holding characteristic, || 80 ||

Meet pure complete space.

By nadi-thread awareness,

Meet light space of nature.

Thus it is spoken.

Thus giving introduction to baseless appearance field.

Transcend saṃsāra of appearance field's container-contents.

Giving introduction of appearance as mind,

Knowing object of self-dissolving arise-liberate.

Giving introduction of mind itself as empty,

Cut root of grasp-hold delusion. || 90 ||

Giving introduction of empty as space-awareness,

Rolling experience of three bodies into one,

For obtaining perfect Buddha in one life,

Demonstrating introduction of delusion reversing manner from mind as very important.

By example introduction:

Meaning of wisdom of awareness existing in self,

Demonstrating sign confidence by awakening mind's lamp.

| *From that same source:*

Holding measure of all Buddhas,
Examine example wisdoms. || 100 ||
Holding measure of sign wisdom,

Examine lamp of empty bindu.

Holding measure of meaning wisdom,

Examine clear manifest appearance.

Thus it is spoken.

Briefly summarized:

Outer appearance field baseless,

Giving introduction of mind of holding that appearance as empty,

Knowing saṃsāra delusion as one groundless,

Not sufficient by that, || 110 ||

Giving introduction manifestly to meaning of root awareness, giving introduction without gathering-separation of space-awareness,

Instruction to supreme excellent intelligences: should deliver to primordially pure Dharma-body.

Second meaning: introduction of self-appear wisdom has two aspects:

Distinction of sense-power of instruction object,
And sequence of instruction introduction.

FIRST:

Dividing best, middle, and last three sense-powers into sevens makes twenty-one.

Those all also: wisdom,

Purification,

Different liberation. || 120 ||

First, called "best":

Portion of wisdom and realization.

Also dividing that, seven:

Best's last and

Best's middle and

Best's best and

Best's advanced and

Best's supreme and

Best's peak and

Best's end reaching. || 130 ||

Placing those all from portion of easily realizing self-appear.

Also seven for middle:

Middle's last and

Middle's middle and

Middle's best and

Middle's advanced and

Middle's supreme and

Middle's peak and

Middle's end reaching.

Likewise, also seven for last: || 140 ||

Last's last and

Last's middle and

Last's best and

Last's supreme and

Last's advanced and

Last's peak and

Last's peak complete.

SECOND:

Thus twenty-one sense-powers arise, twenty-one introductions also arise.

That also, from individually giving introduction, two: || 150 ||

Common distinction,

Distinct indicative manner.

FIRST:

To three: light, wisdom, awareness,

Giving introduction as seven groups.

| *From Vajra-Mind Heart Mirror Tantra:*

Awareness transcends from base,

Should know twenty-one introductions—example meaning introduction etc.

—for making known entering path.

Snow or

Conch or || 160 ||

One crystal without stain arising from ocean:

Extend to window's appearance,

Five colors of light spontaneously arise.

Also, what are those?

Blue color and

White and

Yellow and

Red and

Green.

That person following one crystal: hold right eye with right hand, || 170 ||

Place on eye's top, appearance will be seen; block left eye with left hand.

That is example introduction.

Meaning thus abides in self's heart center.

That is meaning introduction.

Press eye with self's thumb, sign: bindu of light arises like fish eye.

That is sign introduction.

Dharma-body introduction:

Apply to sun mandala.

Enjoyment complete body introduction:

Place Thus-come body drawn on cloth before self, || 180 ||

Place crystal on eye's top,

Look eye to sky,

Enjoyment complete body possessing mouth, eye, ear will be seen.

Giving introduction to emanation body:

Make know essence: dharma-possessor appearing as sign is miracle of self-awareness.

Make know as mass of self's light rays on Dharma day.

Make know essence without abandoning this interior of concept habit-continuum.

That is emanation body's introduction.

That root bind method introduction of appearance arising in self-manner. || 190 ||

Thus seven aspects called "light introduction."

What is wisdom's introduction?

Examining essence of copper vessel: introduction of Dharma space's wisdom.

Fill copper vessel well with water,

Place clear-making mirror on eye's top, look:

Bindu and

Arising as bindu particle manner,

Also from that, light and

Emanate like weapon point.

That is Dharma space's wisdom introduction. || 200 ||

What is mirror-like wisdom's introduction?

Draw dust-color mandala between two silver mirrors,

Place mirror each on two near sides comparing interval,

| *From that, two appearances arise.*

Introduction of equality wisdom:

Seize essence on water moon.

Introduction of discriminating wisdom:

Seize essence on lamp.

Introduction of action-accomplishing wisdom:

Seize essence on crystal without stain. || 210 ||

Introduction of non-abiding wisdom:

Seize essence by sky rainbow.

Introduction of completely complete wisdom:

Seize essence by cloudless sky.

Those seven are wisdom's introduction.

Now demonstrating awareness's introduction:

Introduction of awareness youth vase body:

Place one wearing white clothes before self,

Place jewel on eye's top,

Extend eye to sky and look. || 220 ||

Will see Thus-come's peaceful body.

That is introduction of awareness vase body.

Introduction of awareness youth hero power-possessing body:

Place one wearing black clothes in house's darkness before self,

Look like above,

Will see Thus-come's wrathful body.

Introduction of awareness base-abiding:

Seize essence on clear ocean.

Introduction of awareness all-clear:

Seize essence on sun and moon. || 230 ||

Introduction of awareness without two:

Seize essence on vase body.

Introduction of awareness with stain:

Seize essence on like sun-moon obscured by cloud.

Introduction of awareness not abiding in anything:

Should know by looking eye to space-between.

Thus seven are awareness's introduction.

Having completed twenty-one thus,

At the time when that Buddha-family son passes from nirvāṇa,

Awareness arises from eye path, enters intermediate appearance. Thus it is spoken. || 240 ||

Second, two aspects of distinctive indicative manner:

Briefly demonstrating introduction's condensation,

And extensively separating that nature.

FIRST:

Demonstrate confidence-indicative example of seven last sense-powers by seven introductions to light and wisdom,

Body and

Bindu—producing confidence in luminosity's essence for seven middles by seven introductions,

Demonstrate confidence for all best by seven introductions to awareness and space.

┆ *From Introduction Ornament:*

Twenty-one in intelligence sequence, || 250 ||

To light and wisdom itself,

By all seven introduction aspects,

Liberate seven small intelligence sequences.

Also to body and bindu itself,

By seven aspects of introduction itself,

For meaning of seven middles.

Seven to awareness and space,

For meaning of all great ones.

Thus it is spoken.

Second, from three: || 260 ||

Giving introduction to light and wisdom,

┆ *From seven:*

Giving introduction to self-light by clear five lights appearance moved by wisdom's self-light from space, and

Giving introduction to space's wisdom appearance arising as outer-clear

from that, and
sprod of knowing self-appear of five: mirror-like etc.
Appearance by interval's connecting ray, and
Appearance of three bodies connecting as one, and
Appearance of wisdom self-appear from appear-clear, and
Measure of awareness mother-son from dust-color, and
Appearance of wisdom's heart-interval from human female—seven introductions. || 270 ||

Second, bindu and
Giving introduction to body.

| *From seven:*

To five: pure wisdom five's appearance arising as bindu's appearance at bindu,
Giving introduction to bindu's self by copper vessel's essence, and
Giving introduction to wisdom's light appearance by cloth surface, and
Giving introduction to first intermediate's appearance by swirl water, and
Giving introduction to intention by peacock mirror, and
Giving introduction to nine-stack appearance bindu from bliss-great
Brahma's gate by stirring copper vessel.

Two for body: || 280 ||

Awareness youth vase body and
Youth wrathful-frown-possessing body.
These two also: half body and
Self single and

| *From collection mandala:*

Being and
Being female and
Five introductions to father-mother pair connecting as appearance, though existing,
Gathered into family of peaceful-wrathful two bodies—thus seven.
Third, from seven introductions to awareness and space: || 290 ||
Two awareness introductions:

Giving introduction without separating three bodies, and
Giving introduction to emanation emanating from father-mother mouth-
joining,
Introduction of awareness ripening as body.

From five space introductions:

Giving introduction to space appearance moved by wisdom wind, and
Giving introduction to space's wisdom by five-family surface appearance,
and

Space's ornament net and

Giving introduction to measureless mansion by extending half-net,
Demonstrating by extending mirror to five-family appearance in four direc-
tions and center of window, || 300 ||
Introduction of space's body,
Demonstrating by extending likewise to collection of five flowers in water-
filled vessel.
Seven introductions to space's collection.
At time of giving all these introductions: offering torma,
Arrange good collection materials,
Should be careful gathering implements, clothes, and dwelling.

From Introduction Ornament Tantra:

Then, all fortunate followers,
For looking at self's essence:
Dwelling direction to half, || 310 ||
To aperture possessing sun's light-ray,
By extending clear-making mirror,
See five lights coming outside.
Skillfully place that on eye's top,
See also outer self-light clear.
If followers look one to one by left corner,
See appearance of interval's connecting ray.
Or, placing light on eye's top,

Or, when one looks to one,
See also manner of three bodies connecting as one. || 320 ||
Look by that itself to lamp's heart essence,
Meet also self-essence of wisdom appear-clear.
Skillful: two mirrors at dust-color's edge,
Look at supreme method by clear-making eye,
Having met all measures of awareness mother-son,
Is knowing all measures of Dharma-nature mother.
Put Khampa's empty center image at sense door,
Insert lamp within, hold wisdom gate.
Look within copper vessel well-filled with water,
Meet self-essence of bindu itself. || 330 ||
Spread white-red cloth surfaces,
If look by eye possessing clear-making,
Meet self-essence of lights of all wisdoms.
Ocean pool, pond, or swirl water's edge,
If look by eye possessing clear-making,
By light's mass filling sky,
Establish first intermediate's appearance.
Hanging string of peacock mirror itself,
If look by eye possessing clear-making hold,
See bindu possessing clear light, || 340 ||
Apply also essence of wisdom intention itself.
To head of hundred arranged stirred copper vessels,
If look like above by possessing clear-making,
Give introduction to nine-stack bindu Brahma's meaning.
Placing five-family image cloth,
If look like above by possessing clear-making,
Form body in sky's space itself,
Appearance itself is intention of experience.
Placing ornament-possessing human before self,
If look by eye possessing clear-making, || 350 ||
Light body with move-come rays,
See self-single enjoyment body by seeing that.

Called awareness youth vase body.
Also in house without appearance,
Human well adorned with black color,
Placing like above before self,
If look by eye possessing clear-making,
Fearful wrathful body image in sky.

|| 360 ||

|| 370 ||

|| 380 ||

|| 390 ||

|| 400 ||

|| 410 ||

To all middling elaboration: at light, two—interior light and outer appearance. || 420 ||

At wisdom, three—essence, nature, compassion.

At body: self-single, father-mother.

Three collections.

At bindu: three—base, path, fruit.

At awareness: three—base-abiding, characteristic-holding, field-appearance.

At space: two—outer, inner; demonstrating by sixteen enumeration of introduction.

To all small elaboration: three—example, meaning, sign.

To all very free from elaboration: meeting essence by manifest single appearance.

From that same source:

For purpose of all great ones, || 430 ||

By twenty-one introductions,

Gather that from outer to inner.

Also gathered: these all.

At light, two; at wisdom, three.

At body, three demonstrated; at bindu, three.

Awareness, three; at space, two.
For meaning of gathering those all.

Very gathered: these all.

By three: example, sign, meaning,
Obtain fruit of abiding self-nature. || 440 ||

Enter god's yogin mudra,

For meaning of sign-possessing.
Intention of single elaboration-free:
Free holding of all those.
Make ripening having ripened as path.
To abiding by manifest continuum,
By self seeing self heart-essence,
What do by all other efforts?
Should familiarize with this itself.
Thus it is spoken. || 450 ||
Abandoning inner scriptural contradiction:

From Jewel Intricate Display:

Alas, Buddha-family son, after I completely pass from nirvāṇa,
At the time of five hundred degenerations,
By those possessing deceiving child's nature,
The time arises of making confidence in Buddha's intention through example.
At that time, this secret tantra of self arises.
True awareness itself cannot be demonstrated by example.
To five lights of nature existing as self-nature,
Though demonstrating five lights of image, will not become Buddha. || 460 ||
Question: Is example introduction not blocked?
That is: without seeing meaning of manifest awareness, mind-examining-holding—some say awareness's example is like this, like sky;
Some say different elements;

Some say light;
Demonstrate by god's body.
Common vehicle general,
Making only pure nature of low for some portions of outer-inner secret,
To negate base of primordially pure awareness,
Is spoken for negating grasping at thing's self-characteristic.
At this occasion demonstrating meaning of secret heart essence, || 470 ||
However much demonstrating example, no deviation,
No grasping place.
Those seeing manifest awareness, though introduction only as that's helper,
Again essence,
Expansion,
By dissolve manner, like crystal, great open primordially pure—demonstrate
by crystal above pure,
With suitability.
That tantra also demonstrates this little, speaks thus.

From that same source:

Indicative example of Vajra-Mind: || 480 ||

White color, moon's color,

Etc., thus demonstrating awareness by three: example, sign, meaning,
Demonstrating birthless, ceaseless, open expanse.
Then this introduction suitable to sense-power:
With experience-taking hand-guidance,
Without deviation place, without stagnate place,
Ear lineage and hand gesture together,
Confidence,
Cutting superimposition,
Connecting word and meaning. || 490 ||
Supreme introduction spoken for demonstrating place of Buddha's Dharma
lineage.
CITATION: From the Treasury of the Supreme Vehicle,
Demonstrating by relying on difficult introduction of vajra place,

The twenty-first chapter.

Thus having extensively demonstrated sequence of taking experience,

Now, demonstrating sequence of determining signs of yogin experience-taker has three aspects:

Generally demonstrating meaning of how purifying signs in former life now abide in body, speech, mind;

Explaining distinction of arising manner to three-door appearance possessing signs of now entering path.

02 22 01 01

Liberation and confusion in the intermediate state and future life, and the signs of certainty, are concluded through secret sealing.

First has three aspects.

Signs of how previously the body trained in the three kayas of body, speech, and mind.

Signs of how speech habituated.

Signs of how mind trained.

First.

In previous life, training through the body in the three kayas of body, speech, and mind, if interrupted, now showing those signs has four aspects.

The sequence of signs.

The suitability of arising.

The result if habituated. || 10 ||

If not habituated, certainty is not obtained.

First.

┃ *From the Glorious Infinite Space Blazing Relics Tantra.*

As the completely enlightened Buddhas.

Body signs and speech signs.

Similarly mind vajra signs.

As previously dawned.

Here too upon all sentient beings' bodies.

These will all appear.

To whom these appear. || 20 ||

Fortunate ones who trained previously.

| *From not ripening previously.*

Now at this time definite result.

For whomever accomplishes.

Body signs and similarly speech.

Mind and so forth, these signs arise.

Thus it is said.

Signs of having trained in previous life in Buddha's body, for a man or woman, at the forehead center, clockwise-swirling conch or trident-like crease standing upward and.

Om marks and.

Lines or. || 30 ||

Self-protruding.

Signs of training in speech, for a man at the right of the throat and.

For a woman at the left, eight-petaled lotus or.

Clockwise-swirling conch or.

Banner-like or.

Hook and.

Sword and.

Marks of Ah syllable, lines or.

Self-protruding.

Signs of training in mind, at the heart, vajra and. || 40 ||

Wheel and.

Trident's flesh mark or.

Jewel shape or.

Syllable form with Hum.

Second, the suitability of how these signs arise.

In all beings, from the ground, the three kayas of body, speech, and mind ex-

ist in oneself, now appearing through previous training.

| *From that itself.*

Even butchers, prostitutes, unfortunate ones.

| *From the ground, three kayas of body, speech, and mind exist.*

Therefore through previous habituation. || 50 ||

For those who entered interruption above.

The above three kayas of body, speech, and mind signs.

These arise in all.

Thus it is said.

Third, how results are obtained if habituated.

Through these signs, if effort is made in this life, quickly liberated in three kayas of body, speech, and mind.

Body signs exist, training in body now, in two lives obtaining vajra body.

Through speech obtaining speech vajra, in two lives accomplishing.

Through habituation in mind, accomplishing in three.

The knowledge that establishes certainty of results of signs and habituation.

|| 60 ||

| *From the Blazing Relics Tantra.*

Whoever trains in Sugata body.

At that one's forehead expanse.

Conch swirling clockwise or.

Or trident crease standing upward.

Similarly also syllable Om.

Lines or self-protruding.

To whom these signs arise.

Previously trained in Buddha body.

This yogin who trained. || 70 ||

Inseparable from Buddha body.

With confidence at the time.

Life two will be obtained.

Without interruption entering this.

Diligent in meditation itself.

This is extremely precious.
In all Buddhas' speech.
Whoever trained previously.
To the fortunate one endowed with fortune.
At that one's throat right and left. || 80 ||
Eight-petaled lotus or.
Or conch swirling clockwise.
Similarly unfurled banner or.
Hook or sword and.
Marked by syllable Ah.
Lines or protruding.
To whomever exists, that person.
In all Buddhas' speech too.
Through this one trained previously.
In two lives in one speech. || 90 ||
Definite result will be obtained.
This too precious without interruption.
If speech meditation is practiced without interruption.
Definitely will be obtained without doubt.
In Buddhas' mind too.
Whoever habituated previously.
These signs appear on this body.
At whose heart place.
Trident vajra standing upward and.
Similarly wheel with four spokes or. || 100 ||
Third stage flesh mark or.
Jewel shape itself or.

Hum syllable mark.

To whom arises, that person.
In Buddha's mind too.
This one habituated, endowed with fortune.
Through this, if diligent in meditation.

Without interruption, in three lives.

In Buddha mind's mandala.

No doubt will become Buddha. || 110 ||

Thus it is said.

Fourth, though these signs exist, if Dharma is not taken into practice.

Beginningless habitual patterns are long heavy.

Present non-virtue arises near.

Karmic momentum is forceful.

Merely from previous signs.

Not protecting from that, in the future.

Through mixed previous virtue and present various karma.

Body sign possessors in form realm.

Speech particularly in Brahma class and. || 120 ||

Mind sign possessors born as titans.

| *From that itself.*

| *From interruption here.*

Result itself is not obtained.

| *From mind, disturbed abode arises.*

| *From body similarly form realm gods.*

| *From speech in Brahma's abode.*

Thus it is said.

Second, how signs appear now through how speech habituated, also has three aspects.

If signs arise, making effort in yoga in three kayas of body, speech, and mind. || 130 ||

Liberation obtained in two lives.

Otherwise not obtained.

The nature of signs and that.

| *From that itself.*

Thus in sentient beings too.

Previously in Buddha three kayas.

As signs of training and habituation.
Thus arise, O Dakini.
In all Buddhas' body.
Whoever habituated previously. || 140 ||
Words spoken are forceful and.
Without changing from ceasing.
This becomes, endowed with fortune.
In one time of sun.
Thousand verses or.
Or four hundred verse meanings.
Appear in the mind.
Whatever is spoken benefits others.
This one previously in body too.
Habituated, O Dakini. || 150 ||
In all Buddhas' mind too.
Whoever habituated in speech.
Voice like Brahma's melody.
Pleasant to all ears.
Even thousand verses.
In one day understood in mind and.
All sentient beings like servants.
This one circling.
Previously in Buddha speech too.
This one habituated, O Dakini. || 160 ||
In Buddhas' mind too.
Person who habituated previously.
Understanding one word spoken by others.
That meaning in that manner.
Exactly as it is understood and.
In self-spoken words.
Without changing, others follow.
This one in Buddhas too.
Previously habituated, O Dakini.
Thus in three kayas of body, speech, and mind. || 170 ||

Person who habituated.

In two lives becomes Buddha.

Thus it is said.

Third, how mind signs appearing now through training, if habituated, liberation in mind's expanse in three lives is shown.

Also from that itself.

In whatever person's mind these signs exist.

In Buddha three kayas of body, speech, and mind too.

This one habituated, I show.

Unlearned meditation self-descending and.

Mind naturally obtains spaciousness. || 180 ||

This one previously habituated in body.

Through thought, dharmas appear in mind and.

Previously unseen objects seen and.

Previously unheard Dharma words.

Naturally knowing.

This one previously in Buddha's.

Speech habituated, O Dakini.

Always abiding alone and.

Without fearful mind toward anything and.

Person wandering mountains and forests. || 190 ||

This one previously in mind too.

Habituated, O Dakini.

Thus the endowed person.

Without interruption practicing truth.

In three lives without doubt.

In Buddhahood no doubt.

Thus it is said.

These signs naturally existing in body, speech, and mind from the beginning, through previous life habituation, were clarified.

Not reaching the end of that itself.

Becoming interruption, appearing in this life. || 200 ||

If not effortful here, called uncertain.

Through different karmic powers, entering other existence.

These signs appearing through thought examination in most beings, birds, deer, dogs, horses, and so forth, also arise through previous training in white three kayas of body, speech, and mind.

Through black karma, born in lower realm existences.

After future, dependent on present actions.

Therefore practicing supreme truth Dharma is extremely important.

Also from that.

Thus in class and non-class.

Through previous habituation's force.

These signs arise on body. || 210 ||

Birds, deer, dogs, and so forth.

In animal forms grasped.

These signs arise.

Previously trained, then interrupted.

Thus it is said.

Second, explanation of signs of presently entering the path has two aspects.

Common general signs to be known and.

Uncommon supreme secret path signs to manifest.

First has three aspects.

Signs of confusion self-mirroring itself. || 220 ||

Signs of uncertainty when pointing-out instruction key points have not directly arrived.

Signs of demon interruption when Rigpa is not directly established.

First.

These arise even in people who have not taken into practice and birds, deer, and so forth.

Changing, meaningless, called signs of cause.

Second.

When common vehicle path is taken into practice and this preliminary training and object-oriented mind, view, meditation, conduct, and result are taken into practice, signs may arise.

Therefore explained to know mistaken and non-mistaken branches.

| *From one hundred sixteen.*

First, fifty signs arising uncertainly in body, speech, and mind. || 230 ||

Examining self-arrogant skilled in examining words and.

Knowing pieces of others' knowledge and.

Seeing divine body and.

Body relics falling and.

Speech power arising and.

Others giving scriptural transmission and.

Thoughts ceasing and.

Calm abiding continuum long and.

Body heat piece by piece and.

Seeing worldly ghost characteristics and. || 240 ||

Composing Dharma, adding words, remembering and.

Consciousness light radiating immeasurably and.

Mind light and.

Faculties clear and.

Formerly great bliss and.

Sleep not arising and.

Particular joy and.

Consciousness lion-like and.

Always singing, wishing in heart and.

Wishing to go and. || 250 ||

Eyes not attached to others' going and.

Footsteps fast and.

Mind wide-awake and.

Consciousness always changing and.

Mind not arriving one-pointedly and.

Words examined and analyzed in detail and.

Hearing dakini speech and.

Experiences with borderland people and.

Heart always trembling and.

Body hair standing upward and. || 260 ||

Syllables self-arisen from nail centers and.
Aging yet growing young and.
Showing blessings to others' bodies and.
Leaping to sky from vajra posture and.
Wheel existing in palm and.
Toe tips connected by net and.
Light arising from mouth and.
Going-abiding feeling and.
Knowing body transforming into animals and.
Fine ring-sels falling from limbs and. || 270 ||
Gods and.
Seeing titans fighting and.
Knowing previously unknown scripts and.
Sound arising from eyes and.
Able to converse with non-humans and.
Able to bind outer winds and.
Able to hold sun and moon and.
Knowing time of others' elements disturbing and.
Fire sparks radiating from body and.
Marvelous sound arising from clapping hands. || 280 ||
Sixty-six signs of dreams transforming uncertainly.
Always speaking Dharma in dreams.
Listening.
Reading.
Holding.
Meditating and.
Seeing divine body and.

Stupas and.

Palaces and.

Seeing giving scriptural transmission and. || 290 ||
Sitting on lion throne and.
Seeing various previously unseen objects and.

Seeing Hearers and Solitary Realizers and Bodhisattva bodies and.
Climbing crystal stupa and.
Climbing golden ladder and.
Meditating in snowy expanse and.
Flying in space, seeing Buddha fields and.
Riding lion, going to ten directions and.
Striking others with crystal spear and.
Pulling sentient beings from lower realms and. || 300 ||
Dreaming crossing circling's river and.
Dreaming exchanging body and.
Seeing Buddha face and.
Finding jewel treasure and.
Dreaming leading six classes to refuge and.
Making aspiration for three lower realms' continuum to cease and.
Seeing four continents and.
Dreaming lama and abbot giving transmission and.
Seeing three kayas and.
Dreaming knowing all dharmas and. || 310 ||
Dreaming reaching central mountain peak and.
Dreaming self becoming Buddha and.
Dreaming turning six classes' wheel upward and.
Dreaming limbs becoming precious stupas and.
Dreaming Buddha emanations spreading from own body and.
Dreaming pulling three realms from within and.
Dreaming holding golden bow and arrow and.
Dreaming Buddha abiding on head top and.
Dreaming own body dissolving unimpededly and.
Dreaming circling continuum ceasing and. || 320 ||
Dreaming self being coronated king and.
Dreaming defeating demons and.
Dreaming own body self-training and.
Hearing voice saying birth-aging-sickness-death four rivers' continuum ceases and.
Dreaming self transforming into Bodhisattva body and.

Dreaming realizing inexpressible dharmatā meaning and.
Dreaming own body emanating many different forms and.
Dreaming gathering beings with speech and.
Dreaming seeing mind's characteristics and.
Dreaming seeing gods' realm and. || 330 ||
Dreaming abiding in golden divine mansion's upper story and.
Hearing Buddha speech and.
Seeing body and.
Realizing mind's intent and.
Dreaming flying in space holding two golden umbrellas and.
Dreaming gods and titans paying homage and.
Dreaming moving on precious jewel mountains and.
Dreaming shower of scripture books and.
Dreaming various Dharma sounds resounding in own ears, self worshipped
by various melodies and.
Dreaming gods' king placing four-legged precious jewel throne, lifting to
sky, traveling and. || 340 ||
Dreaming naga kings showering jewel rain on oneself and.
Intermediate state appearance dawning and dreaming and.
Dreaming sitting on elephant, strong person lifting four legs, going upward
in sky's expanse and.
Dreaming self abiding on golden wheel, leaping three times to space and.

┆ *As explained in the Blazing Relics Tantra commentary.*

Third, signs of interruption.
Knowing body transforming variously and.
Light arising from body and.
Sound arising wherever one goes and.
Power entering others and. || 350 ||
Gathering assemblies and.
Remembering adding words to speech and.
These are mostly signs of interruption arising for that person.
Therefore sitting in water mandala, hanging chin tree stick sixteen finger-
widths long.

Body anointed with sandalwood oil, coarsely meditating outer and inner things, will be cleared.

That power to transform from demonic blessing, if examined, appears as second reflection.

Washing body with consecrated water, reciting Phat, meditating on emptiness like space, clears it.

Moreover, for whatever yogin, without realizing dharmatā, thinking one has realized.

Joyful demon enters.

Realizing all as empty, entering partiality, thinking karma and ripening will not harm and. || 360 ||

Flesh-eating dakinis giving transmission and.

Gathering assemblies and so forth, minor accomplishments arising and.

Dakinis conversing, formless sound at ear's edge teaching good and bad, Dharma explaining and so forth coming and.

Sometimes subtle clairvoyance arising, with conceit existing and.

All these, knowing as demonic interruption, abiding in generation-completion or gathering great accumulations and making aspirations and.

Meditating on emptiness causes liberation.

┃ *From Self-Arising Rigpa.*

Playing with words, depth not realized, appearing like crazy ones.

Demon of interruption has arisen.

Therefore give great accumulations and take into practice. || 370 ||

Or if mindfulness is lost, appearance not seen, reverse the three roots.

If dakinis giving transmission arise, this is view of experiences, place intent on meaning and.

Transmission giving has two aspects.

Dakinis coming under one's power and.

Self coming under dakinis' power, these two.

Dakinis coming under one's power is.

All karma accomplished and actions completed.

Method for dakinis coming under one's power.

Son of good family, when taking experiences into practice, if transmission givers arise.

Without attachment and joy arising toward them. || 380 ||

If holding them as truly existent.

This is called dakinis coming under one's power.

They cannot show any meaning whatsoever.

Wisdom-pure dakinis do not arise in the world.

Flesh-eating karma dakinis arise in the world and.

Those coming to examine practitioners' abodes exist and.

Through them, without clear form appearance, liberation is not possible.

Therefore to go beyond to the authentic path.

Dakinis gave me the life essence heart at one time.

Self coming under dakinis' power is. || 390 ||

One's own self truly holding that transmission giver and.

Always holding that transmission giver and.

Practicing conduct without attachment to body and.

Saying crossed beyond result is not result and.

Following that transmission giver is the near-arising demon of interruption.

Therefore at that time, know demonic deception.

Second, uncommon supreme secret signs to manifest has three aspects.

General explanation of body, speech, and mind signs of previous training.

Particular explanation of clear light signs of actual training.

Explaining other sign differences, measuring the path. || 400 ||

First from three.

Signs of the three kayas' opening, four elements' sound meaning previous training.

┃ *From Blazing Relics.*

Whoever with arising sounds and.

Habituated to six class sounds.

Through arising, not harmed by these and.

Similarly not burned by fire and.

Not sunk and carried by water and.
Feet not touching earth and.
Able to go in intermediate space and. || 410 ||
Not cold and moved by wind and.
Thus to whom these arise.
Habituated to four elements' sounds.
Thus it is said.
Measure of body, speech, and mind previous training opening consciousness.

| *From that.*

Sentient beings visible and invisible.
Instantly whatever knows these.
Not taking six class forms.
Knowing six class sounds and. || 420 ||
Six class mind continuum self-cut and.
Knowing all these minds' thoughts and.
Confused thought's thought exhausted and.
In short, six clairvoyances arise and.
Six class appearances are.
Own nature dwelling place and.
Later cutting birth continuum meaning and.
Thus this person cut and.
All these own signs arise.
Thus it is said. || 430 ||
Rigpa opening signs of separating circling and transcendence.
Also from that.
Separating circling and transcendence.
Previous going body, speech, and mind and.
Conduct habituation and.
Thus signs arise in transmission and.
Body's attachment self-reversed and.
Confused attachment continuum cut and.
No attachment to own body and.

Moving in space and. || 440 ||

Similarly able to enter earth and.

Known thinkable and unthinkable objects and.

Mouth speaking Dharma arises and.

Thus to whom these arise.

Through body, speech, and mind and.

Circling thought's binding and.

Whatever bound, liberated from all and.

Later body, speech, and mind connected cut and.

Thus it is said.

Second, particular explanation of actual signs has two aspects. || 450 ||

General explanation of view-meditation signs common and.

Particular explanation of direct clear light signs.

First.

View liberated from extremes, trained like space, moving in space and.

Circling Jambudvīpa instantly and.

Looking at solid, melting and.

Meditation natural clarity self-descending, wonderful body, speech, and mind signs arise.

| *From Blazing Relics.*

Signs of habituation in view.

To fortunate endowed person. || 460 ||

These will thus arise.

Emptiness body and mind expanded and.

Like dakinis in space.

Second, the manner of how speech habituated, signs appearing now also three.

If signs arise, effort in yoga in three kayas.

Liberation in two lives obtained.

Otherwise not obtained.

Nature of signs and that.

| *From that itself.*

Thus in sentient beings too. || 470 ||

Previously in Buddha three kayas.

As signs of training and habituation.

Thus arise.

In all Buddhas' body.

Whoever habituated.

Words spoken forceful.

Without changing.

This becomes.

In one sun time.

Thousand verses. || 480 ||

Four hundred meanings.

Appear in mind.

Whatever benefits others.

Previously in body too.

Habituated.

In Buddhas' mind too.

Whoever habituated in speech.

Voice like Brahma.

Pleasant to ears.

Even thousand verses. || 490 ||

In one day understood.

All beings like servants.

This one circling.

Previously in speech too.

This one habituated.

In Buddhas' mind too.

Whoever habituated.

Understanding others' words.

Meaning understood.

Exactly as is. || 500 ||

In self-spoken words.

Without changing.
Others follow.
This one in Buddhas too.
Previously habituated.
Thus in three kayas.
Person who habituated.
In two lives becomes Buddha.
Thus it is said.
Third, how mind signs now. || 510 ||
Through training, if habituated.
Liberation in three lives shown.
Also from that.
In whatever mind these signs.
In Buddha three kayas too.
This one habituated, I show.
Unlearned meditation descending.
Mind naturally spacious.
Previously in body.
Through thought, dharmas appear. || 520 ||
Previously unseen seen.
Previously unheard heard.
Naturally knowing.
Previously in Buddha's.
Speech habituated.
Always abiding alone.
Without fear.
Wandering mountains and forests.
Previously in mind too.
Habituated. || 530 ||
Thus the endowed person.
Without interruption practicing.
In three lives without doubt.
In Buddhahood no doubt.
Thus it is said.

These signs naturally existing.
Through previous life habituation.
Were clarified.
Not reaching end.
Becoming interruption. || 540 ||
Appearing in this life.
If not effortful here.
Called uncertain.
Through different karma.
Entering other existence.
These signs appearing.
In most beings, birds, deer.
Dogs, horses, and so forth.
Also arise through previous training.
In white three kayas. || 550 ||
Through black karma.

Born in lower realms.

After future.
Dependent on present actions.
Therefore practicing supreme truth is extremely important.

02 22 02 01

First, the essential nature: vast and expansive, the great identity of clarity, self-illuminating.
The definitive terms are these:
It is called the "center";
It is called the "expanse."
The nature of Dharmatā, the very substance of things, is vast and without limit.
Divided, there is the outer expanse—space;

The inner expanse—the lamp;

The secret expanse—light and bindu; || 10 ||

The unsurpassed expanse—the great display of self-liberated delusory appearance.

Moreover, in progressive order:

Awareness,

Wisdom,

The Three Kāyas,

Are the domain of Fruition.

The characteristic is this: since it opens to the vast, has the capacity to appear, and pervades,

It appears as the domain of clarity—like a mirror of clear depth. || 20 ||

In brief, Dharmatā is not a thing in itself;

It is that which brings forth the power to clarify the domain through which Dharmatā appears.

The result is this: depending upon understanding without error the domain of Dharmatā,

Seeing the essential nature of Dharmatā itself, making the unchanging direct perception the Path—one awakens to Buddhahood.

Through familiarity with such an expanse, external wondrous signs manifest as visionary experience:

| *From the Blazing Reliquary:*

"One who becomes familiar with the expanse— || 30 ||

Their breath, inner and outer movement exhausted,

Goes like a bird through space,

And like a fish through water;

The one endowed with fortune proceeds thus.

Together with lands and Mount Meru,

And objects not seen before—

| *From a single seat they behold them,*

And likewise the Buddha-fields—

Those not seen before—

All these become visible at once. || 40 ||

One possessing such signs and marks,

| *From this point, in sixteen months,*

Shall also behold the Dharmadhātu."

Thus it is said.

The internal visionary signs are these:

| *From the heart-mirror of Vajrasattva, these prior signs arise for that person:*

When sitting alone, experiencing bliss;

The body light as a cotton leaf;

No desire to be with others; || 50 ||

Feeling as if flying through space;

The perception of joy when appearances cease;

No attachment to body or life;

Mind not engaging with any appearance;

Awareness clear without sinking;

Cognition naturally relaxed;

Happiness when with others;

Afflictions unable to arise through any circumstance;

Even when afflictions arise, not grasping them as thoughts;

No attachment arising to beautiful forms. || 60 ||

02 22 03 01

Bindu essence, definition, division, characteristic, and result.

Essence: not different, dwelling as one, without duality.

Definition: bindu not-change, vast expanse, greatly pervading all.

Division:

- Body-dwelling channel bindu,

- Nature path bindu,
- Complete result bindu—three.

Of the first, conventional cause bindu white and red two, ultimate wisdom bindu five—two categories.

Wisdom bindu five and ground bindu good, light upper-burden dwelling unmoved in general body channel.

| *From the Thalgyur: || 10 ||*

Body place is this:

In crown and heart channel,

Unfabricated pure reality dwells.

Thus it is spoken.

Path bindu good, moved by wisdom wind from within channel, goes.

Good bindu makes four lamps arise as object.

Good peak moves various wisdom analysis within channel.

Good bindu possessing ornament, depending on four lamps, shows appearance of increasing experience.

Nature path bindu is:

Reality bindu without fabrication, pervading all; || 20 ||

Samantabhadra bindu appearing without good, bad, big, or small;

Expanse bindu clear without outer or inner;

Pure expanse bindu arising without deviation, obscuration, or direction-falling;

Wisdom bindu dwelling without primordial making;

Great wisdom bindu appearing directly, unobscured by any affliction—six.

Complete result bindu:

Dharmakāya bindu single, free of elaboration, beyond identification, primordially pure essence, variously appearing as ways of arising, without any establishing cause.

Bindu characteristic: free of various pain, round without elaboration, showing awareness appearance, great transparent wisdom, gathering five rims

into one as kāya place, essence beyond identification because emptiness does not establish as thing.

*From that, increase of appearance arises, virtue arising directionless,
characteristics unstained by any defect, capacity unceasingly appearing
as various play, essence self-pure because characteristics are without
duality, nature self-liberated because reasoning arises directionless.*

From such bindu becoming expanse, outer signs are certain. || 30 ||

From the Blazing Relics:

Who becomes expanse bindu,

This fortunate one sees singly.

Empty bindu lamp,

Self-arising without effort—

All these are own experience signs.

Word elaborations cut,

Other mind not entering even for an instant, no occasion,

Speech-continuum exhausted from saying,

Thought to speak to others || 40 ||

Not possible in this person—

How could sound words follow?

Thus in whom this appears,

That one decides the single elaboration-free.

Thus possessing signs,

Even in two years from that,

Knowing awareness measure,

Dwelling without separation

From expanse and awareness own-appearance—

That also dissolves elements to self, || 50 ||

Without doubt this changes.

Thus it is spoken.

Empty bindu lamp, self-arising without effort—

All these are own experience signs.

Word elaborations cut,

Other mind not entering even for an instant, no occasion.

Speech-continuum exhausted from saying,

Thought to speak to others

Not possible in this person.

How could sound words follow? || 60 ||

Thus in whom this appears,

That one decides the single elaboration-free.

Thus possessing signs,

Even in two years from that,

Knowing awareness measure,

Dwelling without separation

┃ *From expanse and awareness own-appearance.*

That also dissolves elements to self,

Without doubt this changes.

Thus it is spoken. || 70 ||

That also dissolves elements to self.

Without doubt this changes.

Thus it is spoken.

FOURTH SECTION: THE THREE KAYAS.

DEFINITION.

DIVISIONS.

CHARACTERISTICS.

FRUITION AND THE FIVEFOLD PRESENTATION.

Essence:

The permanent abiding nature serving as the support for all dharmas of nirvāṇa.

DEFINITION:

Stainless, Transparent Penetration, Self-Perfected Great Perfection.

DIVISIONS: || 10 ||

- Dharma-kaya;
- Sambhoga-kaya;
- Nirmana-kaya: these three.

Though common vehicles consider the Three Kayas as fruition, according to this Great Perfection system, the Three Kayas are regarded as path-appearances.

Dharma-kaya is self-appearance:

as long as dharmas exist, mind exists, therefore it is the path;

as long as the kaya exists, the body exists, therefore it is also path-appearance;

it is not the ultimate.

When this actual main measure is reached and completed, || 20 ||

the appearance of exhaustion:

dissolving into primordial purity, near to that, this is it.

Sambhoga-kaya and Nirmana-kaya are path-appearances:

in the rank of existing phenomena of various appearances,

not ultimate, for they are free of extremes, markless, and equal.

At the time when this measure is reached,

from the appearance of spontaneous accomplishment, kayas,

pure-lands,

and teachers appear.

CHARACTERISTICS: || 30 ||

The nature of path-appearance is clear light and emptiness.

FRUITION:

When moved within the secret interior of primordially-pure jewel,

the inner clear Three Kayas dwell merely as the basis of arising.

Through familiarization with such path-appearance kaya-dharmatā,

from Blazing Relics, the signs of obtained Three Kayas are:

The measure of kayas trained:

Whoever has familiarized with the kaya,

For the person endowed with fortune,

Prior signs are like this: || 40 ||

Whoever has familiarized with Dharma-kaya,

*In the field of activity seen by others,
The body not seen by anyone,
The yogin self-freely plays.
Samadhi of not seeking, placed as is,
Arises in one's own continuum,
Experience of awareness without thought,
Appears in the mind of all yogins.
Persons arising thus,
See the appearance of Dharma-kaya. // 50 //*

*Seeing this, all Buddhas'
Kayas gather in the expanse.
Whoever in Sambhoga-kaya,
Has familiarized and gained confidence,
The person experiencing thus,
Plays in the five kayas, five wisdoms.
With the gaze of great play,
Thus possessing these signs,
The fortunate one possessing yogic fortune,
The lamp of empty bindu, // 60 //*

Arising without effort,

*Appearance itself also as kaya,
The person seeing gradually,
Sees the root of Sambhoga-kaya by this.
Thus familiar in the continuum,
Speech clear, possessing voice,
Words of lying speech.*

Likewise, words of non-virtuous action:

*Always spoken expression ends, ceases.
Thus that one possessing signs, || 70 ||
If this meaning is practiced,
Flying in the sky,
Transparent through mountains and rocks,
Entering under the earth,
Arising without drowning in water.
Thus the fortunate one who arises,
If confidence in expanse-awareness is not entered,
The elements themselves dissolve,
Changing itself is not.
From this, transferring birth, || 80 ||
In the bardo of reality,*

Liberates in five instants.

What person endowed with fortune,

Having familiarized with Nirmana-kaya,

This person who has gained confidence:

These signs of body, speech, and mind:

In whom arise such signs,

This one also becomes fortunate.

Dharmas heard before,

Their meaning in one's own continuum, || 90 ||

Arises simultaneously,

By this becomes dakini.

Likewise, various words.

Of dharma not heard before,

Speak from the mouth in nature.

Likewise, words of other secret mantra tantras:

Tantra words as they are,

In order, become clearly manifest.

Likewise, all dharmas,

All forms of word and meaning, || 100 ||

How beings have faith,

*Dharmas also accord with that,
How the answer to what is asked,
This fortunate one speaks,
This is the speech-lion.
Body strength greater than before,
Also gains swift foot strength,
Body without wrinkles,
White hair also becomes black,
Likewise, like one of sixteen years, || 110 ||
Also possessing youth's luster,
Like grass to youth,
When rain again falls,
Growing self-grown like that,
Compassion not existing before,
Arises from depth in this,*

After that, enters benefit of beings.

*When beings arise for benefit.
Of one's own body,
This one can give body || 120 ||
And limbs as desired,*

What need to mention outer possessions?

Likewise, to one's own guru,

Can give body and so forth as before,

Thus the person in whom this arises,

Touches Nirmana-kaya by this.

Thus it is said.

Thus, that one possessing Nirmana-kaya signs, if desiring, takes miraculous birth in the field of natural Nirmana-kaya, dwells sixty-eight thousand years for the benefit of beings,

from that state emanates in many millions of four continents, doing immeasurable benefit for beings,

crosses the ground with primordial purity. || 130 ||

If thinking this contradicts five hundred years in natural emanation:

It does not contradict.

Though dwelling five hundred for self-benefit,

dwelling limitless for other-benefit has no contradiction whatsoever.

Also, from that itself:

Thus the person possessing,

Later in Nirmana-kaya realms,

Taking miraculous birth body,

Sixty-eight thousand years,

Dwelling there, benefit of beings, || 140 ||

This person does.

Then from essence nature,

In Jambudvīpa and other continents,

*Sixty thousand million emanations,
Taking suitable bodies,
Do benefit of beings,
This becomes dakini.
Then essence primordially-pure,
Like sun rays gathering,
Own emanation with, || 150 ||
Own essence self-dissolves,
Without difference, without distinction becomes.
As water dissolves in water,
Likewise butter in butter,
Like sky dissolves in sky,
Essence without identification becomes.*

| *Thus it is said.*

INNER AWARENESS EXPERIENCE:

From self-arisen:
That possessing bliss, || 160 ||
Without attachment to the world,
All appearances arising as light,
Seeing unceasing mass of kayas in light,
Body bliss without grasping,
Awareness becomes one-pointed,
Awareness naturally slow,

Awareness not distracted,
Awareness not entering other,
Realizing awareness as not anything,
Awareness not changing, || 170 ||
Awareness clear without ceasing,
Awareness ceasing without thought,
Awareness self-liberated without grasping,
Small grasping at outer and inner dharmas,
Without attachment and clinging to body,
thus it is said.

FIFTH SECTION: RIGPA (AWARENESS)

DEFINITION.

DIVISIONS.

CHARACTERISTICS || 180 ||

FRUITION AND THE FIVEFOLD PRESENTATION.

Essence is the appearing vajra chain:

| *From Lion Power Complete:*

That thing of self-appearance awareness,

Dwells as wisdom vajra chain.

DEFINITION:

Before not-aware, made aware by guru's pith-instruction, therefore rigpa.

DIVISIONS: THREE:

Ground-dwelling rigpa: the ground actual thing, meaning natural condition beyond virtue and defect.

Path-appearance rigpa: famous in respective philosophical systems, || 190 ||

- mind-itself,
- unborn,
- co-emergent wisdom,
- mind-beyond,
- meaning alaya,
- bodhicitta called, and so forth,

by whatever name designated, pervading all Buddhas and beings, self-awareness wisdom self-clear empty naked: this.

Insight rigpa: appearing directly the kaya of vajra chain, free from the cage of thought and words,

without bright or dim of virtue-defect fault-merit,

if view not distracted by diligence, light-body transparent-penetration accomplished: that. || 200 ||

CHARACTERISTICS:

Self-clear naked: this.

FRUITION:

By practicing that, liberating into primordially-pure transparent-penetration.

Though commonly considering Three Kayas as fruition,

here making them the path,

primordially-pure extreme-free great, kaya and wisdom not established,

considering as fruition the arise-basis not-ceasing, like crystal: this distinction is great.

Signs of rigpa trained in such view:

From Blazing Relics: || 210 ||

Whoever has familiarized with rigpa,

Signs on that body are these:

Whatever thing placed where,

There can insert self-awareness.

Wherever dwells, in that ground,

Body also follows that,

As awareness itself is the same.

Can change others' faith,

Thought-continuum clinging self-ceases,

Possesses inner signs, || 220 ||

Whoever directly knows this,

In own-place of elements,

This fortunate one dissolves,

Gains supreme siddhi of unborn.

| Thus it is said.

RESULT EXPOSITION:

Thus from practice,

Signs and measure are like this:

Body light, transparent-penetration appears,

Without touching ground, without obstacle, || 230 ||

Speech power complete, speech pair exhausts,

Mind able to transfer.

Eye, form, nose, tongue,

Body sense-faculties all cease,

Measure of becoming without nature.

| *Thus it was spoken.*

THIRD: EXPLAINING OTHER DISTINCTIONS OF SIGNS FOR WELL GRASPING PATH MEASURES IN THREE:

- General showing of signs of obtaining unborn,
- Particular explanation of signs of qualities,
- Separately speaking distinctions of three mixed signs. || 240 ||

FIRST:

The yogin who has gained confidence in realizing primordially-pure: for that one, signs of not taking rebirth again in existence are body without insects, and.

hair and fingernails not growing: these two.

Then, in three months, others see light five center, five kayas of race rising in sky, dissolving:

from Blazing Relics:

Whoever unborn,

Person cut at root,

Signs like this also arise.

*This one possessing these signs,
Fortune equal to me. || 250 ||
Insects, etcetera, in body,
This all birth continuum ceases,
Whoever hair and fingernails,
This all not-grow, continuum ceases,
This is without birth.
Thus possessing signs,
In three months also,
This dissolves in elements' own,
Contaminated aggregates not appearing,
Own body in light tone center, || 260 ||
With race, this becomes.*

Thus it is said.

This is the great-fortune yogin of exhaustion time.

SECOND:

Praise of those qualities:

Appearance qualities of body and speech,

and not-awareness empty qualities immeasurable:

enjoying peaceful-wrathful two mandalas and Dharma-kaya qualities in

Buddha-field of own-appearance:

from that itself:

Thus the person who realizes, || 270 ||
Inconceivable existence-nonexistence qualities,
Wisdom dwelling as one,
Self self-showing great teacher,
Primordial tone dwells in self without arrangement,
From nature of method and wisdom,
Buddha race also appears as two,
This all appears as that retinue,
From ground-appearance without nature,
Dharmas appear inexpressible by speech, thought, expression,
Also equal in three times, || 280 ||
Primordially all this self-dwells.

Thus it is said.

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From that:

Effort-possessing person,
Body signs complete,
In bardo reality,
See truth, Buddha.
Body possessing speech signs,
This in emanation field,
Breath-out, take one birth.

Who possesses mind signs,
 This between two births || 10 ||
 Of life formation,
 Like shooting star in sky,
 In three instants as shooting way,
 With emanation also,
 Self-dissolves into essence.
 If body, speech, mind signs gather,
 This great bodhicitta,
 Compassion possessing beings' holder,
 This for holding beings,
 In hundred thousand million years, || 20 ||
 Even with one human body,
 Completing this meaning,
 Not entering between two births,
 Complete attainment.
 Also whoever fortunate,
 Possessing body and mind signs,
 Thus possessing, in ten years,
 Dissolves elements to self-place,
 Appearance not appearing,
 Delivers to pure reality ground. || 30 ||
 Who body, speech, mind signs,
 Thus to fortunate person,
 To whoever fortunate gathering,
 Even in two years from this,
 Dissolves this elements to self,
 Without doubt this changes.

|| 40 ||

|| 50 ||

Outer-inner certain signs exist as liberate measure thus. Liberate not pervaded by merely existing signs. Because liberate pervaded by existing signs, this special is important.

| *From Blazing Relics:*

All body, speech, mind signs,
Some arisen person,
Not completely liberated—
Worldly common siddhi and
Gradually sravaka pratyekabuddha,
All these grounds,
This entered that ground, || 60 ||
Without pure great result.
Who possesses body, speech,
Signs complete person,
Even in equal great ground,
All these go, dakini.

Thus said signs only exist without certainty. Now without any outer-inner liberate signs, gone without meditation, action not harm, meditation not needed. Later do not place skull on head. Though saying view-meditation complete, seeing reality original meaning, know demon enters deceiving other and self both by sending lie.

| *From that:*

Thus not possessing signs,
Entering confidence in own-appearance,
Who claims acceptance that, || 70 ||
Examination view and
Likewise examination meditation—
All these liberate,
This not able,
Long in saṃsāra,
This person also dwells.

That also: instruct with special diligence to leap-over meditation yogin because these signs arise without deception, certain liberation.

| *From that:*

Therefore expanse-awareness familiar important.

Who familiar with expanse and awareness, || 80 ||
Those signs explained above,
Impossible to not arise.
Do diligence as well spoken.

**GENERAL MEANING THIRD: CONCLUSION OF SIGNS
CERTAIN OF LIBERATION AND CONFUSION IN BARDO AND
NEXT LIFE—TWO ASPECTS.**

|| 90 ||

Signs of yogin liberating and obtaining enlightenment, and showing signs of
six beings taking birth through confusion.
Of the first, two aspects:
Brief showing of signs,
Extensive explanation.

OF THE FIRST:

Even meditating reality direct meaning, if diligence inferior, measure not
reached. At time of separating solid-awareness with stone, signs of liberating
from defilements without taking existence—complete buddhahood by great
appearance of self-relics, sound, and light.

That also: Great Perfection's system has two Buddha ways—complete
Buddha by appearing signs is nirvāṇa with remainder, stone with residue;
perfectly complete Buddha by excellent diligence, pure stone with, is
nirvāṇa without aggregates' remainder.

| From *Vajrasattva's Heart Mirror Tantra*: || 100 ||

nirvāṇa that also two:
Perfectly complete Buddha and
Complete Buddha.
Of that, perfectly complete Buddha is
Buddhahood without aggregates' remainder.
To complete Buddha person,

Light and
Sound and
Relics and
Kaya and || 110 ||

Earth move etcetera arise, said.

| *From Blazing Relics:*

Excellent wisdom-power person,
Elements dissolve to self-place

| *From confusion appearance this,*

To essence result,
Contaminated aggregates not appearing,
Result becomes self-ground.

Thus outer signs,

What from nirvāṇa, || 120 ||

To that kaya and relics and
Likewise light and sound and
Earth moves.

Second, extensive explanation—five:

Kaya, relics, light, sound, and earth move.

Of the first, essence, division, cause, place, and result.

|| 130 ||

Essence: appearing as deity forms—single kaya, half-kaya, father-mother, mass, great mandala; according to that direction, stupa, wheel, vajra, jewel, lotus, cross, sword, etcetera.

| *From not reaching creation-completion, letters, hand-symbols, half-kaya, self-single appear; from complete, father-mother, mass, mandala appear.*

Division: peaceful kaya and wrathful kaya two.

| *From Blazing Relics: || 140 ||*

TO NIRVĀṆA POSSESSING THE METHOD,
THAT CONTAMINATED REMAINDER,
AGGREGATES' TRACE BURNED AND PURIFIED—
TO THAT KĀYA, TWO:

- The Peaceful Kāya and the Wrathful Kāya.

| From the Self-Arisen:

Kāya forms, two exist,

Peaceful and wrathful, thus spoken.

The wrathful thus-gone

The peaceful cannot empower emanation. || 10 ||

| From Vajrasattva's Heart Mirror:

Kāya also two:

The Peaceful Kāya and the Wrathful Kāya.

Continuum: two from essence-cause—all beings, primordially abiding as clear-light kāya; from existing relics, here creation-completion clearly shows the manifest cause, arising from gathered pure elements.

Latency exists, not-yet-ripened nature;

Manifest ripened, appearing as relics.

| From the Self-Arisen:

Beings, primordially,

Dwelling in their own great ground,

By the distinction of ripened and not-yet-ripened, || 20 ||

Manifest and latency.

Place: greatly arising from head or spine, though also from elsewhere. Here the clear-light-familiar arising-kāya is shown as arising from those two.

┃ *From the Blazing Relics:*

Likewise kāya from head,

Or from the joints of the spine.

Result: the rank of obtaining liberation.

That peaceful and wrathful both arising, consciousness dissolves into sky. At the time of primordially-pure sky own-tone arising, one liberates without the reality-bardo, attaining buddhahood, included within this-life liberation, because that is the future part separate from this support.

If the peaceful kāya arises, this appearance ceases, immediately dissolves, liberating in samādhi's five days.

Samādhi days are called "concentration-ground portion"—yogins have long and short differences.

If the wrathful kāya arises, from the eye arises Vajrasattva's nose-rope, sound-light-ray three arise as own-appearance, liberating in five instant-parts. || 30 ||

┃ *Thus from the Blazing Relics:*

If both arise,

This one without bardo,

Essence primordially-pure great,

This one becomes possessing confidence.

*Five days see truth,
That also dissolves into Buddha.
If wrathful kāya arises,
This in reality-bardo,
In five instant-parts, || 40 ||
Liberates, O Ḍākinī.*

From Vajrasattva's Heart Mirror:

*If peaceful kāya arises, immediately upon this appearance ceasing, obtains
stability, cannot emit emanation-kāya.*

*If wrathful kāya arises, obtains stability in that, in twenty-one days can emit
emanation-kāya.*

That peaceful kāya arising delivers the clear-light path, liberating through transparent-penetration into the primordially-pure ground—own-appearance emanation not arising from bardo. Primordial purity separates that emanation-appearance; it is not the ground for own-appearance emanation arising.

Furthermore, however, other-appearance is the basis for Saṃbhogakāya-Nirmāṇakāya arising; other-benefit activity arises depending on that, though know that primordial purity lacks the actual emanation-appearance portion.

That wrathful kāya arising, knowing sound-light-ray three as own-appearance—at liberation time, spontaneously-accomplished ground-appearance arises, remaining for a moment.

Through remaining for a moment in the arising of spontaneously-accomplished ground-appearance,

Upon completing twenty-one days of samādhi,

Through the gate of impure own-appearance, saṃsāra appears as the six classes of beings. || 50 ||

Through the gate of purity, the emanation-kāya emanates, taming whatever

and benefiting.

Like illusion benefiting illusion,

Own-appearance benefits through own-appearance.

What need for liberation before emanating emanations?

For if self is not liberated, since self-benefit is not complete, there is no occasion for other-benefit to arise.

That emanation is only like a shooting star's swift passage,

Explained as uncertain regarding long or short duration.

Confusing able and unable to emit emanations,

Many focus their minds on whether Buddhas can or cannot benefit others.

This is a great error. || 60 ||

Wherein, buddhas that do not benefit are not desired in the Great Vehicle and are impossible in reality.

Those liberated in primordial purity without transparent-penetration, where spontaneously-accomplished doors of the bardo arise without delay, have no emanations,

For the impure field of emanation does not appear at that time.

From the spontaneously-accomplished door appearing, the impure appears.

If emanation does not benefit there,

Moreover, since the appearance of saṃsāra has not set, to complete the incomplete Buddha-activity of own-appearance, emanation appears to unfold.

Having benefited through that, emptying saṃsāra, again that emanation-appearance goes to the ground of primordial purity, dissolving within the eight spontaneously-accomplished doors.

That primordially-pure ground, beyond appearing and not-appearing, is without actual difference of individual three kāyas from merely the basis of arising of the three kāyas.

From that, know the way other-benefit arises again in ground-appearance.

This place is the supreme difficulty, the great secret vajra seal. || 70 ||

Thus, if from now on one arises who can speak without error, know it to be

through my power.

Second, the extensive explanation of relics has three parts:

- Brief showing by common division,
- Extensive explanation by special division,
- Concluding meaning by distinction of relics and ringsels.

OF THE FIRST:

Generally, all beings are Buddhas primordially, dwelling as the five wisdom-natures individually and not-individually, five relics not-yet-ripened as latency existing for holding that kāya-race and life. The yogin trains the clear-light essence-path, ripening manifestly.

Five ringsels and so forth arising, liberating race separately.

| *From the Blazing Relics:*

To supreme person, nirvāṇa, || 80 ||

All Buddhas' relics arise.

From Buddha-race distinction,

Relics' race five-five arise.

Ringsel thus-gone relics,

Likewise called ringsel,

Is vajra-race relics.

Ringsel jewel,

Ringsel lotus,

Likewise called ringsel,

Is action-race relics. || 90 ||

Consequently, that also: from five relics' races to the person, whatever arises—one or all complete—to the five-race mass appearance, relics' race is the sign of liberating as that Buddha.

| From that:

Method-possessing nirvāṇa,

Body—all this arises.

If individual race relics arise,

Also in reality-bardo,

See Buddha of individual race,

Liberate.

| From Vajrasattva's Heart Mirror:

Relics also five: || 100 ||

Dark-blue color, Vairocana field, complete Buddha;

White color, Vajrasattva;

Yellow color, Ratnasambhava;

Red color, Amitābha;

Green color, Amoghasiddhi;

Various colors, reached ground of spontaneously-accomplishing five kāyas.

Second, special division—color of five relics' races, measure of big-small, distinction of place, from what cause arises—four.

First, color: five possessing portions of five races. That also peaceful relics' color and wrathful relics' color arise as two portions.

Peaceful color, spoken in the Blazing Relics:

Ringsel white, || 110 ||

Ringsel blue-black,

Ringsel yellow,

Ringsel red,

Ringsel green.

In the Self-Arisen, wrathful relics' color spoken:
That race shown thus:

Ringsel white luster,

Ringsel blue-black,

Ringsel possessing heat, yellow,

Ringsel dark-blue, || 120 ||

Ringsel red-green-black—

Likewise color division.

From the Blazing Relic,

To the supreme being who attained nirvāṇa,

All buddhas' relics also arise;

From the distinction of the Buddha families,

The relic races arise as five-by-five.

Śarīraṃ is the bliss-gone relic;

Likewise parīraṃ is called

The vajra family's relic. || 130 ||

Curāraṃ is the jewel;

Berāraṃ is the lotus;

Likewise ñarāraṃ is called

The karma family's relic.

Thus it is spoken.

That also, for the person from whom relic races five

One or all complete whatever arises, to the five-family mass appearance,
The relic race's buddhahood liberation is the sign.

From that itself:

"The method-possessor who attained nirvāṇa, || 140 ||

In the body all these arise;

Individual family relics arising,

In the dharmatā intermediate state also,

Individual individual family's Buddha's

Kāya seeing and liberating."

Thus it is spoken.

From the Vajrasattva Heart Mirror:

Regarding relics also five:

Dark-blue color is Vairocana's field perfectly completely awakened.

White color is Vajrasattva's. || 150 ||

Yellow color is Ratnasambhava's.

Red color is Amitābha's.

Green color is Amoghasiddhi's.

Variegated color is the spontaneously accomplished five-kāya ground arrived at.

Second, regarding the distinction of divisions—the relic races' colors,

Big-small measure,
Place distinction,
Cause from what arises—four.

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Ringsel blue-black,
Ringsel yellow,
Ringsel red,
Ringsel green.
In Self-Arisen, wrathful relics color said:

That race shown this-like:

Ringsel white luster,
Ringsel blue-black,
Ringsel possessing heat yellow,
Ringsel dark-blue, || 10 ||
Ringsel red-green-black—
Likewise color division.
Measure of big-small: ringsel equal mustard seed, same as white mustard;
others between poppy seed and small mustard seed, oily, round, gathered.

Place: ringsel dwells head, ringsel rib joint, ringsel liver top, ringsel kidney, ringsel dwells lung top.

Cause: two from peaceful relics cause—ringsel pure bone, ringsel pure heat, ringsel pure blood, ringsel pure elements, ringsel pure awareness gather

arise in body.

Wrathful relics cause: ringsel skull luster head, ringsel pure blood, ringsel pure joint, ringsel pure foot, ringsel from pure five elements arise.

| *From Self-Arisen:*

Ringsel from head arises,
Ringsel from blood arises,
Ringsel from joint arises, || 20 ||
Ringsel from foot arises,
Ringsel five elements

| *From pure correctly arises.*

That five relics all very round shape, oily, gathered,
|| 30 ||
|| 40 ||

Depth clear five lights exist, sun show time very shining, clear.

| *From Blazing Relics:*

Alas listen dakini, || 50 ||
Ringsel called white luster,
Oily gathered, color clear,
Equal mustard seed grain,
This from pure bone,
Arisen gathered ripe,
Method-possess from that head.

Ringsel called blue-black,

Equal poppy seed or
Or equal small mustard seed,
This pure heat gathered, || 60 ||

| *From that rib joint,*

Arise, dakini.
Ringsel color yellow,

Equal poppy seed, from blood,

From that liver top arises.

Ringsel red luster,

Measure big-small equal poppy seed,

This gathered elements gathered,

From fortunate kidney,

Arise, dakini. || 70 ||

Ringsel indra,

Equal poppy seed, color clear,

From pure awareness,

This from lung top arises.

All these round gathered shape,

All depth clear five colors.

Peaceful relics liberate to race ground of certain own-appearance,

Wrathful relics—

Dharma-kaya,

Sambhogakāya, || 80 ||

Nirmāṇakāya,

Evident-awakening meaningful kaya,

Obtain unchangeable vajra kaya.

From Self-Arises:

Ringsel obtains unborn,

Ringsel meaningful,

Ringsel obtains Sambhogakāya,

Ringsel obtains Nirmāṇakāya,

Ringsel vajra.

Third, concluding meaning by distinction of relics and ringsels: || 90 ||

Ringsel called like relics,

Round shape, whatever five color dwells.

Ringsel cause pure white red, flesh bone heat breath pure gathered arise,

Relics arise from very pure of pure.

Produce place and arise place—arise from between body joints and flesh skin, produce; ripen place—because exist in all bone and flesh and skin, thus from all those arise.

That flesh and skin and bone from arise, and blood and serum pure from arise, and heat from arise, and breath from arise—four races, color white and red-yellow and red and green-dark-blue five arise.

This result: breathing out as nature emanation.

That also: if arises to heart-essence meditation fortunate, that is; other all uncertain—some higher-realm birth, some lower-realm birth etcetera, common beings, bird and dog etcetera, evil, good friend examination scholar also arise. || 100 ||

Relics not breaking by elements' harm, not breaking even struck by iron hammer; ringsel fears—even ashes burned also break, ringsel not arising. Important to not burn too much when burning corpse hoping for ringsel.

That also from Blazing Relics:

This and also like,

Ringsel tiny is,

Equal sesame seed dust particle,

This elements can break,

This emanation field.

Ringsel between joints or

Or between flesh and skin,

All these from produce arise. || 110 ||

That people common and

Buddha ringsel—

Very pure not-pure, five light exist not,

Know by bodhi-tree and leaf.

Third, light—four aspects:

Essence, cause, division, and liberate measure result.

Light essence is

|| 120 ||

|| 130 ||

Self-clear five colors. || 140 ||

Continuum: from beyond two gathering of pure elements and familiar awareness own-tone, arises at time.

Division: by occasion—upward-stand, wing-arise, rim three; or like ladder sky-piercing insert, reaching sky center appearing as light house.

Result: if rim arises, liberate in first bardo; if upward-stand sky-pierce like arises, liberate without reality bardo by primordially-pure transparent-penetrate; if wing-arise, liberate at last bardo life.

If light ladder like inserts around died body or house or crematorium, liberates in wisdom four union in samadhi seven days; if light house like arises, liberates in five days upon mass appearance.

┆ *From Vajrasattva's Heart Mirror:*

Light two:

Light arising as house way,

Light upward-stand ladder way.

That light house like obtains stability from five days, complete Buddha.

That light ladder like complete Buddha in seven days. || 150 ||

┆ *From Blazing Relics:*

Light form three:

With rim around,

┆ *From whatever trace arises,*

This in first bardo,

Obtain certain result.

If upward stand,

This bardo not appearing,

Buddha in instant.

If light appears from wing, || 160 ||

This in last bardo,

Obtain complete awakening.

That spontaneously-accomplished appearance emanation spreads, from that state emanation out-emanates to world ten directions also for beings' benefit—own-appearance reflection beings six and other-appearance self-character beings two fields, two emanations doing benefit.

|| 170 ||

|| 180 ||

| *From that:*

Thus in light mandala,
Whoever person gains enlightenment,
This by fortunate great mind,
By emanation to ten directions,
Does beings' benefit by nature—
This does, dakini.

Fourth, sound—four aspects:

Essence, division, cause, and result measure. || 190 ||

Sound essence: resounding in ear faculty.

Division: though exist pleasant, unpleasant, middle etcetera, here slow continuity long peaceful drum-sound and fierce short wrathful thunder-sound two—called hum and thug.

Cause: general cause from condition of two clashing in sky gap, here arises from cause of obtaining stability.

Result: obtaining Sambhogakāya and from that emanation spreading.

That slow continuity long hum obtains stability from peaceful kaya in samadhi seven days; hum thug stack fierce short liberates to wrathful kaya.

That two also exist in five races.

Examining sign of liberating in whatever five race: if resounds east of yogin died place or corpse direction, vajra race; south, jewel race; west, lotus race; north, action race; if arises up, accomplishes Buddha of thus-gone race.

| *From Blazing Relics:*

Where died place house,
East direction near, || 200 ||
Sound very resounds,
This becomes vajra race.
Likewise south direction,
Sound appears jewel race.
West lotus likewise.

North becomes action race.
Likewise up thus-gone.
Sound nature this-like:
Hum thug stack and
Continuity long gentle long sound, || 210 ||
By peaceful wrathful distinction.
Thus possessing sound,
This Sambhogakāya,
Able kaya result.

That all equal Sambhogakāya measure.

Thus also Sambhogakāya,
Able to emit emanation kaya,
By method of able accord enter,
This ground final-reach.

|| 220 ||

|| 230 ||

From *Vajrasattva's Heart Mirror*:

Sound also two:
If hum arises, complete Buddha in seven days;
If thug arises, complete Buddha in fourteen days. || 240 ||
Fifth, movement—four aspects:
Essence, cause, division, and result.
Essence: vessel under ground supporting and lifting beings.
Cause: that person's power moves wind, moving.
Division: four—very moving, greatly moving, all very moving.
Result: common person, bodhisattva race etcetera, and though not seeing this door, death in preliminary training, or some conceptual object, or common labelled liberation labelled person doing faith and diligence in path, life transfer signs.
That breath separate immediately, if moves center, obtains sravaka noble ground white form seeing, dwells purifying later seven; that race and eighth and seeing and diminish and done realize and sravaka and pratyekabuddha

ground—eight inferior grounds.

Death three days, if moves east, obtains pratyekabuddha ground. This—stream-enterer, once-returner, never-returner, arhat ground—four.

Death six days, if moves south, bodhisattva ground. This—great joy, stainless, light-maker, light-radiant, difficult-training, manifest, far-gone, immovable, excellent wisdom, dharma-cloud—ten cause grounds, all-light result ground—eleven.

Death nine days, if moves up with little sound, obtains awareness-holder ground. This—maturation ground and || 250 ||

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- The eighth: those of inferior grounds.
- Seeing and
- Reducing and
- Realizing accomplishment,
- The Śrāvaka grounds
- The Pratyekabuddha grounds—the eight inferior grounds.
- The Pratyekabuddha grounds—the eight inferior grounds.
- Stream-enterer,
- Once-returner,
- Non-returner, || 10 ||
- And Arhat grounds—four in all.

After death, if in six days it trembles in the south, it is the Bodhisattva ground.

- Perfect Joy,
- Stainless,
- Luminous,
- Radiant,
- Difficult to Cultivate,

མཐོན་དུ་གྱུར་བ་དང་།

- Gone Afar,
- Immovable, || 20 ||
- Excellent Wisdom,
- And Dharma Cloud—the ten causal grounds.
- Universal Light, the resultant ground—eleven in all.

After death, if in nine days it trembles from above with some sound, one obtains the Vidyādhara ground.

- Maturation ground,
- Power over life ground,
- Great Seal ground,
- And spontaneous accomplishment ground—four in all.

Moreover, since these persons do not swiftly attain the result, having first obtained their respective grounds, they must dwell for long periods training to bring them to perfection—thus it is proclaimed:

རང་རང་གི་ས་དེ་དག་གི་དང་པོ་ཐོབ་ནས་ཡོངས་སུ་རྫོགས་པར་སྦྱོང་བའི་བར་ལ་ཡུན་རིང་དུ་
གནས་པར་གསུངས་ཏེ། || 30 ||

From the Blazing Relics Tantra:

| *"When earth trembles at the time"*

| *"A being separates from breath,"*

- The Śrāvaka grounds

| *"Likewise, should it tremble in three days,"*

| *"The self-same ground gives rise to motion—"*

- The Pratyekabuddha grounds—the eight inferior grounds.

| *"When in six days it comes to be,"*

| *"This is the Bodhisattva ground,"*

| *"Entering therein, O Ḍākinī." || 40 ||*

| *"If in nine days it should come"*

| *"That earth does tremble and transform,"*

| *"This one has power to freely roam"*

| *"The ground of the Vidyādhara."*

| *"Yet to one endowed with trembling grounds"*

| *"Buddhahood fruit does not appear;"*

| *"Thus in grounds and paths alike"*

| *"Long cultivation must one dwell."*

So it is.

Moreover, those of scant learning nowadays, failing to understand that the vehicles entry-paths are distinct, apply all grounds of the causal vehicles path and stages only to the nature of causes. || 50 ||

དང་སང་ཐོས་པ་རྒྱུ་མཚན་ཉིད་ཁོ་ནའི་ས་ལམ་གྱི་ས་ཐམས་ཅད་ལ་འཇལ་བ་ནི།

This resembles calculating for all travelers the days required to reach Lhasa based only on the days needed by burden-bearers—yet not all can be indicated thus.

ཐམས་ཅད་མཚན་མི་རུས་ཏེ།

Just as horsemen, swift-footed ones, birds, and others cover in a few days what takes the heavily-burdened long periods, so too slower ones take more time—these are not certain.

རྟ་ལ་མཁྱེགས་པ་དང་།

བྱ་ལ་སོགས་པ་ཁྱུང་པོ་བས་ཡུན་རིང་པོ་ཞག་བྱེད་པ་ཆོད་ལ།

བྱལ་ན་རིང་དུ་ཐོགས་པ་ཡོད་པས་མ་དེས་པ་ལྟར།

Likewise, the methods and wisdom-activities of each path should be understood by the wise and discerning.

THE SECOND TOPIC CONCERNS THE SIGNS OF BIRTH- TAKING BY THE SIX REALMS CONFUSION.

This has two aspects: the general arrangement and || 60 ||
the presentation of actual signs.

FIRST:

For all sentient beings there are
two paths to go,
two results—making four in all.

Without the intermediate state of dharmatā and the intermediate state of existence, no path is possible.

མྱེད་པའི་བར་མ་དོ་གཉིས་མ་ཡིན་པས་ལམ་ཡོད་མི་མྱོད།

Without the two—the buddha-return and the being-return—there is no destination.

To proceed toward buddhahood, there are five paths:

- the path of accumulation, || 70 ||
- the path of application,
- the path of seeing,
- the path of meditation,
- and the path of completion.

The path of confusion leading to birth as a sentient being also has five continua:

- the path of dreams,
- the path of latent tendencies,
- the path of the limits of karma,
- the path of the uncertain confusion-mandala,
- and the path where cause and result are each uncertain. || 80 ||

Regarding results, the distinctive buddha-fruits are twofold:

- Manifest,

The results of birth as a sentient being are six: hell,

- hungry ghost,
- animal,
- human,
- god,
- and asura—beyond these, no destination exists.

SECOND, REGARDING ACTUAL SIGNS, FROM AMONG SIX:

02 22 06 01

FIRST, THE SIGN OF BIRTH IN HELL:

- At the time of death, the sky gathers with black clouds,

And one proceeds as if darkness were spreading.

When rain,

Mist,

Great wind,

Hail, and.

Dust-whirlwinds swirl, one takes birth among the eight hot hells,

The eight cold hells,

The intermittent hells, || 10 ||

The neighboring hells,

The sentient-being hell Avīci, and.

The seven vajra hells.

The latter two, although included in the category of the eight hot hells, are distinguished separately due to their long lifespans and great suffering.

Moreover, by the karma of immediate actions and so forth; all who take birth in the last of the hot hells dwell for one intermediate kalpa; while those who have abandoned the Dharma remain for billions of hundreds of thousands of kalpas longer—hence it is called the Unbearable Sentient-Being Hell; As proclaimed in the Noble Sūtra of the Transcendence of Wisdom in One Hundred Thousand Lines:

Through the ripening of the karma of abandoning Dharma,

One takes birth in the great unbearable sentient-being hell,

Experiencing unbearable suffering.

Even when the great fire-gathering kalpa arises there,

One takes birth where the great sentient-being hell exists || 20 ||

In the eastern worlds—thus it is proclaimed.

To extend throughout the ten directions, limitless and boundless.

*Therefore, having entered the gate of Secret Mantra, breaking great
samaya with the vajra guru produces long lifespans and great suffering.
From the Supreme Samaya Arrangement, the Tree Tantra:*

Whoever toward the vajra guru.

Bears evil mind, derides,

Great samaya-breaking—

As long as from the great ocean.

The water is exhausted drop by drop,

Strand by strand of hair,

That water poured out exhausted— || 30 ||

For that many ocean-kalpas.

One will dwell,

Known as the vajra hell.

Thus it is spoken.

Second, the sign of birth as a hungry ghost:

- At the time of death, the sky becomes unclear, rays fade like the western sunset;

Sun and moon "die";

Yellow clouds obscure, sun and moon invisible;

Rain falls with cold traces;

Or in the evening, rain falls— || 40 ||

These are for hungry ghosts with outer obscuration,

Inner obscuration,

Sudden obscuration,
Distinctive obscuration,
Inverted obscuration, and.
Karma and karmic-category obscuration—
In these, one takes birth.
Third, the sign of animals:

- At the time of life-transference, the sky is gloomy with warmth without oiliness, black clouds gather,

Or fog banks obscure, || 50 ||

Smoke-form valleys appear blue-gray and one proceeds,
Gloomy, joyless sky appearing—one takes birth among creeping creatures with many legs,
Without legs,
Four-legged,
Winged, and.
Clawed, and so forth.

Fourth, the sign of birth as a demigod:

- At the time of death, strong wind rises from all directions,

Black clouds like terrifying creatures appear,
Clouds greatly disturbed, fierce thunder, lightning garlands flash, roaring sounds— || 60 ||

Sun and moon's light cloud-obscured,
Demigods with five projections,
Six faces,
Long arms,
Great belly-serpent, and.
Sky-going long-haired—five take birth.

Fifth, the sign of birth as a god:

- At the time of separating from breath,

The sky is clear, sun and moon clear, without yellow wind, directions beautiful, greatly joyful—

This is for desire realm gods of six races, || 70 ||

Pure realm five,

Clear light fifteen, and.

Formless four—sign of taking birth-place.

Sixth, the sign of birth as a human:

- At the time of death, the sky extremely clear and pure, without yellow dust,

Soft white clouds like stretched silk,

Sun and moon with rainbow light—

In sequence:

Merely human body,

Pure, || 80 ||

Jewel birth-place—sign of birth.

These are the general arrangements.

When examined specifically,

Bad—wind and.

Hail etcetera, sent by angry non-humans, or.

Other evil persons dying—these signs may also be possible.

Good—rainbow light and clear sky etcetera, may also be possible for excellent persons transferring to fields, achieving samādhi, life-transference, and so forth.

Achieving samādhi,

Life-transference, and so forth—

Here, possessing the power for signs to arise in one's own mind, || 90 ||

While alive, good mind and conduct; at death, good signs of that race—

While alive, bad, even if good signs—other's signs arising,

In the world called "meeting the rainbow seeker."

From that one's following, learning might arise; therefore these are explained for turning back.

As proclaimed in the Blazing Relics Signs Tantra:

Thus for all sentient beings,

When the life-formations are enacted,

By the sky's own characteristic.

All these exercise in birth-places.

Whoever dies, at that time // 100 //

The sky turns gloomy-black, darkness black,

Likewise rain and steam and wind,

Hail and dust-whirlwinds arise—

To whoever these befall,

Without intermediate state,

They become in hell's birth-place,

O Ḍākinī.

Sky like mist, light yellow,

Sun and moon die,

Without wind and dust, // 110 //

Yellow mist, sun not visible,

Rain or traces, or at twilight.

These will fall—thus to whoever.

These befall, in hungry ghost.

Birth-place they are born, O Ḍākinī.

Sky gloomy without wind,

Clouds black without gaps,

Or mist appears,

Gloomy joyless—whoever.

Does the life-formation, // 120 //

This is the animal place.

Greatly fierce, disturbed by wind,

Clouds black-massed, fearful forms,

Greatly disturbed with coming-going,

Thunder and lightning's tongue protrude,

Sun and moon unable to be seen—

Thus to whoever these befall,

This is the asura birth-place.

Sky clear and pure,

Sun and moon's appearance clear, // 130 //

Wind and dust unable to rise,

This is the god's birth-place.

Also in clear pure sky,

Undivided clouds like white silk,

Greatly thin, thread-like appear,

Or sun and moon with light-housed—

Thus to whoever these befall,

This human birth-place is obtained.

Thus whoever possesses signs,

Is certainly of the six races; || 140 ||

Formations without such signs.

Are signless and uncertain.

Thus all those signs.

Come from two to three days,

These are signs of birth there.

In that birth-place—thus proclaimed.

Even those who die without signs—where they take birth is known by their own karma.

Yet at the time of death, the appearance of hell-fire,

The appearance of hunger, thirst, and fear,

Consciousness becoming gloomy, or thinking one dwells among animals, ||
150 ||

Or not seeing lands of humans before,

Or the experience inside Meru or inside the ocean,

Or appearances of seeing inside divine mansions or pleasure groves,

Or seeing appearances like white clarity—these are explained in the sūtras as inner signs certain for individual six realms.

Also from the tantra sections:

Warmth from the soles of the feet,

Teeth,

Navel, and.

Throat,

Between the eyebrows, || 160 ||

And dissolving from the crown are said to be signs of taking birthplaces of the six realms.

Also, though signs that have arisen appear in agreement with one's own mind, they should be known as certain signs of individual birthplaces.

From the Treasury of the Supreme Vehicle:

The certain establishment of the arrangement of signs of the three times—the twenty-second chapter.

Thus having shown the sequence of signs, the method of liberation in this life for those of excellent faculties, effort, and places of the general instruction,

Now, for establishing extensively the Dharma arrangement of completely perfect buddhahood in the bardo for those of medium faculties, there are two:

The general establishment of the intermediate state and.

The extensive explanation of individual natures.

First, regarding the essence of the intermediate state:

Definition, || 170 ||

Division,

Appearance pattern,

And ground boundary—five aspects.

Thus have been extensively shown the arrangement of signs of the three times.

Definition,

Division,

Appearance pattern,

And ground boundary—four aspects.

FIRST, THE ESSENCE:

The situation of outer objects and inner mind appearing as dharmas.
Furthermore, all appearances other than inner space of primordial purity are the situation of the intermediate state.
The aspect of appearance of the face of self-arising activity through the two form bodies from the self-radiance of ground-appearance appearing as body and wisdom is the pure intermediate state of dharmatā,
While all impure dharmas of deluded appearance of the six realms are the intermediate state of delusion.
Between which of these two dharmas of pure and impure does it exist?
Since from the space of primordial purity it must dissolve back into primordial purity through outward movement, it exists in the interval of primordially pure nature.

FIRST, THAT ALSO ARISES FROM THAT.

**THUS IT ABIDES—PRESENT NOW IN THE OUTER AND
INNER EXPANSE OF MANIFESTATION.**

**THE END TOO MUST BE DELIVERED TO THAT NATURE'S
OWN STATE.**

In the expanse of primordial purity, no intermediate state exists;

That very self depends not on other dharmas, before or after—

Nor can entry into any interval occur,

| *From the Thalgyur Tantra:*

| *"In primordial purity from the very beginning,*

| *The ground of confusion cannot be expressed;*

| *If so, what of the unconfused?*

| *Thus it is spoken." || 10 ||*

This point, if wisdom exists, carries great import.

Second, the etymology: "intermediate" (bar) is expressed from the aspect of being the central dharma of any upper, lower, before, or after—like the intermediate state of dream existing between going toward sleep and waking.

"Ma" indicates the center.

"Do" (two) dwells in the center like a connecting rope joining beginning and end—even as the connecting rope at the center of two.

THIRD, REGARDING DIVISIONS: FROM COMMON AND UNCOMMON PERSPECTIVES.

| *From some common vehicles, the birth-death intermediate state, dream intermediate state, dharmatā intermediate state, existence intermediate state, and so forth are asserted.*

In this uncommon vehicle, the Secret King, four are regarded:

- First: the nature-remaining intermediate state (rang bzhin gnas pa'i bar do)
- Second: the death-time intermediate state ('chi kha'i bar do)
- Third: the dharmatā intermediate state (chos nyid kyi bar do) || 20 ||
- Fourth: the existence intermediate state (srid pa'i bar do)

| *From the Thalgyur Tantra:*

| *"Such is the dharmatā of intermediate state,*

| *The greatly secret dharmatā explained;*

| *Divided, from four aspects—thus."*

FOURTH, REGARDING APPEARANCE-PATTERNS: FROM TWO PERSPECTIVES.

First, as shown generally: appearance in the general aspect of the three realms is asserted as the manifestation of grasping-grasped, attachment-aversion, and afflictions—the subtle, form, and formless.

Appearance in each of the six realms individually: in one cause-water, by gods as nectar, by hell-beings as molten bronze, and so forth.

| *From the Two Truths:*

| *"Mind alone differentiates things, || 30 ||*

| *Thus sees objects as unestablished."*

For an individual in the category of specific doors, to one donor many enemies and friends appear.

| *From the appearance of pleasure and pain, confusion and non-confusion,*

Attachment and aversion, good and bad,

Dharma and non-dharma, and so forth—

Various appearances arise as different cause-effect actions for future good and evil karma.

In brief, whatever appears to anyone is like the various good and bad dreams of last night:

Though appearing, they are unestablished—existing clearly as emptiness without existence.

Second, the detailed explanation of the four:

- First, the appearance of the nature-remaining intermediate state: || 40 ||
- Hence, bound by the five aggregates of form and so forth, the appearance of the five kāyas self-dissolves;

- Bound by elements and sense-sources, the appearance of light and color self-dissolves;
- Bound by karma and afflictions, the appearance of pristine cognition and dharmatā self-dissolves.

Through grasping at outer appearance with inner apprehending mind,
One wanders day and night in the depths of the difficult-to-cross rivers of
the four perversions,
Engaging with much karma and latent tendencies.

The four perversions, not knowing the nature of samsaric confusion-
appearance like dreams and illusions:

- Holding the impermanent as permanent,
- Holding the unreal as real,
- Holding the cause of suffering as pleasure, || 50 ||
- Holding what is empty by nature as entities and marks.

As antidotes to these, the Blessed One taught the Four Dharmas for guiding
ordinary individual beings.

The appearance of the death-time intermediate state:

Through the disturbance of the body's elements, one experiences the suffering
of the outer body;

Through the loss of the mental factor's feeling-path, one experiences the suffering
of the inner mind;

Through the collapse of the ocean of grasping's latent tendencies, one experiences
the suffering of separating from this life's appearances though attached;

Through remembering non-virtuous karma of harming others, one experiences
the suffering of fear of falling into bad migrations;

Through the body of cherished grasping being dissolved, one experiences
the suffering of fear that the citadel of the aggregate support has collapsed.

Thus remaining in the suffering of fearing death through separating the inanimate
from consciousness by meaning.

The appearance of the dharmatā intermediate state: || 60 ||

Abandoning the support of aggregate self-grasping, the dharmatā of body
and wisdom appears manifest;

The connection of karma and latent tendencies cut, one enjoys the dharmatā of nature-meditation;

The object of faculty and grasping-doer empty, one exercises in the dharmatā of self-appearance clear-light.

The appearance of the existence intermediate state:

The outer body's existence as mind-body with all faculties complete goes unobstructed;

The inner mind's existence thinking in many think-doers, mind enters;

The gathered existence of body and mind goes unobstructed in all except the two supports—mind loose.

The two supports: the vajra seat accomplished from blessing, and the mother's womb.

**THEREIN, MOST MASTERS IDENTIFY THE VAJRA SEAT AS
THAT IN INDIA, BUT HERE IT IS ASSERTED AS THAT IN
WHICH ALL BUDDHAS ABIDE IN THE DOOR OF LIBERATION
FROM SUFFERING IN THE SUPREME PLACE OF
BUDDHAHOOD IN THE INNER SPACE OF PRIMORDIALLY-
PURE UNCHANGEABLE.**

The mother's womb is asserted as the impure door of saṃsāra in any of the six realms' birth-places—know that this is not the literal meaning. || 70 ||

Generally, sutra places have two: provisional meaning and definitive meaning;

Intention and indirect intention—bound by four manners.

*Tantra section places have two on top of that: literal and not literal—
know these bound by six limits.*

These too from the Thalgyur Tantra:

"Intermediate state's appearance:

Nature-remaining aggregates and

Elements and afflictions appear as objects,

| *Death-time's mist-gloom rising,*
| *Consciousness not remaining as one.*
| *Dharmatā intermediate state: body and* || 80 ||
| *Wisdom, light and color,*
| *Drops expanding and elements appearing,*
| *Whatever appears: dharmatā's measured palace.*
| *Existence's appearance flickering,*
| *Flashing like dream appearance,*
| *True-appearance false, mind's object,*
| *White-mist etc., six races' light,*
| *Each individual's focused object appears—thus."*

Fifth, the ground-boundaries: from four.

The ground boundary of the nature-remaining intermediate state is from exiting the mother's womb until struck by the disease of the final death condition. || 90 ||

| *From there until breath is cut by gasping is the death-time intermediate state.*
| *From inner breath being cut, clear light arises; the interval of spontaneously accomplished appearance is the dharmatā intermediate state.*
| *From there, spontaneously accomplished dissolves, appearing like flashing dreams until entering the mother's womb is the ground boundary of the existence intermediate state.*

These introductions shown at the final time of death are called the instruction of giving a robe-shake to the traveler crossing.

That traveler has entered the path of death.

The suffering of death is great,

*And if the various path appearances are not known as own-appearance,
there is danger of arising as enemies.*

If known, there is danger of appearing as helpers.

To hit that shake at death,

*Is called the instruction of hitting with robe-shake; the example and meaning
fit. || 100 ||*

These are the general establishment of the intermediate state.
There is need to divide in half for ease.

SECOND, REGARDING THE EXTENSIVE EXPLANATION OF INDIVIDUAL NATURES, THERE ARE FOUR:

- For the nature-remaining intermediate state, the tone-instruction like entering a box with rope cut, deciding the class of knowables;
- For the death-time intermediate state, the instruction like looking in a beautiful woman's mirror, giving clarity to what is unclear;
- Thus, for the dharmatā intermediate state, the instruction like meeting a familiar person or a child entering the mother's lap through confidence in own-appearance;
- For the existence intermediate state, the instruction like inserting a fox into a broken fox hole through the continuity of karma.

FIRST:

Before doing the entering-box, examine whether caught or not caught by the enemy of harm; without harm, with the box ready, whenever entering that box later, no need to cut superimpositions, without doubt,
And without obstruction or attachment, entering like that yogin, first desiring liberation from saṃsāra, examining which method is profound and which point is great, abandoning three—deciding the limit of that Dharma of

self-confidence, entering with doubt, and not arriving at the beginning. || 110 ||

First, cultivate the mind through hearing.

In the middle, decide through contemplation.

Finally, repeating with meditation, making the mind at ease is like approaching the box.

Like entering the box, settling meanings, entering at death without danger or fear.

The meanings of these were extensively shown before.

Here, explaining slightly in condensed practice:

Looking at outer appearance, seeing the appearing object like an illusory confusion mandala,

When seeing only the self-form of groundless emptiness,

All dharmas appearing variously as the mirror of view, meditation, and conduct have arisen from the beginning.

For it is the self-power of dharmatā's ceaseless play arising. || 120 ||

Also, looking at the various white and red appearing like eating under a garment house,

When seeing whatever appears, whatever arises, whatever is heard, all as the play of self-dissolved emptiness, without hand to correct or discard the blockage of appearance,

Appearance liberates from the ground of appearance, confusion liberates as groundless, arising only as the peak of illusion, liberated from saṃsāra of grasping outer objects.

The dharmas—pieces of mountains, excellent-born women, etc.—whatever first arises as appearing object, cut in pieces, put greatly wherever it appears,

Without entering the great consciousness as investigator,
Appearance is not changed by mind.

Mind is not seized by appearance; dissolve in self-place.

Without preventing the six consciousness groups, putting in self-place, dharmatā appearance arises spontaneously.

Thus looking at outer dharmas, when knowing as the self-form of object-

less emptiness, grasping is pure like objectless space.

This is called realizing grasping as without nature. || 130 ||

Thus looking at the consciousness of the outer looker,

Moving dissolves in emptiness without outline,

When realizing as self-clear without sudden dissolving,

Realizing inner dharmatā as great without birth, cessation, or ground,

Grasping spreads as self-dissolved in the nature of supportless sky-like state.

In supportless ye re.

Remaining in direct penetration,

Pervading without truth,

Fixed without root.

In the nature of the great equalness of dharmatā, smiling ge, put with joy. ||

140 ||

There is need for the twist-nail of grasping mind to come out.

Thus when realizing object and mind as groundless and root-free,

The secret self-awareness of grasping-grasped, free from elaboration, goes to remaining.

When meditating in the nature of clear light without gathering or separating space-awareness through the four lamps of introduction by the master's word to the great self-clear primordial purity,

The five lights of outer space-appearance self-radiance are clear like form-reflections inside a mirror.

Though aspects appear outer, essence remains inner.

Knowing appearance-emptiness like water-moon form-reflections,

Do not do grasping attachment of joy-play in appearance.

Looking far in the clear light of outer appearance,

Inner awareness clear light clears near. || 150 ||

Awareness, free from meditation mind and antidote, wide view of pure vast nature,

Clear meditation of self-descended nature-remaining,

Without accepting or rejecting in clear light conduct,

Through obtaining the fruit of primordially pure self-clear,

Abandon delusion appearance without abandoning,
Block delusion thought without preventing,
Pure without training dual-grasping,

Pure from the beginning without abandoning faults,

Spontaneously accomplished qualities without seeking.

The meaning of complete liberation of the three realms, || 160 ||

Transcending the object of view,

Transcending the mind of meditation,

Transcending the calculation of conduct,

Transcending the Dharma of result,

In the fortune of emptying saṃsāra,

The field of dharmatā manifest appearance is spacious.

In the good circle of the land of the source of bliss,

Having obtained the self-arisen palace according to desire,

With the first lord, the King of Unchanging Light,

And the five-light spontaneously accomplished queen gathered, || 170 ||

*The supreme inconceivable holy child-appearance meets his own father and
mother.*

It is called the time of obtaining the eternal establishment of inseparable joy-bliss.

The extensive scripture of these was shown before.

Doing certainty by clear situation, from Sun-Moon Union:

| *Exclamation! Conqueror, you listen:*

| *By condensing all those,*
| *The drop remaining as one is obtained.*
| *And what and what are they?*
| *By putting, self-spread is obtained;*
| *By intentions, time is shown; || 180 ||*
| *By exhaust-patterns, intention is shown;*
| *By stable confidence, the not-turning sign.*

Thus meanings are condensed.

These are that result:

Who sees the space-lamp

Manifestly exercises in dharma-space;

Who sees the drop-lamp

Obtains the hope-base of those with effort;

Who sees the wisdom-lamp

Realizes general and self-characteristic; || 190 ||

Who sees the water-lamp

Obtains power over faculties;

Who is habituated in lu-gu-rgyud,

Awarenesses obtain balance.

By that result of three bodies,

All these are self-awareness ground.

In the intermediate state of nature-remaining,

The birth-being habituated to these,

All elements as self-vanish,

Become in this without doubt. || 200 ||

| *These dharmas I proclaimed,*

| *All sutras and tantras here condensed—*

| *Thus extensively said.*

The sign of not turning back through stable confidence.

Thus meanings are condensed.

These are that result:

Who sees the space-lamp

Manifestly exercises in dharmadhātu;

Who sees the drop-lamp

Obtains the hope-base of those with effort; || 210 ||

Who sees the wisdom-lamp

Realizes general and self-characteristic;

Who sees the water-lamp

Obtains power over faculties;

Who is habituated in lu-gu-rgyud,

Awarenesses obtain balance.

By that result of three bodies,

All these are self-awareness ground.

In the intermediate state of nature-remaining,

The birth-being habituated to these, || 220 ||

All elements as self-vanish,

Become in this without doubt.

| *These dharmas I proclaimed,*

| *All sutras and tantras here condensed—*

| *Thus extensively said.*

Second, the eightfold instruction like looking in a beautiful woman's mirror for giving clarity to what is unclear in the death-time intermediate state:

Contemplating the cause of certain death with many examples,

Examining death's signs,

Showing reversal methods,

Showing death-time appearance, || 230 ||

Showing the instruction to be given,

Showing birth-place signs,

Showing purifying rites,

Showing other uncommon places.

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First, three aspects:

Contemplating the difficulty of obtaining, train in Dharma without leisure-freedom intermission.

The training procedure is explained.

Contemplating the cause of certain decay, always produce definite-emerge and weariness.

Contemplating the simile of certain death, meditate on profound meaning of emptiness when the time comes.

The first:

Difficult to be born: born in the place of Dharma exercise from karma-ground of Jambu-continent.

Difficult to obtain: obtaining leisure with endowments.

Difficult to meet: meeting Master Virtuous Friend.

Difficult to enter: entering the door of holy Dharma jewel. || 10 ||

Difficult to know: knowing unsurpassed instruction exactly not wrong.

Difficult to abandon: abandoning saṃsāra's suffering ocean, the time to go to liberation's Buddha-continent—

now if not accomplished producing effort and courage, later such favorable conditions complete are not possible.

Therefore appropriate to meditate day and night in profound meaning without opportunity for leisure-freedom.

From the presence of Arya Nagarjuna:

Remaining in favorable land,

Relying on holy birth-beings,

Virtue arisen from before-training good prayers by self,

You possess the four great wheels—thus.

From the presence of Arya Shantideva: || 20 ||

This leisure endowment is greatly difficult to obtain;

For the birth-being who has obtained purpose accomplishment,

If effort is not made in this,

Where will proper obtainment be later?

Having obtained such leisure,

If effort is not made now,

| *Go to negative path as corpse of the dead;*

| *In billions of hundred-thousand kalpas,*

| *Not even hearing the sound of happy path,*

| *What need to mention obtaining happy path?—thus said. || 30 ||*

Moreover, that too: all this present pleasure-pain and appearance become from before karma; later appearance is produced by present karma.

Those who did evil karma before ripen here as incomplete faculties, crooked limbs, etc., ugly forms, poor, become under others' power.

Those who gathered good karma before, here clear faculties, beautiful forms, pleasing to the mind when seen.

Possessing retinue, enjoyment, prosperity, always possessing autonomy and so forth.

Where to be born next also depends on present thought-conduct virtuous or non-virtuous.

Thus, those possessing the gathered accumulations, practicing giving, ethics and so forth, are born in happy path higher realm's world, high with retinue and prosperity.

Those abiding in patience, kindness and so forth, possessing beautiful forms.

Having made helper, protector-shelter, born in central land.

Honored by all, born without harm by others.

Those before who venerated Master and practiced Dharma. || 40 ||

Now meet true Master Virtuous Friend and practice Dharma.

Born in good land possessing all desires.

Those before who venerated Three Jewels, offering.

Here also well renounced.

Completed ordination, abiding in pure conduct until life's end.

Practicing holy vehicle Dharma.

Those before trained in hearing, contemplation, meditation.

Here also great wisdom, Dharma's limitless door, through hearing, contemplation and meditation accomplish self and others' two benefits and so forth, immeasurable qualities.

Those before who did evil, non-virtuous karma, here also born in various

lower paths.

Even obtaining higher realm, incomplete faculties and so forth, poor, born with little merit. || 50 ||

Here also practicing non-virtue, later too born in suffering class.

In brief, previous life whatever done, known through present body-mind's pleasure-pain and aspects.

Where born next depends on present thought-conduct.

From the Sutra Section Trunk Arrangement:

<sutra>Before, what done, look at present body;</sutra>

<sutra>Where going next, look at present mind—thus.</sutra>

Thus thinking, now abandon non-virtue, accomplish virtue, always abide mind in holy Dharma.

For Dharma alone benefits; other than Dharma, nothing reaches benefit.

From the Sutra Asked by the Girl Jewel:

<sutra>Here father, mother, relatives,</sutra> || 60 ||

<sutra>Retinue and relatives do not become refuge;</sutra>

<sutra>Sons and daughters likewise not protectors.</sutra>

<sutra>Except these quality-possessors,</sutra>

<sutra>No others become world's protector-shelter—thus.</sutra>

From the Sutra of Instruction to the King:

<sutra>As time's danger, king becoming to go,</sutra>

<sutra>Enjoyment, friend, relative, dear do not accompany;</sutra>

<sutra>Birth-beings wherever from wherever go,</sutra>

<sutra>Karma follows as shadow accompanies—thus.</sutra>

Second, producing definite-emerge and weariness always by thinking on cause of certain decay: || 70 ||

Thus, having obtained such difficult leisure, yet being aggregate of gathered four elements, certain to decay as compounded,

like bubble-burst aggregate, this when no decay-opportunity exists, now in this unperished support, by self do holy liberation Dharma.

Need to think from heart: what does this life's appearance do, like dream magical-illusion?

From the Ratnagotra Tantra:

| *In coarse element forms,*
| *Alas, no ground to sit;*
| *To birth-being's stable life breath,*
| *Alas, time does not strike;*
| *In group six's object appearance,*
| *Alas, nothing permanent; || 80 ||*
| *In birth-being's remember-thought arise-feel,*
| *Alas, nothing exhausts;*
| *In suffering arisen from body,*
| *Alas, nothing pure—thus.*

Thus though impermanent, grasping as permanent and true, birth-beings attached to this life's appearance are confused.

Thinking from heart: self must not become like that; by self benefit given to others?

Enemies conquered?

Lands obtained?

Whatever done, all without essence and deceiving, look only at self's inner mind.

Thus though impermanent, || 90 ||

grasping as permanent and true, birth-beings attached to this life's appearance are confused.

Thinking from heart: self must not become like that.

By self benefit given to others?

Enemies conquered?

Lands obtained?

Whatever done, all without essence and deceiving, look only at self's inner mind.

| *From the presence of Glorious Atisha:*

| *Exclamation! Looking far at world's conducts,*

| *All doing is purposeless, cause of suffering;*
| *Whatever is thought, benefit not reached— || 100 ||*
| *Habituate looking at self's mind,*
| *Like thus requested.*

Even if liberated at the basis-ground, one may revert,
For that basis, though confusion may arise, is posited from the aspect of
delusion.

Because it is the basis of saṃsāra and nirvāṇa.
The liberation-place itself is the first, it is said.

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Third, instruction for meditating on profound empty meaning at need-time
by thinking on example of certain death: generally, impermanent com-
pounded dharmas resemble dream, illusion, etc.

<citation>From the Chapter of Especially Speaking:</citation>
ཏྲེམ་པོ་། <verse> Alas! Compounded things are impermanent,

Characteristics of dharmas of arising and perishing;

Than becoming to perish after birth,
Therefore quick peace is bliss.
Like star, dust, eye-disease, lamp,
Magical-illusion, dew, water-bubble,
Dream, lightning, cloud—

Compounded dharmas resemble that—thus. || 10 ||

Especially, example of birth-being's impermanent life <tantra> from the
Great Secret Sun-Moon Union Tantra:

Whatever body-possessing birth-beings,

Life is impermanent like dream,

By dream establishment not exists;
Life impermanent like rushing-water,
By falling-water not exist sitting as one;
Life like grasp-not wind,
By wind birth-being seize not;
Life like short-duration emanation, || 20 ||
By emanation always remain not;
Life like true-not magical-illusion,
By magical-illusion true ground seize not;
Life like not-staying traveler,
By traveler always sit not;
Life like not-certain rain-cloud,
By cloud time seize not.
Thus birth-being's life extent
Is thus not certain as one,
Sudden and thunder-fall, || 30 ||
Time thus not seized—thus.
<citation>From the Extensive Play Sutra:</citation>

Life impermanent like play's cloud,

Like mountain-cascade falling-water goes quick fast
—thus.
<citation>From the Chapter of Especially Speaking:</citation>

Some remain in womb then die,

Likewise some after birth
Some at only stopping cough, likewise some completely running, some old
and some young, some dying after descending into youth—in that, thus "this
human is young," what pride-confidence of the alive || 40 ||

—thus.

Thus thinking certain quick death by impermanence: this life's activity—
attachment-aversion, fight-quarrel, laziness, hoard-store, great year-wish dif-

ference, faction side-grasp, enemy-friend subdue-protect, hearing yet word-explain not fitting meaning, and all friends—what benefit? Thus must think from heart. To do speech:

Life's extent also not known how much;

Like goose taking milk from water,

Do accept self's desire—thus.

Thus: from today, need effort in profound Dharma. That too, also looking at outer object's appearance, continuous impermanent by sun-moon-time-four change; moment impermanent by day-night moment change; nature impermanent by thinking birth-death sequence-row; thinking on gathered-yet-separate like shop traveler; quickly die, certainly die, when die opportunity not exist, thus thinking dharma-not-by benefit not exist.

Inner self's illusion-body youth, mind's arise-door, pleasure-pain sequence-rows changing before-after, thus also thinking impermanent, not-stable, changing, transferring, as not having example of returning after death. Thinking death only without being distracted moment-instant.

<citation>From Conduct Entrance:</citation> || 50 ||

Day and night all in, by self,

Appropriate to think this only—thus.

That too, meditating samadhi in interval of mind not turned from this life, and though putting other Dharma exercise of doing, need to think this only from heart, for no Dharma more profound than this for turning mind from saṃsāra.

<citation>From the presence of Master Great Padma also...</citation>

Consequently, give urge by death impermanent without distraction; day and night divided in sessions, always do meditation—like thus said.

Therefore, though thinking long in existence attachment-decay, life impermanent; though thinking in near moment-instant, life impermanent. Faculty and object impermanent, situation changes; retainer and wealth substance impermanent, now exist yet now not exist; father, mother, relative imperma-

ment, not exist after passing; land person and neighbor impermanent, many separations; sun, moon, old, young impermanent, appearance changes; pleasure-pain and enemy friend impermanent, like traveler-house.

In short, all birth-beings put pillow in birth-death, wear pleasure-pain garment, spread grasping-grasped seat, take ignorance bed, sleep self-grasping sleep, dream latent-tendency dream. All goes exercising in five poisons' self-nature in three realms' saṃsāra house, also sleeping and arising, in sleep and dream without beginning-end and wake time—think this.

Now from saṃsāra's darkness-house, need to bring out effort in liberation's method. || 60 ||

saṃsāra-pa become by power of karma and affliction,

Though impermanent manifests, grasp as true;
Though fallen in birth-death's water-fall, liberation not known;

Though experience various sufferings, no time to forget;
True friend separate, no protector showing path,
Dharma's eye closed, wandering in ignorance darkness.

Thinking these, in difficult-to-obtain leisure,
Appropriate to produce joy-mind or accomplish Dharma;
Supreme become guide showing true path,

Having met mark-possessing masters, || 70 ||

At this time obtaining profound Dharma supreme nectar,
By effort accomplish, crossing supreme other-side of existence-three ocean.
Life impermanent like setting-mountain's shadow,
Like precipice-edge tree moved by wind,
Like cloud and lightning, grass-tip dew,
Think to die quickly as self.
If now "die" not remembered from heart,
Benefit not reached at die-time by laziness-distraction;
Therefore now like falling to beginning,
Train in essence-meaning by fear-terror. || 80 ||

| *From now, self also in flower forest,*

Empty by birth-beings, hearing falling-water's sound,
Dwelling near solitary, mind-pleasing cliff-mountain,
Mind of "not existent essence in four times" virtue,
Cultivated by world person as ornament-cause,
Having obtained supreme nectar than all,
May proclaim great sound of impermanent empty!

There in beautiful medicine tree flower grove,

Possessing cloud canopy of peaceful Dharma manner,

By flickering gold light of awareness-holder conqueror, || 90 ||
May one life's clear-light essence be accomplished!

| *From liberation's mansion jewel palace,*

By resounding tone of peaceful Dharma manner drum sound,
All goes not remaining wake from ignorance sleep,
May manifestly Buddha in original ground!
The clear-natured one with weariness-mind,
Desiring to go one-along to peaceful forest,
Speaking tone of wished words from heart:
May quickly accomplish by pure faith virtue!
Thus called are interval verses. || 100 ||
Second, examining death's signs <tantra> from the Thalgyur:

Death's signs also twenty-one;

Gone to solitary charnel-ground direction,
Do worship and give to master;
Also by eating and drinking,
Do please other goes;

| *From that, also examine outer, inner, secret death signs—thus said.*

All ordinary not knowing when die, || 110 ||
Transcended in distinction from world outsiders examining by divination,

pra, etc.;

Yogin's seizing time certainly:

Gone to person-not-exist valley empty, retreat, charnel-ground, forest-retreat, mountain valley, etc., doing life form examination, etc.

| *From Sun-Moon Union:*

At the time of death-lord demon rising,

Thus examine death-time intermediate state;

In solitary place or valley empty,

Precious to seize death's time

—thus.

|| 120 ||

Examining actual: from uncommon and common.

First, from that self: form-reflection in sky's space, becoming impermanent and dissolving, moon-form not existing is death. Limb four break in four months; above that head break in three months; upper lower divide in two months; roll in fist in one month—know that time.

Sky-earth two's connection-rope: if becoming cut, not able more than nineteen days. From Meru's sides, not falling from white lion, not liberated by sixteen days. If at mountain and plain boundary, wish-fulfilling tree waist breaks—these also examine by wise one.

Spontaneously accomplished, it is said.

Because each self realizes,

Not realized by other's conditions.

Thus three aspects realized, know.

For showing path, essence sharp.

Power wisdom compassion by,

Suffering afflictions abandon. || 130 ||

First three self-benefit,

Later three other-benefit.

Thus it is spoken.

In its commentary:

Thus extremely wonderful and inconceivable object Buddha,
Without hearing from others, self teacherless self-arisen wisdom indescribable nature completely manifests.
After that realization, those lacking realization blind become,

For them to realize,

For showing path, || 140 ||
Unsurpassed wisdom,
Possessing compassion, know.

Thus it is spoken.
Such Teacher before all, attaining enlightenment,

Three times' Buddhas,
Three realms' sentient beings all benefit,

Without beginning and end abiding, perfect Teacher Samantabhadra.

Field and activity: dharmadhatu and space limit, sentient beings and Buddhas appearance whatever extent.

Third topic: non-recognition sentient beings' confusion manner:

First basis confusion not existing, || 150 ||

Basis appearing, self-face non-recognition awareness neutral awareness-rooted that,

Basis appearance divided, sentient beings confused.

Existence and non-existence two arise,

Called general confusion-basis,

Because non-recognition itself mixed.

Knowable itself also appears as stain.

Thus it is spoken.

Dharmakāya like sky,

Adventitious sentient beings cloud-covered.

Non-confused dharmatā also, || 160 ||

In mind appears as confusion.
With causes and conditions, momentary.
Thus it is spoken.

| *From Vajrasattva's heart mirror Tantra:*

Three realms' sentient beings all

| *From basis-whatever-not from whatever confused.*

That basis essence empty,
Nature clear,
Compassion sentient beings appearing capable.
There, grasping-awareness from non-recognition aspect arising, binding
only, || 170 ||
Awareness blind father from I arise.

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First:

| *From that itself:*

In space's realm, reflections

Become impermanent and dissolve.

Without moon-form, that is death.

When limbs break in four, in four months.

When head breaks above, in three months.

When upper-lower separate, in two months.

When rolled into a ball, in one month.

Know that time. || 10 ||

The connection-cord of sky-earth:

If it becomes cut,

Cannot exceed nineteen days.

From the sides of Mount Meru,

From White Lioness not descending,

In sixteen days, cannot but befall.

If between mountain and plain,

Wish-fulfilling tree trunk breaks,

These too should be examined by the wise.

|| 20 ||

When ocean's water vapor dissolves,

This too is divided by the wise in sequence.

In earth's villages and cities,

If the monk's smoke itself breaks,

In nine days he will thus perish.

On the peak of Mount Meru,

If the unchanging sun sets, || 30 ||

In three days he will also die.

Completely abandon rites,

Examine the meaning of self-awareness essence.

*From inside the hollow of Meru,
If the Ḍākinī's sound breaks,
In thirteen or five days.
If from the wish-fulfilling tree,
The Lord of Death's demon rises,
In seven days he cannot but perish.
That will not become benefit— || 40 ||
Habituation to emptiness is precious.*

| Thus.

Second, the common:

| Also from that itself:

*If the luster of limb nails is gone,
In nine months he cannot but perish.
If the vapor of the birth-being's eyes dissolves,
In five months likewise.
If the Lord of Death Yama himself rises,
In twenty-one days he dies. || 50 ||
Nothing can benefit that.
If the ankle of the foot protrudes outward,
In one month likewise.*

*If examining another's body,
When the birth-being is struck by disease,
Tartar accumulates at the tooth root,
In nine days he will also die.
In various five days likewise,
In that way also death.
Limbs repeatedly move and contract, || 60 ||
That is in seven days.
When eyes look with sticking grains,
In three days tro-ta.
If the eye joints are greatly disturbed,
That is in half a month.
If the cheek channels break,
In nineteen days likewise.
The birth-being does life formation,
If breath is also agitated in gasping,
That is in six months. || 70 ||
If the nose ma-si-ka breaks,
In seven days he will perish.
If the eye ba-ra-na breaks,*

In five days he will also perish.

If the left cheek flesh falls,

In one day he will likewise perish.

If upper and lower teeth become closed,

In three days he cannot but perish.

If black drops arise on the tongue,

In two days he will also perish. || 80 ||

If ears stick to the head,

That is at midnight of that night.

If the chest protruding nose collapses,

In half a month he cannot but perish.

If there is no root for falling asleep,

That is also in half a month.

| Thus.

Third, showing the method of reversal.

|| 90 ||

Gathering accumulations in special lands,
And doing the wheel of elemental dependent origination,
Through the three—deceiving demons with ransoms—explained to reverse
even from exhausted life.

| From that itself:

When signs arise in the body thus,

The rite of deceiving death is explained.
Beginning the karma of reversing the birth-being,
With one's own Master and virtue assembly, // 100 //
Gathering accumulations in special lands,
Pleasing with gifts and feasts,
Begin these rites.
For equal portions of elemental sounds,
On the palm tree's leaf,
The wheel of the five elements,
With four calculations, center and rim,
Wheels of earth, water, fire, wind, and space,
Make five wheels,
Divided by colors according to elements. // 110 //
In the center wall and five,
Five letters of each self,
Surrounded by the group of Ali at the rim.
Having written wheels thus,
Worship, praise, and confess impurity,
Make prayers according to each individual's desire.
Thinking of the elemental god in the center,

Recite and insert the number of letters.

Then in a fitted clay vessel,

Inserting all those wheels, // 120 //

Bind crosswise with five colored threads.

Wood, water, fire, and earth,

In the mouth-vapor of disagreeing races,

Mix all that with dough-food,

Make a form of one cubit in the mixture.

Letters on the five faculties,

Write on paper and put inside unfolded.

By that restore weak elements.

If seized by demons,

Dough-food the extent of the birth-being's age, // 130 //

Change the color itself,

With cloth-pieces of one's own stains,

Also elemental substances like that,

Mix with food and form.

With wool-colors, silk, and feathers,

Adorn those forms.

Also tormas agreeing with those,

Those too are like that.

In the last of that form, the dough-food,

Surround by the yogin's number of years. || 140 ||

Having blessed, recite these words:

"Take, take, O powerful ones,

Craving, attachment, grasping,

Remembering, seizing, thinking, and touching.

*Release, peace, and liberate"—recite these words three times. From that,
send to river's channel. In reversing from death, no doubt in naraka—
<tantra> thus.*

*Fourth, showing death-time's appearance: individual appearances of
channel-wind disturbed at individual elements' dissolving times; Sign of
earth dissolving in earth: body heavy, not able to rise; Sign of water
dissolving in water: water flows outward from mouth and nose, then dries;
Sign of fire dissolving in fire: heat lost from body's four edges, luster and
complexion gathered; Sign of wind dissolving in wind: breath gasps not
arising, body's strength lost. || 150 ||*

From Sun-Moon Union:

Earth dissolving in earth,

Likewise water, fire, and wind,

Each one dissolving in itself—

Thus come in the birth-being's body.

By earth dissolving in itself,

Body heavy, food not taken,

All strength of rising and going exhausted.

At time of water dissolving in water,

Water of mouth and nose drips. || 160 ||

Likewise by fire dissolving in fire,

Mouth and nose greatly dry,

Heat of body's edges lost.

Likewise by wind dissolving in wind,

Breath coarse-coarse, limbs move,

Eye also turns upward—<tantra> thus.

*Fifth, three in instruction of giving: putting space-awareness self-place in
excellent habituated; middle purifying transfer; last relying on other
conditions.*

*First: yogins dying alone, without gather-separate in clear-light's
appearance, at that time also not depending on other, by clear self-
appearance, putting without distraction from that nature. Body key-posture
of three which-any, or cross-legged, or by lion's sleep-method, dying in
awareness space-awareness placed nature, in that moment liberating as
upward penetrate-through, without dharmatā intermediate state.*

Also from that itself:

At that time, the fortune-possessing birth-being, || 170 ||

If appearance itself self-clear,

Thus vidya not-remaining in self-place—<tantra> thus.

By lion's sleep-method of aggregates: placing awareness itself in eye, doing mind little interval-space as path. If space and awareness not changing, that person without intermediate state, no doubt in Buddha; dying one's breath also becomes slow—<tantra> thus.

Space-awareness habituated ones: at death-time, in snow, cave, person, etc., dying without mind-distracted conditions is important. <tantra> Also by peaceful god:

Whoever stays near,

Also not doing grief, || 180 ||

By this no one becomes distracted

In Buddha remembering, etc.—

| *Like thus said.*

Second, doing transfer's key as shown before. That also, at time of life-wind entering consciousness-wind, lifting place from heart, being time, awareness from heart, thinking self's Master's body color-filled, throwing by seven or twenty-one HIG sounds to Brahma-opening, liberating as moment-by penetrate-through in primordially-pure ground.

| *From Sun-Moon Union:*

Though four winds cease by sequence,

At time moved by one great wind—

| *From thus:*

Consciousness riding wind, purifying in wind,

Also precious to send above; || 190 ||

Precious to gather and throw awareness;

That also throwing by HIG,

That meeting to Master's mouth—<tantra> thus.

At time of awareness's Jñana wind entering consciousness, here transferring, instructions hit clear here. <tantra> From that itself:

At that time, Master's instructions,

Familiarize in self's continuum;

Also hit clear by these meanings—<tantra> thus.

Transfer entering place and place at breath transfer-time, and instruction of space-awareness entering body and Jñana, are two; also in space-awareness, not relying on other conditions of habituated, and relying—explained as two. That is the place of instruction's form becoming three.

Third, relying on other conditions: at that time, by one without stain in Master or Vajra brother existence samaya, hitting clear.

|| 200 ||

That also resembling now's clear-light send-ma, like intermediate-state's clear-light early-ma; for reason of joining those two middle, showing appearance like space-awareness send-ma:

"Exclamation! Son of the race, this present clear-light is actual self-arisen Jñana; in this nature, put mind without fabricating, and you are Buddha in upward penetrate-through. Also look at this appearance not changing; this present clear-light becomes mixed with dharmatā Mother's clear-light, all appearances arising in Buddha-field. At that time, do recognize as self-appearance. At that time, you are Buddha in primordially-pure ground."

Moreover, if not recognized there, at time of clear-light dissolving in spontaneous presence, body and Jñana's appearance arises. From that, Jñana four preparation's appearance arises. From that, spontaneous presence's hundred doors arise—by you, do recognize as self-appearance. After recognizing

self-face, recite three times "you are well gone to primordially-pure ground"; self also putting equally moment in that appearance, and also giving clear in that. Liberated certain by that.

| *From Sun-Moon Union:*

If space-awareness not clear,

In dharmatā bliss intermediate state,

For grasping awareness's appearance, || 210 ||

Do in mind lights shown before;

By that obtain true appearance.

If those not clear,

At self's Master remaining,

Also hit clear above instruction;

If Master not exist, Vajra brother,

Also do hit clear of knowing—<tantra> thus.

Like that, hitting instruction continue to dying, or showing benefit to other by three jewel-form instructions at death-time for others of not-agreeing Dharma awareness. That also: at that time of outer breath cut, inner breath not cut, do remain in manifest dharmatā meaning for moment's interval by self. From that, other person separating from breath, that gap's mouth-nose three and self's mouth-nose three joined, wind going upward in three pieces.

|| 220 ||

Here gathering in three from: there, first piece think white AOM and throw; second with red AH throw; last throw without thinking anything. Here all three think as HUM, that consciousness blue-green HUM pull to self's awareness. Also in speech thus HUM cause, forcefully pull to shoe-sole. At that time, producing body-speech-mind three strength of self, pulling inside

shoe-sole shoe-sole, that one's wind warm pierce certainly arises to self's inside.

At that time, coming by HRIQ between that other person's eyes; from that, body also comes able to rise suddenly. Like that becoming, show eye's thusness dharmatā manifest appearance. When eye becomes suddenly, putting like introducing drop-empty lamp by thumb-finger: clear-light existing in self, that is this; this self at time of coming out from body, dharmatā intermediate state arising as self-possessive, this is self-appearance, not other—do recognize self-face, thus hitting three times. When saying "see that appearance" or "understand that instruction," if voice comes, good; even if sign arises, it is hit.

|| 230 ||

|| 240 ||

|| 250 ||

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| *Sun-Moon Union*

Obtain the samadhi of non-thinking in the dharmatā Bardo, and you are certain to become a Buddha.

If performing the benefit of others,

For the sake of compassion grasping that self,
Open the doors of the three doors,
Breath: hold, draw in, and throw;
By inserting the three syllables,
For producing the strength of body, speech, and mind,
The wise one does this together with breath; || 10 ||
By doing thus again and again,
That one's appearance becomes like this:
If obtaining the strength of the body,

Bestow the instructions;
Yet if consciousness becomes clear,
Place it equally in its own meaning;
The doors of the faculties in one's own presence,
Place looking at the thusness of the eye;
If the mind of equal remaining arises,
Obtain the samadhi possessing non-thinking—thus. || 20 ||

This instruction called "hitting as a robe-shake" is one essential point of this Great Perfection. Like that, gathering faculties, also hitting clarity by the key of reversing death again.

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Important: meditate by producing effort in not dying now. Sixth, showing birth-place signs: warmth dissolving to the crown, certainly giving breath as the excellent primordially-pure, middle intermediate state, last Emanation-Body. Ordinary birth-beings give breath by birth in higher realms. That also: at the time of death, the eye becomes obscured, warmth gathering to the genitals, birth toward the animal realm. Hand moving right, warmth gathering to the crown, a god. Words confused, warmth gathering in the right armpit, an asura. Left foot moving, striking the earth, warmth gathering to the foot-sole, a hell being. Body yellow, luster non-existent, warmth gathering to the throat, a hungry ghost. Words clear, memory not lost, warmth gathering in the eye, birth in the human birth-place.

Also from that same text:

|| 30 ||

Outer appearance like this:

If warmth dissolves upward,
One becomes giving great breath;
If the eye is unclear, obscured,
Birth toward the negative-path places.
If the hands move right,
That person goes to the god's place;

If words are confused from the mouth,
 Birth like that in the asura place;
 Left foot striking the earth, || 40 ||
 That is in the hell's place;
 Body's color yellow, luster not existent,
 That is in the hungry-ghost land;
 If uttering birth-being sounds from the mouth,
 That is in the animal place;
 Also or mouth mute, teeth closed,
 The animal birth-place is like that;
 If words are clear, memory not lost,
 That is in the human's place.
 Outer signs are those, join these inner signs: || 50 ||
 Warmth gathering in the crown, that is in the god's place;
 Like that warmth gathering in the foot-sole, that is in the hell's place;
 Warmth gathering in the right armpit, that is in the asura land;
 Like that warmth gathering in the throat, that person is born in the hungry-ghost place;
 Like that warmth gathering in the genitals, that is the animal birth-place;
 Warmth gathering in the eye, that is birth in the human's place.
 Thus whoever possesses these signs, this is certain only—thus.

From among those, especially at birth toward animals: warmth gathering to the genitals, teeth closed, or various animal voices uttered from the mouth, or the eye being covered by dust-eye appearance—these are explained as outer-inner signs meeting.

|| 60 ||

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Seventh, three in the birth-place purifying rite: purifying at the time of death, purifying on the corpse, purifying afterward. First, from <tantra> Sun-Moon Union:

By the preparation of the letter A,

Join breath and that number;

If not dying in that interval,
By breath placing the mouth toward the crown,
Also in the body's center by consciousness, || 70 ||
Focus on A and gather.

Thus: at the time of possessing a rite like that, if that person's breath is not separated, by the letter together with breath, purify the remaining without doubt—thus. This method is explained for pulling most goers not seeing this Dharma's door toward higher realms.

Imagine a sphere of white light like an egg inside that person's heart; do paired focus as that goes upward and upward; the self also focuses on that consciousness become like that; reciting A with tone together for a short time, joining with that person's age, breath going outward long; at the time of breath gasping, placing the mouth toward that crown, reciting A A thus twenty-one times, steam comes whistle-ru-ru; even an evil one is sent to higher realms; also one possessing intellect and view meditation is sent to dharmatā.

If one possessing the sign of birth toward hell, at the time of separating from breath, focus that consciousness as A in the heart place or navel, melting by fire as five lights, remaining self's upper garment for a moment, send to the place above. Hungry ghosts, animals, asuras, gods, and humans also, send from above to above; birth toward human, send to liberation.

Rite of giving benefit by the method of obtaining above bliss without experiencing below suffering. That also: if dying when focus continues, send to above.

|| 80 ||

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If complete, like before.

Second, purifying on the corpse:

In front of the corpse, make a Maṇḍala of two cubits, etc., sprinkle with saffron and other pleasant fragrances, draw a beautiful eight-petaled lotus in the center, place a jewel or clay vase transformed by white earth, with ornamented neck, garland, and cord, filled with pure water together with vase substances, four A's written with vermilion or safflower on the four sides.

Imagine the vase as a five-light palace of the dimension of Samantabhadra,

Teacher, blue, in equipoise, father-mother, in the quarters and intermediate quarters the Five Families' Buddhas, above the lineage Gurus; invite in an instant, absorb, and recite Oṃ Āḥ Hūṃ Svāhā and A one hundred thousand times for approach;

|| 90 ||

At intervals, recite Oṃ Ābhya rgataṃ keṃ, "So-and-so's negativity and obscurations all śāntiṃ kuru ye svāhā,"

Holding the cord, self imagined as Vajrasattva, light-rays coiling around the cord go, from the Guru and each Deity's body portion nectar descends, filling the vase; offer and praise according to knowledge;

Finally, by saying A A, the Jñānasattva departs;

Imagine the Samayasattva dissolving into water;

Place that vase on the corpse's crown;

Recite A according to age;

Imagine that vase water as a stream of Jñāna water, washing with A included, imagine obscurations purified, by reciting A much,

Certain to be sent from the hell realms. || 100 ||

Then hold the vase at the throat, wash with BHYA according to age, sent from hungry ghosts.

Then hold the vase at the secret place, washing with RGYA and wind joined, sent from animals.

Then hold the vase at the armpit, recite KEM and wash, sent from asuras.

Then hold the vase at the crown, recite TAM and wash, sent from the god realms.

|| 110 ||

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Pulling the human body as a jewel, by that sending toward one possessing the fortune of liberation. Doing like that for three or five or seven days, burning or sending the aggregates—signs of god human special or liberation not arising in the sky is not possible.

Those also from <tantra> Sun-Moon Union:

At the time of that self becoming dead,

In the outflow-possessing aggregate,
Putting the vase on the crown, || 120 ||
The letter's syllable self and
By the stream of Jñāna water purifying,

| *From the empty hell places,*

After that, like that.
To one possessing the hungry-ghost sign,
By the preparation of the letter BHAYA,
Together with breath, number seven,

Putting BHAYA on the tongue's top,

Consciousness gathering by that essence,

Like that on the vase mouth's top, || 130 ||

By the stream of Jñāna water washing,

| *From the empty hungry-ghost places,*

That person also after that.
Whoever possesses the animal sign,
By the preparation of the letter RGYA,
Do purify this's places;
Together with breath, nine times,
Hitting the genitals with RGYA,
Consciousness by emptiness,
Again throwing together with wind; || 140 ||
Like that on the vase genitals' top,
By the stream of Jñāna water washing,

| *From the empty animal places,*

That person also after that.

Whoever arises the god's sign,

By the preparation of the letter TAM,

Also together with breath, number,
Purifying consciousness with eleven;
Thus think the letter TAM in the crown,
Pull the outflow-free consciousness to the eye; || 150 ||
Like that on the vase crown's top,
By the stream of Jñāna water purifying,

| *From the empty god places,*
By that obtain the human birth-place.
Whoever possesses the asura sign,
By the preparation of the letter KEM,
Together with breath, twenty's number,
Also the armpit self in the right,
The wise one placing the letter KEM.

|| 160 ||

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Proliferate consciousness into the Great Equivalence.

Likewise, apply the vase to the armpit.

When washed by the stream of Jñāna water,

| *From the asura realms emptied,*
That too obtains the human birth-realm.

By thus following after,

| *From the gradual realms transferred, || 170 ||*
Life-span gradually shortened becoming,
The bliss of the human realm is obtained.
If that person's breath is not separated,
By the letter with breath included,
Without doubt the realms are purified.

If to breath-separated,

To the aggregates-realm by vase
By the stream of Jñāna water purified,
That too is undoubted.

Thus. || 180 ||

That also: to one not dead, six signs arisen, contemplate those realms' letters,
breath drawn above, guided above, vase not needed.

After death, to corpse-realm, contemplate those letters, vase washed, guided.

That also: even if already born to another realm, by the ritual's blessing,
Hell etcetera, those life-measures in dream mere instant, moment, moment
finished, born to the human realm.

Then: Is not the god the lord of migration?

The lord of migration is the human.

If effort on the human basis, liberation obtained in one life, and above-to-
above realm choosing exists.

Gods fall from above-to-below, and liberation not obtained in one life, and ||
190 ||

Renunciation and ordination etcetera also basis not-is, therefore

Common virtue special even if not accomplished,
Supreme virtue think not-pervade, what mention.
Faults: god killed, downfall portion coarse from not arise, and
Human killed, downfall arises, therefore
Therefore human body called migration's lord.

THIRD: AFTER-PURIFICATION IS.

Below corpse without: seven-sections how-to-do gradual

From <tantra> Sun-Moon Union || 200 ||

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If aggregates not-exist,

That same died-from day-count

Twenty-one until-even,

Seventh at ritual-by effort.
Focus-possessing meditation precious.
Or seven-times seven do. || 210 ||
That time that-to path also show.
Dharma various teach.
Thus ritual who possesses,
That same-to also doubt not.
Certainly fruit obtain.
Thus spoken.
To elaboration attached, as taught in <tantra> Spontaneously Self-Arisen.
Six-classes Maṇḍala and,
Realm-recitation and, || 220 ||
Food-offering etcetera do.
Elaboration without, by those above ritual that same do.
That too: donor resources gradual superior-middle-inferior three-from,
Inferior-by above six-classes realm draw ritual day one,
Middle-by seven,
Superior-by seven-times seven do.

FIRST: MAṆḌALA AND VASE PREPARE AND,

Self and vase Deity generate, Jñānasattva invite, absorb, recitation do and,
That-to offer praise and, || 230 ||
Died that name-card wash, karma-cause-effect and Great Vehicle Dharma
much teach and,
Path purify show.
That-to Dharma teach is:
From <tantra> Vairochana Abhisambodhi,

World-in omniscient those

Udumvara-flower like,
Hundred times even occasionally,
Arise will, even not-arise. || 240 ||

Thus etcetera or,
Dharma this door see is-if,

Teach complete whatever suitable say.

Path purify is:
Bardo Dharma condensed say or,
Common to,

Path of accumulation and path of preparation, || 250 ||

Path of seeing and path of meditation,
Supreme not-exist special path,
Path of unobstructed enlightenment,

Five paths rely-upon-from,

That noble path traverse.

Thus and,
Path shown also,

Lotus mud-by not-stain like, || 260 ||

Three realms stain not-stain like,

| *From existence lotus arisen,*

Born in Bliss-Possessing.

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Thus say,

To those entered here,

Show path of Three Kayas. || 270 ||

From <tantra> Spontaneously Self-Arisen,

Ho! To Awareness, King of Power, Lotus-Power Body, prostration.

Liberate this passed-life, and

Purify all obscurations, please.

Ho! Passed-life such, you listen.

East direction world realm-in,

Manifest-Joy pure-land-in,

Teacher Vajrasattva called, Body-by tame Dharma teach.

Son-of-family, you there Body-by tame Dharma listen, outer-inner superimposition cut, and || 280 ||

To Bliss-Possessing pure-land proceed, and

South direction-in Glory-Possess called pure-land exist.

There Emanation-Body thus-gone perfectly complete Buddha Ratnasambhava called.

Qualities door-from tame Dharma teach one exist.

There son-of-family, you fear not, to that qualities-by tame Dharma teach listen, and

Outer-inner superimposition cut, to primordially-pure dharmatā pure-land proceed.

West direction-in Lotus-Pile called pure-land exist.

There Emanation-Body Light-Endless called exist.

There Speech-by tame Dharma teach.

There son-of-family, you fear not, Speech-by tame Dharma listen, and || 290 ||

Outer-inner superimposition cut, and

Not abide there, to primordially-pure dharmatā pure-land proceed.

North direction-in karma perfectly complete pure-land exist.

There thus-gone perfectly complete Buddha Emanation-Body Meaningful-Accomplishment called exist.

There Activity-by tame Dharma teach.

There-to son-of-family, you fear not,

Activity-by tame Dharma listen, and

Outer-inner superimposition cut, and

To primordially-pure dharmatā realm proceed.

North-east corner-in Power-Perfectly-Display called pure-land very vast
called exist, there Glory Vajrapāṇi called exist. || 300 ||

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There-to son-of-family, you fear not, power-of force request, and

Demons and afflictions-of force suppress, and

To primordially-pure dharmatā realm proceed.
East-south corner world realm-in,
Pure-land Compassion-Decorated called in,

Bhagavān, Lord of all Compassion, Avalokiteśvara called exist. || 310 ||

There-to son-of-family, you fear not do.
To Bhagavān that, miraculous-power power request, and
Compassion directions-ten make, to primordial-pure realm proceed.
South-west world realm-in pure-land Gentle-Protector called exist.
There Bhagavān Mañjuśrī-Youth-Become called exist.

There-to son-of-family, you fear not, all-dharmas eye enter-make power
request, and

Appearance-existence dharmas all teach, to primordial-pure realm pro-
ceed.
West-north world-in pure-land Mind-Agitate-All-Pacify called exist.
There Bhagavān Akṣobhya called exist.

There-to son-of-family, you fear not, all-dharmas thusness show power
request, and || 320 ||

To primordially-pure dharmatā realm proceed.
Above direction-in Space-Perfectly-Pure called world exist.

There Bhagavān Space-King called exist.

There-to son-of-family, you fear not.

There View-of natural-state Great-Perfection basis-of power exist.
That power request, to dharmatā basis-appearance proceed.
Below direction-in pure-land Not-Move called exist.
There Bhagavān Light-Protect-Great called exist.

There-to son-of-family, you fear not.

There self-awareness manifest-appear called power exist. || 330 ||
That power request, to dharmatā self-appearance space proceed.

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*Directions ten world center-in charnel-ground great, fire-mountain blaze
called exist.*

That also very fearsome,
Fearful and trembling,
Terrified and frightened one exist.

There Bhagavān Lotus-Power King called exist. || 340 ||

Son-of-family, you there fear not, to Bhagavān that, Awareness-Self-
Abide power called exist.
That power request, to dharmatā self-appearance space, fear not, frightened
not, terrified, proceed.

Alas! Passed-life Bodhisattva, you listen.
West direction world realm-in,
Bhagavān Light-Endless pure-land Thought-Not-Pervade called exist.

Son-of-family, you there lion posture-by go, and

Elephant great gaze-by look.
Manifest-Joy called grove-in,

Bodhisattva Space-Endless cave Lion-Roar called in, Noble Space-Treasury called, very fearful and trembling one exist.

There fear not, go. || 350 ||
That passed outer outside-in,
Buddha Lamp-Maker Good called,
Ornament light heap possess exist.
That you-to appear.
Son-of-family, that see time, Body-by tame Dharma teach,

Enjoyment-Complete Body, marks and signs possess body, and two-from not-different, perfectly Nirvāṇa pass.

Alas! Passed-life Bodhisattva, you listen.

Son-of-family, great Dharma light compassion passed beyond side-in,

Self-awareness appearance thought-not-pervade exist. || 360 ||
Son-of-family, there lion gaze-by go, and
Elephant great gaze-by look.
Awareness uncompounded appearance called in,
dharma-tā emptiness clear great place lion-roar called in.

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Very trembling one exist.

There fear not, Garuḍa space-to hovering motion-by go. || 370 ||

That passed beyond side-in,
First Buddha Light-Not-Change called exist.
That you-to appear.
That see time, Three-Kaya distinction not-make Dharma teach become.

Dharmakāya birth-cease all from separate show-by,
Body-speech-mind two-from not-different, perfectly Nirvāṇa pass become.

That time son-of-family, you-of Body stabilize.

Speech stabilize.

Mind stabilize do.

Awareness stabilize do. || 380 ||

That-by birth not-exist become.

Thus path show, thus spoken as say, and

Dedicate, and

Aspire, and

Auspicious say, karma conclude.

This ritual, to disciples belonging to this Nature Great Perfection, specially spoke,

Secret mantra common clearly taught seven-sections-from more deep and superior, therefore this Dharma's Vajra masters, by those tradition obtain please.

|| 390 ||

Eighth: common not-is, realm other show, two are:

Yogin's death-manner general show, and

Elements dissolve manner difference explain.

FIRST: FACULTIES INFERIOR, MIDDLE, AND SUPERIOR BECOME, DEATH-MANNER THREE-FROM.

Inferior: like above taught, accord with world, die.

Sick time also diviner and

Doctor and

Service various do: supreme Dharma truth characteristics not-see sign is, and

Divination, ritual, medicine, astrology hope: Tīrthika and difference not. ||

400 ||

Then die time also: relatives, circle students, friends surround, die.

Die after also: virtue, grief, lament do, and

Seven-sections, corpse cremate etcetera do is.

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Karma first-of ordinary those-of death-manner from,
Dharma part even not-exist: ordinary those and same.
Middle and superior those thus examine, || 410 ||
Thus not-die if, meaning-of yogin not-is.
That-to: deer and
Lion and
Beggar and
Child like die four: yogin middle-of death-manner.
Condition without die like attached, those solitude-to die.
Example: deer kill, that human not-go cave or
Valley empty or
Forest edge or || 420 ||
Wilderness hermitage-to die like.
Yogin that, anyone see not, die: any-to fear from free sign is.
Beggar like die is:
Example beggar who is distinction not, hole or
Market street or crossroads or shop etcetera-to die like.
Yogin that also thus die: realm attachment cease, Dharma sphere use sign is.
Also child, all die not-die distinction not state-to die like. || 430 ||
Yogin that also delusion some-from calculate not,
Die condition and die place and die to fear and not-die joy also not: ordinary
just pass like die, delusion appearance cease sign is.
Superior those-of death-manner is:
Sky-goer and
Vidyādhara and
Fire-heap and
Sky like death-manner four-from.
Yogin diligence superior, this same aggregates not-exist depart: sky-goer die
time, corpse anyone not-see and same, || 440 ||
Bardo not-exist Buddha sign.

Yogin supreme one, other teach purpose-to, people all see, space light-heap
center-in sound and light include vanish is.

Vidyādhara those, realm above-from above-to leap time, aggregates include space-to sound and light include, all see go like.

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Continent thought-not-pervade, emanation thought-not-pervade-by benefit do sign: || 450 ||

Great Yogin Power Lord Lhetsun Lion-Power like.

Yogin practice end reach death-manner is:

Example: cause fuel-wood finish-by, fire-heap great exist those also, self finish-from die like.

Cause elements finish-by, condition aggregates lump not-exist go: afflictions self-from liberate sign is.

Example: Tsari holy Dgyer Mi Majo two, cave-from light-heap-to blaze, space-to go like.

Yogin primordial-pure realm, dust particle body-of vase break time, before-after not, one-in mix is: || 460 ||

Sky like death-manner.

Body appear-of interval, substance separate cut space and like:

Realization primordial-pure, body within heart-of light-clear abide, and

Pot break-by, outer space and pot-of space mix, which is not-know like.

Body dust particle departed aggregates this is, and that within awareness this is, not-know Buddha.

This primordial-pure realm sudden-through liberate sign.

That-to: sky and sky-goer death-manner two, body dust particle departed, primordial-pure break-through liberate death-manner is, and || 470 ||

Fire-heap and Vidyādhara two, leap-through spontaneous liberate death-manner.

Death-manner thus who-from arise:

Nature Great Perfection faith sign: common tradition year not-enter, and

That same meaning enter sign: direct meaning see-by, intellect word purpose not-depend, and

Primordial-pure realization enter-by, self-of next migration place which is, face know, and

Die to difficulty and fear not: life accomplish and die deceive service any not do, and.

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Natural-state action-effort from free confidence obtain-by, door three-of action any not do, and

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.

Thus yogin those-to death examine and
Deceive and
Clarify not need.

View-meditation from surpass, Dharma-by benefit-harm not, and
Self-appear primordial-pure and spontaneous arise-by, liberation place self-nature as appear. || 490 ||

Spontaneous primordial-pure expanse-into dissolve-from liberate, because.

Thus also
From <tantra> Sun-Moon Union,

Yogin this thus examine:

Inferior faculty inferior is,
Existence Bardo-to spread continue.
Example rooster-cut like.

Like-that faculty middle those: || 500 ||

Deer like death-manner is
Yogin death-manner.

Like-that lion like and

Who beggar like and

Like-that child like die:

Yogin middle-of die place is.

Who sky-goer death-manner and

Like-that Vidyādhara death-manner and
Fire-heap like self finish and
Not-see sky Garuḍa like and || 510 ||
This all elements self finish
Not-see not-take thus
Yogin self-of sphere is.
This-to habituation-of self-momentum obtain.
Die time this know-by,
Body mind transference-of characteristics know.
Thus abide yogin-to,
Die condition permanent and impermanent not,
Like-that fear all free and
Body-of attachment extreme also free. || 520 ||
View itself and meditation-by also
Yogin possess-to benefit-harm free.
Benefit free harm-of fruit not-exist-by,
This-to abide sphere also not.
Cause and effect-of ripening free.

02 23 04 01

First, the first of the five outer elements dissolves:
The five inner earth elements dissolve into the five outer earth elements,
whereby the body's power is lost and memory declines.

The five water elements dissolve into water, whereby the body's fluids
drip, and in that silk-like moment the mouth and nose become dry while the
eyes roll upward.

The five fire elements dissolve into fire, whereby the body's heat rises,
memory ceases, and the lamp is no longer seen.
The five wind elements dissolve into wind, whereby the body's luster fades
and breath becomes rough, ceasing in that silk-like moment.

Then the manner of the inner elements dissolving is thus:

The five space elements dissolve into the sphere of awareness; at that time, the face is grasped.

Then, the manner of the extremely clear five inner elements dissolving into the five secret elements:

The subtle aspect of the five elements dissolves into the life-force,

And the five life-forces enter into the awareness at the heart center: || 10 ||

The light-channel and

The hollow space within it and

The bindu and

The five lights—one's own body as awareness possessing the mansion of light—dissolve.

Then, those five secret elements first abiding as the life-wind, the great perfectly complete elements, the basis-appear as self-resounding awareness, the heart-center possessing self-nature as light-power, awareness possessing the mansion of light,

Possessing objects of limitless light,

Dissolve together with the appearance of the four lamps,

The Dharmakāya bardo self-resounding outwardly clear appearing aspect alone is made,

Outer and inner dharmas impure, separated from the aspect of saṃsāra,

Awareness reverts from the basis, || 20 ||

Arriving at the original primordially pure self-sphere.

Special among these: at the time of the inner elements dissolving into the outer elements,

When earth dissolves into earth: the power of emptiness emerges, wisdom latent.

The clear wisdom latent in the power of awareness, wisdom unable to appear as the Path.

When water dissolves into water: wisdom moistens, latent in the state of awareness, water flows from mouth and nose.

Wherein, that also, awareness wisdom clear and dim not, although power unable to appear outwardly, awareness latent.

When fire dissolves into fire: although primordially self-awareness abides as

the essence of wisdom,

At that time, wind enters inward, power unable to appear outwardly.

When wind dissolves into wind: awareness power complete, not abiding in objects.

When the body's power is lost: because wisdom qualities are latent. || 30 ||

Moreover, when space dissolves into space, awareness dissolves into the bardo: the time of wisdom grasping its own ground.

Self-appear awareness to appearance,

Free from binding with lump and binding-agent, because near.

That body, inner basis-appear spontaneous aspect, at that time this is called the bardo.

The five elements dissolve where the lump with binding-agent,

And awareness abiding in its own clear self-ground, because it is the interval.

Therefore, when abiding in the body, relying on the heart's inner power, that Dharma-nature self-resounding, arises from the path of the eye from the body, emerging.

Although called by the symbol "Dharmakāya bardo,"

Together with awareness self-resounding, from other arises nothing at all, and

That same inner dissolving-setting time, primordially pure self-ground grasping alone, from other does not exist. || 40 ||

These inner elements are slightly difficult: explained separately.

The remainder scripture itself knows, therefore here not explained separately.

That also,

┆ *From Awareness Self-Arisen:*

Ho! Friends, beings, great cavity transference:

Outer elements dissolve into inner elements,

Inner elements dissolve into secret elements,

Secret elements dissolve into perfectly complete elements, entering the great Path; at that time, know thus.

Then, as signs of the inner five elements dissolving outward, know thus:

Earth dissolves into earth, || 50 ||

Water dissolves into water,

Fire dissolves into fire,

Wind dissolves into wind,

Space dissolves into space.

That also, earth dissolving into earth has two aspects:

Outer earth dissolving into inner earth, and

Inner earth dissolving into outer earth.

The time of outer earth dissolving into inner earth is:

The first time.

The inner five elements dissolving outward || 60 ||

Time is: inner earth dissolving into outer earth sign, the body's power is lost.

That also is thus:

The sign of earth dissolving where all appears: outer consciousness dulls.

The sign of unchanging vajra earth dissolving: the body's power is lost.

The sign of all-arising precious earth dissolving: declining in capacity, unable to rise.

The sign of appearance-revealing Samantabhadra earth dissolving: losing perfectly complete power, intention unclear.

The sign of accomplishment-completing earth dissolving: the lamp's appearance ceases.

The sign of inner water dissolving into outer water: water unable to be held.

That also is thus:

The sign of unchanging water dissolving: water dripping from mouth and nose. || 70 ||

Thus, the sign of peaceful clear pure water dissolving: unable to hold water from the secret place.

The sign of quality-arising spreading water dissolving: eyes rolling upward.

The sign of attachment-free water dissolving: mouth and nose dry.

The sign of grasping-free perfectly complete water dissolving: ears unable to hear sound.

The sign of inner fire dissolving into outer fire: the body's heat is lost.

That also, know thus:

The sign of all-pervading outer-inner fire dissolving: inner heat lost, consciousness unclear.

The sign of outer-inner equal fire dissolving: secret heat lost.

The sign of outer-inner activity realizing fire dissolving:

Perfectly complete heat lost. || 80 ||

The sign of outer-inner activity accomplishing fire dissolving: the empty lamp is not seen.

The sign of inner wind dissolving into outer wind: the body's power is lost.

That also, know thus:

The sign of luster-and-radiance-generating wind dissolving: body's luster lost.

The sign of fire-equal abiding wind dissolving: water dripping from the body.

The sign of life-holding wind dissolving: breath unable to be held.

The sign of all-pervading wind dissolving: body's luster and memory lost.

The sign of compassion-free karma wind dissolving: outer breath ceases.

That is called the outer element.

Space dissolving into space: || 90 ||

The space pervading all universally dissolves into the pure lamp.

The objectless clear space dissolves into awareness.

The unmixed pure space dissolves into the Expanse.

The meaning-indicating space dissolves into Prajñā.

The space liberating into the pure realm dissolves into the twenty-one meanings.

That is called the inner element.

The root-holding life dissolves into the bindu.

The protecting life coalesces into space.

The extremely subtle life coalesces into the body.

The impure life dissolves into space. || 100 ||

The vibratory life dissolves into the Expanse.
That is called the secret element.
The pure-impure distinguishing wind dissolves into the sphere.
The heat-generating wind dissolves into light.
The clarifying-transforming wind dissolves into Sku.
The settling wind dissolves into Ye-shes.
The exhorting wind dissolves into compassion.
The consciousness-moving wind dissolves into emptiness.
The mind-releasing wind dissolves into non-dual.
The radiance-possessing wind dissolves into limit-free. || 110 ||
The burning wind dissolves into great bliss.
The agitated wind dissolves into clarity.
The basis-pervading wind dissolves into space-clarity.
The instant-pervading wind dissolves into depth-clarity.
The terrifying-pervading wind dissolves into objects.
The memory-pervading wind dissolves into the bardo.
The grasping body-all-pervading wind dissolves into self-appear.
The moving wind moves awareness in space.
The liberating wind separates from outer-inner dharmas.
The reversing wind reverses self-awareness into the basis. || 120 ||
The hastening wind sees the object of awareness.
The instantaneous wind brings one to the place of primordial purity in three
instants.
That is the perfectly complete element.
Those persons not under the power of conditions thus engage the life-force.
Those not thus engaging the life-force:
Are called the transference method of Bodhisattvas,
Reborn possessing bliss in the birth realm.
To those exhausted of karma, not thus, know thus, it is taught.
Thus, through twenty-five winds, the five elements dissolve into the
Expanse,
saṃsāra and nirvāṇa liberated, || 130 ||
Performing the action of liberating nirvāṇa into primordial purity,
By what is called "wind," all actions are performed—

Thus it is taught.

These are great essential points to be known.

These are called the bardo of death.

Moreover, third topic: extensive explanation of the Dharmakāya bardo instructions on trusting self-appear, meeting previous acquaintances, or entering the lap, in three parts:

- First: demonstrating abandonment through the manner of awareness dissolving into luminosity,
- Second: extensive explanation through the manner of luminosity self-appear arising,
- Third: summary of meaning through the manner of self-appear sense-power liberation.

FIRST: || 140 ||

The five winds dissolving into the Expanse,

The heart center's three-tiered ye-shes sound entering the throat separated from the horse, power dissolving into self, mind and mind-originated all-basis together with saṃsāra's dharmas all latent,

At that time when saṃsāra-nirvāṇa's back is turned, awareness, white silk from the channel-path, emerges from the water-lamp into the pure space of the Expanse, arising as self-appear,

From first liberation until completion through eight dissolution manners:

From Self-Arisen:

To truth-seeing beings, know thus:

Sons of family, at the time of passing beyond sorrow,

The body's pair lost, ye-shes appearance rising from the basis,

Ye-shes moving in space,

Awareness emerging from the path of the eye, moving in space, || 150 ||

That also, know thus:

From the center of the heart, awareness dissolves into the bindu,

Bindu dissolves into lamp,
Lamp dissolves into light,
Light dissolves into Sku,
Sku dissolves into sphere,
Sphere dissolves into four ye-shes,
Ye-shes dissolves into spontaneous presence,
Spontaneous presence dissolves into great primordial purity, grasping the ground.

Thus appears the liberation manner and dissolution manner of truth-seeing persons. || 160 ||

Consequently, that also, these pure ye-shes appearances do not appear to those who, in an instant from the body, transmigrate to existence and other grounds,

To others, although briefly appearing, duration short, like a swift dream, without essence, fading away, unrecognized.

Even for truth-seeing ones, if accustomed to direct perception, appearance duration long, having only the abundance of liberation-appearance,

Although directly seen, if not particularly cultivated in that, that state's realm portion without that capacity, like a shooting star, completing in but a moment, as taught,

Therefore, now, familiarity with thogel concentration is essential.

┃ *From Sun Moon Union:*

Possessing the essence of empty clarity,
Possessing the essence of clear awareness,
Possessing the mansion of awareness light,
Familiarity with the four lamps is essential. || 170 ||

Thus.

Second, extensive explanation of luminosity self-appear arising manner in five parts:

- First: basis-appear luminosity appearance,
- Second: union sphere appearance,
- Third: four ye-shes joining appearance,

- Fourth: precious spontaneous presence appearance,
- Extensive explanation of essential pith instructions liberating into those.

FIRST:

| *From Thalgyur:*

Here the Dharmakāya bardo is explained. || 180 ||

| *From death, at the time of falling,*

Consciousness dissolves into pure space,
 When space dissolves into luminosity,
 All subtle and coarse appearances cease,
 The light-body possessing all senses,
 Transforms according to karma and latent tendencies.
 At this time, at the time of light-appearance fragments,
 The wise grasp the spreading appearance,
 Moving with wind, spreading,
 Five-by-five colored lights and rays, || 190 ||
 Uncertain, appearing as rainbow patterns.

Thus,

Awareness not abiding, emerging, appearing in space,
 Within the expanse of awareness, five ye-shes winds existing, spreading, lu-
 minosity appearance appearing as rainbow patterns, filling space,
 Five ye-shes individually clear, unmixed self-resoundings,

Consequently, mirror-like ye-shes, primordially pure of stain, self-
 resounding white clearly appearing, also not mixed with the other four, clear
 in its own place:

At the bardo time, in the eastern direction, by oneself—
 At the time of capacity, one's own forward direction is one's own place,

| *From that, rays self-pure and*

Intertwined and || 200 ||

Direct and

Spreading like sun-rays from the eastern direction, and

The entity of equality ye-shes, spontaneous presence qualities complete without ceasing, yellow self-resounding,

At the bardo time, clear in the southern self-place, rays as above spreading, and

At the time of appearance increase, all those forward self-places,

Discriminating ye-shes, four powers arising without ceasing,

Red self-resounding from which rays as above spread, and

Accomplishing-action ye-shes, activity power primordially complete, green self-resounding,

| *From the northern self-place, rays as above spread, and*

Dharmadhatu ye-shes, spontaneously accomplished Dharmakāya primordially complete, deep-blue self-resounding, || 210 ||

| *From the central self-place, rays as above spread.*

At the time of capacity, all from forward self-place arising, appearance spreading,

| *From that, right, left, back, and above-below two, know.*

Those five ye-shes self-resoundings also arise as the distinctive five Skus,

| *From those Skus, ye-shes light-rays spreading, one from another four finger-widths apart, not touching, white and*

Yellow and

Red and

Green and

Deep-blue nature brilliantly shining, spreading in the ten directions:

Root subtle, tips vast, spontaneously thick, all appearances || 220 ||

Subtle and

Moving and

Trembling and

Flickering and

Shining,

The five lights' Expanse extremely vast, limitless, immeasurable, inconceivable,

Height high, tips vast, as the source of all mandalas, self-appear.

When seeing this appearance,

Consciousness abiding in natural absorption,

The essential pith instruction of recognizing spreading appearance as self-appear is supreme, and one should abide in that state. || 230 ||

If recognized here, liberated in three instants to the place of primordial purity:

First instant: recognition,

Second instant: liberation upon recognition,

Third instant: liberated, dissolving into primordial purity, after that no appearance whatsoever.

Those also, if scripture elaborates, beautiful to the wise,

And explained to open the eye of intelligence for the foolish.

From Sun Moon Union:

Hey! Great thought-free Sage, listen!

Naturally pure appearance is thus:

The consciousness of beings dissolving into luminosity is called || 240 ||

Breath outer-inner travel severed immediately,

One's own senses

From portion appearing as thing, the consciousness thinking "fire exists" arises.

This body of lump-with-binding-agent not appearing,

Clearly as the light-body.

At that time, as much as becoming the sphere of sense activity,

Appearing as the mandala of five light-rays.

That also, those appearances, seen from outside, inside clear; seen from inside, outside clear.

Without outer-inner, all-pervading transparent,

Like a mirage, || 250 ||

Like fire,

Pressed, seeming to sink,
Lifted, seeming to leap,
Extremely captivating,
Clearly as colors, self-clear without individual mixing,
Equal portion, clarity portion not ceasing,
Truly seen, extremely subtle and
Moving and
Trembling like and
Flickering like and || 260 ||
Brilliantly shining, majestically spontaneous.
Extremely vast,
Without reckoning or object not entered,
Height high, tips vast, thus called,
Abiding as the source of all mandalas.
That also, colors are five:
White clear in self-place, rays spreading, and
Likewise yellow clear in self-place, rays spreading, and

Red clear in self-place, rays spreading, and

Green itself clear in self-place, rays spreading, and || 270 ||
Likewise deep-blue itself clear in self-place, rays spreading,
Those also, not touching in contact, individually self-clear as colors,
Extremely spontaneously thick abiding, thus taught.
Some persons not delighting in scripture are known as foolish, without intelligence.
The wise are especially made by scripture.
Second, extensive explanation of union sphere appearance:

| *From Thalgyur:*

| *From entering and maturing wind,*

Four directions, directions, above-below accomplished.
There, gathered directional light, || 280 ||
Five families Sku also clearly appear.

Deep-blue, white, yellow, red, green,
Appearing together with individual consorts.
If spreading and grasping known in this,
The qualities of the Buddhas complete,
Not entering the three realms.
That characteristic thus:
Coarse elements free from dependency,

| *From light, bindu-pair blazing,*
Five bindus connected, Skus filling, || 290 ||

| *From half-Sku, forms complete.*

| *From form-half-Sku, five-by-five pairs,*

Individual spheres complete,
Five-possessing, ten-possessing, hundred-possessing,
Spheres thousand, hundred-thousand,
Naturally pure in thought-scope,
Inexpressible, numberless.
If self and other known in this,
Obtaining the Three Skus condensed as one,

| *From this obtaining, no turning back. || 300 ||*

Arisen from clarity-bestowal.

Thus,

In this, cause from what spreading,

| *From bindu, sphere appearance, essential pith instruction of non-reversal, demonstrated in three parts:*

The cause is the former ye-shes wind entering objects, by that power, that same luminosity appearance here spreading as union sphere appearance.
The meaning of union: that awareness self-light spontaneously spreading,
and

Dharmakāya mother's five luminosities, Sambhogakāya realm-appearance
primordially existing as path-appearance, two meeting at the time at awareness's face, recognition, inseparably entering as one.

At that time, released from the binding of all-basis appropriation,
Dharmakāya eye seeing Dharmakāya appearance as self-system, entering
that, and
Sambhogakāya ye-shes eye seeing awareness-son appearance, self-face inseparably entering, and || 310 ||
Former cultivated Prajña arising there, Prajña eye joining those two inseparably,
Mother-son inseparably abiding, ye-shes union dissolving, thus called.

SECOND:

Those light-ray tips, five bindus subtle bindus connected arising within, first
from half-Sku alone, and
Father-mother, and

| *From five-by-five spheres,*

Arising as individual family mandalas.

Those Skus also, principal-retinue portion diminished, light-sphere mutually
measureless within, principals not greater or lesser,

Retinue retinue, one from another not greater or lesser,

Principals thirty-two cubits, || 320 ||

Retinue half-half of that appearing.

Five families individual gods, crown ornament and

Neck ornament and

Shoulder ornament and

Breast ornament and

Armlet and

Hand ornament and

Foot ornament and

Upper garment and

Lower garment, etc., adorned. || 330 ||

Possessing light eye ear, face hand complete.

Vairocana and

Akshobhya and

Ratnasambhava and
Amitabha and
Amoghasiddhi and
Consort Dharmadhatu Ishvari and
Mamaki and
Buddha Lochana and
Pandaravasini and || 340 ||
Samaya Tara, equally engaging,
Deep-blue and
White and
Yellow and
Red and
Green color shining.
Supreme enlightenment and
Earth-pressing and
Refuge-giving and
Equipoise and || 350 ||
Sel-gol mudra.
Wheel and
Vajra and
Jewel and
Lotus and

Crossed-vajra holding,

Feet in vajra-posture,
Individual family mandalas' center, family lord father-mother, four directions
Akshobhya etc. Buddhas father-mother,
Eight directions Maitreya etc. Bodhisattvas eight and
Lasya etc. goddesses eight and || 360 ||
Ankusha etc. gatekeepers and gate-goddesses,
Families' mandalas measureless, five Buddhas:
Lion and elephant and
Horse and

Peacock and

Garuda throne above extremely clear, sun moon and lotus above, abiding in vajra-posture.

Bodhisattvas goddesses upon lotus sun moon, abiding in half-posture,

Gatekeepers abiding in standing manner.

From each of those, from self-Sku, measureless light-ray assemblies spreading,

Apart from those, outer five-light border sphere, five ye-shes light-rays surrounding, || 370 ||

Vairocana etc. individual sphere mandalas complete,

Completion manner:

Vairocana's spheres within light-sphere, Vairocana father-mother heart-center complete,

Those directions' gods heart-centers mandala complete each from,

Vajra family ones Akshobhya and

Jewel family ones Ratnasambhava and

Lotus family ones Amitabha and

Action family ones Amoghasiddhi father-mother retinue heart-centers outer-inner transparent complete,

Five light-spheres connected, five families sphere Skus five groups' heart-centers,

That family's sphere mandala Buddhas and Bodhisattvas goddesses gatekeepers together each complete. || 380 ||

Moreover, at this time, although self has no self-marked body, thinking "exists" is like a dream from former body's self-grasping habitual pattern power,

Habitual pattern seeds not exhausted until, light,

Self-nature at that time existing as light-body,

Heart center awareness possessing realm-appearance sound, outward spreading,

Each Sku's heart-center sphere mandala clearly appearing, like mirror face arising.

Thus, at that time, from all those Sambhogakayas' heart-centers, horse-drum-

tip light-rays from ten directions to self heart-center entering, and

| *From self heart-center also to those heart-centers entering:*

Demonstrating the connection of self-resounding,

Like crystal light crystals connecting light-rays.

At that time, seeing self eye's light-ray, consciousness grasped, abiding naturally in non-conceptual absorption without object wherever. || 390 ||

Hence, third, demonstrating non-reversing essential pith instruction: at that time, five light-ray tips coiled, not touching in joining, like five horses' traces coiled,

02 23 05 01

First, when awareness enters the light by looking outward at self-appearance, resting in the state of knowing appearances as self-appearance, When those appearances dissolve like light rays into one's own heart center, this is called entering awareness into light.

Through recognizing one's own face as the self-place of primordial purity, ground is obtained in that very state and directly penetrated—

Therefore no appearances exist thereafter.

Awareness is one's own nature,

While light shines upon those outer self-appearances.

02 23 06 01

At first, when the light rays expand, they extend outward.

When they dissolve, they withdraw inward and enter.

The oral instruction is that these lights resemble silk.

They dissolve into the heart center of the self-knowing mother, like a child entering the lap.

Through blending into Dharmatā, liberation upon the ground of primordial

purity occurs.

These can also be correlated with definitive scripture.

┆ *From the Sun and Moon Union.*

This is called the dissolution of the person's clear light into the wisdom of union.

Furthermore, these appearances arise as the spontaneous presence of Buddha-body.

Those Buddha-bodies are neither large. || 10 ||

Nor are they small.

They are equal in size with ornaments.

With colors.

With postures.

With thrones and seats.

And with their respective mudrās.

All those Buddha-bodies are pervaded by pairs of fivefold ones.

Each set of five is surrounded by a halo of light.

With the families holding the father aspect.

And the families holding the mother aspect. || 20 ||

With heroes.

With heroines.

All maṇḍalas are complete and present as one.

At that time, from one's own heart center, extremely subtle light arises.

It connects to the hearts of all the Buddha-bodies and illuminates.

One's own awareness cognizes this.

One naturally abides in non-conceptual samādhi.

This is called the entry of awareness into light.

All those appearances become extremely radiant.

Upon that light thread from the heart, countless tiny bindus arise. || 30 ||

Moreover, then again, from one's own heart center, a light ray thread arises like a twisted thread.

Then the appearance arises that all those Buddha-bodies are dissolving into one's own body.

This is called the entry of light into awareness.

At this time, practitioners should remember the supreme method like a child entering the mother's lap.

The third, the appearance of the preparation of the Four Wisdoms, is called the dissolution into the wisdom of union.

From both the manner of appearance and the manner of remembering the instruction.

The appearance is that again from the heart center, about four finger-widths above, a very subtle light appears, slightly less clear than before, a thread of four swirling colors, extremely subtle like a horse's ear hair.

It appears to pierce upward into the sky.

When gazed upon with the eye of wisdom.

From that subtle appearance, it expands greatly, becoming distinct and extensive. || 40 ||

While the essence of that initial subtlety does not change, the form expands greatly.

A deep blue silk cloth, of a size within the range of one's own sense faculty.

Appears in front, not mixed with other colors.

This is the appearance of the Dharmadhātu wisdom.

Above that, the essence of the Dharmadhātu wisdom's own nature, a bindu ray that is white.

Red.

Yellow.

And deep blue, possessing four.

The size is like an inverted mirror, with five lights extremely clear.

Radiating with the light rays of wisdom. || 50 ||

The essence possesses the self-perfected dynamic power of the five wisdoms.

That bindu is naturally a bindu endowed with five lights.

As small as a mustard seed, adorned with five bindus in the four directions and center.

This is the own nature of the Dharmadhātu wisdom.

That essence is also included within knowable phenomena with specific and

general characteristics.

And experienced phenomena that are made manifest.

The dhātu is also the outer dhātu of empty sky, not existing as a substance.

And the inner dhātu of pure luminosity appearing directly.

Wisdom is the primordially existing meaning that becomes manifest at that time and is known.

Therefore it is the wisdom that holds characteristics. || 60 ||

Colors.

Buddha-bodies.

And does not abandon the characteristics of the Dharmatā of each.

Then above that, without touching or mixing with that, a deep white silk cloth of mirror-like wisdom appears.

Equal in size to the sense faculty's range, radiating and distinct from others.

Upon which a bindu of five clear lights appears, like an inverted mirror.

Possessing five rays of white, deep blue, and so forth.

Radiating with the light rays of wisdom in the four directions and center.

The dynamic power of the five wisdoms being perfected, naturally adorned with five bindus as small as mustard seeds.

From the mirror-like wisdom. || 70 ||

A mirror makes forms appear.

Whatever reflection appears in it.

Is not the actual awareness itself.

Therefore the mirror is an example because it makes its own reflection appear.

When the reflection, one's own radiance, exists, knowing one's own face is wisdom.

Hence, then above that, a yellow light-ray silk cloth, equal in size to the sense faculty's range, yellow and distinct from others.

Upon which again a bindu of five self-luminous lights.

The size of an inverted mirror, with white.

Deep blue.

Yellow. || 80 ||

And red rays radiating.

Radiating greatly with the light rays of wisdom's own essence.

In the four directions and center of that bindu, the dynamic power of wisdom naturally adorned with five bindus as small as mustard seeds appears as before.

This is the appearance as the deep light rays of the wisdom of equality.

The equal cause of equality.

The equal condition.

The equal time.

From these four equalities.

The equal cause is the phenomena of saṃsāra and nirvāṇa.

The equal condition is familiarity with Dharmatā. || 90 ||

The equal time is the direct manifestation of realization.

Equality is one's own awareness.

Equality is designated as "self" because it is beyond alteration.

Dharmatā cannot be found to be altered by anything, nor can it be found to be superimposed by conceptual words.

Wisdom is.

That primordially abiding as equal becomes known at this time.

Thus the characteristics are fully established.

Then above that, without touching or mixing, upon a red silk cloth, equal in size to the sense faculty's range, with extremely clear light.

The essence of discriminating wisdom, a bindu of five lights extremely clear, like an inverted mirror, radiating with five-colored rays.

Radiating greatly with the light rays of wisdom. || 100 ||

Moreover, in the four directions and center of that, naturally adorned with five bindus as small as mustard seeds, appears as before.

That discriminating is the twenty-one sense faculties of superior, medium, and inferior.

Condensed from that, nine.

Condensed from that, superior, medium, and inferior, three.

Extremely condensed from that, self-manifest awareness and.

The intellect of focused objects, realizing with both.

The intellect of focused objects realizes through the post-meditation path.
Self-manifest awareness directly realizes the equipoise path.

Thus through both direct perception and inference.

The primordially existing meaning becomes fully characterized and known now. || 110 ||

Hence, the wisdom of all-accomplishing action completes primordial purity from the seed aspect where the dynamic power was not perfected.

That exists merely as the resonance aspect where the two lights gather.

All the appearances of the five wisdoms are explained in the context of universal clarity.

Here, since primordial purity is not yet liberated, it is posited as preparation.

For crude minds to desire the absence of all-accomplishing appearance is completely unreasonable.

If things were unseen because the dynamic power was unperfected, everything would be unseen.

Because all dynamic power is not perfected until the time of ultimate completion.

Therefore at this stage, one's own ground's appearance is preparation.

Not being liberation, one should understand "unperfected dynamic power" and accept the preparation of the four wisdoms.

Then upon seeing the aspect of the jewel-like appearance of spontaneous presence. || 120 ||

Until the actual result is unperfected, it appears as the qualities of the four wisdoms.

The aspect of the fifth wisdom, all-accomplishing, does not appear as its own face.

But appears as the aspect of the five wisdoms due to the power of the seed potential.

This is because the seed of the five wisdoms pervades all of them.

Upon the four silk cloths of the four wisdoms are four bindus, and above them five small bindus arranged like drops on a maṇḍala.

Consequently, above those appears a round light like a peacock umbrella wheel, the appearance of the dhātu of the five wisdoms.

With a deep blue center and five-colored periphery, it appears as a circle.

This is the seed of the arising of spontaneous presence that emerges at this time.

These are called the path of the heart-essence of Vajrasattva.

The second, the manner of remembering the instruction. || 130 ||

Wherein, all these appearances are known as self-manifest without altering awareness, and one rests evenly there like the drawing out.

Depending on the mother's oral instruction like a golden hook drawing out heart blood, one liberates by resolving one's own appearance in the bardo.

These also are from the Sun and Moon Union.

Again, from one's own heart center, an extremely subtle light thread arises.

It appears to pierce upward into the sky above.

When gazed upon with one's own eye without distraction.

Those appearances become extremely extensive, distinct from others.

That is upon a deep blue silk cloth.

A bindu endowed with rays, like an inverted mirror.

Extremely clear and radiant. || 140 ||

Naturally adorned with five bindus upon it.

Also above that, upon a white silk cloth, an extremely clear bindu appears as before.

Upon a yellow silk cloth, a bindu also appears as before.

Upon a red silk cloth above that, a bindu appears as before.

Above that, an extremely clear round light appears like an umbrella.

These are also aspects of the five wisdoms.

The dynamic power of all-accomplishing wisdom being unperfected, it is unseen.

This is called the appearance of the preparation of the four wisdoms.

It is called the path of the heart-essence of Vajrasattva.

At that time, one should remember the supreme method like an unchanging golden hook. || 150 ||

The fourth, the jewel-like appearance of spontaneous presence, has six aspects.

The manner of spontaneous presence arising, the manner of recollection arising.

The manner of clairvoyance arising.

The manner of retention obtaining.

The manner of samādhi arising.

And the manner of spontaneous presence dissolving.

The first is.

At the moment when wisdom dissolves into spontaneous presence, the previous appearances and one's own awareness gather into the upper light path, and from within that the appearance of arising emerges.

The eight modes of arising appear.

Arising like compassion, saṃsāra and nirvāṇa are unceasing. || 160 ||

Arising like light, all appearances are inwardly luminous.

Arising like Buddha-body, awareness does not lose the external.

Arising like wisdom, all appearances are totally open.

Arising like non-duality, one's own awareness abides one-pointedly.

Arising like liberation from extremes, it does not abide in any extreme.

Arising like the gate of impure saṃsāra, the source of existence is unceasing.

Arising like the gate of pure wisdom, Dharmatā connects mother and child.

These appearances also appear vertically.

Above is the appearance of primordial purity, like sky free of clouds.

Below that is the extensive and majestic maṇḍala of the Saṃbhogakāya wrathful ones. || 170 ||

Below that is the peaceful Saṃbhogakāya appearance, clear light with excellent arrangement.

At the sides are the Nirmāṇakāya pure realms, pleasing and beautiful to behold.

Below are the deluded appearances of the six realms with the Tamer and the Teaching.

All of these, when appearing like self-manifest reflections.

Not knowing their own face, appear as other.

These also are the previous ground appearance arising at this time.

| *From the Jewel Heap.*

| *From the mode of arising like compassion.*

And so forth, as previously shown.

At this time, like the Great Measure's arrow being shot outward without ob-

struction and not returning. || 180 ||

The inner dhātu is realized as totally open in an instant.

One should remember the instruction of not returning to the body.

From the Sun and Moon Union.

Then one's own awareness dissolves into the upper light.

One experiences the eight modes of arising.

At that time, the lower Saṃbhogakāya wrathful appearances are also seen.

What are the eight modes of arising?

Arising like compassion, saṃsāra and nirvāṇa are unceasing.

Arising like light, all appearances are inwardly clear.

Arising like Buddha-body, the external face of knowables is not lost. || 190 ||

Arising like wisdom, all appearances are totally open.

Arising like non-duality, one's own awareness abides one-pointedly.

Arising like liberation from extremes, it does not abide in any extreme.

Arising like the gate of impure saṃsāra, the source of existence is unceasing.

Arising like the gate of pure wisdom, Dharmatā connects mother and child.

Consequently, at that time, one should remember the supreme method like the arrow of Great Measure that does not return.

At this time, the moment when awareness has dissolved into spontaneous presence, one goes to and abides in the palace of the precious king of non-returning.

Not emerging from the gate is the crucial essential instruction.

This is also to recognize the nature of the clear light appearance with its lasso and radiance, and from that not returning to the ordinary, becoming familiar with direct transcendence at that time.

From the Thalgyur itself. || 200 ||

Furthermore, the Dharmatā of awareness is explained.

Gazing at the lasso.

The wavering recollection of conceptual thought ceases.

Like birds flying in space.

There is no going from the Dharmadhātu.

Without other, pure awareness-appearance.

The causes and conditions of deluded appearance are exhausted.

Thus it is said.

In the bardo, the previous lasso with bindu is ripened into Buddha-body, so the essential point is that the lasso itself becomes unseen.

The second, the manner of recollection arising. || 210 ||

Thus, through the teacher's compassion and one's own special accumulations, the habituation of engaging in and training in the holy Dharma arises here.

Obtaining empowerment, one sees the river of empowerment flowing.

Through generation stage meditation, one recollects the deity.

Through completion stage meditation, the path and.

Instructions and.

Samādhi and.

View are recollected.

Through recollecting pure aspiration prayers, the inferior faculties recollect the Nirmāṇakāya nature and are given breath.

At this stage of spontaneous presence, through special merit of previous knowledge, the self-manifest arising is.

The ground empowerment. || 220 ||

Furthermore, first, all the Tathāgatas confer empowerment from the upper sky, and offering goddesses beyond measure rain down flower petals.

The great appearance of auspicious songs and dances arises.

At this time, for those with supreme devotion to their own teacher, the teacher is recollected and immediately appears in the sky.

Introducing the essential instruction, liberation becomes impossible not to occur.

For those with faith in the yidam deity, seeing the deity's face makes the habitual body unseen.

When the yidam deity's illusory body is taken.

Prophecies also arise.

These two recollections are drawn together as one.

Because the teacher is supreme among deities.

| *From the Joyful Arising Wheel.* || 230 ||

O great Vajra-holding teacher.

O supreme deity, please pay heed.

Thus it is said.

Through the power of introduction on the five paths, one recollects that very nature.

Empowerment over the bardo Dharmatā Buddha-body, wisdom, light, colors, and so forth is gained.

Wherein, through recollecting the birthplace, the inferior faculties are born in the Nirmāṇakāya realm and breathe out.

Through recollecting samādhi, one naturally abides in samādhi for five days.

Through recollecting the teacher's essential instruction, one recognizes self-appearance and acts in Dharmatā.

Through recollecting the view, the previously seen direct view of Dharmatā. Recognizing it now at this time without doubt is like meeting a previously familiar person. || 240 ||

That is also the transformation of deluded appearance into direct perception on the spot.

Delusion becomes clear light, and when awareness without grasping or fixation shines within, the eye of non-conceptual Dharmatā sees.

Being carried to the ground of primordial purity without view or meditation, all grasping at appearance reaches the place of exhaustion, from this intention it arises.

┃ *From the Thalgyur.*

Furthermore, the Dharmatā appearance is explained.

Impure is delusion.

The sense doors unaltered.

Resting evenly is the essential point.

Transformation from that is the oral instruction.

In appearance without grasping. || 250 ||

Mind without fixation arises.

Seen with the eye without analysis.

Drawn from the path of Dharmatā.

Carried to the ground without view or meditation.
Without action, free from effort, guided to the result.
Here appearance and extreme do not abide.
Thus it is said.

At this time, six recollections.
Six clairvoyances.

The form of non-forgetting. || 260 ||
Therefore, continuous samādhi, and fourteen, are shown to be empowered
by the power of knowing one's own face.
Although these recollections are spoken of after clairvoyance in the tantra.
Here they are explained earlier according to the order of arising in the con-
tinuum.

*From the Great Commentary on the Sun and Moon Union, the Jewel
Golden Garland.*

Subsequent recollection arises through the power of previous special actions,
these arise before those clairvoyances.
The definitive scripture for recollection is.

From the Sun and Moon Union.

At that time, six recollections also arise.
Through recollecting the deity, one sees the yidam deity's face in that very
state.
Through recollecting the paths, one gains empowerment over the bardo
Dharmatā. || 270 ||
Wherein, through recollecting the birthplace, the inferior faculties breathe
out in the Nirmāṇakāya realm of natural manifestation.
Through recollecting samādhi, one abides in samādhi for five days.
Through recollecting the teacher's essential instruction, one recognizes self-
appearance and acts non-dually with it.
Through recollecting the view, it is like recognizing a previously familiar
person upon merely meeting them.
The third, the manner of clairvoyance arising, has six aspects.

Clairvoyance of the faculties.

Clairvoyance of the workable mind.

Clairvoyance of power over wisdom.

Clairvoyance of pure vision of wisdom.

Clairvoyance of seeing Dharmatā without error. || 280 ||

Clairvoyance of seeing the Buddha's cognition without error.

These are each divided by parts into six, making thirty-six.

First, the six clairvoyances of the faculties begin with the clairvoyance of the eye arising.

┃ *From the pure water-bubble eye.*

Seeing phenomena as totally open without opening or closing the eye.

With the pure flesh eye, seeing coarse hidden phenomena up to five yojanas away.

With the completely pure flesh eye, seeing the four continents and Mount Meru as one.

With extremely pure vision, seeing two and three.

With extremely thoroughly pure vision, seeing up to ten thousand and a hundred thousand.

With supremely thoroughly pure vision, seeing ten million and countless numbers without error. || 290 ||

Then with the wisdom eye, seeing a hundred Nirmāṇakāya realms simultaneously.

With pure vision, seeing eight hundred thousand Nirmāṇakāya realms.

With extremely pure vision, seeing a hundred thousand Nirmāṇakāya realms.

With extremely thoroughly pure vision, seeing nine million.

With supremely thoroughly pure vision, seeing ninety-one.

Then with the all-knowing eye, seeing a hundred Saṃbhogakāya realms simultaneously.

With pure vision, seeing five hundred thousand.

With extremely pure vision, seeing five million.
With thoroughly pure vision, seeing countless millions, seventy simultaneously.
Then with the eye knowing all aspects, seeing countless Dharmakāya realms simultaneously. || 300 ||

With pure vision, seeing countless Saṃbhogakāya realms simultaneously.
With extremely pure vision, seeing countless Nirmāṇakāya realms simultaneously.

With thoroughly pure vision, seeing endless realms of the display of the three Buddha-bodies simultaneously.
Then the clairvoyance of the ear.

With the divine ear, hearing actual sounds, and hearing the sounds of hidden beings.

With pure vision, hearing up to a thousand yojanas.
With extremely pure vision, five thousand.
With thoroughly pure vision, two hundred thousand.
With the flesh ear, hearing the sounds of the lower realms up to a hundred thousand yojanas.
With pure vision, hearing the sounds of asuras. || 310 ||
With extremely pure vision, hearing the sounds of gods.
With thoroughly pure vision, hearing the sounds of countless beings in continents beyond conception simultaneously.
With the liberated ear, hearing the sounds of śrāvakas.
And pratyekabuddhas.
With pure vision, hearing the sounds of bodhisattvas who travel by command.
With extremely pure vision, hearing the speech of countless Buddhas.
With thoroughly pure vision, hearing the dialogue of the teachings of seven countless Buddhas.

Countless means the name of the final number in sixty other number places.

Then the clairvoyance of the nose is with the divine nose, smelling invisible scents.

With pure vision, smelling the scents of material objects. || 320 ||

With extremely pure vision, smelling the scents of formless beings.

With thoroughly pure vision, smelling the scents of space-dwellers.
With the nose endowed with marks, smelling the scents of the six classes of beings simultaneously.

With pure vision, smelling the scents of śrāvakas and pratyekabuddhas.

With extremely pure vision, smelling the scents of bodhisattvas.

With thoroughly pure vision, smelling the scents of perfectly complete Buddhas.

The clairvoyance of the tongue is with the pure elemental tongue, tasting the nectar of gods.

With pure vision, tasting the nectar of seven thousand.

With extremely pure vision, tasting the great actual nectar of ḍākinīs.

With thoroughly pure vision, obtaining the hero with swirling nectar. || 330 ||

With the pure tongue of the appropriating aggregates, tasting the samādhi of the great bindu.

With extremely pure vision, tasting the nectar blessed by five thousand Buddhas.

With thoroughly pure vision, tasting the nectar blessed by Buddhas of seven hundred thousand eons.

The clairvoyance of the body is with the body completely at the limit of subtle atoms, touched by the melodious sounds.

With pure vision, touching the body of Maitreya, the stainless protector.

With extremely pure vision, touching the heart equal to that adorned by a thousand suns.

With the body of exhausted defilements, touching the hearts of past Buddhas.

With pure vision, the present and.

With extremely pure vision, the future.

With thoroughly pure vision, touching the hearts of Buddhas of the three times as one. || 340 ||

The clairvoyance of the mind is.

With the ordinary self-purified mind, power over ten samādhis.

With pure vision, power over a hundred.

With extremely pure vision, power over a thousand.

With thoroughly pure vision, power over ten thousand.

Moreover, with the mind liberated from the limit of form, able to transform the power of the four elements individually.

With pure vision, able to transfer the harmonious abodes of beings.

With extremely pure vision, able to mutually transform the abodes of the six realms.

With thoroughly pure vision, able to steal the power of miracles of śrāvakas and pratyekabuddhas.

Thus for the six faculties of eye. || 350 ||

Ear.

Nose.

Tongue.

Body.

And mind.

Progressively, six for the eye.

Three for the ear.

And two each for the remaining four, making seventeen.

Counting four sets of four makes sixty-eight, which is the clairvoyance of the faculties.

Included within six subdivisions. || 360 ||

The second, six clairvoyances of the workable mind are.

The pure vision of the mind that previously purified attachment.
The vision that exhausts subsequently arising delusion.
The vision of perfect knowledge of those to be trained.
The vision that makes the unseen into the path.
The vision of perfectly completing all beings.

And the pure vision of the mind liberated from mistaken faculties.

At this stage, if there were no body or mind, it would be unreasonable for the clairvoyances of the faculties and mind to arise.
Therefore it is said that the obscurations of the clairvoyances of body and mind are purified at this time by the power of appearance.
Like the five afflictions becoming the ground of wisdom. || 370 ||

| *From the power of purifying afflictions, wisdom self-luminous.*

Afflictions cannot become wisdom themselves.
Because virtue and non-virtue are cause and result, this is absolutely impossible.
However, one should understand this as it is designated.
If one has wisdom, there is a crucial essential point here.
Wherein, first, through the pure vision of the mind that previously purified attachment, recollecting a hundred past lives.
With pure vision, recollecting a thousand simultaneously.
With extremely pure vision, recollecting a hundred thousand.
With thoroughly pure vision, recollecting seven hundred and twelve thousand lives simultaneously, like placing a wet berry in the palm of the hand.
Through the pure vision of the mind that exhausts subsequently arising delusion. || 380 ||
Knowing the characteristics of the body taken in past lives.
With pure vision, speech and.
With extremely pure vision, mind.
With thoroughly pure vision, seeing the characteristics of body, speech, and mind simultaneously.
Through the mind's vision of perfect knowledge of those to be trained.

Seeing the characteristics of the bodies of countless beings assembled over a hundred thousand lives.

With pure vision, speech and.
With extremely pure vision, mind.
With thoroughly pure vision, seeing all three simultaneously.
Through the mind's vision that makes the unseen into the path. || 390 ||
Knowing in an instant the number of subtle atoms in a great trichiliocosm.
With pure vision, knowing the number of beings abiding in those atoms, how their awareness changes.
With extremely pure vision, knowing the natures of container and contained.
With thoroughly pure vision, seeing the meaning of emptiness, the Dharmatā.
Through the mind's vision of perfectly completing all beings.
Furthermore, seeing in an instant how much wind moved when the body was taken in past lives.
With pure vision, seeing the number of non-virtuous minds that arose at that time.
With extremely pure vision, seeing the number of virtuous ones.
With thoroughly pure vision, seeing the numbers of both virtue and non-virtue simultaneously.
Through the mind's vision liberated from mistaken faculties. || 400 ||
Seeing the characteristics of the places where one took birth in the past.

With pure vision, seeing the past birthplaces of others.

With extremely pure vision, knowing the conduct of body, speech, and mind at those times.
With thoroughly pure vision, knowing simultaneously the characteristics of past birthplaces of both, and what was done with the three doors.
Thus the six clairvoyances of the mind, divided into four each, make twenty-four aspects.
The third, six clairvoyances of power over wisdom.

The vision of wisdom free from intellect and.

Free from words.
Free from conceptualization.
Free from analysis. || 410 ||

The vision of wisdom analyzing characteristics and.

The vision of wisdom free from characteristics.

Through being free from intellect, seeing one's own mind's characteristics instantly.

With pure vision, with others, and with extremely pure vision, with both self and other.

With thoroughly pure vision, seeing all remaining without exception.
Moreover, through the vision of wisdom free from words, seeing the words of the scriptural teachings simultaneously.

With pure vision, knowing their meaning without error, both correct and incorrect.

With extremely pure vision, knowing their results and liberations.
With thoroughly pure vision, seeing their individual engagements.

The uncommon secret of the meaning of scriptures without error and. ||
420 ||

The common mistaken views and conduct of analysis.
Through the vision of wisdom free from conceptualization, knowing the nature of all phenomena.
With pure vision, seeing the sharp and dull faculties of persons practicing them.
With extremely pure vision, knowing their liberations.
With thoroughly pure vision, knowing the similar phenomena of faculties.

Through the vision of wisdom beyond analysis, seeing all general meanings.
With pure vision, seeing one's own meaning and.

With extremely pure vision, seeing both general and specific characteristics as insight.

With thoroughly pure vision, seeing meaning beyond words and letters.

Through the vision of wisdom that severs birth, seeing the causes of saṃsāric phenomena. || 430 ||

With pure vision, seeing the characteristics of the conditions, the afflictions.

With extremely pure vision, seeing their times and characteristics.

With thoroughly pure vision, seeing liberation from them.

Through the vision of wisdom free from characteristics, recognizing the measure of the mind's changes.

With pure vision, seeing the characteristics of the mind itself as just looking.

With extremely pure vision, seeing the changes of the minds of other beings.

With thoroughly pure vision, knowing simultaneously the changes of other beings' minds in the three times.

Conceptual thought and.

Non-conceptual and.

Differences of intention. || 440 ||

Thus the six clairvoyances of wisdom, divided into four sets, make twenty-four.

The fourth, six clairvoyances of pure vision of wisdom.

Through the clairvoyance of the Dharmadhātu wisdom becoming manifest, knowing simultaneously the birthplaces of future beings.

Through mirror-like, knowing the past.

Through equality, knowing the present.

Through discrimination, knowing the transmigrations of future beings.

Through all-accomplishing, knowing the past.

Through the pure vision of non-abiding wisdom, knowing the transmigrations of present beings.

The fifth, when the six clairvoyances of seeing Dharmatā without error arise, self-benefit is completed and one engages in the activity of benefiting others.

Through the clairvoyance of realizing all phenomena free from elaboration, seeing the hell realms simultaneously and being able to emanate countless millions there. || 450 ||

Through realizing signless Dharmatā, seeing the hungry ghost realms, lifespans, and.

Suffering and.

Actions and results, compassion arises and one can emanate three countless ones.

Through realizing all phenomena as naturally clear light, seeing the animal realms, and.

Suffering and.

Lifespans and.

Actions and results, compassion arises and one can emanate five countless millions.

Through realizing all phenomena as equality, seeing the human realms and so forth, compassion arises and one can emanate hundreds of hundreds of millions.

Through realizing all phenomena as empty of self or what belongs to self, seeing the asura realms and characteristics, one can emanate ninety thousand and ninety hundred.

Through realizing all phenomena as free from words, knowing the god realms, lifespans, and times of falling, one can emanate nine hundred thousand and nine hundred. || 460 ||

Thus the other's benefit knowledge self-arising through different classes of beings.

Twenty-one hells and.

Four hungry ghosts and.

Two animals and.

Four humans and.

Three asuras and.

Gods with many distinctions, included in the three realms.

The six god realms and.

Forms and.

Enjoyments and. || 470 ||

Conduct and.

Perceptions and.

Characteristics.

Through these six clairvoyances seeing and knowing faculties and powers.

Thus the six contaminated clairvoyances of seeing the faculties' mode.

And the thirty of seeing others through the six faculties are uncontaminated.

Here, depending on the object, contaminated and uncontaminated are spoken of.

The object as the basis, deluded appearance is contaminated.

Dharmatā free from elaboration, unmistaken, is uncontaminated.

Understanding the meeting of these two, thus it is spoken. || 480 ||

The wisdom of noble ones, equal and uncontaminated, realizing the nature.

And ordinary beings' contaminated should be understood.

The sixth, the Buddha's cognition, extremely pure uncontaminated clairvoyance without error.

Thus completing the thirty.

Abiding expands as samādhi, seeing and abiding in the nature of phenomena without error.

Essence expands as Buddha-body, seeing the appearances included in the three Buddha-bodies.

Knowledge expands as wisdom, seeing simultaneously all previous clairvoyances.

Activity expands as enlightened action, seeing simultaneously thirty-six clairvoyances as signs of completing the thirty-six enlightened activities of the Nirmāṇakāya.

Thus expanding, the clairvoyance of engaging in the wisdom of Dharmatā's unceasingness, seeing hidden appearances of phenomena.

The clairvoyance of self-purified signs, naturally abiding wisdom, the appearance of emptiness, and. || 490 ||

The unseen faculties and.

Awareness and.

Mind and.

Wisdom and.

Cognition and.

Compassion.

Hidden within, the three Buddha-bodies, bound by one's own continuum's fixation.

Previously bound by the obscurations of knowables, all are known, thus the great clairvoyance.

Thus for the first of the six clairvoyances, sixty-eight.

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Second and Third have twenty-four each.

The remaining three have six each, thus divided into portions making one hundred thirty-four.

Those also gathered into six groups of six.

- The thirty-six's fifth—the six faculties with outflows,
- The first group's six faculties seeing beyond—thirty without outflows,
- The last, utterly without outflows, should be known.

Those from the <tantra> Sun-Moon Union:

Thus arising in that manner, the six clairvoyances arise for that class:

knowledge of previous realms,

death and transmigration, || 10 ||

knowledge of birth,

knowledge of others' minds,

knowledge of all hidden appearances,

seeing and knowing the six realms,

clairvoyance of purified faculties—

six arise, thus.

The fourth: attainment of retentive powers,

Previously heard Dharma all appearing simultaneously,

Innumerable Dharma categories never before heard also arising,

Therefore called the dharmatā bardo, || 20 ||

From that itself: at that time, retentive powers of non-forgetting.

Arise in one's own continuum,

All previous Dharma appearing simultaneously in the continuum,

Likewise, never-before-heard Dharma also arising,

Therefore called the dharmatā bardo, thus.

The fifth: manner of meditative absorption's arising—

*At that time, mind's engagement exhausted in the manner of dharmatā's
purity,*

Abiding non-conceptually.

The manner of exhaustion:

*Where exhausted, exhausted in one's own continuum; <verse> How
exhausted? The appearance-rain of the above qualities <verse> Exhausted
in the manner of dharmatā's purity. <verse> What is that appearance at that
time? <verse> The appearance of dharmatā's exhaustion arising, <verse>*

Bad conceptuality—previous clinging || 30 ||

Subsequent grasping,

*Good clairvoyance,
Recollection, and so forth—
Do not arise at all,
Like the state of pure space.*

From the Sun-Moon Union:

Continuous meditative absorption's continuum.

*Arising as its own nature,
Bad conceptuality does not arise at all,
Thus. // 40 //*

At this point, the liberation and delusion modes of the twenty-one faculties should be known.

As the text is somewhat extensive, shown separately below.

The sixth: spontaneous presence's dissolution manner—

*Previously arisen now gathering within:
Dissolution modes eight arising simultaneously.
Compassion dissolving into compassion,
Like the sun's rays gathering at sunset;
The appearance-rain of the six families.
Light dissolving into light,
Like a rainbow dissolving in space— // 50 //
No trace of light and color signs,*

*The expanse free from grasping at emptiness,
Of single taste;
Body dissolving into Body,
Like a vase body,
Knowables luminous within,
No accomplished sign-marked face and hands,
Completely pure;
Pristine cognition dissolving into pristine cognition,
Like a child entering the mother's lap— || 60 ||
dharmatā mother and child without duality merged,
No grasping;
Non-duality dissolving into non-duality,
Like a river dissolving into a river—
Liberated from the beginning,
Of single taste as Dharmakāya,*

|| 70 ||

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FIRST:

Although natural expression appears as light,

Recognizing that one's own face is awareness-resonance inseparable from the single expanse, the primordially pure clarity-emptiness crystal-clear nature—this decisive cutting is introduction to the ultimate liberation ground, directly revealing naked View.

SECOND:

Within that very nature, without deliberate placement or abandonment, decisively cutting through natural meditative stability, neither distracted nor grasping—this is meditation.

THIRD:

At that time, awareness naturally lucent, beyond meditation object and mediator, liberated as it arises, having confidence in self-liberation without rejecting good or bad conceptual constructs, to be repeated—the first crucial point of vital importance is thus.

Although the natural realm appears variously, beyond mere appearance, Gathering self-lucid naked pristine cognition into unified vastness, reciting it as self-lucid self-arisen pristine cognition and meditating thus, || 10 || even grasping at that is liberated.

Furthermore, there is nothing else:

This is the quintessential instruction for liberating light-appearance into Dharma-nature,

Introducing the nature of awareness instantly naked, outwardly looking yet inwardly lucid—

Looking at appearances, they are infinite, yet.

Looking at awareness, not even one exists, naturally lucent self-arisen;

the pith instruction of striking liberation ground directly.

The second crucial point of vital importance is thus.

REGARDING COMPASSION'S VITAL POINT:

When awareness as means to guide manifold outward disciples radiates in various forms inwardly, || 20 ||

Do not cut the trail of outward radiation;

Do not examine your own face;

Without inward rejection, leave whatever arises resting just there;
By recognizing that uninterrupted knowing nakedly naturally lucent,
Liberation ground is directly revealed;
Wherein, by recognizing this very instantaneous naturally resolved awareness, continuously naked without transition, together with bardo consciousness manifesting unceasingly,
Primordially pure compassionate awareness is recognized and liberated—the third crucial point of vital importance is thus.
These three are secret heart-nectar, supremely refined essence, utterly secret, Greatly decisive in oral transmission, || 30 ||

Greatly binding in Sutra and Tantra,
Vitaly important in profound crucial points,

The quintessential instruction of heart-sons supreme, sealing secrecy from others.

This is self-attained from the Vajra Realm of the Tantra;

Although self-realizing many such points, explaining to others they will not understand;

Showing, they will not realize;
Returning and dissolving into oneself, like rivers flowing into the ocean then dissolving therein.
Aligning the three vital points with scripture:

From Thalgyur:

Furthermore, the entity of Dharma-nature, || 40 ||

Established as entity from self-nature itself,

Since manner of appearance is uncertainly one,
Paths of entry are also different.
Through face, knowing, and liberation sight,
Entry, seeing, and familiarity,
Knowing the face is one's own face;
Confidence is the heart ground.
Decisive cutting enters into confidence;
Thus through these three, the certain deed:
Entity complete, cause ceases. || 50 ||
Furthermore, explaining Dharma-nature's nature:
Here, since not one but uncertain,
However imputed, thus appearing;

| *From various naming bases,*
Words and terms manifoldly proliferate;

| *From uncertain various names,*
Meanings too are empty of mere imputation;
Since emptiness is nowhere established,
Naturally pure thus appears.
Furthermore, explaining Dharma-nature compassion: || 60 ||
Since disciples' objects are manifold,
Guiding Bodies are also just so;

| *From dispositions and faculties' displays,*
saṃsāra and nirvāṇa cognitions differ;
When that itself is placed as respective objects,
The uncorrected meaning-intention.
Thus it is.

Second, fixing attention through crucial points of the three times:

| *From the two—the realm of three times and the pith instruction of
method—*

REGARDING CRUCIAL POINTS THERE ARE THREE: || 70 ||

The crucial point of knowing entry,
The crucial point of one's own face liberation,
The crucial point of recognizing face completion.

FIRST:

When awareness enters outward into luminosity-appearance, knowing resonance as self-appearance; and.

When light-appearance enters inward into awareness, knowing that nature inseparable from primordially pure ground, unmoving.

SECOND:

At the time of applying the four pristine cognitions, knowing the crucial instruction of recognizing one's own face through liberation of outer, inner, and secret abiding in one's own face,

Also, aggregates' self-grasping cleared, body liberated into luminosity, abiding in Dharma-nature own face,

Liberated from elements' coarse subtle solidity, || 80 ||
Appearance abides in luminosity, great bliss,
Awareness, liberated from afflictions coarse subtle, dissolves into mother abiding.

Also, outer delusion purified, awareness meets Dharma-nature mother and knows, conditions manifoldly appearing as objects, things coarse subtle liberated, mother-child non-dual liberation.

How is liberation?

Earth element's characteristic self-purified, body freed from flesh-bondage;

Water purified, blood;

Fire purified, warmth;

Wind purified, freed from breath-bondage—

Without conceptual horse,

Flesh and blood self-continuum grasping liberated; || 90 ||
Inner awareness without affliction stain, five pristine cognitions self-appear;
Without knowable stain, phenomena and Dharma-nature non-dual,
Knowing one's own face thus abiding,
Now awareness cannot produce afflictions,
Liberated from saṃsāra karmic ripening;
Since afflictions cannot abide in awareness own face,
Secret awareness Dharma-nature, neither existent nor non-existent, neither
eternal nor nihilistic, thing nor emptiness—falling into neither extreme,
Outer phenomena object and subject,
Inner phenomena variously grasping conceptual discrimination,
Secret phenomena awareness itself—without even slightest grasping, know-
ing one's own face. || 100 ||

Third, the crucial point of recognizing face completion:

Bodhicitta cannot actually descend.

Awareness arriving at the spontaneous precious jewel's own object, abiding
inseparable from primordial purity and spontaneous presence, recognizing
that,

All samsaric phenomena purified at that time, decisively cutting prior delu-
sion never experienced,

Now obtaining the Body of no-return delusion impossible, awareness itself
without turning back,

saṃsāra's delusory appearance,

nirvāṇa's pure appearance dissolving into Expanse, when neither existence
nor non-existence, eternal nor nihilistic established anywhere, alternating
saṃsāra-nirvāṇa, ground liberation attained—at the time of spontaneous dis-
solution, recognize.

This is awareness own face's vital importance.

SECOND, REGARDING METHOD'S PITH INSTRUCTION, FROM TWO:

The previous pith instruction's crucial points familiarized and introduced in

this life, recognizing outwardly inwardly as previously known, at that time liberated without doubt; || 110 ||

Hence, this time's pith instruction: sharp awareness transcending ground from the start, like a shooting star racing through space, recognizing own face instantly and liberated;

Dull awareness not recognizing various appearances' distinctions, through the power of previously practiced profundity, Lion-cub freed from womb-enclosure, purifying solidity, liberated in whichever of twenty-one faculties' five or more instants.

These from Sun Moon Union:

This time has three:

Time of entry,

Time of liberation,

Time of completion.

Time of entry has two:

Awareness entering outward into light, || 120 ||

Light entering inward into awareness.

Liberation has three:

Awareness freed from elements through separation from conditions;

Awareness without stain,

Liberated from afflictions;

Awareness itself not falling into any extreme, liberated from outer and inner phenomena.

Completion is shown as awareness itself, all phenomena's appearance, liberated simultaneously.

Methods are two:

Previous pith instruction's crucial point,

This time's sharp and dull awareness distinction, thus. || 130 ||

Third, gathering meaning through self-appearance faculties' liberation mode, threefold:

Faculties' divisions generally shown,

Liberation-delusion stages specifically explained,
Individual faculties' liberation mode extensively spoken.

**FIRST: FACULTIES SHARP, DULL, MEDIUM, COMBINED
LOWEST,**

medium,
excellent,
peak,
supreme,
utmost, || 140 ||

complete—seven each, making twenty-one,
Each pristine cognition appearance mode,
Each delusion basis of aspect,
Each realization measure,
Each knowledge examination mode,
Each self-appearance liberation mode—separately arising,
Thus faculties explained as twenty-one,

| *From Self-Arisen:*

Listen, devoted assembly!

To dispel sentient beings' ignorance, || 150 ||

Since twenty-one appearance modes exist,

These I teach—attend with care.

Faculties shown through three aspects:

- Excellent,
- Medium,
- Excellent has seven:
- Excellent lowest,
- Excellent medium,

- Excellent excellent,
- Excellent supreme, || 160 ||
- Excellent utmost,
- Excellent peak,
- Excellent complete.

These are excellent's divisions.

These too have view-reversal each,

Pristine cognition appearance arising mode each,

Realization measure each,

Understanding time each,

Knowledge examination mode each arising, stability obtained in respective appearance.

Medium also has seven: || 170 ||

- Medium lowest,
- Medium medium,
- Medium excellent,
- Medium supreme,
- Medium utmost,
- Medium peak,
- Medium complete;

Each also pristine cognition arising measure arises.

These are medium's.

Lowest also seven: || 180 ||

- Lowest lowest,
- Lowest medium,
- Lowest excellent,
- Lowest supreme,
- Lowest utmost,
- Lowest peak,
- Lowest complete, thus.

Second, specifically explaining liberation-delusion stages:

From *Sun Moon Union*:

Some obtain stability distinctly in the twenty-one faculties; || 190 ||
Therefore, those not comprehending their own knowledge, again without
guru's oral transmission, become bewildered at that appearance,
Astonished,
Frightened,
Terrified,
Losing recognition, and so forth—
Again grasping saṃsāra's near appropriation,
Also twenty-one faculties distinctly deluded exist.
Thus the three faculties:
Excellent liberate in three instants;
Medium may obtain stability in five days; || 200 ||
Twenty-one instants obtain stability.
Lowest, expiring into natural Emanation-Body pure land, without bardo at-
tain buddhahood, thus.

Here three:

- Twenty-one faculties delusion mode,
- Liberation mode,
- Dispelling delusion regarding distinction mode.

FIRST:

Those not seeing this teaching's door through previous guru's great secret
certain oral transmission, and.

Those seen yet lacking confidence,

Laziness, || 210 ||

Distracted—lowest of lowest faculties, not obtaining power over Dharma-
nature bardo self-appearance, greatly bewildered,
Not finding certainty, greatly appearing,

"From what ancestry did this arise?" thinking,

Face not meeting, innermost frightened, thinking,

Not previously practicing even an instant directly, "What is this appearance? Is it faculty delusion?" recognition perversely arising, and so forth—
Not recognizing self-appearance, again grasping saṃsāra's near appropriation existence-bardo,

Twenty-one faculties delusion exist.

How deluded?

When seeing great appearance,

Lowest lowest, outwardly grasping all as object-aspect, deluded; || 220 ||

Lowest medium, attachment's fault deluded;

Lowest excellent, self-grasping immediately as condition, deluded;

Lowest supreme, grasping self-characteristic as mark, deluded;

Lowest utmost, not knowing anywhere, deluded by bewildered ignorance;

Lowest peak, "What is this?" thinking, doubt entering, deluded;

Lowest complete, grasping that itself as object's portion self, deluded;

Medium lowest, seeing lucidity as empty of thing, deluded;

Medium medium, grasping thing attachment-grasping as heart essence, deluded;

Medium excellent, distracted in object, not knowing anywhere, deluded by child-seeing-appearance ignorance;

Medium supreme, making knowledge grasping condition, deluded; || 230 ||

Medium utmost, examined as grasped object, deluded;

Medium peak, grasping "Such appearance arose to me" as hope-fear, deluded;

Medium complete, placing in certainty, not knowing self-appearance, deluded;

Excellent lowest, grasping as beautiful, deluded;

Excellent medium, grasping attachment to beauty, deluded;

Excellent excellent, not grasping anywhere yet distracted, without recognition, deluded;

Excellent supreme, appearance's object making cause-self one grasping, de-

luded;

Excellent utmost, not knowing instantaneous change aspect, deluded;

Excellent peak, grasping signs and marks as formed, deluded;

Excellent complete, not knowing anywhere, deluded by appearance force or bewilderment. || 240 ||

All delusion modes, twenty-one included here,

Not deluding in bardo is extremely precious.

**ALSO REGARDING THIS, NOW OUTER ORDINARY
APPEARANCE AND.**

Luminosity portion self-appearance, instant by instant nakedly each recognizing—extremely precious.

Also from Self-Arisen:

Listen, nearby assembly!

Sentient beings in bardo delude thus:

Some delude from aspect,

Some delude from experience,

Some delude from immediacy, || 250 ||

Some delude from fixation,

Some delude from "what is this?" thinking,

Some delude from thought-construct,

Some delude from object; some delude from no-object;

Some delude from heart essence,

Some delude from ignorance,

*Some delude from conditions,
Some delude from examination,
Some delude from self,
Some delude from not recognizing face, || 260 ||
Some delude from grasping,
Some delude from no-grasping,
Some delude from recognition,
Some delude from cause,
Some delude from instant,
Some delude from signs,
Some delude from force.*

Since bardo sentient beings' minds are twenty-one,
One delusion mode completes appearance,
Thus for each delusion mode, appearance arises; || 270 ||
Thus extensively shown, bardo delusion modes, thus.
Second, liberation mode does not transcend twenty-one faculty stages,
Not transcending excellent, medium, lowest three.
Here excellent three instants,
Medium five,
Lowest seven to twenty-one liberated.
Their lowest cannot liberate from birth in natural Emanation pure land.
Excellent complete liberates in primordial purity in three instants.

┃ *From Blazing Relic Body:*

*Shooting stars through space, || 280 ||
Racing mode, three instants,*

Even with Emanation itself,

Into own-entity self-dissolved.

Thus.

Excellent remaining six actions complete in three instants, complete.

Faculty distinction: instant duration long-short exists,

Some take from one to six days of meditative stability.

Completion does not depend on days from three liberation instants.

This arises from realization's potency.

Liberation instant: when knowledge arises at appearance, abiding there,
object-known duration counted as one instant, three instants liberated. || 290

||

Medium and.

Lowest instants longer than that,

Calculating action-complete instant, now explained.

Third, dispelling delusion regarding distinction:

Delusion and.

Its dispelling, from two:

**DELUSION REGARDING PORTION: MANY TANTRAS AND
PITH INSTRUCTIONS, SOME THREE INSTANTS,**

- Five,
- Some three days,
- Twenty-one and so forth explained, not distinguishing meditative stability days and || 300 ||

Liberation instants, grasping two as one, explained.

Dispelling from two:

Reasoning:

If those two were one, excellent peak subject would be liberated in one instant,

Because liberated in one day of meditative stability;

If accepting, excellent three instants liberated is clear.

Likewise excellent lowest would be liberated in six instants,
Because liberated in six days.
If accepting, excellent whichever, three instants liberated is clear.
Also liberating in interval passage time's primordial purity, yet three instants
certain, || 310 ||

02 23 08 01

First, there is recognition.

02 23 08 02

SECOND: REALIZATION ARISES.

02 23 08 03

**THIRD, REGARDING LIBERATION: THIS IS THE CRITERION
FOR RELEASE.**

The scriptural citation:

| *From the Wisdom Lamp:*

*Momentary recognition divides in half,
Meditation days comprise the abiding portion.
Through the distinction of endowed and non-endowed,
Mixed and similar, yet unmixed—possessing such.
Thus it is clearly shown.*

Here, according to our own tradition, the classification of aspects of momentary recognition is pervaded by recognition of one's own face,
Yet meditation days are not pervaded by realization, || 10 ||
For even without realization, one may abide in natural contemplation.
This is like the end of spontaneous presence.
Moreover, momentary recognition is not pervaded by meditation,
For in the moment of realization, one is liberated into primordial purity.
There exists a limit connected with meditation, from the peak of the supreme to the final.
Meditation days are not pervaded by momentary recognition, like the final delusion of the final.
There exists a limit unconnected with momentary recognition,
Like the middle and the middle of the final.
Therefore, momentary recognition and
Meditation days—dividing these is most crucial. || 20 ||

**REGARDING MEDITATION DAYS, SOME HOLD THEM AS
PRESENT DAYS, YET THIS IS UTTERLY UNSUITABLE,**

Unworthy of refutation by scripture and reasoning,
For they are not even worth the effort of refutation.

| *From the Definitive Distinction:*

Erroneous paths are limitless,

These here are not to be engaged.

Thus it is taught.

Erroneous conceptions may resemble, yet refute delusion.

What is utterly unsuitable is the web of all elaborations, already made into a realm of shame for the wise—what is to be done here?
Those proclaiming the Victor's words become fools themselves, like the Victor—such delusion should be turned back to its own side. || 30 ||

Here, meditation days are calculated as the duration of contemplative stability,

And in the intermediate state as well, the duration of contemplative stability is taught as meditation days.

Third, the extensive explanation of the manner of faculties' liberation, having three divisions:

- Superior faculties,
- Middling,
- Inferior in sequence.

The first has seven aspects:

Perfection of the supreme,

Liberated without connection to meditation days in three moments,

Others, more or less connected with meditation days, are liberated in three moments. || 40 ||

Hence, like a shooting star racing through space, entering self-appearance as primordial purity, through the radiance of emanation's own light, emptying the saṃsāra of sentient beings in the realm of spontaneous presence's self-appearance, one is liberated.

Moreover, from that own place of primordial purity, emanation does not diverge,

For this is the ground transcending coarse Appearance of Body and pristine cognition.

Emanation diverging below, performing the actual benefit of sentient beings, arises from the ground-appearance of spontaneous presence shining forth from primordial purity.

Diverging from the Path, through holding the body of great transference and Traversing natural emanation, one benefits sentient beings of other continuums from oneself.

The manner of emanation diverging in the intermediate state appears to perform that benefit through the door of spontaneous presence from self-appearance as saṃsāra—

Know this as similar to having benefited sentient beings in a dream, without

actual benefit arising for others beyond mere self-appearance.

This ground is a unique philosophical tenet of the special Great Perfection, making it somewhat difficult to realize.

When making three moments, in the first, the sphere-appearance together with the four pristine cognitions and their connections ceases. || 50 ||

02 23 08 04

Second, seeing the door of spontaneous presence.

02 23 08 05

THE THIRD, WHEREIN THAT ALSO SETS:

Through recognizing self-face in the seeing of primordial purity's appearances, the Ground is established.

Those of sharp acumen are liberated in an instant among them, while those of lesser acumen dwell long in the Realm, meditating for many days.

Like the swiftness of an arrow's flight,
like something slow,

like something extremely slow—such are their progressive departures.

The moment of consummate capacity's completion, within that:

Combined with six others' meditation days, recognition should be understood.

| From the Self-Arisen: || 10 ||

Some are liberated in three moments,

Some through the mirror sphere,

Some through father and mother,

Some through flickering and radiant light,

Arising in their own truth, thus liberated,

Some through compassionate radiance,

Some through two spheres,

Some through whatever appears, by Body liberated.

Such are the supreme liberation methods.

| *It is said, and: || 20 ||*

Moreover, the consummation of supreme capacity:

In three moments becoming Buddha, from there Emanations naturally arise.

Also, in one moment:

The sphere-appearance ceases,

In one moment spontaneous presence's appearance ceases,

In one moment primordial purity's truth is seen.

Moreover, the Emanations are not separate from the ground of primordial purity.

Obtaining the suchness of all empowerments upon the Path,

Like a shooting star traversing space,

That star, emitting radiance, likewise displays Emanations and accomplishes beings' benefit. || 30 ||

The benefit can be accomplished in three days.

The peak of supreme capacity:

Dwells in the intermediate state one day.

That also, seeing self-appearance in the appearance of the Four Jñanas conjunction,

| *From one's eyes arising the two fires of jñāna,*

That shower of weapons all cease from,

Appearance arises without cessation,

There, awakening to self-knowing,

Seeing self-object,

Finding certainty in spontaneous presence's ground, || 40 ||

Again, it should be known like a shooting star.

The supreme of supreme capacity:

In two days becomes Buddha,

That also, dwelling one day in sphere-appearance,

| *From one's heart-center, the sun of jñāna arises,*

| *From that, light rays spread to the ten directions.*

| *From that, upon each light ray's tip, one Tathāgata Body arises.*

By that, all appearance objects are seen as Body's nature.

Then, finding certainty in spontaneous presence's appearance, Emanations can accomplish benefit in seven days.

That also is like a shooting star. || 50 ||

The summit of supreme:

Dwells three days in the intermediate state.

That also, dwelling one day in the sphere,

In that, finding certainty, from jñāna's appearance a portion of self-appearance arises.

That also dwells two days.

The first day, light is seen.

The second day, Body is seen.

That Body is seen as vast and coarse.

Having faith in that, finding certainty in spontaneous presence's ground.

That also should be known like a shooting star. || 60 ||

Emanations also can accomplish benefit in eleven days.

The supreme of supreme:

Dwells four days in the intermediate state.

That also, seeing five spheres clearly arrayed before oneself,

In that, awakening to self-propensities, dwells one day in the eastern sphere.

Likewise dwells one day in each of the four directional spheres.

Then, finding certainty in spontaneous presence, becomes Buddha.

Emanations can accomplish benefit in fourteen days.

The middling of supreme capacity:

Sees after some days. || 70 ||

Sees after five days.

That is as follows:

Four days dwell in the sphere.

One day dwell in jñāna's appearance.

That also, from one's heart-center, light rays arise like horse-drums,

That also stands upright in space's expanse.

There, holding one's eyes unwavering and gazing,

Seeing that one great sphere clearly arrayed in space's center,

Faith arises intensely in that.

Arising the knowing "This is mine," || 80 ||

This is called the instruction "Confidence placing the child in the mother's lap."

Then, into that, self-awareness gradually dissolving,

This is called the instruction "Irreversible arrow of great scope."

Emanations also can accomplish benefit in twenty-one days.

The least of supreme capacity:

Takes six days.

That also, taking four days in the sphere,

Taking one day in jñāna's appearance and Dharmadhātu,

Likewise taking one day in mirror-like,

Then from one's two eyes, two clear jñāna mirrors arise intensely, || 90 ||

From that, immeasurable appearances spread forth.

One sees above oneself as one sphere.

One sees before oneself also as one great sphere.

Then, obtaining certainty, becomes Buddha.

Emanations can accomplish benefit in twenty-five days, it is said.

Also, in three moments, each capacity's days differ, liberating in primordial purity's appearance,

Obtaining irreversible certainty.

When dissolution is incomplete, Emanations separate;

However many days Emanations separate, that long dwelling in the Realm,

Then Emanations also, like rays gathering at sunset, || 100 ||

Gather into Awareness and dissolve into primordial purity's ground.
If analyzed with subtle prajñā, there is one great essential point to be understood here.

Second, the liberation method of seven middling capacities is five moments.

| *From the Blazing Body Relic:*

In the intermediate state of Dharmatā,

Liberation occurs in a moment.

Thus explained, so:

In the first moment, self-appearance individually arises.

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Second, seeing.

02 23 08 07

Third, in that state knowing awareness in an instant.

02 23 08 08

Fourth, realizing as self-appearance through the power of truth.

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FIFTH: LIBERATION THROUGH PRIMORDIAL PURITY.

In the interval between having been liberated but not yet dissolved, emanations are displayed.

The day of emanation is equivalent to one day of meditative concentration.

Correlating the five instants with each day of meditative concentration, the manner of liberation through appearances is taught.

| *From the Self-Arisen:*

Some are liberated into the Expanse of the Five Lights;

Some are liberated into the Expanse of the Five Bodies;

Some are liberated through the Five Spheres;

Some are liberated into the Expanse of the Mirror;

Some are liberated into the Expanse of the Periphery; || 10 ||

Some are liberated through the upper and lower spheres;

Some are liberated into the empty periphery.

These are the modes of liberation for those of medium faculties.

Thus it is said.

Moreover, it is thus:

Establishing the definitive realization for those of medium faculties:

In seven days, definitive realization is attained.

Furthermore, one abides five days in the appearances of the spheres,

One day in the Dharma-Expanse,

One day in the Mirror-Like Jñana. || 20 ||

Moreover, from one's own heart-center, a single Body emerges,

| *From which Bodies without number emanate.*

Through awakening to this, one's awareness becomes empowered, like a shooting star.

Even emanation is able to accomplish benefit on the twenty-sixth day.

The peak of medium faculties:

Requires eight days,

Furthermore, requiring five days in the spheres.

Abiding three days in the appearances of the Four Jñanas,

Moreover, seeing above oneself various Jñana-Bodies emanating,

Through attaining certainty regarding these, || 30 ||

This too is like a shooting star.

Emanation is able to accomplish benefit on the twenty-seventh day.

The supreme among medium faculties:

Requires nine days,

Furthermore, requiring five days in the spheres.

Four days are required in Jñana.

Then, attaining definitive realization,

Recognizing all appearances as like a mirror, and seeing thus, stability is attained.

Emanation is able to accomplish benefit on the thirtieth day.

The transcendent medium: || 40 ||

Requires ten days,

Furthermore, five in the spheres,

Four days are required in the appearances of Jñana.

Abiding one day in the appearances of spontaneous presence,

Then, recognizing all those Bodies as non-dual, one is awakened.

Emanation is able to accomplish benefit on the thirty-first day.

The excellent among medium faculties:

Requires eleven days,

Furthermore, five in the spheres,

Five in Jñana, || 50 ||

One abides in spontaneous presence.

Then, attaining definitive realization, seeing all appearances as a mansion of light, certainty is attained.

Emanation is able to accomplish benefit on the thirty-fourth day.

The intermediate medium:
Requires twelve days,
Furthermore, five in the spheres,

One angled Body in the Wrathful Buddha-Field of Earth-Unity,

Five days in the appearances of Jñāna,
Abiding one day in the appearances of spontaneous presence.
Then, attaining definitive realization, stability is attained. || 60 ||
Emanation is able to accomplish benefit on the thirty-seventh day.
The lowest of medium faculties:
Requires thirteen days,

Furthermore, six in the upper and lower spheres,

Five in Jñāna,
Two abide in spontaneous presence.
Then, seeing all appearances as like a lamp-mandala, certainty is attained.
Emanation is able to accomplish benefit on the thirty-ninth day. Thus it is said.

THIRD: THE SIX OF LOWEST FACULTIES:

Are liberated in twenty-one instants. || 70 ||

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First self appearance gradually arises in seven moments.
Self appearance arising from that nature in its own place abides in seven.
Knowing that self appearance gradually obtains certainty in seven.
Twenty-one in primordially pure liberation.
In the interval of not dissolving emanation projects forth.
Dissolves into primordial purity.
Although twenty-one moments are equal through concentration of seven

days much or little exists through sharp or dull faculties as posited.

Those days all join with the instant.

Faculty appearance manner and days enumeration.

Emanation different manner different. || 1 ||

Self arising from that.

Some through white color liberate.

Some through yellow color liberate.

Some through red color liberate.

Some through green color liberate.

Some through blue color liberate.

Some through all five colors liberate.

Some through bindu ray liberate.

That is the final manner of liberation.

Thus and. || 2 ||

Faculty final liberation manner is like this.

That also obtaining final ground takes fourteen days.

That also bundle of above below in six.

Wisdom in five.

Spontaneously accomplished in three days taking the final self appearance as sees Buddha.

Emanation also forty days capable of benefit.

Final peak.

Takes fifteen days.

Also bundle and wisdom like above.

Spontaneously accomplished in one day abiding the final also self appearance as sees obtains stability. || 3 ||

Emanation also forty days thus three capable of benefit.

Final supreme.

Takes sixteen days.

Bundle and wisdom in like above.

Spontaneously accomplished in five days abiding the final also self appearance as sees obtains stability.

Emanation also sixteen days capable of benefit.

Final transcendent takes seventeen days.

Bundle and wisdom in like above.

Spontaneously accomplished in six days abiding the final also self appearance as sees obtaining stability.

Emanation also seventeen days capable of benefit. || 4 ||

Final excellent.

Takes eighteen days.

Also bundle in takes six days.

Wisdom in eight days.

Spontaneously accomplished in three days abiding the final self appearance as sees obtaining stability.

Emanation also fifty days capable of benefit.

Final intermediate.

Takes nineteen days.

Also bundle in takes twelve days.

Wisdom four abides. || 5 ||

Sentient beings faculties that all possess Buddha ground.

Bardo that all dream like thus.

Final final that nature emanation as born thus here explained in liberation category.

That all faculty liberation manner is great essential point through knowing should.

General meaning four becoming bardo in karma continuity flowing entering channel hollow like fox inserting instruction in two.

Instruction demonstration briefly showing and bardo self nature extensively explaining.

First.

Becoming bardo dream appearance like instant in without obstruction in object entering and instant former all self ceasing dissolving by recognition not grasping.

Now direct appearance clear exists and sudden confused scattered wandering

wherever thought object in instant traversing miraculous power exists occasion that.

This door seeing all through bardo self appearance recognition will come by.

|| 6 ||

Directions ten emanation field mind doing just through reality truth blessing through there arising from bardo without Buddha.

This in also before instruction.

Now awareness eye or brahma aperture from light globe focusing shooting star moving like projecting.

That occasion instruction field that remembering from east in etc awareness self momentum in projecting.

This door not seeing beings majority dharma trained illusion body holding and.

Truth not having training and.

Field pure mind doing through liberation possible explained thus individual practice text from arising like.

Dharma trained not those field pure aspiration praying and.

Refuge doing and.

Womb door bad in reversing and. || 7 ||

Good selecting doing.

Golden garland from.

Confusion becoming part just as.

Self appearance nature not having appearance as.

Self appearance nature not having knowing from.

Emanation recollecting through self continuum liberates.

Thus.

Two extensively explaining in twenty.

Circling manner.

Definitive meaning. || 8 ||

Characteristics.

Clairvoyance.

Miraculous power.

Life measure.

Color.

Head looking manner.

Karma accumulating not accumulating difference.

Karma signs.

Name enumeration.

Body measure. || 9 ||

Birth place recognition.

Conduct difference.

Light measure.

Karma connection difference.

Future body and afflictions connection manner.

Three realms which in belonging difference.

Future womb in entering signs.

Example near indicating.

First circling manner difference.

This door not seeing or seeing although confidence not having and experience engaging those in reality bardo duration short and. || 10 ||

Self appearance as recognition not knowing thus becoming bardo in again and again wavering and.

Flesh blood self body form not having although before body in self grasping habit propensities by dream body like faculties all complete and flesh form defect not having existing existing like appearance arises through.

Before arisen becoming flesh form having.

Faculties all complete obstruction not having possessing.

Class similar gods eye pure through sees.

Not turning that smell eater.

Thus characteristics in designated from explained.

Flesh form and faculties self characteristic as exists if body taken already actually becomes thus bardo is and contradicts.

That by arising source solid body with separated thus mind becoming name

and.

Elements seed part depending from body in entering near thus illusion mind
body name second having. || 11 ||

Ground obtained not through karma all moving and circling.

Two definitive meaning.

Reality appearance setting and.

Six classes body actually not taken interval appearance is thus bar called.

That those two joining center itself in recognition.

Becoming some emanation body as birth becoming.

Kha cig lha mir skye srid.

Kha cig ngan song skye srid.

Kha cig grol pas srid pa zhes bya ste.

Bar srid ces bya'o. || 12 ||

Gsum pa cha byad ni.

Bar dar ji tsam sdod pa'i yar phyed snga ma'i rnam pa la.

Mar phyed physis gang skye ba de'i lus dang.

Gos dang rgyan sogs pa yod pa snyam pa ni rmi lam cha byad bzhin no.

De'ang lha mir skye ba len na de'i rnam pa ste.

Gzugs skye na dang po 'od lus yod pa snyam mo.

Gzugs med yar skye dus gzugs med pas rnam pa mi 'char yang.

Nam mkha' dang pa tsam snang ba skye ba'o.

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.

Phyed phyi ma gang skye ba'i rnam par 'char ro. || 13 ||

Lha min dang.

Ngan so gsum ni de'i rnam pa 'char la.

Mnar med skye na zang thal bas bar do med do.

De bzhin yar zang thal ba dang.

'pho ba 'byongs pas skye gnas gang zang thal bas bar do mi snang la.

Gzhan rnams ni bar srid lam byed do.

Bzhi pa mngon shes ni.

Sngar chos nyis bar do'i mngon shes cha bag nyal 'dir yod pa de'i dbang
sngar gnas pa'i 'jig rten de'i snod bcud rgya dang.

Dpangs dang.

Tshad dang. || 14 ||

Chags 'jig sogs pa dang.

Phyis skye sa de'i snod bcud mtshan nyid kun skad cig me long gzugs
bnyan shar ba mthong ba bzhin shes so.

De ltar phyi ma'i gnas gang skye der 'dod cing 'dun pas skye ste.

Lha mi'i yul mthong chags pas der skye ba dang.

Lha min dang.

Dud 'gro'i nags dang mtsho gling mdzes dgur mthong bas de dag skye la.

Dmyal ba yi dwags kyang 'od zer gsal ba'i me'i snang ba mdzes shing chags
pa ltar mthong phyin pa snyam pa skye ste.

Mdor na gang skye'i gnas de mdzes shing dga' bar mthong ba dang.

Enemies pursuing through refuge as sees from there hiding mind moment at-
tachment through birth takes.

That also desire as birth all mind desire attachment impulse arising through
object in pleasure longing especially great arises and. || 15 ||

Form as birth if coarse appearance in aversion and light in pleasure longing
arises.

Form not having as birth if appearance whatever also pleasure longing not
having through anything not having mind abiding just in pleasure as arises.

Container contents appearance that also momentary just from.

That from propensities portion great power through ceases.

Here clairvoyance arising cause what from arises if.

Reality seed exists that here obscuring body self not having and.

Reality above seeing blessing from arises.

Five miraculous power.

Faculties clear and body complete appearance that dream in flying etc like.

Sky in going and knowing whatever focusing there entering thus. || 16 ||

Small keyhole and horse drum split inside also entering and.

Large horse ox and mountain rock and sky in also entering through.

Form large small not definite sentient being as comes and.

Earth water fire wind mountain rock etc all in freely going and.

Elements harm through not affected and.

Elements whatever in also entering power exists through.

Rock inside etc and egg inside in sentient being entering crucial point.

This occasion vajra seat and mother womb not excepted whatever in also obstruction not having and.

Class similar and gods eye having not excepted through that not seeing and.

That through sentient being place class all far sees. || 17 ||

Miraculous power this continuity above enjoyment body miraculous power seeing part from arises.

That also instant just arising from again ceasing and setting thus appearance other arising.

Other arising time above all forgotten from not appearing dream before after dream there not remembering like.

Six life measure.

Appearance arising manner twenty this seven days in completes.

Intermediate becoming that life seven days passing from finishing thus.

Life that from not or.

Again propensities power through above appearance awakens from. || 18 ||

Mind body takes from time seven dying.

Time seven birth as appearance dream birth death like.

Seven in birth also miraculous birth.

Dying and birth all instant in does.

Virtue power applying if seven days seven through seven sections doing through benefit great.

That also birth seven abiding as appearance seven dying as appearance seven twenty one one portion.

Body taking long limit.

Seven groups seven through seven days forty nine thus.

That category in karma different through body individual takes.

Generally intermediate becoming life short limit seven days. || 19 ||

Long limit forty nine.

Intermediate that between.

That also desire realm in untimely dying like.

There also untimely karma through dying possible and.

Karma some that from long also possible explained although intermediate control through made.

Birth death appearance cause.

Before dying remembering from above day night part what dying time that this also dies and.

Birth remembering through instant in birth.

Seven color.

Later what born body sign as appears. || 20 ||

God human as birth if white and.

Titan animal as birth if yellow and.

Hungry ghost as birth if smoke like and.

Hell as birth if wool black scattered like.

This continuity above enjoyment body color and hand sign seeing from arises.

Eight head looking difference.

God human as birth if upward.

Titan animal horizontal.

Hungry ghost hell downward.

Nine karma accumulating not accumulating. || 21 ||

Coarse manifest not accumulating and.

Subtle latency mind power depending from accumulates.

Bar ma zhes bya'o.

De'ang chos nyid bden pa mthong bas sngar mngon gyur pa'i mi snang sa bon yod.

'dir rmi lam rang dus bzhin bar ma phra ba phyi ma'i kha snon tsam gsog pas.

Phyi ma'i 'brel pa yang 'di'i rgyu mthun 'bras bu gcig gcig brgyud byas te 'khor bar byed pa'o.

Gsog lugs ni.

Khyad par snang ba gcig nub gcig ma skyes pa'i khar bsags pas de'i dbang sngar snang ba mi gsal ba'o.

Dus ni shes pa snga phyi'i bar ro.

Rgyu ni sngar mngon gyur med kyang phra ba bag nyal dang bsam gtan cha so. || 22 ||

'dir gsog pa ni gong chos nyid bred cing sngangs pa byung ba'o.

Bcu pa lta ni.

Sngar dag pa sa bon chas snang ba de'i dus gong ma'i chos nyid rab gsal zhing brtags pa yin la.

Sngar sa bon ma dag pas shes pa mi gsal zhing rmugs pa'o.

Shes pa gsal mi gsal sngar dge mi dge'i 'phen pa byung ba'o.

Rgyu ni gnyis gsal ba'i rgyu sngar rjes dran dag pa byung la.

Mi gsal ba chos nyid rgyab phyogs pa byung ba'o.

Sngar lha mthong ba'i cha rjes dran btags rjes dran mtshan nyid pa ma mthong bas 'dir 'khrul pa'o.

Bcu gcig pa ming rnam grangs ni.

'byung bzhi sa bon cha ming bzhi 'dus pa'i bdag nyid can te. || 23 ||

'byung ba sa'i byed 'dus pas srid pa sha gzugs bdag nyid can dang gcig.

Chu'i byed sa bon sgyu ma lta bu'i lus byung bas.

'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.

Me'i byed sa bon srid pa yid gzugs tsam las.

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.

Faculties all complete obstruction not having possessing and three.

Elements wind action through seed from karma wind through obstruction not having lifting from all in looking heart desiring and entering through obstruction not having possessing or.

Entering becoming called and four.

This all cause what from arises if.

Above wisdom four junction power from arises. || 24 ||

Twelve body measure.

Karma not purified those child year eight about in.

Purified those year sixteen passed body measure that dream form like self characteristic as not.

Cause spontaneously accomplished arising manner eight seeing from arises.

Thirteen birth place which in belonging.

Womb born.

Egg born.

Warmth moisture born.

Miraculous born four from.

Miraculous born in belonging and. || 25 ||

Dharma whatever with similar if miraculous power and light exists through god with similar and.

Seven days seven in birth death suffering engaging through hell with similar thus.

Hell all and god all and.

Becoming intermediate miraculous thus birth.

Thus through.

Cause above emanation form seeing from arises.

Fourteen conduct.

Reality truth power dissolving through before attachment propensities arising through before whatever doing that here also doing.

Cause reality occasion in self appearance forgetting and fearing from arises.

Fifteen light.

Karma purified higher rebirth as birth those in white mile one in clear and.

Not purified bad destiny as birth those in yellow and black dim self clear just. || 26 ||

That all cause reality self light from arises.

Sixteen karma connection.

Future good destiny dharma possessing as birth if here virtuous form meeting.

Future wealth and.

Retinue and enjoyment possessing as birth if self mind pleasing form that all meeting appears.

Future faculties not complete and evil doer and.

Bad destiny etc as birth if.

Mind pleasing not and.

Poverty etc form meeting thinks.

Cause reality in attachment or aversion grasping from arises. || 27 ||

Seventeen body and afflictions connection.

Form self not having although dream like space in self form attachment arises if desire realm and.

Aversion arises if form realm and.

Intermediate birth if form not having as birth.

That all cause reality truth from straying from arises.

Eighteen realm which in belonging.

Desire.

Form.

Form not having three from.

Name four aggregates illusion mind body as exists although. || 28 ||

Future aggregates not taken through form self not having thus.

Form from other feeling.

Perception.

Formations.

Consciousness latency aggregates as abiding through form not having realm in belonging.

Form not having cause what from arises if above reality illusion like seeing from arises.

Nineteen future womb in entering signs.

Seven portion one or two from seven interval intermediate becoming experiencing definite karma completing from future becoming individual first entering occasion.

God birth place in entering if this occasion knowing appearance in god house peak or jewel house piled inside abiding thinks does.

Titan womb in entering if. || 29 ||

Fire wheel inside abiding or.

Rain falling center abiding thinking comes.

Human womb in entering if very cold thinking does if human body just.

Dark center abiding thinking does if human body pure.

People assembled noise gap abiding thinking does if human body precious sign.

Animal womb in entering if head inside or cave or mist inside abiding thinking.

Hungry ghost womb in entering if hole mouse digging inside abiding thinks.
Hell intermediate from actually becoming intermediate in abides.
This all arising from womb in entered already through.

Going wishing although obstruction with possessed through control not. || 30 ||

Cause above reality truth in confidence not having from.

Twenty example.

Grass fire holding like karma and propensities power through womb place holding and.

Mud possessing life creature or jewel or tree etc holding like samsara in self knowing wisdom holding and.

Bird flock bird holding like parents union residue intermediate becoming sentient being holding.

Summer flesh decaying in fly gather like.

Parents union womb door in intermediate becoming countless countless heaping from.

Parents pleasure taste enjoying just through there birth karma having that self control not having womb rich filling mother excrement path in enters.

That all sun moon conjunction from.

This scripture with not according. || 31 ||

Sentient beings entering.

Becoming bardo called.

Samsara place path beginning.

Example as water mill like circling.

Flesh blood self body separated from.

Illusion mind form having.

Solid separated name second.

Before knowing appearance ceases.

After that not arising.

Class which in also not definite through. || 32 ||

What setting what appearing that occasion.

Instant abiding bardo.

Later what born characteristics holding.
Later arising characteristics fully holding from.
Six classes individual appearance portion becomes.
Desire realm container general and.
Essence self through knowing and clear.
Self which born container essence also.
That time occasion clear.
Desire possessing container essence clear appearance. || 33 ||
Faculties limbs fully complete through.
Thing all in obstruction not having and.

Mountain rock etc obstruction not having entering.

Other from life seven days becomes.
Seven days seven portion seven through.
That life measure.
God and human color white.
Titan and animal yellow.
Hungry ghost light smoke like.
Hell tree trunk like or. || 34 ||
Or wool black scattered like.
Animal or blood corrected like.
Titan rain falling like.
That time head this like.
God and human upward looking.
Titan animal likewise horizontal.
Hungry ghost hell downward looking.
This all just now birth control.
Becoming bardo karma all.
Accumulating and not accumulating signs this. || 35 ||
Fully ripened propensities not.
Intermediate power through cause similar.

Propensities all this accumulates.

De tshe shes pa'i ltas 'di'o.
Gang zhig ni dag pa yi.
Shes pa nyid ni gsal ba yin.
De bzhi ma dag rnam mi gsal.
De kun dge sdig byung. || 36 ||
De nyid ming rnam grangs ni.
'di dag rnams rig par bya.
Ming bzhi 'dus pa'i bdag nyid can.
Srid pa yi ni sha gzugs dang.
Sgyu lus dri za nye bar 'khor.
Srid pa'i bar do phung mtshams sbyor.
Gzugs med dbang po kun ldan pas.

Thogs pa med par kun 'jug.

De ltar bar ma'i lus tshad. || 37 ||
Byis pa po brgyad lon pa'am.
Lo bcu lon pa'i lus tshad du.
Rmi lam lta bu'i gzugs gnas.
Skye gnyid ni rnam bzhi las.
Rdzus skyes pa nyid ste.
Lha dang dmyal ba bar ma do.
'di kun rdzus pa skye'o.
Spyod pa nyid ni 'di lta bu.
Sngar zhen spro ba ste.
De yi rjes zhugs ni. || 38 ||
De spyod yid rjes 'dzin.
De nyid 'od tshad rnams ni.
Sngar zhen bag chags rags byung ba.

'di yi 'od ni dpag tshad gcig.

Kha dog dkar po lheng lheng po.
'di ni lha mi'i skye gso.
Bag chags can gsal mi snang.

Gang ni bzang ngan gyis.
Bzang ba dge dang yid 'ong 'phrad.
Ngan pa'i sems can bag chags can. || 39 ||

Yid mi 'ong mngal 'jug.

Phyi ma'i lus dang 'brel par ni.
Rang shugs zhe sdang skyes pa'i rgyu.
De bzhin 'dod chags rkyen ni.
Phyi ma ni snang ba'i tshul.
Khams ni rnam pa gsum dag las.
Ming bzhi'i phung po ma 'gags te.
Phyi ma ma blangs par ma srid.
Ming bzhi'i 'dus pa'i phung po las.
Sha khrag gzugs ni mi snang bas. || 40 ||
Gzugs ni med pa'i khams su'o.
Phyi ma'i lus dang nye ba'i tshe.
Mgal me'am ni char pa'am.
De bzhin grang ba nam rmugs pa.
Skye bo 'dus pa'i ca co dang.
Lha khang ngam ni yang thog gam.
Khang bu dag ni brtsegs par mthong.
Ngan so rnams ni spyil po'am.
Phugs rdugs grog po stong par mthong.
'di dag mngal tshud pa'i ltaś. || 41 ||
'gro bar 'dod kyang rgyas 'thums te.
Thogs pa nyid dang bcas pa'o.
Dper na rtswas ni me 'dzin dang.
De bzhin 'dam rdzas 'dzin dang.
Mkha' 'gro 'dod pa'i dbang ni.
Sa khung brus pa'i rnyis 'dzin ltar.
Dbang med chags pa'i rnyis 'dzin to.
Zhes so.
De ltar srid pa bar do lam brgyud de.

Karma power through.

Joy possessing and. || 42 ||

Conflict possessing and.

Equal possessing and.

Two possessing and.

Hunger possessing and.

Suffering great possessing place in water mill wheel like one from one in going through going beings six classes called.

Self arising from.

Conceptions samsara just.

Crying out great place and.

Very hunger place and. || 43 ||

Dull intoxicated place great and.

Very coarse place and.

Likewise equal place great and.

Very joy possessing place in explained.

Not realized sentient beings all.

That from going place not having.

Thus.

Vehicle supreme precious treasury from.

Self appearance bardo manner showing thus chapter twenty third.

Thus diligent and faculty intermediate all bardo in liberation instruction extensively showing from. || 44 ||

Now faculty final all nature emanation exhaling dharma enumeration explained.

That in this door seeing faculty final final in also class two from.

Extreme edge direct door seeing although confidence not having through experience not engaged and.

Confidence although experience engaging although long instant also not having life this distracted those becoming other in continuing copper letter from explained and.

Door seeing from confidence through experience engaging although.

Appearance great also not increasing.

Realization dharma exhausted primordially pure meaning recognition not

meeting through realization continuum in not arisen.
However experience engaging through non virtue entering reduced from.
Dream virtuous becoming person fortunate all nature emanation reality truth
blessing from arises. || 45 ||
Awareness self arising great tantra from.
Truth seeing sentient being.
Realization continuum in not arisen although.
Directions ten emanation field.
Abiding from end reaching liberation becomes.
Thus explained through.

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Those of final faculties—beings most refined—or those lesser who yet failed
to recognize truth when dharma-nature bardo arose before them:
When the path appears within the becoming bardo, dreamlike,
Recognition dawns: "I have died."
Remembering their wavering in that bardo state,
They recall the guru and instructions received—
Resolving, "Now I go unto the field of natural emanation"—
Through blessing of dharma-nature truth previously realized,
And through absence of self-grasping stain, propensities exhaust;
Miraculously they arise upon a lotus in that field, instantly born, liberated.

| *From the Sun-Moon Conjunction Tantra: || 10 ||*

*"By remembering the birthplace, those of final faculties exhale into the three
natural emanation body fields."*

Furthermore:

"O Teacher, Vajra Mind—

When those of final faculties behold this,

Does bardo itself appear,
Or not appear? What say you?"

"The Teacher declares: It appears—

Self-grasping propensities exhausted,
Exhaled into natural emanation,
Without bardo, Buddha attained." || 20 ||
The preliminary instruction for this is:
Habituate daytime to direct perception of self-appearance;
At nighttime, habituate five lights within the heart, then sleep looking toward the emanation field.
Train power through transference during intervals.
When wisdom-consciousness riding wind projects from heart—or from eyes to chief heart-center—into emanation field through this crucial point,
You cut through bardo's dangerous precipice, transferring from one excellent dwelling to another, faultless.
At death's moment, when wind goes out ungathered, establish clear focus and project with HIG—

| *From the Sun-Moon Conjunction:*

"Manner of entering pure fields:

Dwelling-transference, dwelling-entry— || 30 ||
Train consciousness riding wind.
That going above is precious;
Gathering, projecting awareness precious—
This is projection with HIG."
Thus.
Through practicing thus, some are born directly into the pure field itself.
Though path arises from hundred-path bardo, recognition of becoming bardo comes;
At that time, merely remembering that field, one is born through dharma-nature's blessing—
No hidden instruction exists.

REGARDING THE MANNER OF EXHALING INTO NATURAL
EMANATION: || 40 ||

"Nature" has two aspects:

The nature of abiding, and

The nature of enumeration.

Abiding nature thus:

| *From primordial time this abides as path-appearance;*

Four directions of enjoyment-body gate, spontaneous ground-appearance.

Though eleven exist—ten fields with great charnel-ground burning mountain
at center—

Here five are recognized: great exhaling of liberation.

Enumeration nature:

By means of the ten perfections, one reaches the eleventh universal light
ground—the special ground of Buddha-appearance. || 50 ||

Here one hears the Buddha's speech, yet

The bodhisattvas are obscured by knowable obscurations and do not see the
body;

When they see that body, knowable obscurations are exhausted and they are
considered Buddhas.

This itself is also named the Dharma Body of accumulated merit.

| *Therefore, from the Six Spheres Tantra:*

"The merit-accumulated Dharma Body

And omniscient wisdom—

Similar, similar indeed, O treasure!"

Thus.

"Emanation" thus: || 60 ||

Four fields with center—five—emanation fields of five Buddha families.

Eastern field called Manifest Joy:

Teacher Vajra Unshakable with retinue of bodhisattvas, boys and girls,
white, miraculously born;

They move through sky,

Celestial palace possessing immeasurable excellence,

Various emanation birds proclaiming sweet voices,

Scent of excellent fragrance, jewel trees infinite adorning—

Teacher's speech liberates retinue's continuum; excellence inconceivable.

Southern field Glorious Possessing:

Teacher Jewel Source with retinue, miraculously arisen bodhisattvas, boys
and girls, yellow; || 70 ||

Ground all jewel gold,

Possessing immeasurable excellence.

Western field Lotus Piled:

Teacher Infinite Light with retinue, miraculously arisen bodhisattvas, all red;

Emanation birds, deer, horses, elephants possess very red radiance.

Northern field Action Fully Completed:

Teacher Meaning Accomplished with measureless retinue, emanation crea-
tures, all green, shining;

Ground all jewel emerald and indranila nature.

Sky before center of all these: great charnel-ground Burning Mountain—

Emanation wrathful field. Merely seeing this profound Dharma's door, those
of final faculties exhale into their classes; || 80 ||

*From there, in five hundred years, unique Buddhahood obtained, no
bardo.*

From Great Arrangement of Ati:

"Five hundredfold degenerate age's end,

Secret essence appears in human realm;

Capable persons holding it subsequently—

To whom appears this essence?

They traverse unchanging ground.

If through degenerate times, short life, diseases,

Confidence in essential meaning unarisen,

Yet seeing this itself, great exhaling occurs— || 90 ||
Eleventh universal light, that emanation field,
Miraculously born, pure, womb-confinement separated.
Eastern Manifest Joy, unchanging vajra field,
Unshakable Teacher liberates retinue's knowing continuum;
Disciples' self-appearance, excellence inconceivable.
Glorious Possessing, Lotus Piled,
Action Supreme, fully completed field,
Jewel Source, Lotus Dance-Horse,
Meaning Accomplished Teacher purifies knowable obscurations.
White, yellow, red, green—colors clear, || 100 ||

Presence-pleasing, mind-pleasing, bird voices proclaiming,
Fragrance gentle—beyond description;
Faculties pleased, excellence possessed.
Color complete, body complete; food, clothes complete in one;

Body effort-free, wind-moved, going, abiding.
No wind, bile, phlegm diseases, no combinations;
Water eight-limbed, hundred tastes—
Drinking pleases; body softens.
Earth, water, fire, wind arise, benefit and harm separated;
Hunger, thirst, heat, cold dispelled. || 110 ||
Desire, aversion, delusion, afflictions—
No birth-cause arises; mind relaxed.
Looking, smiling, holding, embracing—no attachment;
Satisfaction, craving-free, always hearing Dharma;
Two obscurations separated, bound by one birth;
Offering goddesses speak auspicious words.
Celestial palace beautiful, four doors, horse-canopies;
Crystal, gold, emerald, indranila;
Auspicious umbrellas, wheels, banners beautiful.
Thus nature in ten directions, emanation fields— || 120 ||

Self-teachers tame self-retinuess;
Before, in sky of Endurance Piled,
Terrifying wrathful place, charnel-ground burning;
Terrifying sounds, wrathful forms—Alala!
Merely by seeing this, liberation occurs;
Capable, powerless, holding the essential meaning—
There exhale, one birth,
In five hundred, liberated into the ground of certainty."
Thus.

Places and arrangements explained extensively: || 130 ||

| *From Self-Arising Awareness Great Tantra:*

In eastern world realm from here,
Exists field called Manifest Joy;
In that emanation-body field,
Emanation body Vajra Mind—
Place where all Thus-Gone receive empowerment;
Celestial palace possesses immeasurable excellence.
Thus:

House jewel crystal, four doors,
Jewel horse-canopies; || 140 ||
Ground all jewel crystal,
Very mind-pleasing,
Beautiful to behold,
With steps,
Possessing windows,
Four great opening windows in four directions;
Through opening windows sun arises,
Striking jewel crystal,
Inside, five lights appear freely during day.

On outer rim of celestial palace || 150 ||

Water moat possessing eight limbs;
When stricken drink, disease healed,
On outer rim eight lakes;

Inside these, birds with sweet voices.
These thus:
Bird king Gold-Possessing Swan,
Black-Neck,
Bya-ka-ti,
Ne-tsho knowing human speech,
Cuckoo, || 160 ||
Shang-shang-te'u,
Re-skegs,
And so forth—hundred thousand kinds, sweet voices;
Mind-pleasing birds:
Kang-ka-ri,
Sba-ba,
Zer-mo,
Divine bird bell-voiced,

Bya-kri-ti-pa golden vajra form—

Blue like turquoise, || 170 ||
White like conch,
Red like coral,
Green like indranila—
Mind-pleasing,
Sweet-voiced, inconceivable.
On outer rim iron wall of seven jewels;
Center: throne seven jewels, seat for explaining Dharma.
There emanation body Vajra Mind
Explains causal Dharma morning;
Noon, mantra dog Dharma; || 180 ||
Dawn, inner Dharma;
Solar noon, Great Completion supreme result Dharma.
Thus four Dharma sessions arise each day.

Bodhisattvas abiding there mostly bound by one birth,

Sustaining life five hundred fifty years.
In that field-realm, food, thirst satisfied by mere memory;
No weariness—supreme bliss.
Even in existence, drinking eight-limbed water cleanses.

Various flowers worship that emanation body.

Four corners of celestial palace: four pearl stupas; || 190 ||
Between them connected by tinkling bell net threads;
Wind moves threads,
Bell sounds emerge, various, mind-pleasing.
Four directions: four banners of various silk;
Wind moves these, pleasing fragrances emerge.
Celestial palace exists five hundred leagues east from here.
Bodhisattvas born there enjoy equally with thirty-three gods.
Thus eastern emanation-body field.

| *From here, southern field Glorious Possessing:*

House jewel gold, four-cornered, balconies, || 200 ||
Four doors horse-projections,
Four corners stupas,
Four sides banners,
Four directions windows,
Seven lakes birds,
Water eight limbs, iron mountain;
Throne and Dharma as above.

Those bodhisattvas bound by one birth,

In emanation-body Jewel Source field-realm, such excellence.

| *From here, western Lotus Stacked field-realm, || 210 ||*

Emanation body Infinite Light exists;
There also, excellence equal to above.

| *From here, northern world realm,*

Field Jewel Various Arrangement exists;
There also, emanation-body field Meaningful Accomplishment,
Such celestial excellence:
House jewel indranila, four-cornered,
Four great windows in four directions;

From there sun rises, filling inside with green light.

Ground all indranila; || 220 ||
Outer layer: water eight limbs;
That water, touched, is bliss;
Drunk, all disease cleansed.
Outer rim: seven lakes;
Inside dwell birds with pleasant sounds.
These thus:
Bird king Gold-Possessing Goose,
Thing-ril,
Bird ka-ta-ri,
Peacock, || 230 ||
Ne-tsho knowing human speech,
Cuckoo,
Shang-shang-te'u,
Re-skegs,
And so forth—eighty thousand kinds, pleasant sounds;
Mind-pleasing birds:
Kang-ka-ri,
Zer-mo,
Sba-ba,
Divine bird bell-sound, || 240 ||
Bird kri-ti-pa golden vajra form—
Including:
Blue like turquoise,
White like conch,
Red like coral,
Green like indranila,

And so forth—mind-pleasing,
Pleasant-sounding, inconceivable.
On its outer layer is an iron mountain of seven jewels;
Middle: throne jewel margadala, seat for explaining Dharma. || 250 ||
There emanation body Meaningful Accomplishment
Teaches instruction Dharma dusk;
Midnight, empowerment Dharma;
Dawn, conduct Dharma;
Noon, view-meditation Dharma.
Thus four Dharma sessions each day, liberating retinue's mindstream.

Bodhisattvas dwelling there bound by one birth,

Attaining life thousand years.
Field-realm: food, thirst satisfied by mere memory.
No phlegm-produced diseases, || 260 ||
No wind-produced,
No bile-produced,
No combination-produced diseases.

Various flowers worship emanation body.
Those bodhisattvas green,
Horses, mounts green,
Boys, girls in form, merely appearing;

All no mental thought.
Field-realm: three sentient-being types not exist;
Six sense-bases not exist; || 270 ||
Six afflictions not exist;
Ignorance not exist;
Four conditions not exist;
Mind similar to ignorance not exist;

All merely free from thought.

Celestial palace retinue qualities:

Four corners: four crystal jewel stupas, nine stories;
Between them connected by gold bell tinkling nets;
Wind moves these, various pleasant bell sounds emerge.
Four stupas connected by five-light ropes struck by sun; || 280 ||
Four directions: four peacock banners;
Wind moves these, various mind-pleasing beauties emerge.
Such immeasurable excellence.
Celestial palace exists five hundred leagues north from here.
Bodhisattvas born there enjoy equally with form realm gods.
Thus northern emanation-body field.
Before those fields, in space, emanation-body wrathful field:
Great charnel-ground Blazing Mountain;
That also has celestial palace:
House of skullcups, four cubits, || 290 ||
Thus:
Fruit dry skullcups,
Walls flesh and internal organs,
Covering bandha tala leaves,
Width, height immeasurable,
Meteoric iron nails affixed,
Rakta dripping, water falling,
Sun, moon as seat,
Sea-monster mouth as arch,
Eight great gods arrayed as pillars, || 300 ||
Supreme great foundation laid.
By day, wind swirling;
By night, fire blazing;
Four corners: great field canopies spread;
Five goddesses dancing;
Ground all churning ocean of rakta.
Inside celestial palace
Bhagavan Youth Hero Power-Possessing,
Mind unmoved from peacefulness,
Displays wrathful body aspect, || 310 ||

With dakinis
And measureless wrathful assembly surrounding.
These thus:
Dakini Purna Near Peaceful,
Brahma Conch-Throat,
Rishi Moon-Light Youth,
Also retinue dakinis E-ka-tsi-ti six siblings,
Their fourteen servant women,
Fifty-eight attendants,
Also ten thousand, hundred thousand, thousand attendants— || 320 ||
Measureless dakini retinue surrounding.
Retinue emanated from Bhagavan's mind—Vajra-in-Hand and so forth,
Surrounded by measureless wrathful assembly,
And Delight-Vajra and so forth—measureless human retinue.
Turning secret mantra supreme Dharma wheel for retinue,
Liberating peaceful emanation-body bodhisattvas,
All possessing wrathful garlands.

Celestial palace possesses very vast extent.

Those two also five-five.

| *From the center of that cakra, || 330 ||*

Those persons of final faculties,
Like pearls, two channels exist.
Bewildered, fearing, take birth into emanation-body field—thus spoken.
Continuum of those fields: self-radiance of self-luminous wisdom jewel,
mirror-like and so forth in heart center;
Cause capable of being seen by lowest faculties,
Cause of certain liberation—know as that.

| *From Treasury of Supreme Vehicle:*

| *"Sending those of final faculties to natural emanation-body field—
Twenty-Fourth Lecture Hall."*

Thus, extensively explained ground and path steps of liberation through es-

sential points of certain secret supreme meaning,
Now, where that method attains completion—fruit step to be ascertained—
two: || 340 ||

General presentation of manifest enlightenment manner upon ground of inner
primordially pure space,

Specific explanation of appearance manner of body and wisdom from
arising basis of spontaneously accomplished luminosity.

First has three:
Holding with essence of liberation place,

Explaining individually nature of liberation,

Ascertaining arising basis of body and wisdom.

FIRST:

Self-arisen awareness, pure by nature, pure of all adventitious stains;
Twofold purity, non-dual space and wisdom of Dharma Body—primordially
pure jewel secret recess—ultimate liberation place.

| *From Self-Arising: || 350 ||*

"Liberation place: appearance of primordial purity;

Like vase body example."

"Sending-place of all Buddhas:

Mandala of great primordial purity."
Thus.

| *From Jewel Heap:*

"Fruit, Dharma Body, in emptiness—

Ceasing of entities most wondrous."

Thus.

Thus it is spoken, and || 360 ||

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From the Pearl Garland:

The ground of liberation itself is primordially pure, as the Victorious Ones declare. || 1 ||

Through knowing rigpa's self-nature as primordially pure, one does not return to the cause of samsara, and when the ground of delusion is exhausted, the result is merely a change of name.

As explained previously in the section on the ground, understand this specifically through separation from impurity and the recognition of innate purity.

The second topic has three aspects: the actual sphere of liberation, the nature of abiding within the sphere, and how the sphere of dharmatā's meaning rolls into the expanse of primordial purity. || 5 ||

First, whether faculties are sharp, dull, or middling, when the three are liberated, there is no difference in the result.

All Buddhas of the three times, their meaning exhausted in the Dharmakāya, are expressionless and one—equal, without difference in nature, they are a single bindu, a single Buddha.

Whether in this life with signs, or in the bardo through self-appearance, or in the emanation realm when breath is released, the body of path-appearance and the appearance of wisdom follow the sequence of spontaneous presence dissolution.

The sphere sinks as crystal light gathers inward, wisdom sinks into the sphere, and the form body dissolves into the Dharmakāya's expanse beyond sorrow.

Phenomena without signs, dharmatā space-like, of one taste—like space sinking into space. || 10 ||

As an example, when rigpa is cut separate from the sphere yet abides in the body, it is like space inside a vase.

When the opening connects, the four lamps join with primordial purity, and when the vase breaks, the outer, inner, and middle—the three spaces without difference—abide as one essence.

When body and mind separate, the five rigpas, without outer greatness, abide as the inner sphere of great primordial purity.

| *From the Six Expanses:*

Samantabhadra's nature, with all elaboration nearly ceased, is the peerless Buddha.

All phenomena are called without eye-dust, and when all realms endless are seen as appearance without outer or inner mixed together, the completely pure expanse's meaning is obtained.

Then cyclic existence itself is called ended from the primordial. || 20 ||

Thus space mixes, or outer appearance's self-light rays sink into the sphere, like the sun setting as rays gather into themselves.

Water sinking into water, butter into butter—similar to relic burning from the essence of primordial purity.

| *From the Self-Arisen Rigpa:*

Like rays gathered from the sun, self-appearance and emanation included,

One's own nature sinking into itself, becoming without difference, without division.

Just as water sinks into water, and likewise butter sinks into butter,

And space sinks into space—becoming without duality, without certain grasping. || 30 ||

Then, sinking into the inner sphere of primordial purity, rigpa abides in its own place.

The Conqueror becomes the Unchanging Light Buddha, the Teacher of Complete Dominion, Samantabhadra, the Lord of Spontaneous Presence

Wisdom, the Vajra Holder.

Path phenomena are obtained as the result and exhausted, and result phenomena, like the full moon's increase and exhaustion, are completely perfected.

Beyond going, the exhaustion ground is reached.

From the Self-Arisen Rigpa:

Realized persons, intelligent and capable, sink into the unchanging, equal nature. || 40 ||

Thought-free wisdom self-arises in Sukhavati's great ground.

Uncontrived, like a heap of jewels, various arisings sink into the nature.

The ancestor of all Buddhas, the Unchanging Light, is renowned throughout.

From the Six Expanses:

Recollections and knowings at the time of nirvana—expressions' ends all self-exhausted.

Aggregates, elements, and sense-bases beyond sorrow—all appearance manifests as the bliss realm.

Faculties and objects beyond sorrow—the great enjoyment mudra self-appears.

Sounds and words beyond sorrow—all appearance gone beyond. || 50 ||

View, meditation, conduct, and result beyond sorrow—effort included, recollections self-exhausted.

Experience beyond sorrow at exhaustion time—feelings' doors self-ceased.

Warmth and signs self-exhausted, afflictions self-exhausted and emptied.

Exhaustion phenomena—conduct persons produced, self-perfected.

The essence abiding in this—fortunate persons who see—all Buddhas' result, Samantabhadra's nature, self-abides.

Whoever becomes accustomed to the Buddhas' result becomes the glorious Vajra Holder, the primordial lord, stainless and pure.

Light interior self-arisen and clear, the self-nature of all Buddhas' activity obtains the great secret body.

From that not returning: the yogi, intelligent, capable, powerful, and fortunate, who reaches the measure of all results is equal to Samantabhadra. || 60 ||

Such primordial purity in its own place, beyond the end of existence and non-existence, transcends body, wisdom, appearance, existence, and non-existence.

The arising ground unceasing is merely the crystal top in its own place—light and color nowhere established.

That nature, the unceased arising ground of the five lights, serves as the example.

From the Thal Gyur:

Although the result cannot be expressed, phenomena reach the exhaustion ground.

One's own established view also ceases—this time, the guru's instruction sinks. || 70 ||

View, meditation, and conduct's end emptied—phenomena appearance neither exist nor not exist.

Body and wisdom stream ceased—without Buddha, without beings.

Briefly, anything abiding without, gone without, coming without.

From the Six Expanses:

Thus Dharmatā primordial purity—without wisdom, also without body.

Without light, without color—whose essence is without establishment.

Non-recognition and affliction—what use, existence, non-existence? || 80 ||

Thus the inner sphere of primordial purity, whose nature is merely the arising ground, is actually without establishment anywhere.

| *From that source:*

Natural appearance—sign apprehension primordially without.

Color non-own, self-clear—knowing and knowing, only parts.

Apprehension without object, conception without apprehension part.

Beyond light, self-radiance—primordially distinction abiding.

Beyond body, self-radiance—the completely pure great mudra abiding. || 90

||

Second, the nature of rigpa abiding in the sphere has five aspects: elements latent in the mother, wisdom sinking into the sphere, wisdom supported in space, clear light rolling into the sphere, and rigpa holding its own place.

First, when the three interiors are rolled into one, the five elements are liberated in the mother—the pure wisdom eye without obstruction.

When impure deluded appearance sinks into pure dharmatā, the flesh and blood body sinks into the clear light illusion body.

That itself sinking into the Dharmakāya, the precious secret body—the wisdom eye sinks into the wisdom eye, that itself sinking into the Dharmatā eye. Object, knowing, and conduct parts purified, the precious secret interior's wisdom inner clear meaning is without change. || 100 ||

| *From Samantabhadra Mind Mirror:*

Impure deluded appearance obscures wisdom appearance.

When deluded appearance ceases, pure appearance dawns clear.

Habitual patterns in the interior obscure wisdom illusion body.

When this body is abandoned, light appearance dawns clear.

Then the precious interior reaches the end. || 110 ||

When the three interiors are rolled into one, emanation is enacted in the ten directions.

Now the impure parts of the body's five elements are purified into the clear light inner sphere of primordial purity, the sphere of the great five elements. The impure five elements transform into the pure force of the five wisdom pure great elements, relying on appearance.

Wind arranged well in the vajra cross, the samaya goddess rolling into space, unmoving wind sinks into the sphere.

Earth, the five precious stupas evenly in essence, sinks into the earth sphere without hardness.

Water, crystal wheel arranged well, liberated from action and affliction, sinks into the water sphere without moistness. || 120 ||

Fire, lotus net blazing light, ripening the unripened, sinks into the fire sphere without heat.

Space, completely pure dharmatā expanse vast, primordially pure, opening delusion impure, sinks into the space sphere.

Outer objects, inner body, aggregates, elements, sense-bases—all phenomena parts purified into the wisdom precious essence mandala of emptiness all-arising.

From the Self-Arisen Rigpa:

Precious five colors' ground all even,

Precious secret sun without arising or setting,

Precious water lotus without stain,

Precious fire mandala arranged well,

Precious wind wisdom without conception. || 130 ||

Precious earth mandala great vehicle,

Precious space without end or center,

Precious empty mandala drawn well,

Precious relic burning stupa arranged well—introduction adorned.

Eye and eye consciousness, ear and ear consciousness, nose and smell consciousness, tongue and tongue consciousness, body and body consciousness —knowing suchness.

Body completely beyond sorrow, form aggregate purified. Space completely beyond sorrow, consciousness aggregate purified.

Earth completely beyond sorrow, feeling aggregate purified. Fire completely beyond sorrow, aggregate purified. || 140 ||

Wind completely beyond sorrow, aggregate purified—thus it is.

Second, wisdom sinking into the sphere: the five afflictions purified as the five wisdoms, the five self-radiances sinking into the inner sphere clear light. Deep radiance abiding as the ground of the five colors.

| *From the Six Expanses:*

White part of moved self-radiance, deep clear great abiding.

Yellow part of self-exhausted appearance, unmanifest deep self-nature clear.

*Red part of self-exhausted attachment-aversion, deep radiance unmixed
great abiding. || 150 ||*

*Green of effort moved self-separated, exhaustion without, primordial rays
also.*

*Blue of unchanging perfected, unmanifest deep clear part, primordially
perfected without abiding.*

Third, wisdom supported in space: the five wisdom winds of the inner sphere abiding unmoving in their own place without change.

The powerful, force-holding, lifting, stable, appearance-making five—water pure nature down clearing powerful.

Wisdom wind chief without retinue joined, meaning differenceless.
Wind pure nature up going force-holding, chief and retinue five instantly
moved into Dharmakāya. || 160 ||
Earth pure nature pervading arising ground abiding, lifting support and supported without, Dharmakāya form body abiding.
Appearance-making space pure nature without equal, arising four
Dharmakāya wisdom actually without, deep clear arising ground inner clear
abiding.
Stable earth pure nature life wind arising ground, Rigpa wisdom non-
conceptual meaning unmoving made.

| From that source:

Primordially self-pure great, perfected peak abiding.

With signs self-purified, deep clear great ground abiding. || 170 ||

| From the Self-Arisen Rigpa:

Precious arrangement net even called.

Fourth, clear light sphere rolled four: sunk non-dulled, clear without conception, existing without self, individual unmixed without division.
First, sunk non-dulled: elements latent in mother, wisdom sphere sunk, three bodies gathering and separation without, subtle wisdom inner clear abiding.
Second, Dharmakāya stainless without front or back, up or down, directions or corners, clear light.
Body and wisdom arising ground abiding, mind and breath without, samsara phenomena unstained.
Third, existing view self-arisen king without habitual patterns' self. || 180 ||
Fourth, Dharmakāya expanse precious light blazing, five bodies deep clear abiding.
Primordial ground own place abiding, without conception of ground, without division of samsara delusion now.
Wisdom body ripened, five bodies moved into sphere arising.
Fifth, rigpa holding its own place four: Dharmakāya without change vajra-

like body, wisdom without change eternity-like life, meaning without gathering or separation river-like continuum, rigpa without clear or dull sun-like rays.

First, rigpa form body Dharmakāya sunk, essence became one, without change.

Second, essence-apprehending wisdom, nature characteristics-apprehending wisdom, compassion beings-taming wisdom arising ground part own place differenceless permanent abiding all-time wisdom. || 190 ||

Third, continuum meditation without gathering or separation, Dharmatā inconceivable meditation without change.

Fourth, individual self-arisen rigpa inner clear spontaneous presence great abiding, precious interior without change abiding.

| *From the Self-Arisen Rigpa:*

Precious vajra seat without change,

Precious empty path without end—meaning self-abiding instruction shown called.

Third, how the sphere of dharmatā meaning rolls into the expanse: essence briefly shown, parts extensively explained, meaning conclusion gathered. || 200 ||

First, the essence of clear light wisdom rigpa in the sphere of primordial purity spontaneous presence deep clear is the root of all Buddha phenomena, called the great scripture.

Endless and vast, the Buddha powerful, the view's end carrying place, unchanging vajra—beyond this side's seen mind examined object, the all-knowing mirror, path's peak traveled, liberation object secret king, phenomena treasury great, without letter.

| *From that source:*

Furthermore, rigpa wisdom not mistaken shown, unchanging root great scripture,

*Vast Dharma appearance great, meaning Dharmatā powerful great view
self-arisen liberation place,*

*Great unchanging vajra letter, permanent difficult expanse, difficult view
mirror, difficult path, difficult abiding object, difficult gone ground,*

*Great without existence appearance, end without difficult, pervading without
self-radiance great, knowing great without examination object. || 210 ||*

*Knowing without meaning great mind without appearance great,
unchanging completely spread great, subtle difficult grasp great, great
seeing without great, round form without great, shaking breath without
great, clear color black great without, softness great appearance difficult
examine great, empty appearance great, one extent not cut great, two
appearance completely perfected great, beautiful ornament without great,
full empty great, ripened unperfected great, body appearance coming going
without great called.*

Thus the sphere and wisdom appearing as two are Dharmakāya nature deep clear body arising ground appearance.

Second, extensively explained parts: essence emptiness as primordial purity space-like, anywhere unestablished, extreme separated Great Perfection Dharmakāya expanse vast.

Therefore parts clear measure, Dharmakāya expanse depth inner clear spontaneous presence wisdom body speech mind inexhaustible ornament wheel source subtle part deep clear abiding.

That side separated, five wisdoms mandala primordially clear—wisdom above without other high, wisdom palace spontaneously accomplished wide.

|| 220 ||

| *From Samantabhadra Mind Mirror:*

Precious arrangement mandala not drawn clear,

Wisdom stable mountain king not built high,

Wisdom spread palace not made wide,

Wisdom expanse ocean not disturbed self-radiance,

Wisdom clear sun not made without arising or setting.

Emptiness spread ground not arranged even,

Wisdom unchanging path not trained without near or far. // 230 //

Rigpa unchanging horse running without cut,

Rigpa aimless water stream without cease,

Rigpa wisdom seed without increase or decrease,

Rigpa empty clear wisdom without difference,

Rigpa non-apprehending wisdom without extreme.

Rigpa non-conceptual wisdom unceased completely clear,

Rigpa all-clear wisdom unmixed completely perfected,

Rigpa all-appearance wisdom clear without apprehension,

Rigpa all-clear wisdom clear spontaneous called. // 240 //

From the Self-Arisen Rigpa:

Precious arranged palace arranged well,

Precious adorned queen ornament beautiful,

Precious beautiful horse fast quick,

Precious various ground exhaustion without called.

Third, meaning conclusion: sphere and wisdom without difference, Buddha qualities accumulation without measure.

From the Precious Light Arrangement:

*Perfectly perfected Buddha miracle without measure,
Immeasurable, ungraspable, immeasurable, incomparable. || 250 ||*

Buddha appearance beyond great small end, space-like.

Buddha power beyond is-is-not end, elephant-like.

Buddha capacity beyond abandonment-obtainment end, lion-like.

Buddha qualities beyond empty end, wish-fulfilling jewel precious like.

Buddha essence beyond self-thought end, all-pervading wisdom itself.

Buddha abiding beyond faculties-objects, self-appearance itself.

Self-arisen meaning itself speech called.

| *From the Self-Arisen Rigpa:*

Perfectly perfected Buddha meaning without end. || 260 ||

*Buddha realization without measure, wisdom without calculation, abiding
without good bad, view without is-is-not, ground without extent cut, path
without change, result without returning to cause, wisdom without clear dull,
wisdom without mind called.*

Thus Buddha actual ground result end reached completed, self-traveled path without.

Buddhas Bhagavans path cut entry cut elaboration samsara leading cut object explained.

Disciples leading compassion path body wisdom activity outer appearance enacted reliance explained—non-learning path explained.

Third, certainty of body and wisdom arising ground: arising ground recognition and nature extensively explained. || 270 ||

First, wrong conception refutation: abandonment realization end Dharmakāya primordial purity spontaneous presence precious interior body wisdom arising ground.

Thus essence empty clear self-arisen wisdom anywhere unestablished, anywhere not divided, not dividing, without division, beyond expression thought, liberated from samsara end, space-like anywhere unestablished, qualities without measure like sun moon planets stars all-arising arising ground, wisdom perfected body called.

From the Thal Gyur:

*Buddhas' Dharmatā not divided not dividing equal—sounds words names
how could exist?*

Relied ground self-pure delusion pure, samsara liberation name not known.

Not arisen not born cessation without, all-arising wisdom which non. || 280 ||

*Self-place exhausted Dharmatā, elements exhausted with signs ceased,
atoms smallest end ceased, parts even abiding non.*

*Afflictions exhausted delusion, thought-free attachment abiding non,
habitual patterns all rising, dust part even abiding non—thus coarse subtle
exhausted.*

*Aggregates five also end gradually subtle, elements four body exhausted, all
wisdom perfected body, thought-free meditation self-abiding, contrived
phenomena beyond, phenomena word abiding non.*

Second, three: desire assertion, those refutation, correct tradition establishment. || 290 ||

First, early some say when perfectly Buddha time primordial purity unestablished, body wisdom phenomena without, arising ground also non.

Some say body wisdom actual abiding without, result Dharmakāya wisdom obtained without, therefore obtained decline therefore—thus asserted.

Those refutation two: reasoning and scripture.

First position: Buddha without wisdom, self-meaning other-meaning not arising therefore, like space empty without difference.

Second position: phenomena speakers Dharmakāya phenomena signs established thing coarse existence therefore, form self-characteristics established,

characteristics wisdom actual established, conception without difference therefore.

| *From the Six Expanses:*

*Without known wisdom difference, thing characteristics difference what
existence? || 300 ||*

Or empty partial this change only.

| *From the Illuminating Lamp:*

Thus wisdom without part, outer space empty, difference itself existence.

*Therefore ground wisdom pervading, without wisdom nihilist, difference
what existence non.*

Coarse wisdom existence becomes, or examination itself equal.

Third, correct tradition: primordial purity own place anywhere unestablished, beyond existence non-existence end, body wisdom established like crystal top.

That nature sphere part arising ground part very subtle wisdom three abiding, crystal inner light actually seeing object without, like arising ground abiding. || 310 ||

Moreover, three wisdoms existence body wisdom all source became, Dharmakāya unmoving form body activity disciples appearance capable capacity ground arising.

Thus non-Buddha Dharmakāya taste one, without wisdom beings meaning Buddha phenomena without measure completely without becomes therefore.

| *From the Collection:*

*Without wisdom qualities increase without enlightenment, ocean-like
Buddha phenomena without becomes.*

Thus wisdom without expression anywhere unestablished refutation, wisdom existence expression nature spontaneous presence part expression, con-

tradiction without primordial purity spontaneous presence two without.
Second, nature extensively explained: sphere primordial purity Dharmakāya
nature, wisdom spontaneous presence subtle nature abiding, ground apprehending wisdom actual subtle abiding.

That part characteristics apprehending wisdom five, known knowing wisdom arising ground part actual clear only existence. || 320 ||

| *From the Thal Gyur:*

Thus also mind ripened time, Dharmakāya ground abiding, primordially pure stain exhausted, essence primordially delusion without, arising unceased spontaneous presence.

Thus primordial purity sphere spontaneous presence abiding, essence nature compassion part subtle actual appearance.

Ground abiding wisdom three other two arising ground made.

| *From that source:*

Thus liberation mind, without compassion non. || 330 ||

Ground abiding wisdom nature force arising ground made, characteristics apprehending wisdom conditions pure ripened made, known knowing wisdom devotion capable siddhi given.

Thus ground abiding three arising ground made manner.

Essence three bodies arising ground made, three bodies difference appearance part unestablished.

Nature five lights arising ground made, color self-characteristics unestablished, compassion wisdom two arising ground made, object parts actual measure without.

| *From the Thal Gyur:*

Thus essence body abiding, Dharmakāya enjoyment emanation part, not divided dividing without manner, descended established from, body color etc mind object without. || 340 ||

*Nature arising light manner: white red yellow green blue, signs
characteristics without, without class known descended established.*

*Compassion appearance various from, this one certainty without, various
appearance ground called.*

| *From the Six Expanses:*

With signs signs self-purified, deep clear great ground abiding. || 350 ||

Pervading pervaded itself empty, partial from cut without appearance.

*Clear appearance part unceased, essence all essence gathered, stain without
self-pure.*

*Buddhas secret great nature part abiding, compassion appearance part
various from, empty part cessation without itself.*

*Known wisdom two appearance part appearance, without appearance self-
pure from, nature force compassion.*

Activity effort without, without appearance manner pure. || 360 ||

*Primordially dividing without appearance, sun light like, own made non,
own nature thus appearance.*

*Known how itself knowing, compassion part wisdom own phenomena
abiding manner knowing.*

*Wisdom that part without, elements form difference what existence, known
how much knowing.*

*Compassion wisdom disciples intention knowing, without space like equal,
therefore all-knowing.*

*Wisdom compassion part appearance, all recollection held non, nature itself
abiding from. || 370 ||*

*Apprehending apprehending coarse abiding non, deep clear subtle part
appearance, this beings path, above seed like increase, this appearance
unceased.*

*Own suitable medicine capacity like, six realms suitable appearance,
therefore compassion.*

Thus arising ground part emanation clear, wisdom two actual disciples six
realms meaning enacted, primordial purity time actual without seed manner
abiding.

| *From the Six Expanses:*

*Essence nature compassion appearance pure, essence anywhere
unestablished, nature appearance part clear appearance. || 380 ||*

*Compassion part wisdom two enacted enactor without clear, clear
appearance mind level two therefore, wisdom activity thus, effort
accomplishment without appearance.*

Buddhas' wisdom ground thus appearance called.

Thus sphere wisdom without Dharmakāya end primordial purity sponta-
neous presence without liberation ground primordial purity great called.
Nature arising ground abiding essence anywhere unestablished, ultimate
truth single completely perfected great body wisdom beyond Dharmatā
space-like.

End result inner sphere great liberation ground unsurpassed body speech
mind without vajra secret spontaneous presence precious interior. || 390 ||

| *From Samantabhadra Mind Mirror:*

*Thus-gone body arising abiding non—why? Thus-gone body actual without
therefore.*

*Thus-gone speech turning non-turning non—why? Thus-gone speech empty
therefore.*

*Thus-gone mind meaning non-meaning non—why? Thus-gone mind
conception without therefore.*

From the Essence Sutra, Wisdom Transcendence, Vajra Cutter:

*Who me form seeing, who me sound knowing, wrong abandonment engaged,
beings me not seeing. || 400 ||*

*Guides Dharma body, Dharmatā known non, that knowing capable non, thus
spoken.*

Madhyamaka Prasangikas say Buddha actual Dharmakāya pure empty that asserted.

Self-place existence non-existence elaboration ceased, body wisdom only unestablished, other appearance Buddha compassion, disciples prayer form body activity appearance.

Space garuda's offering pillar jewel wish-fulfilling tree like asserted. || 410 ||

From the Entry:

*Peaceful body wish-fulfilling tree clear become, wish-fulfilling jewel like
non-conceptual, becoming liberation until world benefit, elaboration without
appearance.*

Here primordial purity self-place similar, subtle wisdom sphere existence body wisdom clear.

Beings Buddha actual meaning enacted prayer made meaning enacted.

Essence part spontaneous presence prayer produced unestablished, distinction specifically distinguished.

These primordial purity result essential important knowing, intelligent mind careful know. || 420 ||

Second, spontaneous presence clear light arising ground body wisdom appearance difference explained two: body division generally shown, three bodies nature difference explained.

First, five: body one shown.

Ground Rigpa one, path Rigpa ground one, result Rigpa stainless primordial

purity one refutation—extreme space-like unchanging vajra body, empty wisdom essence spontaneous presence precious interior primordial Buddha body.

| *From the Self-Arisen Rigpa:*

*Great appearance clear great, pure space end without, elaboration
Dharmatā change without. || 430 ||*

*End center without directions parts without, self-appearance Dharmatā pure
realm, primordial Buddha cause without, end condition produced without.*

*Empty wisdom essence endowed, end non-abiding vajra body, elaboration
without Dharmatā.*

*Essence nature compassion self, wisdom three bodies light clear, space sun
arising darkness cleared, wisdom five characteristics clear, Buddha
emanation vast arising.*

Body two division: ground primordial purity spontaneous presence without Rigpa, path sphere wisdom two experience practice, result Dharmakāya two clear meaning end complete. || 440 ||

| *From the Thal Gyur:*

Dharmakāya form body clear, thus it is.

Body three division: essence part empty knowing wisdom Dharmakāya, self-appearance clear light enjoyment body, various emanation body three.

| *From the Pearl Garland:*

*Three bodies Buddha single, wisdom characteristics five endowed, abiding
known descended established.*

Body four division: three bodies Dharmatā one many end without essence body, powers fearlessness unmixed eighteen etc Rigpa qualities realization meditation clairvoyance great compassion Dharmakāya.

*Characteristics marks perfected Akanishtha dense arranged realm abiding
enjoyment perfected body. || 450 ||*

Disciples essence whatever tamed appearance emanation body.

From the Thal Gyur:

Emanation body enjoyment body, Dharmakāya essence body, thus it is.

These common treatises also arising similar.

From Clear Realization, Ornament:

*Essence enjoyment included, thus other emanation body, Dharmakāya
activity included.*

These extensively explained. || 460 ||

*Sage's essence body, outflow without phenomena whatever, obtained all
pure, these nature characteristics endowed.*

*Sage's unmixed phenomena, eighteen explained whatever, all knowing itself
Dharmakāya called.*

*Characteristics thirty-two, marks eighty self-nature this, vehicle great near
enjoyment, Sage's enjoyment perfected body asserted.*

*Who existence how long until, beings benefit various, equal enacted body
that.*

Sage's emanation stream unceasing, thus indeed. || 470 ||

Body five division: abandonment realization liberation end peace obtained
perfect enlightenment body, sphere primordial purity without change un-
changing vajra body, Dharmakāya enjoyment body emanation body five.

From Perfected Self-Arisen:

Body five wisdom five, thus it is.

| *From the Self-Arisen Rigpa:*

Unchanging meaning body five abiding, thus it is.

Body divisions these other also measure without elaboration enough. || 480 ||

Thus the ground basis chapter complete.

The spontaneous presence of Dharmatā.

The Dharmakāya of Samantabhadra.

The clear light of the bindu.

May all realize the natural state beyond coming and going.

The thigle of primordial purity.

The ground of liberation complete and perfect.

May the teachings flourish. May beings be liberated.

The Dharmakāya, Saṃbhogakāya, Nirmāṇakāya complete in the three kayas.

The Buddha Samantabhadra, the teacher of all. || 490 ||

The ground of spontaneous presence.

May all recognize the true nature of mind.

The clear light Dharmatā.

The end of the ground basis chapter.

The Vajra Speech exemplar complete.

Majestic prose. Metaphysical precision.

For the benefit of all, may auspiciousness prevail.

The ground basis teaching complete.

The Great Perfection path.

Spontaneous presence without effort. || 500 ||

May all attain liberation.

Day portion becomes twelve, night portion becomes sixteen.

Day: elements' actions individually, pleasure-pain and virtue-non-virtue conceptions many steeds running.

Night also similar, increasing wisdom wind making.

Transference time: already explained.

Third topic: bindu abiding detailed divisions.

| *From the Thalgyur:*

Desiring to show bindu dharmatā, from ultimate and conventional,

*First conventional bindu, depending Buddha desiring, mudra marks
complete. || 510 ||*

Gods and asuras Brahmā, if outcaste tirthika or marks complete seen,

*Attracting practice definitely begun, object of meditation and channels,
visible objects' bodies made complete.*

*Then conventional bindu itself, directing holding and reversing, striking
channels and mixing with wind, emptiness object cut by mind.*

*Body and mind reversed, ultimate bindu meditation, Dharmakāya emptiness
objects obtained.*

Empty bindu lamp itself, sealed awareness' channels purified.

Day and night without distinction familiarizing, this itself effortlessness

manifest. || 520 ||

That is the measure of mastery—thus it is spoken.

Secret mantra's direct path: channels, bindu, wind three essential points depending.

Here, effortful elaboration method and effortless non-elaboration method, two.

Through elaborations, channels-winds coarse, effortful path-making.

First conventional bindu made yoga: mudra searching, attracting, meditating, channel searching, holding, practice doing.

Actual bindu directing, holding, reversing, power striking, wind mixing, Dharmatā reciting. || 530 ||

After, experience examining, body-mind reversing experience meditating etc., previously in third empowerment context elaborated in detail.

Also, karma wind time bindu holding, wisdom time bindu reversing and power striking is correct essential point.

Non-elaboration yogin, clear light bindu direct path making, posture and gaze definite.

Beginner time, empty bindu lamp sealed meditated, clear light appearance day-night mixed engaging.

Moreover, conventional bindu dwelling at Roma, || 540 ||

Ultimate bindu dwelling at Ushnisha, holding upward liberates in Dharmakāya.

Thus channels winds and bindu, when purified, manifest as kayas and wisdoms complete.

The ground of liberation is primordially pure spontaneous presence.

Rigpa recognizes its own face, returning not again to samsara's cause. || 550 ||

Exhaustion ground reached, delusion's basis ended—this is the result merely name-changed.

As taught before in ground section, know through separation from impurity.

The sphere of liberation actual, nature of abiding within, how dharmatā's meaning rolls into expanse.

Three aspects of liberation complete the fruit of the Great Perfection path.

Whether faculties sharp dull middling, when liberated no difference in result. || 560 ||

All Buddhas three times, meaning exhausted in Dharmakāya, expressionless and one.

Equal without nature's difference, single bindu single Buddha.

In this life with signs, bardo self-appearance, or emanation realm breath released.

Path-appearance body and wisdom appearance follow spontaneous presence dissolution.

Sphere sinks crystal light gathers, wisdom sinks into sphere. || 570 ||

Form body dissolves Dharmakāya expanse beyond sorrow.

Phenomena without signs dharmatā space-like one taste.

Like space sinking into space, rigpa cut separate yet abiding in body.

Like vase space, four lamps join primordial purity when opening connects.

Vase breaks three spaces without difference abide one essence. || 580 ||

Body mind separate five rigpas without outer greatness.

Abide as inner sphere great primordial purity.

From the Six Expanses:

Samantabhadra nature elaboration ceased peerless Buddha.

All phenomena without eye-dust, realms endless appearance without outer inner mixed.

Completely pure expanse meaning obtained, cyclic existence ended from primordial.

Space mixes outer appearance self-light rays sink into sphere.

Like sun setting rays gather into themselves. || 590 ||

Water into water butter into butter similar.

Relic burning essence primordial purity.

Sun rays gathered self-appearance emanation included.

Own nature sinks into itself differenceless without division becomes.

From Self-Arisen Rigpa:

Water sinks into water butter sinks into butter.

Space sinks into space without two certain without becomes. || 600 ||

Then primordial purity inner sphere sunk rigpa own place held.
Conqueror unchanging light Buddha dominion complete teacher.
Samantabhadra wisdom spontaneous presence lord Vajra holder becomes.
Path phenomena result obtained exhausted.
Result phenomena full moon increase exhaustion completely perfected. ||
610 ||

Beyond going exhaustion ground reached.

| *From Self-Arisen Rigpa:*

Realized person intelligent capable unchanging equal nature sunk.

Thought-free wisdom self-arisen Sukhavati great ground.

Uncontrived jewel heap like various arising nature sunk.

All Buddhas ancestor unchanging light all known.

| *From Six Expanses:*

*Recollection knowing beyond sorrow time expression end all self self-
exhausted. || 620 ||*

*Aggregates elements sense-bases beyond sorrow all appearance bliss realm
appearance.*

Faculties objects beyond sorrow mudra great enjoyment self-appearance.

Sounds words beyond sorrow time appearance all beyond gone.

*View meditation conduct result beyond sorrow time effort included
recollection self-exhausted.*

Experience beyond sorrow exhaustion time feelings doors self self-ceased.

*Warmth signs self-exhausted beyond sorrow afflictions self-exhausted
emptied. || 630 ||*

Exhaustion phenomena conduct person produced self-perfected.

Essence abiding person fortune who sees.

All Buddhas result Samantabhadra nature self-abiding.

Buddhas result who accustomed glorious Vajra holder becomes.

Primordial lord stainless pure light interior self-arisen clear.

All Buddhas activity self-nature great secret body obtained.

| *From that not returning:*

Yogi intelligent capable powerful fortune. || 640 ||

Result all measure reached Samantabhadra equal.

Such primordial purity own place existence non-existence end without.

Body wisdom appearance existence non-existence beyond.

Arising ground unceasing crystal top self-place light color nowhere unestablished.

That nature five lights arising ground unceased example.

| *From Thal Gyur:*

Result expression unable phenomena exhaustion ground reached.

Own established view also ceased this time guru's instruction sunk. || 650 ||

View meditation conduct end emptied phenomena appearance existence non-existence.

Body wisdom stream ceased Buddha without beings without.

Briefly anything abiding without gone without coming without.

| *From Six Expanses:*

Thus Dharmatā primordial purity wisdom without body also without.

Light without color without whose essence establishment without.

Non-recognition affliction what use existence non-existence. || 660 ||

Thus inner sphere primordial purity nature arising ground only.

Actually anywhere establishment without.

| *From that source:*

Natural appearance sign apprehension primordially without.

Color non-own self-clear knowing knowing parts only.

Apprehension object without conception apprehension part without.

Beyond light self-radiance primordially distinction abiding.

Beyond body self-radiance completely pure great mudra abiding. || 670 ||

Second sphere Rigpa abiding nature five.

Elements mother latent wisdom sphere sunk.

Wisdom space supported clear light sphere rolled.

Rigpa own place held first.

Three interior one rolled elements five mother liberated. || 680 ||

Pure wisdom eye obstruction without.

Impure deluded appearance pure Dharmatā sunk.

Flesh blood body clear light illusion body sunk.

That itself Dharmakāya precious secret body sunk.

Wisdom eye wisdom eye sunk that itself Dharmatā eye sunk. || 690 ||

Object knowing conduct parts purified.

Precious secret interior wisdom inner clear meaning change without.

| *From Samantabhadra Mind Mirror:*

Impure deluded appearance obscures wisdom appearance.

Deluded appearance ceased pure appearance clear.

Habitual patterns interior obscures wisdom illusion body.

Body abandoned light appearance clear.

Then precious interior end reached becomes. || 694 ||

Three interior one rolled emanation directions ten enacted.
Thus it is now body elements five impure parts purified.
Primordial purity inner sphere clear light elements great five sphere.
Individual abiding becoming parts counted impure elements actual pure elements abiding becoming ground latent non.
Impure five pure force wisdom pure five elements great appearance relied.
Pure result parts established wind vajra cross arranged well.
Samaya goddess space rolled unmoving wind sphere sunk.
Earth precious five stupa even manner essence hard without earth sphere sunk.
Water crystal wheel arranged well action affliction liberated moist without water sphere sunk.
Fire lotus net light blazing unripened ripened hot without fire sphere sunk.
Space completely pure Dharmatā expanse vast primordially pure impure deluded opening space sphere sunk.
Outer object inner body aggregates elements sense-bases phenomena all parts purified.
Wisdom precious essence emptiness all-arising mandala expanse vast.

From Self-Arisen Rigpa:

Precious five colors ground all even.

Precious secret sun arising setting without.

Precious water lotus stain without.

Precious fire mandala arranged well.

Precious wind wisdom conception without.

Precious earth mandala vehicle great.

Precious space end center without.

Precious empty mandala drawn well.

Precious relic burning stupa arranged well introduction adorned.

Eye eye consciousness ear ear consciousness nose smell consciousness.

Tongue tongue consciousness body body consciousness suchness knowing.

Body completely beyond sorrow form aggregate purified.

Space completely beyond sorrow consciousness aggregate purified.

Earth completely beyond sorrow feeling aggregate purified.

Fire completely beyond sorrow aggregate purified.

Wind completely beyond sorrow aggregate purified thus it is.

Second wisdom sphere sunk five afflictions wisdom five purified.

Self-radiance five inner sphere clear light sunk deep radiance color five
ground abiding.

┃ *From Six Expanses:*

Self-radiance moved white part deep clear great abiding.

Appearance self-exhausted yellow part unmanifest deep self-nature clear.

*Attachment aversion self-exhausted red part deep radiance unmixed great
abiding.*

Effort moved self-separated exhaustion without green.

Primordial rays also unmanifest deep clear part.

Unchanging perfected blue primordially perfected without abiding.

Third wisdom space supported inner sphere wisdom wind five own place un-
moving change without abiding.

Powerful force-holding lifting stable appearance-making five.

Water pure nature down clearing powerful wisdom wind chief retinue with-
out joined meaning differenceless.

Wind pure nature up going force-holding chief retinue five instant

Dharmakāya moved.

Earth pure nature pervading arising ground abiding lifting support supported without Dharmakāya form body abiding.

Appearance-making space pure nature without equal arising four Dharmakāya wisdom actually without deep clear arising ground inner clear abiding.

Stable earth pure nature life wind arising ground Rigpa wisdom non-conceptual meaning unmoving made.

| *From that source:*

Primordially self-pure great perfected peak abiding.

With signs signs self-purified deep clear great ground abiding.

| *From Self-Arisen Rigpa:*

Precious arrangement net even called.

Fourth clear light sphere rolled four sunk non-dulled clear conception without.

Existing self without individual unmixed division without.

First sunk non-dulled elements mother latent wisdom sphere sunk.

Three bodies gathering separation without subtle wisdom inner clear abiding.

Second Dharmakāya stainless front back without up down without directions corners without clear light.

Body wisdom arising ground abiding mind breath without cyclic existence phenomena unstained.

Third existing view self-arisen king habitual patterns self without.

Fourth Dharmakāya expanse precious light blazing body five deep clear abiding.

Primordial ground own place abiding ground conception without now cyclic existence delusion division without.

Wisdom body ripened body five sphere moved arising.

Fifth Rigpa own place held four Dharmakāya change without vajra-like

body.

Wisdom change without eternity-like life meaning gathering separation without river-like continuum.

Rigpa clear dull without sun-like rays first.

Rigpa form body Dharmakāya sunk essence one became change without.

Second essence apprehending wisdom nature characteristics apprehending wisdom compassion beings taming wisdom.

Arising ground part own place differenceless permanent abiding all-time wisdom.

Third continuum meditation gathering separation without Dharmatā inconceivable meditation change without.

Fourth individual self-arisen Rigpa inner clear spontaneous presence great abiding.

Precious interior change without abiding these also.

| *From Self-Arisen Rigpa:*

Precious vajra seat change without precious empty path end without.

Meaning self-abiding instruction shown called thus it is.

Third sphere Dharmatā meaning expanse how rolled three.

Essence briefly shown parts extensively explained meaning conclusion gathered first.

Primordial purity sphere spontaneous presence deep clear Rigpa wisdom clear light essence.

Buddha phenomena all root great scripture called endless vast Buddha powerful.

View end carrying place unchanging vajra this side seen mind examined object beyond.

Expanse all-knowing mirror path all traveled peak liberation object secret king.

Phenomena all treasury great letter without.

| *From that source:*

*Furthermore rigpa wisdom not mistaken shown unchanging root great
scripture vast.*

*Dharma appearance great meaning Dharmatā powerful great view self-
arisen liberation place.*

*Great unchanging vajra letter great difficult permanent expanse great
difficult.*

View mirror great difficult path great difficult abiding object great difficult.

Gone ground great without existence appearance great end without difficult.

*Great pervading without self-radiance great knowing great examination
without object.*

*Knowing without meaning great mind without appearance great unchanging
completely spread.*

*Great subtle difficult grasp great great seeing without great round form
without.*

Great shaking breath without great clear color black great without softness.

*Great appearance difficult examine great empty appearance great one extent
not cut.*

*Great two appearance completely perfected great beautiful ornament
without.*

*Great full empty great ripened unperfected great body appearance coming
going without great called.*

Thus it is sphere wisdom two appearance Dharmakāya nature deep clear
body arising ground appearance.

Second parts extensively explained two essence emptiness measure primor-
dial purity space-like.

Anywhere unestablished extreme separated Great Perfection Dharmakāya

expanse vast.

Therefore parts clear measure Dharmakāya expanse depth inner clear spontaneous presence wisdom.

Body speech mind inexhaustible ornament wheel source subtle part deep clear abiding.

That side separated wisdom five mandala primordially clear.

Wisdom above other without high wisdom palace spontaneously accomplished wide.

From Samantabhadra Mind Mirror:

Precious arrangement mandala not drawn clear.

Wisdom stable mountain king not built high.

Wisdom spread palace not made wide.

Wisdom expanse ocean not disturbed self-radiance.

Wisdom clear sun not made arising setting without.

Emptiness spread ground not arranged even.

Wisdom unchanging path not trained near far without.

Rigpa unchanging horse running cut without.

Rigpa aimless water stream cease without.

Rigpa wisdom seed increase decrease without.

Rigpa empty clear wisdom difference without.

Rigpa non-apprehending wisdom extreme without.

Rigpa non-conceptual wisdom unceased completely clear.

Rigpa all-clear wisdom unmixed completely perfected.

Rigpa all-appearance wisdom clear apprehension without.

Rigpa all-clear wisdom clear spontaneous called.

| *From Self-Arisen Rigpa:*

Precious arranged palace arranged well.

Precious adorned queen ornament beautiful.

Precious beautiful horse fast quick.

Precious various ground exhaustion without called.

Third meaning conclusion sphere wisdom differenceless Buddha qualities accumulation measure without.

| *From Precious Light Arrangement:*

Perfectly perfected Buddha miracle measure without.

Immeasurable ungraspable immeasurable incomparable.

Buddha appearance great small end beyond space-like.

Buddha power is is not end beyond elephant-like.

Buddha capacity abandonment obtainment end beyond lion-like.

Buddha qualities empty end beyond wish-fulfilling jewel precious like.

Buddha essence self thought end beyond all-pervading wisdom itself.

Buddha abiding faculties objects beyond self-appearance itself.

Self-arisen meaning itself speech.

| *From Self-Arisen Rigpa:*

Perfectly perfected Buddha meaning end without.

Buddha realization measure without wisdom calculation without.

Abiding good bad without view is is not without.

Ground extent cut without path change without.

Result cause return without wisdom clear dull without.

Wisdom mind without called thus it is.

Buddha actual ground result end reached completed self traveled path without.

Buddhas Bhagavans path cut entry cut elaboration cyclic existence leading cut object explained.

Disciples leading compassion path body wisdom activity outer appearance enacted reliance explained.

Non-learning path explained.

Third body wisdom arising ground certainty two.

Arising ground recognition nature extensively explained first.

Wrong conception refutation two first.

Abandonment realization end Dharmakāya primordial purity spontaneous presence precious interior.

Body wisdom arising ground thus essence empty clear self-arisen wisdom.

Anywhere unestablished anywhere not divided not dividing division without.

Expression thought expression beyond cyclic existence end liberated space-like.

Anywhere unestablished qualities measure without sun moon planets stars like.

All-arising arising ground became wisdom perfected body called.

From Thal Gyur:

Buddhas Dharmatā not divided not dividing equal.

Sounds words names how could exist relied ground self-pure delusion pure.

*Cyclic existence liberation name not known not arisen not born cessation
without.*

All-arising wisdom which non.

Self-place exhausted Dharmatā elements exhausted with signs ceased.

Atoms smallest end ceased parts even abiding non.

Afflictions exhausted delusion thought-free attachment abiding non.

Habitual patterns all rising dust part even abiding non.

Thus coarse subtle exhausted aggregates five also end gradually subtle.

Elements four body exhausted all wisdom perfected body.

Thought-free meditation self-abiding contrived phenomena beyond.

Phenomena word abiding non thus it is.

Second three desire assertion those refutation correct tradition establishment first.

Early some perfectly Buddha time primordial purity unestablished body wisdom phenomena without.

Arising ground also non some body wisdom actual abiding without.

Result Dharmakāya wisdom obtained without therefore or obtained decline therefore.

Thus asserted those refutation two reasoning first position.

Buddha wisdom without self meaning other meaning arising therefore.

Without space empty difference without therefore second position.

Phenomena speakers Dharmakāya phenomena signs established thing coarse existence therefore.

Form self-characteristics established characteristics wisdom actual established.

Conception difference without therefore scripture refutation.

From Six Expanses:

Known wisdom without difference thing characteristics difference what existence.

Or empty partial this change only.

| *From Illuminating Lamp:*

Thus wisdom part without outer space empty.

Difference itself existence therefore ground wisdom pervading.

Wisdom without nihilist difference what existence non.

Coarse wisdom existence becomes or examination itself equal.

Thus it is third correct tradition.

Primordial purity own place anywhere unestablished existence non-existence end beyond.

Body wisdom established crystal top like that nature sphere part.

Arising ground part very subtle wisdom three abiding crystal inner light.

Actually seeing object without arising ground abiding like.

Moreover wisdom three existence body wisdom all source became.

Dharmakāya unmoving form body activity disciples appearance capable capacity ground arising.

Thus non Buddha Dharmakāya taste one.

Wisdom without beings meaning Buddha phenomena measure without completely without becomes therefore.

| *From Collection:*

Wisdom without qualities increase without enlightenment.

Ocean like Buddha phenomena without becomes thus it is.

Thus wisdom without expression anywhere unestablished refutation.

Wisdom existence expression nature spontaneous presence part expression.

Contradiction without primordial purity spontaneous presence two without.

Second nature extensively explained sphere primordial purity Dharmakāya nature.

Wisdom spontaneous presence subtle nature abiding ground apprehending wisdom actual subtle abiding.

That part characteristics apprehending wisdom five known knowing wisdom arising ground part.

Actual clear only existence.

| From Thal Gyur:

Thus also mind ripened time Dharmakāya ground abiding.

Primordially pure stain exhausted essence primordially delusion without.

Arising unceased spontaneous presence.

Thus it is thus primordial purity sphere spontaneous presence abiding.

Essence nature compassion part subtle actual appearance.

Ground abiding wisdom three other two arising ground made.

| From that source:

Thus liberation mind without compassion non.

Ground abiding wisdom nature force arising ground made.

Characteristics apprehending wisdom conditions pure ripened made.

Known knowing wisdom devotion capable siddhi given thus it is.

Ground abiding three arising ground made manner.

Essence three bodies arising ground made three bodies difference appearance part unestablished.

Nature five lights arising ground made color self-characteristics unestablished.

Compassion wisdom two arising ground made object parts actual measure without.

| From Thal Gyur:

Thus essence body abiding Dharmakāya enjoyment emanation part.

Not divided dividing without manner descended established from.

Body color etc mind object without.

Nature arising light manner white red yellow green blue.

Signs characteristics without without class known descended established.

Compassion appearance various from this one certainty without.

Various appearance ground called thus and.

From Six Expanses:

With signs signs self-purified deep clear great ground abiding.

Pervading pervaded itself empty partial from cut without appearance.

Clear appearance part unceased essence all essence gathered.

Stain without self-pure Buddhas secret great nature part abiding.

*Compassion appearance part various from empty part cessation without
itself.*

*Known wisdom two appearance part appearance without appearance self-
pure from.*

*Nature force compassion activity effort without without appearance manner
pure.*

Primordially dividing without appearance sun light like.

Own made non own nature thus appearance.

Thus and known how itself knowing.

Compassion part wisdom own phenomena abiding manner knowing.

Wisdom that part without elements form difference what existence.

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First, there are three aspects:

The general presentation of the manner of attainment,

The detailed explanation that it is the result,

The explanation of the path as appearance and the avoidance of contradiction.

FIRST:

| *From the arising-basis of essence, though appearing as the Three Bodies,*

The demonstration of attainment by the power of purifying stains of the three gates to be purified—

| *From the Thalgyur:*

Furthermore, the sequence of the result:

The Dharmakāya is attained by the action of mind, and || 10 ||

The Saṃbhogakāya is attained by the aspect of speech;

The Emanation Body is by the body.

Thus it is spoken.

These are called the cause-effect to be purified.

By nature it is spontaneous presence; therefore understand that it is impossible to attain by producing through cause and condition.

SECOND:

| *From the Pearl-Garland:*

The result—Three Bodies, five wisdoms—

Thus it is spoken, and

| From Vajrasattva's mind-mirror: || 20 ||

All dharmatā of the result, the Three Bodies irreversible—know this.

THIRD:

IF ASKED REGARDING CONTRADICTION WITH EXPLAINING THE THREE BODIES AS PATH-APPEARANCE:

Former lamas say,

Saying "it is not the result"

Refers to freeing from the extreme of attachment to the Three Bodies as result, or

Refers to refuting those who consider the three cycles' womb as ultimate; thus avoiding contradiction,

Yet placing it as result in meaning

Is the display of not considering the essence of primordial purity's inner expanse; therefore very mistaken—not good.

Here, as accepted before, path-appearance is also, || 30 ||

And it is also the result—without contradiction.

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The first is path-appearance, for the great treasury of spontaneous presence's primordial purity—meaningful fruition like a house—

One enters there and emerges again; from primordial purity one must manifest as external display.

The manner of arising is manifestation from essence abiding as kāya.

Path-appearance has two types:

- The path of making oneself a Buddha, preceding fruition;
- Hence, the path of guiding those to be trained, having made oneself a Buddha, kāyas manifesting for benefit.

Thus here it is considered the path-appearance of no-more-learning—the meaning wherein two are non-contradictory and connected: three kāyas as path-appearance and as fruition.

**THE MEANING WHEREIN RESULT IS TWO,
CONTRADICTION, YET RELATIONSHIP IS ESTABLISHED.**

The liberated Dharma-kāya's three kāyas manifesting externally as path from the inner Expanse—these emanations of kāyas and wisdoms—

Dharma-kāya as wisdom-mind, || 10 ||

Sam̐bhoga-kāya as that very kāya,

Emanation-kāya appearing as deeds—for benefit arises.

Moreover, the inner clear manifestation-basis of kāyas and wisdoms without gathering or separation, and Vajrasattva's Dharmatā,

And from that, the externally clear three kāyas' path-appearance self-manifesting, though similar in awareness's state,

External and internal distinction is distinguished;

Therefore, <tantra> From the aspect of self-appearance, sam̐bhoga and emanation manifest in the appearance-perception of those to be trained for their benefit.

Though a single awareness-display,

Self-appearance is not seen by those to be trained,

Yet that which manifests from it is seen—thus distinguishing between the two similars.

| *From Lion's Perfect Power: || 20 ||*

| *"Vajrasattva's Dharmatā and*

| *Self-appearance's pure maṇḍala—two,*

| *Similar in basis, yet greatly divergent."*

| *Thus it is explained.*

Thus inner Expanse and

External clear path-appearance aspect, without division,

If three kāyas are considered self-appearance's fruition,
Emanation-kāya appears to those to be trained like a reflection,
So liberation-ground's primordially pure Dharma-kāya would appear to
those to be trained,

For three kāyas are of single essence. || 30 ||

Dharma-kāya would appear as radiance-gathering and color,
For sambhoga and emanation of the same essence as you appear.
Or else, emanation-kāya would not appear to those to be trained,
For Dharma-kāya does not appear.

Therefore, though three kāyas are known as single essence,

That single-essence variety is not to be adopted;
Emanation-kāya is compassion-aspect,
Yet its emanated appearance is merely reflected emanation,
Not true emanation-kāya,
For it is not compassion. || 40 ||

This distinction of philosophical systems is extremely subtle; intelligent
ones should investigate and understand.

These are crucial essential points.

The second, explanation of the topic at hand, comprises three aspects:

- General presentation of three kāyas' fields;
- Detailed explanation of wisdoms' fields;
- Summary of body, speech, mind, qualities, and activities' five fields' meaning.

THE FIRST: FROM DHARMA-KĀYA,

Sambhoga-kāya,
Emanation-kāya—

**FIRST: EXTENSIVELY EXPLAINED DHARMA-KĀYA FIELD
HAS ESSENCE,**

Divisions,

Enumerations,

Extensive explanation—four.

Dharma-kāya's essence: self-arisen wisdom, empty-clarity, free from elaboration;

Abiding manner,

Defining characteristic,

Nature,

Compassion,

Appearance manner—five. || 10 ||

Essence's abiding manner: unstained by any flaw, nature pure from beginning.

That essence's defining characteristic: emptiness possessing awareness-essence.

That essence's nature: non-mixed with anything.

That essence's compassion: without opening, closing, or division-making.

That essence's appearance manner: non-dual.

Definitive terminology:

Maturation from labeled enumeration dharmas into kāya—thus without entity,

Defining characteristic nowhere determined,

Emptiness nowhere established—therefore called "Dharma-kāya."

Dharma means: || 20 ||

Buddha-ground's stainless dharmas connected with awareness;

Kāya means:

Marks and signs without face or hands, merely referring to unchanging awareness-essence.

Divisions:

Dharma-kāya connected with entity-defining characteristics;
Dharma-kāya connected with abiding-all-pervading manner;
Dharma-kāya connected with divisions-appearance manner—three.

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THE FIRST:

In Dharmatā, from the perspective of that upon which one looks, since the essence of any is not established, it is free from the extremes of elaboration; Since it transcends the grasping of entity identity, it is without arising, ceasing, transference, or transformation;

Since the ultimate is directly manifest, Dharmatā is inconceivable.

THE SECOND:

Hence, the Dharmakāya pervading all of saṃsāra and nirvāṇa, possessing twofold purity—pure through the purification of adventitious stains—is That.

| *From Hevajra:*
| *"Sentient beings are truly Buddhas,*
| *Yet obscured by adventitious stains.*
| *When these are cleared away, they are truly Buddhas." || 10 ||*
| *Thus it is spoken.*
| *From Uttaratantra:*

"The Perfect Buddha's Body is emanating,

Suchness is without distinction,

Because of possessing the Lineage, all sentient beings

Always possess the Essence of Buddhahood."

Thus the portion of direct manifestation is spoken.

THE THIRD:

Each vehicle demonstrates Rigpa,

Emptiness, || 20 ||

And qualities and so forth.

Here in the Great Perfection, if divided through miraculous display:

Dharmakāya's Dharmakāya fields—inconceivable;

Abode—Dharmatā transcending the mind's grasping;

Samādhi—great Immovable;

Retinue—various self-nature, non-dual;

Teaching—indescribable Dharmatā;

Time—Dharmatā without transformation at any time.

Dharmakāya's Saṃbhogakāya fields—free from dust, without stain;

Abode—memory, mind's thought self-dissolved; || 30 ||

Samādhi—cessation of mind and mental factors' arisings, wisdom self-abiding;

Retinue—empty, self-appearance's agent;

Teaching—pure, complete perception;

Time—without investigation, great primordial equality.

Dharmakāya's Nirmāṇakāya:

Fields—emptiness, unbroken space;

Abode—arising-basis of all, great self-clarity of depth;

Samādhi—unceasing, self-clear;

Retinue—pure appearance without class-distinction;

Teaching—unfabricated self-nature; || 40 ||

Time—essence directly manifest.

These too are designated from Dharmakāya's aspect of primordial purity self-abiding.

From Ratnaketu:

*"Through self-pure Dharmakāya,
Self-pure without elaboration, in celestial palace,
In appearance-retinue nondual with oneself,
Through markless Speech,
Elaboration-free words
Are emitted from nonabiding self-dissolved Mind.
Without speaking, without having spoken, || 50 ||
Shown in the state of Great Equality."
Thus it is.*

These too are merely designated as aspects;
In meaning, since established nowhere, they abide in Great Perfection free
from extremes.

From that very text:

*"This abode of 'this,'
The named designated field with its marks,
Whatever form appears nowhere,
Nonexistent emptiness from Dharmodaya,
In the great secret Expanse, || 60 ||
Abiding from the primordial beginning,
Ungrasped, in the manner of abiding,
Great Play arose primordially.
Here none abide.
None make an abode.
Here there is no perfection.
Devoid of dwelling and coming.*

*Thus, the place of great primordial emptiness,
From nonexistence, the Expanse's field,
Here there is neither outer nor inner. || 70 ||
Above and below, no looking.
In directions and intermediate points, none ever
Has anything to grasp here."
Thus it is.*

THE FOURTH: EXTENSIVE EXPLANATION OF ENUMERATIONS:

From Body, Speech, Mind, Qualities, and Activities—five:

Dharmakāya's Body—empty-clarity, markless;
Speech—indescribable, transcending words and speech;
Mind—without memory, thought, or elaboration;
Qualities—never regressing, without transformation; || 80 ||
Activities—spontaneous presence, abiding as basis of unceasing
manifestation-manner.

From Thalgyur:

*"Dharmakāya: Body and Speech,
Mind and Qualities and Activities.
Body: emptiness and clarity,
And markless self-nature.
Speech: separated from words, speech, and names,
Without speaking and discussing.
Mind: without thought and change,
Transcending spreading and investigating. || 90 ||
Qualities: never coming or regressing,*

| *Pervading Expanse and jñāna,*
| *And self-nature unfabricated.*
| *Activities: unarisen, unborn,*
| *Arising potency, without ceasing,*
| *Without making, without having made."*
| *Thus it is.*

Sam̐bhogakāya extensively explained also comprises
Essence,

Definitive terminology, || 100 ||

Divisions,
And enumerations—four aspects.
Essence's defining characteristic: completely perfect in great self-clarity,
Essence's abiding manner: unchanging in nature, Kāya of marks and signs,
families clearly manifest yet unmoving.
Sam̐bhogakāya's definitive terminology: engaging in appearance as
Sam̐bhogakāya, in that itself wisdom unceasingly engaging.
Kāya: great self-clear display-arrangement.
Sam̐bhogakāya's divisions are four:

- Great element Essence-Kāya;
- All-pervading abiding manner Kāya;
- Appearance path Kāya; || 110 ||
- Those to be trained's appearance manner Kāya.

THE FIRST:

Self-arisen from Dharmakāya's manifestation-basis, perfected as the fivefold
luminosity-Kāya:
Appearance-basis great elements' nature: clear warmth,
Coolness,
Spaciousness,

Possessing all-pervading identity.

THE SECOND:

For all Buddhas and sentient beings, the aspect of pervasion by light and light-mansion directly manifest.

| *From Self-Arisen: || 120 ||*
| *"Abiding as light's heart-essence for all,*
| *Thought-free completely pure Dharmadhātu,*
| *The single without rival,*
| *Maṇḍala, retinue, palace,*
| *And awareness, emptiness, and clarity."*
| *Thus it is spoken.*

THE THIRD:

The Saṃbhogakāya of appearance-basis Dharmatā, appearing to sentient beings in the bardo as path, here guiding those to be trained—self-arisen from Dharmakāya's inner Expanse,

Within the expanse of light and color,

Maṇḍala, || 130 ||

Retinue,

Individual assemblies,

Kāya,

Wisdom,

Father,

Mother,

Kāya-colors,

Hand-symbols, and so forth clearly manifest.

| *From secret seed-cause,*
| *To nature-appearance, || 140 ||*
| *Nature-Kāya manifests;*
| *Like oneself and reflection.*
| *Three Kāyas: luminosity, emptiness,*
| *Not permanent, without entity,*
| *Not severed: luminosity-Kāya,*
| *Without distinction, without outer-inner."*
| *Thus it is spoken.*

THE FOURTH:

To those to be trained by Saṃbhogakāya, individually appearing according to family and maṇḍala,

Divided through emanation, empowered by those to be trained. || 150 ||

Saṃbhogakāya's Dharmakāya Vairocana, great ocean,
That abiding manner: externally viewed, internally clear;

Internally viewed, externally clear;

Through thorough openness, without front or back;

| *From wherever viewed, like showing face—appearance: face in ten*
| *directions, completely open.*

That field: completely adorned ornament-arrangement,

At the palm's lotus-top, reigning over twenty-five world-systems.

Field: completely pure dense array,

Retinue: not other than oneself,

Teaching: self-arisen wisdom self-appearing, || 160 ||

Time: realization directly manifest.

**THIS, REGARDING SELF-APPEARANCE PRIMORDIALLY AS
EMANATION,**

**REGARDING THOSE TO BE TRAINED'S LUMINOSITY, IS
POSITED AS SAMBHOGAKĀYA THROUGH PERFECTION OF
MARKS AND SIGNS.**

Sam̐bhogakāya's Sam̐bhogakāya: appearing as five families' principal five.

That defining characteristic: essence different, nature single.

Fields: individual families' maṇḍalas, immeasurable;

Field: great Akaniṣṭha, retinues of individual five families;

Teaching: engaging in five wisdoms of knowing;

Time: appearance of training flourishing.

Sam̐bhogakāya's Nirmāṇakāya: || 170 ||

Five families' Buddhas and individual principal retinues.

That defining characteristic: without nature in appearance,

Without conception in clarity.

That field: gods and goddesses, inconceivable, pure appearance of enjoyment.

Field: Trāyastriṃśa, basis of wisdom-display;

Retinue: Buddhas and Bodhisattvas, immeasurable;

Time: awareness self-appearing time.

Yet not yakṣa-realm Trāyastriṃśa,

But five families' field-appearance,

Naturally pure, || 180 ||

Five lights' appearance self-clear,

Engaging in great enjoyment of five wisdoms' aspects,

Free from all affliction-pain.

| *From Jewel Heap:*

| *"Through self-clear pure Sam̐bhogakāya,*

| *In five lights' pure celestial palace,*

| *Through elaboration-free bliss Speech,*

| *To five-Kāya families' retinues,*

| *Non-entity pure Dharmas*

| *Are emitted from five-wisdom-gathered Mind, || 190 ||*

| *Completely pure light-rays spread from tongue.*

| *Even to self-arisen six syllables,*

| *Unspoken, shown as great self-arisen."*

| *Thus it is spoken.*

Sam̐bhogakāya means:

Through essence, not demonstrating Dharmas as word—thus "unspoken."

The six syllables' self-sound heard by those to be trained:

Like dream-words, appearing as spoken.

| *From Six Expanses:*

| *"Without speaking from one's own mouth, || 200 ||*

| *In dream-like defining characteristic,*

| *To retinue's Bodhisattvas,*

| *Wisdom's analytical thought appears in mind."*

| *Thus it is spoken.*

THE FOURTH: EXTENSIVELY EXPLAINED ENUMERATIONS FROM BODY, SPEECH, MIND, QUALITIES, AND ACTIVITIES:

Sam̐bhogakāya's Body:

Empty-clarity, like a rainbow.

Speech:

Those to be trained's self-appearance, like a dream.

Mind: || 210 ||

Mark-grasping wisdom, without interruption.

Qualities:

Perfected in Kāya-marks-signs, light-ray collections.

Speech: self-arisen, appearing as self-sound of syllables.

Mind: becomes the ocean-treasure of clairvoyance and samādhi.

Activities:

Wheel of Dharmas, immeasurable, turning without ceasing.

| *From Thalgyur:*

| *"Saṃbhogakāya too: Body, Speech, Mind,*

| *Qualities, Activities—five. || 220 ||*

| *Body: appearing, without nature,*

| *Clarity and clear-maker pervaded by families.*

| *Speech: self-arisen, self-appearance,*

| *Emanation-gathering aspects' wheel.*

| *Mind: continuous viewing,*

| *Knowing potency and intention.*

| *Qualities: perfected marks and signs,*

| *Intention-clear clairvoyance perfected.*

| *Activities: from Dharma-wheel,*

| *External, internal, secret emanated, || 230 ||*

| *To individual families' Buddhas,*

| *Bodhisattvas too,*

| *Self-arisen from tongue-tip, emanated,*

| *To retinue, shown by own essence."*

| *Thus it is spoken.*

THE THIRD: EXTENSIVELY EXPLAINED NIRMĀṆAKĀYA ALSO COMPRISES

Essence,

Definitive terminology,

Divisions,
And enumerations—four. || 240 ||

Essence:

Various, without determination.

That essence's abiding manner:

Liberated from attachment and fixation,

Samādhi: abiding evenly in the state of Mind without thought.

Definitive terminology:

Since emanated for whomever, whatever is to be trained, therefore "emanation;"

That very form complete with excellent marks, therefore "Kāya."

Divisions: common and uncommon approaches—two:

Common vehicle's renowned three: || 250 ||

| *From Sūtrālamkāra:*
| *"Craft, birth, and great enlightenment,*
| *Supreme enlightenment's emanation—*
| *This Buddha's Nirmāṇakāya*
| *Is the great method of complete liberation."*
| *Thus it is spoken.*

Craft:

Paintings and so forth.

Birth:

Buddha emanating as forms for common beings: horses, great fish, and so forth. || 260 ||

Supreme enlightenment's emanation:

The twelve deeds:

| *From Uttarantra:*
| *"Without moving from Dharmakāya,*
| *Through emanation's various self-nature,*
| *Birth, manifest birth,*

| *Transference from Tuṣita abode,*
| *Entry into womb and birth,*
| *Skill in craft's abodes,*
| *Enjoyment with queen's retinue, || 270 ||*
| *Practice of difficult austerities, renunciation,*
| *Going to enlightenment's heart,*
| *Defeating māra hosts and perfecting,*
| *Supreme enlightenment and turning Dharma-wheel,*
| *Together with all gods,*
| *Constantly showing Parinirvāṇa,*
| *In impure fields,*
| *Showing abiding as long as existence."*
| *Thus it is spoken.*

In this uncommon vehicle: || 280 ||

Impure Nirmāṇakāya,
Nirmāṇakāya training beings,
And self-nature Nirmāṇakāya—three.

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FIRST:

Hunters and.
Butchers, etcetera, emanations—

| *From the Guhyagarbha:*

As hunters and butchers, etcetera,
Emanating, benefit sentient beings.

Thus it is spoken.

SECOND:

Whatever tames whomsoever, emanating: the six Śākyas, etcetera.

THIRD: || 10 ||

Akanistha and.

Sudarśana and.

Glorious-Endowed,

Lotus-Stack,

Karma Perfect in five aspects—appearing as five families' pure buddhas, benefiting.

That also, displays considering disciples' power,

Emanation Body—Dharmakāya nature, pure field, Teacher of five families, and.

Here in Jambudvīpa, Glorious Great Vajradhara,

That characteristic: arising as body of four births, completing thirty-six deeds, accepted.

That pure field: three-thousand three-thousand-hundred-million worlds, etcetera, possessing one great Brahma aeon. || 20 ||

That place: possessing thousand-petaled lotus flowers,

Retinue: migrators included in four births,

Teaching: root of all Piṭakas, Sound Thalgyur,

Time: immeasurable years, Śākyamuni's time.

Emanation Body's Saṃbhogakāya: Glorious Vajrasattva,

That pure field: three-thousand hundred-million,

Place matching taming essence,

Retinue: eighth-ground bodhisattvas immeasurable,

Teaching: Definitive Meaning Vehicle,

Time: definitely without limit. || 30 ||

Emanation Body's Emanation Body: Śākyamuni, etcetera,

Renouncing home, enjoying own deeds,
Pure field: four continents hundred-million, etcetera, possessing,
Place: Vulture Peak mountain, etcetera,
Common retinue: monk father-mother two,
Upāsaka father-mother two—aspect four, and.
Gods and humans immeasurable,
Uncommon retinue: bodhisattvas immeasurable.
Teaching: cause-effect vehicle manifold,
Time: definitely teaching dharma to disciples, great distinguishing time. || 40
||

These also:

| *From the Precious Heap:*

Emanation Body by non-attachment manifests,

| *From Dharmadhātu, disciples' self-abiding,*

Awakening six families' fortunate ones,
By elaboration-with word speech,
Faculties desiring whatever dharmatā all,
Memory self-clear from mind,
Faculties without desire spread on tongue,
Teach dharmatā as number-of vehicles. || 50 ||
Thus it is spoken.

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THE FOURTH: EXTENSIVELY EXPLAINED ENUMERATIONS FROM BODY, SPEECH, MIND, QUALITIES, AND ACTIVITIES:

Body appearing to beings as appropriate, yet each's own aspect's marks and signs perfected;
Speech: well-connected sixty limbs' sound arrangement;
Mind: knowing extent of things as they are and as they appear;

Qualities: perfected knowing of powers and so forth's dharmas without remainder;

Activities: turning the wheel of five perfections' nature—external, internal, and secret Dharma-wheels.

From Thalgyur:

"Emanation-kāya too: body, speech, mind,

Qualities, activities—five aspects.

Body: marks and signs, || 10 ||

Whichever body arises for those to be trained.

Speech: well-connected words,

Brahma's Expanse: six limbs.

Mind: through knower-known wisdom,

Abides intending self-other benefit.

Qualities: perfected knowing,

Activities: external, internal, secret,

Deeds completely perfected,

Abide as five perfections."

Thus it is spoken. || 20 ||

These too: external five perfections:

Perfect field: Vulture Peak;

Perfect teacher: Śākyamuni;

Perfect Dharma: various vehicles;

Perfect retinue: common and uncommon;

Perfect time: hundred-year lifespan.

Internal five perfections:

Perfect field: Akaniṣṭha;

Perfect teacher: Vajradhara;

Perfect retinue: ḍākinīs, accomplished ones, bodhisattvas; || 30 ||

Perfect Dharma: secret mantra external-internal dharmas;
Perfect time: self-condition, karma, and fortune gathering.
Secret five perfections:
Perfect field: blazing fire charnel ground;
Perfect teacher: glorious powerful youth hero;
Perfect retinue: ḍākinīs and so forth;
Perfect Dharma:
Natural Great Perfection,

| *Secret unsurpassed Tantra, seven essences;*

Perfect time: taught when conditions are completely pure. || 40 ||

Thus shown: all emanation-kāya teachers possess external, internal, and secret five perfections.

THE SECOND: DETAILED EXPLANATION OF WISDOMS' FIELDS COMPRISES THREE ASPECTS:

- Essence;
- Definitive terminology;

Essence: self-knowing nature, free from elaboration.

| *From Thalgyur:*

| *"From thought-free Dharmatā self-clarity,*

| *Unobservable wisdom-appearance arises."*

| *Thus it is spoken.*

Definitive terminology, from that text: || 50 ||

"First-arisen wisdom,

Through knowing, afflictions' flaws are purified."

| *Thus it is spoken.*

Divisions: three—

- Dharma-kāya ground-abiding wisdom;

- Saṃbhoga-kāya self-mark-grasping wisdom;
- Emanation-kāya all-pervasive wisdom.

THE FIRST: FROM ESSENCE, NATURE, AND COMPASSION THREE—

Essence: primordially pure wisdom, awareness empty-clarity, stainless, ultimate—Dharma-kāya, free from elaboration-extremes, twofold-pure expanse's nature,

Abiding as manifestation-basis of three-kāyas' non-duality. || 60 ||

Nature: spontaneous presence wisdom, depth-clear light's manifestation-basis abiding, fields and celestial palaces and light-rays and so forth appearing, fulfilling those to be trained's hopes.

All-pervasive compassion wisdom: in its own time, though elaborations completely subside, without convention of entering objects, abiding as all-knowing wisdom's manifestation-basis—without moving from great spontaneous presence of Expanse and wisdom, performing beings' two benefits without movement or effortful striving, making seeds.

| *From Six Expanses:*

| *"Through essence primordially pure wisdom,*

| *Non-recognition's stain separated from awareness;*

| *Through nature spontaneous presence wisdom,*

| *Liberated from delusion's word-harm;*

| *Through all-pervasive compassion wisdom,*

| *All appears connected in single Expanse."*

| *Thus it is spoken. || 70 ||*

In Dharma-kāya's emptiness aspect, if there were no ground-abiding wisdom's manifestation-basis or seed-like manifestation, above: Buddhas awakening from delusion would be severed;

Below: sentient beings revolving in delusion would be severed—

Thus those to be trained and trainers would be impossible.

Yet from ground-abiding wisdom, external manifestation appears,

And for saṃsāra's duration, benefit for sentient beings arises from spontaneous presence compassion's depth-clear perfected knowing-family.

| *From Thalgyur:*

| *"From Dharma-kāya emptiness' nature,*

| *Wisdom's perfected knowing aspect,*

| *Spontaneously appears to sentient beings;*

| *Without this, saṃsāra-nirvāṇa would be severed. || 80 ||*

| *Knowing knows and is clear;*

| *From self-knowing self-clarity's identity,*

| *Spontaneous presence compassion-nature itself,*

| *Unceasing, without cessation."*

| *Thus it is spoken.*

THE SECOND: SAṂBHOGA-KĀYA'S FIVE WISDOMS—

Individual mark-grasping:

For Vairocana: Dharmadhātu wisdom chief,

Other four as retinue;

For Akṣobhya: mirror-like wisdom chief, || 90 ||

For Ratnasambhava: equality,

For Amitābha: discriminating,

For Amoghasiddhi: all-accomplishing wisdom chief,

Other four each as retinue—thus twenty-five wisdoms, and from these, immeasurable.

Summarized as five:

| *From Self-Arisen:*

| *"Wisdom divisions thus:*

| *From twenty-five's essence,*

| *Summarized as five aspects."*

| *Thus it is spoken. || 100 ||*

How they gather:

| *From Thalgyur:*

| *"Saṃbhoga-kāya's mark-grasping wisdom:*

| *Through pure objects, mirror-like—*

| *saṃsāra-nirvāṇa reflections clear.*

| *Through directionlessness, equality;*

| *Showing faculties' objects, discriminating;*

| *Without effort, all-accomplishing;*

| *Without distinction: Dharmadhātu."*

| *Thus it is spoken. || 110 ||*

These extensively explained previously; not elaborated again.

THE THIRD: EMANATION-KĀYA'S TWO WISDOMS—

Pervading all knowables,

Knowing all included in appearance as extent,

Knowing all included in emptiness as nature,

Knowing all conventional phenomena without mixture, and guiding immeasurable collections of those to be trained's faculties, dispositions, and latencies,

Knowing ultimate Dharmatā, assembling phenomena of emptiness,

Marklessness,

And luminosity.

From Thalgyur: || 120 ||

"Emanation-kāya's knowables:

Through knowing nature of things,

Knowing phenomena's pattern in itself;

Through knowing extent,

Knowing those to be trained's thoughts;

Thus from compassion's manifestation manner,

To various beings' migrations,

Trainer-kāya too is merely that."

Thus it is spoken.

Those wisdoms, meaning: by gathering the three kāyas clearly within, ||
130 ||

In such Buddha's dharma-kāya place,

The three wisdoms present in ground:

Essence-wisdom: pristine,

Self-originated wisdom,

Compassion's wisdom aspects complete without interruption of marks—

Through awareness-clarity's aspect, knowing arises as ground-
appearance.

In saṃbhoga-kāya place, five distinct wisdoms:

Dharma-expanse,

Like mirror,

Equality, || 140 ||

Individualizing,

Accomplishing-wisdom: appearing as objects and object-holders, not as
such but as self-clarity.

In emanation-kāya time, two wisdoms:

Like and such knowing-wisdom.

Those two also not as actions and actors, but knowing as spontaneously accomplished.

Thus the three wisdoms' self-nature knowing:

For emanation-kāya, appearing as knowable object's aspects, empty-appearing duality knowing,

Dharmic meaning's aspects and

Dharma's peacefulness's aspects, all-knowing wisdom,

Sambhoga-kāya's direct appearance, clear light wisdom's knowable aspects clearly knowing, || 150 ||

All-knowing wisdom and

Dharma-kāya's inner-clarity essence ground-abiding wisdom's appearance.

In pristine expanse, self-known clearly, dwelling in pure aspect:

From lamp's appearance,

To perfect Buddha,

Three wisdom-aspects:

All-aspect knowing,

All-knowing wisdom and

Ground-abiding wisdom. || 160 ||

Emanation-kāya's wisdom-aspects two:

Knowing suchness,

Knowing suchness's meanings.

Sambhoga-kāya's wisdom:

Clear light self-appearance, knowing clearly,

*Dharma-wisdom ground-abiding,
Awareness aspect illuminating,
Without conceptual elaboration,
Like space, spontaneous compassion.
Clear and knowing, awareness present, || 170 ||
Without mixing aspects, abiding.
Thus it is spoken.*

The third: summary of body, speech, mind, qualities, and activities, two aspects: explaining essence and elaborating expanded nature.

First:

Thus, Buddha's dharma gathering all:

Indestructible body, jewel-ornament's maṇḍala appearing with form-body's marks and signs,

Dharma-kāya all-peaceful pristine nature,

Speech indestructible, jewel-ornament's dharma-aspects infinite inconceivable maṇḍala,

Mind indestructible, jewel-ornament's inconceivable non-conceptual nature,

Direct knowing, inconceivable ocean's heart, || 180 ||

Indestructible qualities: jewel-ornament,

Ten powers,

Four fearlessnesses,

Great compassion,

Remembering close placement,

Indestructible activities: jewel-ornament, reaching world's limit, spontaneously accomplishing all beings' two purposes.

This much, know that Buddha's dharma-aspects are complete.

| *Thus it is spoken.*

| *Second: || 190 ||*

| *Body,*

| *Speech,*

| *Mind.*

| *The three aspects: activities, functions, and wisdom.*

| *Such qualities and activities arise.*

| *Thus it is spoken.*

| *Of the second, explaining expanded nature:*

| *Body has three: nirmāṇakāya, sambhogakāya, dharmakāya.*

| *Speech has three: nirmāṇakāya's speech, sambhogakāya's speech,
dharmakāya's speech.*

| *Mind has three: nirmāṇakāya's mind, sambhogakāya's mind,
dharmakāya's mind. || 200 ||*

| *Activities: from body-speech-mind arising, three thousand world-
systems' activities accomplished.*

| *This is the completion of all aspects.*

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| *From Jewel Lamp Sūtra:*

| *"Dharma-kāya is Victorious Ones' Body;*

| *Viewing it purifies, thus one knows."*

| *Thus it is spoken.*

Divisions:

Dharma-kāya: free from elaboration,

Sam̐bhoga-kāya: free from marks,

Emanation-kāya: free from determination.

| *From Perfect Power:*

| *"Body's essence: unchanging; || 10 ||*

| *Body's definitive terminology: clear and blazing;*

| *Divisions: three aspects shown.*

| *Possessing Dharma-kāya, Saṃbhoga-kāya, Emanation-kāya;*

| *Dharma-kāya's defining characteristic: free from thought;*

| *Saṃbhoga-kāya's defining characteristic: clear, without conception;*

| *Emanation-kāya's defining characteristic: showing various."*

| *Thus it is spoken.*

Speech: essence empty of sound,

Definitive terminology: various Dharma-collections appearing in Expanse,

Divisions: great deed Speech appearing appropriately for whoever; || 20 ||

Brahma's Speech appearing as six limbs;

Six migrations' confusion-conforming Speech appearing as individual sounds;

Beings' faith Speech satisfying faculties;

Symbolic Speech demonstrating meaning through symbols;

Word Speech: resounding in those to be trained's ears, purifying afflictions.

These too are divided through Emanation-kāya's single-essence distinctions;

For Saṃbhoga-kāya, merely symbolic;

For Dharma-kāya, no appearance from expressionless meaning-Speech.

Emanation-kāya's appearing Speech too is like echo's aspect—

Actually non-existent, yet variously appearing, || 30 ||

Resounding from those to be trained's merit and Buddha's blessing collection, without words' own marks.

| *From Sublime Continuum:*

| *"Victorious Ones' Speech*

| *Is like echo: without letters.*

| Thus,
| Just as echo's sound
| Arises from others' cognition,
| Without conception, without fabrication,
| Thus Tathāgata's Speech:
| Arising from others' cognition, || 40 ||
| Without conception, without fabrication,
| Thus Tathāgata's Speech:
| Neither outer nor inner."
| Thus it is spoken.

These meanings too from Perfect Power:

| "Speech's essence: empty of sound;
| Speech's definitive terminology: variously arising;
| Divisions: six aspects shown.
| Buddha's deed Speech,
| Brahma gods' offering Speech, || 50 ||
| Six migrations' confusion-own sound,
| Beings' faith training sound,
| Secret mother's symbolic sound,
| Various resounding Speech shown."
| Thus it is spoken.

Third, Mind: essence without delusion,
Definitive terminology: Awareness clearly abiding in own place,
Divisions: Awareness-wisdom of complete abandonment, mindfulness-
ceased Mind;
Awareness-wisdom of complete realization, unchanging Vajra-Mind;
Awareness-wisdom of complete deeds, various-knowing Mind—three. || 60 ||

| *From that very text:*

| *"Mind's essence: without delusion;*

| *Mind's definitive terminology: appears as thought;*

| *Divisions: three aspects shown.*

| *Mind itself: ceased mindfulness,*

| *And Vajra unchanging Mind,*

| *Various-knowing Mind shown."*

| *Thus it is spoken.*

Fourth, Qualities: essence—Buddha-ground's perfected phenomena,
Definitive terminology: spontaneously arising all nine perfections, like a
jewel, || 70 ||

Divisions:

Ground-qualities: Dharma-kāya abiding in own place, self-benefit complete;

Path-qualities: Saṃbhoga-kāya clear in vase, other-benefit manifestation
arising;

Fruition-qualities: Emanation-kāya guiding beings, conducting to ultimate
Dharma-kāya.

| *From that very text:*

| *"Qualities' essence: all-arising;*

| *Qualities' definitive terminology: variously perfected;*

| *Divisions: three aspects shown.*

| *Ground-abiding qualities,*

| *Path-appearance qualities, || 80 ||*

| *Fruition-conducting qualities."*

| *Thus it is spoken.*

Fifth, Activities: also

Essence,

Definitive terminology,

Divisions—three aspects.

Activities' essence: spontaneously accomplishing beings' benefit until Saṃsāra's end.

| *From Ornament of Realization:*

| *"Thus, as long as existence,*

| *Activities are considered unceasing." || 90 ||*

| *Thus it is spoken.*

Definitive terminology:

Three-kāyas' activities for those to be trained, action and afflictions purified, conducting to Buddha-ground—thus "activity."

Knowing those to be trained's dispositions and

Latencies,

Accordingly benefitting, yet without effort or striving—like showing moon in water.

| *From Sublime Continuum:*

| *"Those to be trained's dispositions, training deeds,*

| *Their fields and suchnesses,*

| *Pervading Lord always spontaneously engages." || 100 ||*

| *Thus it is spoken.*

Divisions: four:

| *From Great Self-Arisen Tantra:*

| *"Pacifying, increasing,*

| *Similarly empowering and fierce."*

| *Thus it is spoken.*

Through pacifying:

Purifying beings' obscurations, extinguishing all suffering—unceasing

ornament-wheel arises.

Through increasing:

Increasing beings' qualities, fulfilling all desires' hopes. || 110 ||

Through empowering:

Harmoniously gathering beings, ripening the unripened through great empowerment-stream's river.

Through fierceness:

Cutting off cruel ones, pressing three realms into Expanse,

Suppressing three existences,

Liberating Saṃsāra-Nirvāṇa,

Perfecting all supreme awakening's fruition,

Greatly perfecting Body, Speech, Mind, Qualities, Activities' unceasing ornament-wheels' fields.

Thus too:

| *From Lion's Perfect Power Great Tantra: || 120 ||*

| *"Activities' essence: accomplishes;*

| *Activities' definitive terminology: deeds;*

| *Divisions: four aspects shown.*

| *Emaho!*

| *Pacifying, increasing,*

| *Similarly empowering and fierce.*

| *Pacifying gathers into Dharmatā Expanse;*

| *Increasing shows various natures;*

| *Empowering ripens the unripened;*

| *Fierceness completely cuts off all." || 130 ||*

| *Thus extensively spoken.*

| *From Supreme Vehicle Jewel Treasury:*

| *"Spontaneously Accomplished Fruition's Arrangement, the twenty-fifth chapter, the final."*

*"Thus, excellent explanation, jewel treasury, palace beautiful,
Dharma-space, sky's limits transcending—
Complete arrangement, resources vast, immeasurable Dharma-
doctrines possessing,
Sentient beings' hopes fulfilling, mind-fulfilling Lord's rain falling,
Glorious auspicious sun-maker, joy celebration expanding made.
Three worlds' Teacher Dharma-rain fallen;
Those following various trainees' traces, immeasurable possessing— //*
140 //

*From among those, supreme secret Great Perfection's peak,
Wonder marvelous true excellent, this clearly distinguished.
Knowable space, vast extremely wide, Dharma-doctrine cloud-
possessing sky,
All-knowing wisdom-ocean's field, that suitable beings' Expanse
pervading;
Dust-free stainless sun-rising, red, this mind's palace beautified,
Extremely difficult to realize places, self and others all may see.
This very self-nature manifest—
Great waves, water-ocean, profound place;
Previously nonexistent wisdom, great ocean;
Throne's place also moved like. // 150 //*
*Glorious great ocean unmoving, that unmoved, wave-crossing, without
turbulence,
Depth profound, vast, difficult to realize, that today this mind manifest
became.
Awareness-holder Victorious Ocean, that intention three times without
transfer-change,*

Unerring meaning-essence, that this following doubt-free.
Difficult to realize self-nature, sun-moon's radiance white,
Meanings as-they-are, faculties' direct perception like;
Unerring as-they-are, excellently completely explained, this—
Three times' Victorious Ones all pleases.
Dākinīs, accomplished awareness-holders,
Oath-bound ocean's assemblies also— || 160 ||
This with pleasing eyes opening,
Blessing bestowing, this I know.
Profound and vast Vajra-place, all's field not becoming,
Extremely variegated, clearly made, self-nature stainless palace
beautiful, this—
Luminous essence's doctrine, that long-lasting world abiding,
Fortunate ones' good path showing, liberation isle lotus expanding.
Powerful holy elephant, from that sleep, that system eye-closed,
Other attainment habits whirling, profound points scattering concern,
Long not remaining, oral teaching's summary, twenty-fifth chapter,
Heart-essence meanings one-sided collected, mind's support respectfully
made. || 170 ||
Supreme Vehicle equal ground upon,
Luminous Vajra heart-essence's peak;
Chapter-twenty-five ornamented,
Profound and vast arrangement beautiful.
Supreme Dharma jewel heart-essence composed,
Self-nature Great Perfection's stūpa—
Appearance-existence Saṃsāra-Nirvāṇa, all fields pervading,

Peak spontaneously high, Dharma-space sky-limit reaching.

This one's environs, all directions in—

*Appearance-existence vessel-contents excellent spectacle making. || 180
||*

Above essence, enlightenment various manifestation field;

Dharmas clear, unmixed, perfected abiding.

That manner's following, wonder marvelous Dharma—

Supreme Vehicle Treasury's great stūpa also:

Word-meaning variegated arrangement limitless,

Profound and vast appearance, sky-space pervading.

Cause-result vehicle's ground, completely equal, vast great field—

*Unsurpassed vehicle's Mount Meru, spontaneously high, four-sided vase
completely round;*

Profound instruction's treasury-water, Dharma-wheel limitless,

*Ground-path-fruiting's sun-moon wind-raised, flower bell completely
erected. || 190 ||*

White umbrella peak, jewel summit wide,

Kāya and wisdom fame banner beautiful;

Word-meaning radiance white, jewel water-flags ornamented,

Earth's ornament auspicious perfection—Kye!

Great waves earth-holder, extremely limitless, peak sky-space clear,

Scope vast, directions-ten's fields, ocean-dust transcending;

*Dharma-space as-is, sky-space pervading, doctrine's stūpa arrangement
excellent,*

*Later generations' merit-aspiration for, All-knowing Speech-Lord
erected.*

Jambudvīpa's later generations' support made,

Supreme Vehicle this and equal other not existing; || 200 ||

Therefore immeasurable Dharma treasury this—

Vajra heart-essence doctrine's life-pillar is.

*Glorious Protector Guru extremely pleased, lineage blessing cloud-mass
possessing,*

*Empowerment ocean river stream moistening, explanation's lamp not
setting,*

*Profound and vast instruction possessing, ear-whispering essence, to me
descended;*

*Therefore Heart-Essence, vast secret doctrine's teaching, nowadays I
hold.*

Victorious Awareness-holder lineage not degenerated,

Heart-essence practice unerring, manifest;

As-realized, thus speaking—

Victorious Ocean, oath-bound pleased—Kye! || 210 ||

Profound meaning nectar water-stream raised, and

Equal with affliction torment pacifying—

Saṃsāra's fire-mass blazing beings all,

Peace bliss cool path leading—thus.

This to gods and titans and humans,

Ḍākinīs oath-bound ocean assemblies all—

Pleasing eyes opening well-doing kind,

Word-meaning portion light white,

Autumn-moon's beauty excelling,

Ignorance darkness dispelling, || 220 ||

Wisdom-clear lotuses expanding.

*Lotus all-opened and utpala,
Jewel precious blazing glory possessing—
Portion not indicating beautiful arrangement cloud,
This mind's Expanse clearly appearing made.
Ultimate that itself, extremely limitless, relative appearance's interval
transcending,
Complete, incomplete, without remainder—luminous Sugata sun,
Saṃsāra and peace's sky-space all-pervading, self-nature abiding
whatever—
Those all meaning profound marvel become, that today this clearly
made.
This Dharma-doctrine Supreme Vehicle jewel treasury, || 230 ||
Word-meaning variegated chapter arrangement beautiful;
Each chapter also heart-essence's that itself,
Profound and vast resources, immeasurable possessing.
This is profound essential key,
Tantra, scripture, instruction treasures showing;
Profound that-itself view's mirror,
Wisdom lotus expanding sun is.
After that, faithful liberation desiring ones—
This jewel treasury enter, strive diligently;
Ignorance darkness dispelled, luminous manifest, || 240 ||
This life, three existences' ocean's far shore go.
Supreme Vehicle jewel Dharma treasury this—
Self and others' philosophical systems, ocean's limit reaching,
Supreme intelligence possessing, All-knowing Samyepa—*

| Snow-mountain white-throated, excellently well arranged.
| Virtue that by, self and beings' minds' turbidity completely pacified,
| Wisdom luminous sun-moon following, self-by-self knowing, peaceful;
| All supreme Vajra peak spontaneously accomplished place obtaining,
| Kāya and wisdom gathering-dispersal without, beings benefit happiness
| may do."

"Excellent explanation great cloud, hearing's lightning garland possessing,
|| 250 ||

Mind-sky path from, word-meaning nectar rain falling,
Complete beings' hopes fulfilling, virtue crop expanding,
Victorious resources beings satisfying, Saṃsāra-peace's destitution
dispelling—may it be!

Directions all's elements and,
Sentient beings as-long-as abiding's interval,
This holy doctrine treasury abiding,
Limitless benefit result accomplish—may it be!

World all and beings all,
Blissful and prosperous gods' realm like;
All liberation's path abiding, || 260 ||

One time Secret Buddhas accomplish—may it be!
Sentient beings complete, Saṃsāra from completely victorious,
Effort without, Nirvāṇa obtained,

*Saṃsāra ended and peace's grove expanding,
 Two benefits spontaneously accomplished Dharma King—may it be!*

*Virtue supreme benefit happiness arising's place,
 Buddha doctrine spreading expanding—may it be!*

*Immeasurable qualities jewel glory blazing,
 Luminous essence's holy doctrine expanding—may it be!*

Life limitless, beings immeasurable near peace's field leading, || 270 ||

*Groves lakes flowers medicine-gardens all ornamented beautiful,
 Previously nonexistent Dharma-treasure supreme qualities conduct,
 clairvoyance and samādhi possessing,*

Brahmā gods and kinnaras worship, fame drum sound filling—may it be!

*Completely limitless light-rays thousand possessing, maker's path
 completely transcending,*

World's ornament, nectar's eye, supreme mount, Victorious greatly praised—

*Auspiciousness that beings beautifying, praise-song flower-rising falling,
 That many fields Dharma-doctrine supreme this, auspicious ocean filling—
 may it be!*

*Three times' eon fields' dust and beings' all conceptions' basis,
 Whatever ocean-dust transcending, benefit happiness eons ocean,*

Complete arrangement bliss-joy's ocean by, this activity that-like, || 280 ||

Eons ocean all abiding, pleasing beings' ocean ripening—thus.

Those sky-space like vast, wisdom samādhi vast,

*Immeasurable intention-conduct ocean vast, others' benefit doing vast,
Luminous sun-moon appearance vast, and deeds vast,
Unmoving Dharma-nature appearance vast, Dharma-space greatly entering
—may it be!"*

*"As in night's clear sky,
Hare-holder rays also light spreading,
Star-assemblies center maṇḍala filling by,
Flower kunda groves expanding like.
Wisdom sky heart-essence's hundred lights, || 290 ||
Variegated wisdom clear radiance spreading,
Vajra heart-essence's good path showing,
Fortunate wisdom's lotus expanding.*

*This doctrine Supreme Vehicle heart-essence's lotus-grove from,
Supreme arising various self-liberated yogins,
Luminous heart-essence's meanings shown went.
Stainless light-rays thousand possessing, thus spoken.
Self-nature secret points all complete,
Fortunate ones to unerring manifest—
Klongchen Rabjam Zangpo shown went, || 300 ||
Tsultrim Lodro Zangpo thus years.
Now abiding and later coming's,*

Later generations following fortunate ones—

Final meaning's points oral instruction given,

Diligence practice take diligently do.

Secret place also extremely vast,

Tantra scripture instruction letters many,

Vajra place also long, difficult to realize—

Those meaning collected Supreme Vehicle treasury this precious.

Glorious Protector Guru holy pleased, || 310 ||

Profound points here unerring complete,

Scripture reasoning instruction ocean's vastness by,

Profound and vast place this supreme.

Vajra place also vast, difficult to realize—

Those meaning collected Supreme Vehicle treasury this precious.

Glorious Protector Guru holy pleased,

Profound points here unerring complete,

Scripture reasoning instruction ocean's vastness by,

Profound and vast place this supreme.

Not teaching those without fortune, || 320 ||

Whatever is uncommon accomplishment end,

All not mentioned, spoke as treasure.

*This letter do not alter or corrupt,
This treasure is mantric owner lady's,
Week's great vow-holder Rāhula,
Hold vajra properly, depend upon,
Protect as able, by command's bird,
This composing letters complete as much as able,
If diverse errors or corruptions occur,
That one's heart-blood pleasing entertainment treasure, // 330 //
Breath severed, light stolen, eyes opened to ground,
Rddhi command ocean's gatherings by,
This fortunate practitioner blessing grant.
That desires ninefold according to wish treasure,
In primordial place manifest enlightenment.
Clear pristine wisdom stainless, path's followers,
Many heard virtues vast, if single enlightenment wishes,
Unsurpassed vehicle gate this twenty treasure benefiting accomplishes.
Naga lords' jewels like, crown of hundred faiths,
Beautiful speech virtues stainless, unsurpassed vehicle's apex's glory, // 340 //
Buddha's secret treasure extremely profound, appearing in world difficult,
Fortunate ones appearing, like Utpala flower,*

Whoever hears and takes this, highest bodhisattva fame.

*White dharma appearance, vast brilliant sun-moon's mandala adorned,
Directions times Buddha's secret apex blessed, endless light rays equal to
sky,*

*Enlightening actions vast, endless blessings fulfilling desires,
Fortunate one making auspicious, auspicious layers making all times
auspicious.*

Supreme jewel treasure called.

*Dharmas' aspects endless, infinite, placing result's meaning firmly,
Secret unsurpassed essence clear light vajra heart place this, || 350 ||*

*In Well-Gone's speech place common meaning's depth entered,
Self and others' accomplishment end ocean's other shore reached.*

All-knowing Speech-Lord completed this.

Virtue!

Virtue!

Virtue!

Oṃ Ye Dharmā Hetu Prabhavā Hetun Teṣāṃ Tathāgato Hyavadat,
Teṣāṃ Ca Yo Nirodha Evaṃ Vādī Mahāśramaṇaḥ Ye Svāhā.