

LITERAL TRANSLATION INDEX

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

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

58

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

85 wind particles subtle how-many-all place all in
86 buddha blessing and
87 beings karma fields different
88 round and
89 four-corner and
90 crescent and
91 semi-circle etc form arrangement immeasurable inconceivable appearing
make is
92 sky where pervade that extent body and
93 speech and
94 mind and
95 qualities and
96 activities and
97 those from arise fields pervade make after
98 permanent continuous wheel beings purpose make is
99 first samantabhadra one training-field and activities is
100 dharma-sphere and sky-field like vast and
101 first time this only from arise year and eon field particles ocean measure not
able and
102 finally activities this only at complete later end measure not able by means-of
103 not-move spontaneous great field ocean essence possess in
104 nature spontaneous accomplish buddha samsara-nirvana all lama first-not
time at come after
105 three-bodies appear to field different three-as arrange is
106 dharma-body time when
107 light-clear vajra-essence field called
108 self-appear enjoyment-complete body time when brahma drum-sound field
called
109 emanation-body time when great-brahma eon or field called
110 this meaning samantabhadra self emanation buddha and
111 that blessing by means-of buddha teacher three-times come those and
112 sentient-beings realm all exist
113 training-field very vast is
114 that-also earth water fire wind sky where pervade all great-brahma eon within
gather
115 then sentient-beings confusion-appear to particle one place even field number
measure beyond appear when
116 karma pure appear to buddha activity great various appear and
117

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

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

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175 first samantabhadra path show after mind generate cause from arise by
means-of
176 samantabhadra tantra from purpose make called
177 these treatises some in
178 buddha from dharma dharma from arya hosts
179 thus arise sequence meaning is
180 second field this vajradhara by means-of peace obtain manner-to
181 some first protector from
182 tantra different sentient-beings mind generate is wish is not valid
183 magical vajra from

184 first buddha earth buddha
185 hero great and destroyer great
186 thus and
187 this teacher vajradhara
188 buddha all before buddha
189 thus said and contradict because
190 therefore field this beings' purpose for first time samantabhadra self emanation by means-of ordinary-beings mind generate like show after buddha manner and activity great play open is
191 this-like manner common sutras from also famous
192 father-son meet from
193 hero great skillful-means
194 sentient-beings completely ripen purpose
195 ten-million buddha self
196 buddha-as show become even
197 still also guide you
198 buddha many show make
199 thus and
200 flower-ornament from
201 enlightenment ocean supreme obtain after even
202 sentient-beings ocean supreme ripen purpose
203 enlightenment mind-generate ocean show make and
204 not-diminish conduct ocean time all show
205 sugatas emanation that like
206 thus said as
207 therefore first protector field this tame purpose mind emanation by means-of mind generate manner show that also
208 eon good this regarding
209 eon immeasurable before field nature arrange called
210 buddha flower-beautiful great to gold vajra one offer after mind first enlightenment supreme mind generate
211 then birth second in north direction wind move arrange called householder good-give son jewel-garland called become after
212 buddha wheel-well-conduct near dwell dharma hear
213 then death after bliss intoxicated island lightning-light called son birth brahmin youth good-give called
214 that time buddha good-intelligence to year five between dharma hear and year seven samadhi single to equipoise after
215

year seventy-five at jewel precious-heap arrange called mountain peak
manifest complete buddha manner show after

216 dharma-body meaning eon great one in dwell after

217 victor enjoyment-complete body ornament and color wheel self-arise

218 light ray spread gather from activity thirty-six tantra self-arise and

219 from bindu light abiding abiding as sixty complete-abidings

220 buddha-bodies hundreds-of-thousands countless and inexpressible
self-appear

221 from tongue-faculty those appearing as five-family buddhas light-rays
immeasurable radiating-forth all also by means-of self-arisen six letters'
sound being proclaimed compassion without activity radiates in ten
directions

222 from state that very thing buddha vairocana-great body principal-and-retinue
countless dharmatā samantabhadra's complete-enjoyment gathering and
great perfection's body blazes with light

223 likewise akshobhya and

224 ratnasambhava and

225 amitabha and

226 amoghasiddhi and so forth individual mandalas-with-retinue countless
inexpressible with

228 own complete-enjoyment gathering and great perfection's body blazes with
light

229 at that time lighthouse completely-pure extremely well-arranged
upper-chamber dwelling

230 teacher completely-pure self-awareness king vairocana gang-chen-tsho called

231 all mandalas' lord becoming

232 body-speech-mind without making precious teaching's state from unmoving
non-arising

234 non-abiding

235 non-taking

236 non-rejecting

237 non-moving itself self-arisen

238 at that time object-to-be-tamed-not tamer precious beautiful retinue assembly
hundreds-of-thousands countless also

239 own body and

240 speech and

241 mind and

242 qualities and

243 activities itself from radiating and gathering

244 thus all appearances upper and

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

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

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

339 mother-of space-from emerges-by-means-of non-dual-of reality-to
engagement makes
340 that same emanate and gather-by-means-of nature without-of deeds perfect
makes
341 inside-of four are
342 self-of nature-by-means-of explained-by-means-of inexpressible-of sound-to
control makes
343 word not-is-by-means-of speech thought from-beyond-of reality-to
enjoyment makes
344 meaning understand-as appear-by-means-of non-composite-of reality-to
enjoyment makes
345 light-rays many face-from emanate-by-means-of disciple and discipliner-of
dharma-to enjoyment makes
346 secret-of four are
347 body-of practice pure-by-means-of self-arisen-of dharma-to engagement
makes
348 speech-of practice pure-by-means-of outflow without-of dharma-to
engagement makes
349 mind-of practice pure-by-means-of aspects all know-of wisdom-to enjoyment
makes
350 face practice pure by-means-of all-knowing dharma to enjoyment make
351 mind outer activities four are
352 non-appear gathering not-do samadhi by-means-of action and concept-action
knowing make
353 wisdom view pure samadhi by-means-of equipoise knowing perfect make
354 dharmata pure samadhi by-means-of dharma general and self characteristic
knowing make
355 defilements exhausted samadhi by-means-of pure play perfect make
356 inner four are
357 mirror-like wisdom by-means-of example to enjoyment make
358 sameness by-means-of meaning to enjoyment make
359 discriminating by-means-of sense-faculty to enjoyment make
360 action accomplished by-means-of dharma separate-from to enjoyment make
361 secret four are
362 clarity-emptiness non-dual abiding by-means-of samsara-nirvana two
non-dual manifest make
363 appearance-emptiness non-dual abiding by-means-of object-wisdom two
non-dual make
364

awareness-emptiness non-dual abiding by-means-of
apprehender-apprehended two non-dual make

365 object-mind non-dual abiding by-means-of apprehender-apprehender concept
limit cut make

366 third emanation-body emanation wheel-turning method is

367 then enjoyment-body appearance from emanation-body-to appeared is abodes
twelve earth teacher twelve clearly emanated from appeared those are

368 perfection five five nature with possessing are

369 these time at emanation great three appearance by-means-of also beings to
benefit make is

370 emanation-body by-means-of disciples place jambu continent this-in

371 dharma-body teaching great perfection blessing from self-arisen is jewel
hundred one cause from self-born vajra amitayus from now until people those
hands filling and

372 enjoyment-body teaching self-arisen teaching single-son blessing from
self-arisen is jewel hundred one cause from self-born letter book four dharma
self-sound renowned and

373 emanation-body twelve blessing from self-arisen jewel hundred one cause
from whoever not-made self-born body-form beings body equal is

374 body speech mind emanation those three whoever not-made fearless

375 blessing from self-arisen by-means-of miracles and qualities immeasurable

376 whoever meeting appearance self immediately liberate perform activities
possessing

377 that also mind-support vajra that beings whatever disease pacify wish those
disease free from

378 desire fulfill and liberation to apply

379 speech-support self-arisen letter that and meeting that is

380 meeting and sound hearing only by-means-of liberate

381 this book written and held also effort without liberating activities exist

382 body that whoever meeting body clear light to liberate activities perform

383 these wherever exist ask

384 body speech mind teaching time by-means-of place different in abide

385 that-also amitayus life from thousand buddhas time from body taming
teaching is

386 year five hundred five thousand three-times exist

387 then life seventy until speech taming teaching is

388 year five hundred five thousand one

389 then life ten until mind taming teaching is

390 year five hundred five thousand one

391 life year those interval year that-much exist but time not

392 teaching those by-means-of taming year number explained is

393 that-also body teaching time vajra that uddiyana land ocean salt taste
possessing island in exist
394 time light and sound monk miracles possessing emanation countless arise
perform
395 letter vajra-seat five hundred upper sky dakinis by-means-of hold and abide
396 body that and together abide
397 speech teaching time at
398 vajra malaya mountain hand-vajra abode at yakshas kings by-means-of
homage perform
399 letter vajra-seat upper sky at dakinis by-means-of hold and abide
400 body one place not definite jambudvipa circumambulating
401 gods and humans assembly special offering-field making
402 time teaching harm arise when
403 body from light and
404 face from hum and
405 eyes from fire arising by-means-of turn-back perform
406 mind teaching time at vajra vajra-seat sky at abide
407 letter extremely wrathful sage cave at abide
408 body thirty-three gods measureless-palace
409 hand-vajra house upper-chamber called upper-story at abide
410 such three emanations abiding by-means-of jambudvipa others surpass
411 abode-types twelve in emanation-body twelve arrived manner is
412 vajradhara itself enjoyment-body from emanation-body beings five
aggregates purifying for
413 complete-abidings five self-nature twelve-times appearing making
first
415 tusita field upper-chamber
416 abode complete-abiding flower lotus center at
417 teacher complete-abiding youth light supreme unimaginable arrived
418 fortunate aeon this thousand buddhas and two bodhisattvas taming
demonstration as thousand light-appearance buddhas and two roots
surrounded retinue complete-abiding to
419 teaching all root sound thal-gyur tantra
420 amitayus life time at taught
421 gods son nandishvara and
422 sun greatly-illuminating two by-means-of compiler made
423 second
424 abode complete-abiding world saha in
425

teacher youth light akshobhya five-light egg from born
426 retinue dakinis hundred-thousand two to
427 dharma complete-abiding body-speech-mind-qualities-activities tantras five
428 life hundred-million one enduring time at taught
429 third is
430 abode complete-abiding heat-moisture gathering light surrounded
431 teacher complete-abiding fear-protecting mind called
432 retinue bodhisattvas hundred-thousand six to
433 dharma complete-abiding samsara dong-sprug
434 peacock jing-snol
435 four-elements exhausted tantras life hundred-thousand time at taught
436 fourth is
437 abode complete-abiding attachment-arising womb in appearing
438 teacher youth play virarati by-means-of
439 retinue yakshas and raksha thousand one to
440 dharma mind-class root tantras five
441 branch tantras six thus eleven life eighty-thousand time at taught
442 fifth is
443 abode complete-abiding amrapali youth garden in
444 teacher sixth vajradhara by-means-of
445 retinue buddhas succession seven appearing self-arranged from
446 dharma paramitas six
447 life seventy-thousand time at taught
448 sixth is
449 abode complete-abiding meru north direction charnel-ground raurava in
450 teacher complete-abiding youth hero power great by-means-of
451 retinue complete-abiding bodhisattvas cloud-strength seven and
452 dakinis and
453 gods and nagas and so forth immeasurable to
454 dharma complete-abiding rigpa-rang-shar-great tantra and so forth
direct-luminous tantras and
455 other also immeasurable life sixty-thousand time at taught
456 seventh is
457 abode complete-abiding rakshasa land ruru sound possessing cave in
458 teacher sage furious king by-means-of
459 retinue rakshasas hundred-million one to
460 dharma coarse taming tantras ten and so forth
461 life ten-thousand time at taught
462 eighth is

463 abode complete-abiding gridhrakuta at
464 teacher golden-light supreme by-means-of
465 retinue noble shravakas countless to
466 dharma vinaya thousand immeasurable
467 life five-thousand time at taught
468 ninth is
469 abode complete-abiding mongolian turquoise-eyebrow possessing land
470 bodhi-tree under
471 teacher love by-means-of play wisdom by-means-of
472 retinue bodhisattvas immeasurable to
473 dharma sutra-tantra seventh and so forth
474 life thousand time at taught
475 tenth is
476 abode complete-abiding gridhrakuta at
477 teacher kashyapa elder by-means-of
478 retinue ayusmat nakshatra-prabha and so forth seven to
479 dharma sutras and
480 kriya and
481 text anu and so forth thousand eight
482 life five-hundred time at taught
483 eleventh is
484 abode complete-abiding vajrasana at
485 teacher abhisambodhi king by-means-of
486 retinue three-family protectors to
487 dharma definitive meaning vehicle only
488 life three-hundred time at taught
489 twelfth is
490 abode complete-abiding varanasi and so forth at
491 teacher complete-abiding shakyamuni by-means-of
492 dharma complete-abiding three-baskets and so forth
493 retinue complete-abiding shravakas and
494 bodhisattvas and
495 gods and
496 nagas and so forth to
497 time complete-abiding life hundred time at taught
498 these also rigpa-rang-shar-great tantra from
499 beginningless time occasion
500 my jewel precious lost

501 jewel lost self-nature by-means-of
502 darkness-appearance two interval from came
503 conditions four concept impure by-means-of
504 tusita upper-chamber land to came
505 support lotus pure is
506 secret-mantra tantra great teaching established
507 near retinue akshobhya
508 tantra king thal-gyur taught
509 thus and so forth
510 atikota great from taught turquoise-script possessing at quoted from also
extensively arises
511 these also body-speech-mind inexhaustible ornament mandala activities
thirty-six from
512 body outer activities four are
513 suffering river four abandoning regarding
514 birth and
515 marriage and
516 skill competition and
517 renunciation and
518 alms-giving engaging are
519 inner four are
520 retinue and enjoyment abandoning regarding
521 excellent horse and
522 chariot abandoning and
523 essence bodhi to going and
524 light-rays emanating and
525 weapon rain flower transforming are
526 secret four are
527 teaching final samadhi taming regarding
528 austerity performing and
529 meru mountain golden samadhi sound hundred-thousand twenty immediate
manifesting and
530 precious casket samadhi constantly abiding and
531 vajra-like samadhi by-means-of bodhi are
532 speech outer activities four are
533 sutra section
534 verse intoned
535 prophecy

536 gatha section four
537 inner four are
538 extremely extensive
539 birth stories
540 origin saying
541 thus arising four
542 secret four are
543 udana
544 avadana
545 nipata teaching
546 marvelous dharma are
547 mind outer activities four are
548 suranga
549 jewel crest
550 vichara
551 casket samadhi
552 inner four are
553 all objects entering
554 manifest appearance
555 ushnisha jewel
556 banner peak completely-arranged samadhi
557 secret four are
558 pure movement
559 profound appearance
560 jewel lamp
561 supreme good samadhi
562 thus emanation-body and
563 enjoyment-body and
564 dharma-body to summarized activities hundred eight appearing is
565 vajradhara qualities complete self-nature one activity called
566 these victor intention by-means-of transmitted succession called
567 vajradhara one time different arriving only from
568 intention or tantra one gathered called
569 thus later arriving fortunate-aeon guides emanations different although
essence vajradhara this itself self-nature one is
570 incidentally vidyadhara sign transmitted and
571 person ear transmitted succession is
572 individual biography and history great itself understand

573 these teacher and teaching descent manner well explained
574 treasury supreme vehicle from
575 arisen manner established sequence chapter first
576 thus tamer teacher history shown from
577 now teacher that where tames abode definite shown from

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

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

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635 this from world south-east left
636 world khams six passed at
637 Thal-ba's sound called is
638 protector benefit-by-means-of completely surrounded
639 victory-banner umbrella and-so-forth by-means-of raised

640 flowers various rain and smell
641 teacher itself and teaching toin
642 beautiful-maker reflection assembly by-means-of surrounded
643 bliss play arising
644 this from world south-west right
645 six passed below from Thal-ba's wind
646 moving and moving by-means-of intermediate-space into
647 mutual moving and hovering and
648 moving fromfrom-out-of sounds arise
649 teacher's teaching wind by-means-of moves
650 five-possessing entering three is
651 that top thirteen stacked at
652 jewel Thal-ba called is
653 auspicious sun by-means-of adorned
654 desire qualities by-means-of adorned
655 miraculous letters lines beautiful
656 teacher's teaching reflection complete
657 lda-ldi lotus's eyes by-means-of beautiful
658 this from west-north interval's top
659 world khams six is
660 taming Thal-ba called is
661 offering complete goddess within
662 light by-means-of filled and sandalwood smell
663 teacher's teaching portion-equal
664 sixteen years possessing beautiful form
665 extremely young by-means-of surrounded
666 that below world nine at
667 dung-ldan Thal-ba's deity called
668 faith and protecting smell by-means-of intoxicated
669 turbulent and extremely blazing light
670 extremely glowing by-means-of agitated
671 teacher itself and teaching and
672 that's retinue and enjoyment complete
673 this from world six is
674 star Thal-ba called is
675 wheel stacked's nature is
676 five and nine by-means-of completely stacked
677 dawn water-spouts by-means-of adorned

678 thunder sound lightning red tongues emit
679 teacher's teaching scripture by-means-of surrounded
680 light-arising garland naga's lineage
681 directions and intervals all illuminating
682 thus
683 that also twenty-five stacked lotus aton abiding's also directions-intervals
 upper-lower all into fields countless upper-lower directions-intervals
 pervading exist
684 stars scattered like
685 thus from fields immeasurable
686 Sahā this's sequence explained is
687 that itself from
688 external elements wind from also
689 space's khams and connected is
690 that water that above earth
691 extent breadth thick equal
692 countless four and hundred-thousand one
693 one is that's four portion empty
694 continents arrangement and Meru and
695 wishing-tree and jewel with
696 sun moon individual gods and
697 ocean great's method by-means-of surrounded
698 mountain ranges and water ranges and
699 jewels seven by-means-of definitely surrounded
700 internal andformless first from
701 form's khams luminosity is
702 distance desire's khams into also
703 moon stainless and
704 sun greatly-illuminating from
705 world khams expanded is
706 Paranirmitavaśavartin and-so-forth upper sequence
707 then asuras abodes
708 continents four's humans sequence
709 kleśas self withby-means-of
710 lower realms abodes sequence arisen
711 thus and
712 from Pearl-garland tantra
713 sky wind supports that water

714 hundred-thousand eleven by-means-of
715 round coiled itself arisen
716 milk from cream arisen like
717 earth hundred-thousand twelve
718 wind's number hundred-thousand
719 wind gathering and contracting and
720 pulling and lifting
721 water pervading and holding and
722 ripening and three
723 earth rubbing subtle and
724 coarse itself and three
725 churned down became like
726 mountains among mountain king is
727 terraces four and peaks great and
728 play-lakes and mountains seven
729 continents and surrounding arisen
730 three-thousand and-so-forth khams are
731 desire and form and formless by-means-of
732 khams three that supporting
733 non-existing anything without and
734 consciousness slight without's
735 formless khams that from arisen
736 abode pure and-so-forth embodied
737 upper from below drops manner
738 Akanistha and-so-forth desire
739 gods and asuras humans are
740 high that from abodes three
741 animals pretas hell and
742 beings these birth four
743 that also fortunate-aeon first's humans
744 form and beauty marks-characteristics possessing
745 own-light radiance by-means-of body pervaded
746 desire-food and-so-forth merit food
747 beings' life also eighty-thousand
748 male and female faculties without
749 then from delusion's cause two
750 desire and-so-forth kleśas
751 gradually coarse itself became

752 faculties and-so-forth gates that
753 merit exhausted reason light and-so-forth decrease
754 then sequence earth oil and
755 rice and-so-forth food eat
756 thus and-so-forth taught thus
757 here that's meaning slightly definite shown is
758 common sūtras and treatises from known and
759 uncommon tantra-sections from measure and arrangement much taught
although
760 here unsurpassed vehicle Vajra-peak like explained
761 Ati-koṭa-great from arising like entity abiding's meaning not-mistaken
established is
762 Brahma-great's field's category included space into
763 Gang-chen-tsho's hand's lotus's center's layers three-thousand twenty-five
stacked abiding fields are
764 basis and essence flower by-means-of ornamented field called
765 that's inside from thirteenth heart glorious center's middle abiding
secret-mantra vajra-vehicle's field Sahā's world this's arrangement toin
766 fortunate-aeon first arising
767 middle abiding
768 end destroying
769 finally emptying four knowing from
770 first arising container and
771 essence's sequence two's first container arising's sequence is
772 this's side previously arisen world empty from intermediate fortunate-aeon
twenty passed's below
773 elements seed's portion not-clear color five arising-possible space empty into
774 upper direction formless's khams called consciousness grasping's
object-possessor arising elements seed's portion with arisen from drops
manner essences upper-arisen like
775 lower direction container's sequence caitya's terrace like below arising's
manner is
776 container-contained first arising that time
777 lower basis completely mind joy called space color white white light
possessing
778 extremely white terrace appearance into
779 three-thousand's world this supporting seed E triangle clear space arisen
780 space that from wind pervading entering protecting called seed A-UUM called
sound three-times proclaimed from

781 variously-stopping wind called
782 mouse-striped breath merely rises-and
783 sky in mist or cloud-mass like gathered from
784 various-vajra-cross shape similar navel at yaM by-means-of marked-and
785 wind's goddess four wind's banner holding
786 color various light blazing-and
787 wind's element green Indra-ni-la form similar
788 vast and height in thick formed-and
789 eon until not-rising and raising power demonstrating to
790 vajra-cross tip four from iron sow four flung exist
791 wind that's depth to league hundred-thousand one and thousand eight
792 width to hundred-thousand four and hundred-thousand sixty formed
793 that from water water thoroughly-established named forms
794 upper sky in gold essence possessing cloud gathered from
795 years seven to rain stream fell from
796 clear and not-moving turbid not water shape round moon full form similar to
797 water goddess dancing countless and with formed depth to league
hundred-thousand eleven and thousand twenty
798 width to league hundred-thousand three and thousand five formed
799 that from intermediate eon one at wind mandala below from
800 stopping-doing wind named thoroughly-pressing sound with possessing arose
from
801 lower sky from upward floating-and roaring sound arose-and
802 wind and water etc. upward moved all one-to mixed from
803 water above milk on cream formed like gold ground league five-thousand to
formed
804 that above forming-doing earth earth named atom countless spread from
measure five-thousand to formed
805 that above time earth fire named atom countless spread by-means-of league
hundred-thousand two to formed
806 that from separating-doing wind named
807 ocean from waves arisen like arisen from
808 upper sky from wind atom countless fell-and
809 example-as space in snow fell like
810 that itself league hundred-thousand one to formed
811 that above hollow-making earth sky named turquoise radiance like blue is
sky from sky atom countless fell by-means-of
812 that plural one to gathered-and

814 nature doing action by-means-of
815 ocean on silk formed like
816 expanded and flat even
817 shape four-cornered
818 corner four from earth goddess four gold vase four holding by-means-of
holding-and
819 side four naga-son powerful four by-means-of held
820 that also height to league hundred-thousand four and ten-thousand one
821 elements mandala these also
822 stupa tier like one on one supported formed
823 sutra from these between-between sky also upper league measure that-much
res interval demarcated explained
824 vajra-peak world-arrangement from
825 water and earth between in also sky mind-protecting named
826 league five-thousand by-means-of raised center in fire mandala depth to
league thousand one and
827 width to hundred-thousand five
828 color red light possessing
829 elements common ripening-doing action as exist said
830 that also earth water by-means-of pervaded action did is
831 beings action distinction showing
832 earth fire by-means-of ripened did is
833 beings body color clear
834 earth wind by-means-of atom made did is
835 beings sense-powers complete-doing make
836 earth sky by-means-of aperture opened action did is
837 beings mind abiding-doing make
838 earth earth by-means-of pressed did is
839 beings action and merit showing-doing make
840 these vessel by-means-of essence to benefit named
841 that from again below from ripening action wind named
842 shape and color gold wheel spokes thousand empty like
843 nature by-means-of moved power possessing arose-and
844 earth and water mandala all stirred from
845 example-as milk or curd churned from butter arisen like
846 dust impurity gold to went heavy by-means-of depth to went ground base to
formed
847

clear above to floated from center Meru league hundred-thousand and six
ten-thousand upward elevated

848 downward gold ground to-also that-much inserted

849 combined if league three-hundred-thousand twenty-thousand

850 tantra some from

851 downward league ten-thousand and four-thousand inserted said-also
explained

852 Meru that east silver from formed

853 south baiDUr+ya

854 west pad+ma rA ga

855 north gold from formed by-means-of direction sky radiance also these with
harmonious is

856 Meru that also gold ground from how-much elevated half league
eighty-thousand below water submerged

857 above half below to tier four stacked remain lower wind tier turquoise vajra
possessing named turquoise vajra inserted

858 that also width to league eighty-thousand water with distance equal

859 Meru from outward thousand sixteen elevated

860 height three-times all equal-and

861 summit from one of upward league thousand ten ten exist

862 tier two is

863 that above water from formed tier lotus variously-stacked named

864 crystal nature light blazing

865 Meru from league thousand eight outward elevated

866 that above in tier third wheel variously-stacked named gold from formed

867 Meru from league thousand four outward elevated

868 that above in tier fourth jewel light-blazing named

869 coral from formed fire light like red radiating by-means-of

870 beings action by-means-of rain fall and not-fall limit showing-doing make

871 Meru from league two-thousand outward elevated

872 these outer in sporting lake seven and gold mountain seven by-means-of
all-directions four corner circling mountain seven

873 inside from sequence as

874 yoke-holder and

875 plow-arrow-holder and

876 acacia-possessing and

877 beautiful-to-see and

878 horse-ear and

879 prostrate and

880 rim-holder water-interval from upward surpassing's portion is

881 yojana forty-thousand and
882 twenty-thousand and
883 five-thousand and
884 two-thousand five-hundred and
885 thousand and half and three-hundred and
886 six-hundred twenty-five
887 width in is
888 individual portion from how-much surpassing that-much each exists
889 these interval in lakes eight surrounding exist
890 nagas great eight eon playing outer-playing's lake called
891 play-lake first's width yojana thousand eighty

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892 second and-so-forth half-half decreasing is
893 depth three-times equal exists
894 external surrounding great is
895 iron from made
896 yoke-holder and height-difference equal
897 some from
898 rim-holder mountain and equal said
899 external ocean's directions four individual's width yojana hundred-thousand
two-thousand twenty-thousand in abides
900 continents from east Pūrvavideha crescent-shape protrusion outward-showing
yojana three-hundred fifty
901 sides other three-thousand two-thousand in exists and
902 body and
903 Videha two by-means-of right and left supporting main half-half
904 Jambudvīpa southern abiding's sides long three two-thousand two-thousand
905 short outward-showing yojana half and four
906 right Deha and
907 left other Deha two are
908 main half-half
909 west Godānīya circular surrounding yojana seven-thousand five-hundred
910 right Videha and
911 left Kuru two also that half-half
912 north Uttarakuru square's sides four two-thousand thousand
913

right Uttarakuru and
914 left Uttarakuru's moons two are that half-half
915 these interval in beings abode specifically explained inexpressible although
916 coarse merely summarize if
917 lower-realms and higher-realms two from
918 lower-realms first hell is
919 snow-mountain ti se below from downward to league twenty-thousand
twenty-thousand measured at yama-soothed etc. hot hell eight and
920 bubble possessing etc. cold hell eight periphery complete to exist
921 occasional ones earth water fire wind various in definite not exist and
922 neighboring ones eight groups two surrounding in exist
923 pretas king capital below league five-hundred passed at root place exist and
924 branches gods-humans world in-also exist
925 animals also ocean in dwelling great-ocean in extent merely exist and
926 scattered gods-humans land in-also exist
927 demigods Meru water-level below hollow space in exist and
928 gods Meru tier above to above progressively exist
929 that-also mountain seven to great-king four class of gods city and
pleasure-groves countless and
930 particularly yaksha great golden-foot and
931 powerful and
932 entering-existence and
933 glory splendor and
934 mountain-raising and
935 supreme-existence and seven of house stacked individual surrounding city
and with possessing by-means-of
936 jambu-continent human-disease and
937 animal-disease and
938 weapons and
939 famine eon send and good-bad make-do
940 these surrounding in paralyzing-doing mother-goddess seven dwell
by-means-of action individual to control-doing is
941 lake eight in naga-king eight palace exist
942 naga eight are
943 joyful and
944 near-joyful and
945 horse-basis and
946 releasing-holding and
947 possessing-splendor and

948 land-guarding and
949 great-black and
950 e la leaves
951 these jambu-continent rain great and
952 small etc. action near showing-doing make
953 Meru tier corner four in
954 raising-time yaksha extremely powerful four palace exist
955 these by-means-of four-seasons individual sequence summer rain fall and
956 autumn grain and
957 flower ripening and
958 winter cold and
959 spring warm to ripening action do
960 that also wind goddess four etc. beings these are
961 essence beings common from most elevated is
962 common action from accomplished
963 existence action beings named
964 that also first world formed and equal and
965 end destroyed and also equal by-means-of life eon for abiding named
966 demigods root place Meru hollow space in exist also
967 gods to competing like splendor and good-fortune possessing rich
968 that also gold ground above demigods city gold possessing jewel various
from formed center in
969 Indra palace instruction possessing and
970 assembly-place good-wealth and
971 direction pleasure-grove good joy and
972 great-joy and
973 universal-joy-park and
974 joy universal-joy-park
975 ground name also that with similar and
976 tree chief tsu tri pa and
977 flat-stone extremely good and
978 horse chief swift named exist
979 enjoyment joy
980 tree and
981 grove and
982 horse and
983 elephant great and
984 clothes and

985 wealth and
986 nectar drink etc. also countless
987 desire-gods place also six from
988 great-king four mountain seven surrounding and eight
989 sun moon planet star and nine
990 continent four center snow-mountain and
991 grove and
992 city etc. various place and ten in enjoy
993 tier four in also exist
994 tier first hand in screen holding god and
995 second to flower garland holding god and
996 third to honey-wine by-means-of always intoxicated god and

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997 second to flower garland holding gods and

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998 third to honey wine by perpetually intoxicated gods and

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999 fourth to directions four elevated-born and
1000 eyes not-good and
1001 hearing son and
1002 land-guarding individual surrounding and with dwell
1003 these palace surrounding and
1004 pleasure-grove good plural also
1005 gold ground expanded to sandalwood water by-means-of sprinkled and
1006 gods flower mandAra knee-down to covered to
1007 lake good flower by-means-of filled water level equal to exist etc. by-means-
of beautiful
1008 sun measureless-palace league fifty-one by-means-of below base fire-crystal
from formed and
1009 moon water-crystal from self-arisen

1010 above gold and silver fence by-means-of surrounded and
1011 jewel four tower and
1012 gods city by-means-of adorned
1013 moon league fifty to
1014 star great league eighteen and quarter one
1015 medium seventeen from two between to
1016 small league one above gods city and with and
1017 day each continent four nature by-means-of circling miracle possessing
1018 gold copper water-crystal iron four any from formed
1019 league forty-thousand sky in floating and light-rays as radiate is
1020 center mountain king spontaneously-arisen above thirty-three place exist
1021 city and
1022 grove and
1023 ground and
1024 tree and
1025 assembly-place good and five from
1026 city to Indra palace surrounding
1027 common city see beautiful
1028 intermediate place three from
1029 center completely-victorious palace
1030 side each to league hundred fifty
1031 see beautiful from league half and five upward elevated
1032 story eight to house stacked seven in room seven seven by-means-of adorned
1033 that direction four in chariot various-possessing named pleasure-grove four
exist
1034 each in-also jewel tree and
1035 bird and
1036 lake many by-means-of beautiful
1037 gods clothes and
1038 music and
1039 nectar and
1040 jewel various net by-means-of joined and
1041 gods son and daughter song and cymbals play by-means-of fill exist
1042 common see-happy is
1043 that outside at cyclic-existence jewel various mansion arrangements various
beautifully appearance each measure four four thousand five hundred height
half and three exceed
1044

inside ground and street see happy and mind pleasing four-seasons flower
rain fall and together

1045 city outside jewel seven wall seven by-means-of surrounded interval
falling-water completely fill

1046 lotus etc. flower group expand and bird-voice sweetly proclaim when

1047 jewel boat flying and together exist

1048 interval city is Meru peak interval four mansion five hundred god city
decorate four exist interval plain wall measure five by-means-of connected
when

1049 yaksha hand vajra four-siblings god race dwell

1050 garden is see happy from direction four measure twenty twenty calculate
when exist

1051 east at chariot various park pond and cloth and chariot etc. by-means-of
decorated

1052 south at rough-change park battle wage when armor hard various arise

1053 west at enjoyment mix park near enjoy enjoyment measure without

1054 north at everywhere joy park sorrow all from free and arrangement brilliant
joy many by-means-of beautiful

1055 those also width measure two hundred fifty shape good and see happy

1056 those inside ground all gold sand spread and

1057 jewel various flower bed by-means-of filled interval interval lake and pond
etc. by-means-of decorated

1058 garden those outside ground also those and name same flower and pond
many by-means-of decorated and

1059 direction equal make measure is park four and similar is

1060 tree is north-east at complete gather burst called root measure five down to
reach and

1061 upward hundred exceed branch umbrella like spread circumference measure
fifty curl and

1062 jewel net and

1063 god cloth hang

1064 that near at jewel armonig-like rock slab white width measure fifty top Indra
throne and flower rain fall exist

1065 see happy south-west measure half and four at

1066 god assembly-place dharma good all from round ground place jewel tree and
wall by-means-of surrounded

1067 width in three hundred and circumference nine hundred middle Indra throne
and gods seat arrange exist

1068 sky to relying measureless house desire and form in dwell those is above
from above to planets stars spread like exist those of

1069 size measure two double by-means-of large and

1070 interval sky those is Jambu continent from below place to reach only exist
1071 Jambu continent from thirty three interval to measure eighty thousand exist is
1072 thirty three from free war interval sky in exist like know by
1073 thus attach and-yet interval eon one in vessel world this empty nature beings
from free is
1074 mountain and hill those to tree and
1075 grass and
1076 flower kind different many exist
1077 valley each those also forest and
1078 thicket continent to dwell and
1079 sky from rain fell by-means-of jewel tree etc. expand become
1080 then essence attach manner is above step like
1081 that time nectar rain fell by-means-of ground to vapor release and
1082 jewel tree various lotus nature ripen make and
1083 upper world existence beings wind goddesses four and
1084 waters goddesses dance doing many and
1085 nagas sons power possessing four their mind entering from
1086 padmas speech sound directions all radiating sound by-means-of summoned
when
1087 previous formless ripened consciousness held nature abiding seeds latency
abiding those manifest awakened
1088 consciousness samādhi emanation body accomplished
1089 own appearance completely-piercing-through arisen by-means-of body
portion without not is
1090 subtle mind and
1091 coarse flesh blood and
1092 clear light body three whichever not-established existing also not not's reason
1093 existence non-existence realms and khams called
1094 samādhi completely-emanating body that itself also part existing appears
1095 part without appears reason also existence non-existence called
1096 realms these field this peak Padma completely-arranged sky supporting abide
1097 these from immeasurable expanded
1098 samādhi peaceful own-light and bliss-joy engaging Sūraṅgama called
samādhi in abide
1099 that under mind completely-play wheel-possessing called sky gold vajra great
one upward arose
1100 light-rays immeasurable radiating extremely beautiful and heroic manner
possessing delusion from upper realms those sky samādhi emanation body
by-means-of going by-means-of

vajra seeing that to beautifully seeing reason Sūraṅgama samādhi called
that time emanation vajra that mind extremely moved by-means-of
realms those nature from arisen realm that to
some drop-like surpassing cast
upper Sūraṅgama samādhi from lapsed
what also not said from
above from perception only to exist and
other what also not exist dwell that from
beings measure without expand and what also not exist called also say
slightly not exist called also say
that also concentration appearance good is
concentration good from arise must when
below to increasingly bad go by-means-of that appearance from arise body
emanation also above from body size small and
light brilliance also small what also not exist called low deny sound as label
and
above appearance from arise and increase by-means-of ayatana called
afflictions manifest move not and
subtle latency in dwell
these jewel box called concentration in dwell
this like vehicle common from arrangement noble tenet is
existence beings mind enter from beings expand and connect when
now also space awareness unproven that move by-means-of beings
adventitious confusion arise exist
secret essence from
e ma ho sugata heart from
self thought karma emanation
called and
condense from
conditions gather when karma confusion wheel arise
called
this beings new birth like and-yet
new born not is
awareness to equal endow ignorance together born space part that to
obscuration is
condition adventitious by-means-of actual clear make only from first pure
later confusion not and
space called elements sound express cause

1134 then measure thousand thirty below at
1135 mind activity various play called sky to
1136 wheel measure without extend and one to one meet sound self arise exist
1137 there above beings those concentration calm abiding direction one to go from
1138 below to some fall and
1139 one to one consciousness only from
1140 beings those many expand by-means-of
1141 consciousness without end
1142 form object
1143 wheel enter
1144 consciousness only to self-as conceive only end know exceed
1145 condense thing not exist
1146 those from arise from beings form without end expand is
1147 consciousness without end ayatana called
1148 those also above from life measure short and
1149 body size small light not clear is
1150 concentration low is
1151 that also merit power decline cause
1152 that below measure thousand two at
1153 cloud great various play called sky to
1154 concentration self appearance to arise cloud color various mass heap pervade
and
1155 consciousness expand from beings measure without expand
1156 then sky without end ayatana called
1157 thus form without four from
1158 peak existence eon great eighty thousand last
1159 what also not exist by-means-of eon great sixty thousand
1160 consciousness by-means-of eon great forty thousand
1161 sky without end eon great twenty last is
1162 body appearance by-means-of form without and contradict think when not
contradict
1163 meditation god like appearance light form without by-means-of
consciousness only dwell and
1164 desire god human like arise flesh blood body not exist by-means-of
consciousness object to actual not conceive dwell and
1165 preta like move mind form not exist by-means-of
consciousness inside to clear and
1166 hell like experience contact suffering body not exist by-means-of

concentration joy bliss state in dwell consciousness that also
merit share equal fruit peak concentration part four to self nature emanation
appearance body or form below from see not manifest and self place and
above from see only exist is
mother middle from also
that time desire and form and
form without in dwell gods also hand at flower hold from tathagata to
worship do called and
commentary short from also
god race all near come and called by-means-of also establish
then form realm to expand manner is
sky without end from below to measure thousand twenty pass when
jewel ornament various arrange called sky outside inside not exist light five
clearly appear to above consciousness mass expand one become by-means-of
light mouth eye ear possess everywhere clearly measure without expand
wind power by-means-of move and fly and hover etcetera do
that also above form without to compare from below is and
below desire form all above in exist and-yet below not is by-means-of below
not called below not or form possess all peak at exist by-means-of below not
called
that also ayatana limitless four concentration consciousness emanation body
eye consciousness common see not from difference distinguish
this is consciousness clear to outside light body become by-means-of picture
form or rainbow form like
body measure thousand six thousand
life also interval eon thousand six thousand last
that below those sky interval before show like Jambu continent from below
place to measure what exist calculate by-means-of understand by
below not from below interval to calculate when
jewel deep blue by-means-of various ornament called sky to
above beings consciousness latency some fall from
beings measure without expand is
extremely see called one by see when joy exceed cause
body size measure eight thousand
life also interval eon thousand eight last
that below at jewel supreme beauty called sky to
above from expand from beings measure without appearance to
excellent appearance called below from exceed become mark measure cause
these body measure four thousand life also interval eon four thousand last

1198 that below to jewel hair fine sky to above from consciousness some near
expand by-means-of beings many expand is not sorrow called
1199 joy bliss appearance arise those to sorrow not exist cause
1200 body measure two thousand
1201 life interval eon two last
1202 that below to jewel crystal house pile called sky to
1203 not great called beings arise
1204 appearance to desire attachment not great cause
1205 life interval eon one last and
1206 body size measure thousand exist
1207 thus place class five those is afflictions trace some not exist by-means-of pure
class god five called noble place other five
1208 ordinary being place other three above is that below to jewel supreme beauty
various spread called sky to not great god some fall from expand is
1209 fruit great called merit share equal virtue fruit great from establish cause
1210 body size measure five hundred life interval eon five hundred last
1211 that below at jewel kali color beautiful by-means-of various ornament called
sky exist
1212 fruit great god some dot manner cut from expand those to
1213 merit born called before merit much accumulate from arise cause
1214 body measure two hundred fifty life also interval eon that much
1215 that below at jewel cloud various thick called sky exist
1216 merit born beings cut from cloud without light called beings measure without
expand
1217 that also slow gentle warm measure possess
1218 cloud without sun form like is by-means-of that sound called
1219 body measure hundred twenty five life also interval eon that much last
1220 that below at jewel light various emit called sky to cloud without from cut
virtue increase called beings those
1221 virtue root expand from arise by-means-of
1222 body measure sixty four life also interval eon that much last
1223 that below at jewel Indra from various ornament called sky to
1224 above from cut from beings to measure without virtue called
1225 virtue root measure without from establish cause
1226 body measure thirty two life also interval eon that much
1227 some from virtue increase above to measure without virtue say also exist
1228 that below at jewel patangkaling by-means-of various ornament called sky to
1229 above from expand virtue small called gods those

that also above from virtue fruit small in dwell by-means-of that sound called
1231 body measure sixteen life also interval eon that much
1232 that below at jewel kekeru various ornament called sky to
1233 above from expand light clear body to light clear cause
1234 body measure eight life also interval eon eight
1235 that below at jewel glory pile called sky to
1236 above from expand measure without light body light to measure without
by-means-of that sound called
1237 body measure four life also interval eon four
1238 that below at jewel brave light called sky to
1239 above from expand is light small called
1240 body light above from small cause that sound called
1241 body measure two life also interval eon two last
1242 that below at jewel keruja called sky to above from expand brahma great
beings exist
1243 that also desire fault from brahma by-means-of that sound called
1244 body measure half and two life also interval eon that much last
1245 that below at jewel samika called sky to brahma great from some cut is
1246 brahma before recite
1247 those before at speech recite do one exist by-means-of that sound called
1248 body measure one life also interval eon one to last
1249 that below at jewel sikata called sky to above from cut by-means-of brahma
called
1250 that also virtue action to brahma-like dwell by-means-of that sound called
1251 body measure half life also interval eon half last
1252 then desire realm to two from
1253 god race six first is
1254 that below at wish fulfilling tree jewel greatly expand called sky to brahma
beings some expand is
1255 before accumulate excellence from fall from other emanation power do called
beings measure without expand
1256 that also body and enjoyment abundance other from emanation appear to
power by-means-of that sound
1257 other what by know when god wish fulfilling and self emanation other to
appear by-means-of
1258 body league half and two life human year thousand six hundred to day one to
calculate own year sixteen thousand last
1259 that below to wish fulfilling tree see beautiful called sky to
1260 above from fall is emanation joy
1261

that also body light from son hundred or thousand or measure without
emanation from play joy do by-means-of that sound

1262 body league one and four part bow length five hundred and hundred twenty
five

1263 life human year eight hundred to day one to calculate own year thousand
eight last

1264 that below to wish fulfilling tree eye beautiful called sky to

1265 emanation joy from expand joy possess joy bliss supreme dharma to dwell
cause

1266 body league one bow length five hundred

1267 life human year four hundred to day one to calculate own year four thousand
last

1268 that below to wish fulfilling tree mind change called sky to

1269 upper from fallen by-means-of Thab-bral called

1270 asuras and conflict free reason

1271 body leagues four three bow-lengths three-hundred seventy-five

1272 life human-years two-hundred day one calculated own-years two-thousand
enduring

1273 that below wishing-tree completely-surrounded decorated ground on

1274 limit without from fallen realm expanded by-means-of thirty-three

1275 elephant great steadfast gold heads thirty-two turquoise head one and roots
three power and near-power exercise or

1276 separate and necklace blazing and so forth abodes thirty-three in

1277 powers thirty-three activities that called

1278 body leagues four portion two bow-lengths two-hundred fifty

1279 life human-years hundred day one calculated own-years thousand one
enduring

1280 that below sun moon planets stars appearing abide Meru peak and
yoke-holder and so forth basis on thirty-three from expanded realms to
Great-king types four called

1281 continents four individual's lords born power control protect reason

1282 body leagues four portion one

1283 bow-lengths hundred twenty-five exists

1284 life human-years fifty day one calculated own-years five-hundred enduring

1285 these desire-gods types six

1286 asuras types four from

1287 life glory god type thirty-three body and life equal and

1288 power great yakṣa type Great-king four body and life and enjoyment equal
and

1289 fierce nāga type nāgas equal and

1290 killer rākṣasa type pretas accord and
1291 cruel māra type cloth-beautiful type and so forth are
1292 paranirmitaśavartin and enjoyment type equal and
1293 life thirty three like
1294 then demon class also god class to include from titan class four only
1295 then human to expand is
1296 first Jambu continent merit excellent ground this to light clear from god son
two lotus to miraculous birth expand explain
1297 that also four great king up-to beings form that below to light clear from god
son two Jambu continent this to fall is sun greatly illuminate and
1298 moon stainless
1299 then appearance all greatly beautiful light lotus measure without to
1300 those two mind greatly move from
1301 space seed part manifest become condition to arise by-means-of
1302 miraculous birth god son some expand
1303 those also each-other see when joy and light appearance greatly clear miracle
by-means-of activity is
1304 beings those go when also sky to go
1305 sit when also sky to sit
1306 food as meditation what joy bliss to dwell
1307 body to light rays group measure without extend and go to wish only
by-means-of where think that to go and
1308 life year also measure without last
1309 afflictions manifest move what also not exist
1310 tantra some from joy possess from expand explain
1311 some from four great king from expand explain
1312 intention is first chief those two light clear from fall is and
1313 that below to joy possess and
1314 four great king and
1315 above other from also fall from here miraculous birth is by-means-of all view
contradict not know by
1316 that time eon first that place name is joy possess pile called
1317 what cause when
1318 appearance light enjoyment thought by-means-of not conceive and
1319 awareness concentration joy bliss measure without cause
1320 that time beings those tame teacher sixth vajra holder
1321 light lotus greatly beautiful petal thousand possess cavity wide and large to
miraculous birth manner to come
1322

that also gaze form three by-means-of beings to gaze by-means-of above
from expand god son sun greatly illuminate and
1323 moon stain without arise is
1324 means and wisdom rely by-means-of beings tame teacher arise sign
1325 that time lotus petal each top at buddha and cause similar each come is
1326 eon this to buddha thousand arise sign
1327 then appearance tame eye by-means-of lotus to gaze by-means-of sky from
arise hot cold self sound proclaim
1328 not appear dark called sound three times arise from
1329 beings those also human called seize
1330 that time body flesh etcetera flesh blood become is not and
1331 occasion to above light rely by-means-of clearly appear and sense five and
limb and color and ayatana etcetera greatly beautiful exist and-yet
1332 male and female called different is not
1333 that time sky light star sixty four appear is great perfection dharma
enumeration hundred sixty four arise before sign to arise
1334 that inside from also beautiful and bright seventeen is
1335 extremely secret supreme tantra seventeen arise sign
1336 then emptiness that awareness form all know eye by-means-of show and
taming object to gaze from
1337 teaching all to early sound thalgyur root tantra great say
1338 this time at beings life year measure without and body cubit thirty two exist
1339 then gradually decline is
1340 then beings also many expand
1341 life also gradually decline
1342 body light etcetera also fade
1343 merit also small go and
1344 previous action power by-means-of afflictions latency arose and splendor and
majesty low became
1345 this time at east body-elevated continent in-also god from human to increased
and
1346 miraculously-born from many increased
1347 that from north sound-not-heard to-also human increased and
1348 west cow-enjoyment to-also human increased
1349 that reason human plural sequence first Jambu continent in arisen by-means-
of action ground named famous
1350 that from beings these joy-bliss latency distracted by-means-of life year also
hundred-million to reached went land name world-not-endurable named
1351 that time beings these also light egg from born and
1352 light human fathom seven to clear by-means-of sky in go and

1353 food to elements essence eat and
1354 clothes without naked became by-means-of stain attached wash lake good
also exist became
1355 these also nature by-means-of virtue ten to engage merely
1356 that from previous action power by-means-of life also gradually decreased
1357 light and merit also degenerated became
1358 land name heat-moisture gathered light by-means-of gathered named
1359 that time at elements hot by-means-of heat made cool by-means-of cause and
condition to became beings all tree sap from heat-moisture birth to became
1360 this time at life year also hundred-thousand to reached and food to tree fruit
eat
1361 clothes to tree-leaf good wear and
1362 human each birth and tree each arisen
1363 male-female sense-power not-yet-opened
1364 one to one see if joy and touch if pleasure merely
1365 that from merit gradually decreased and
1366 life year also eighty-thousand to reached time at
1367 land name attachment-arising womb in appearance named
1368 beings these afflictions manifest move arose of beginning made and
1369 action power by-means-of male-female sense-power aperture open merely
became
1370 one to one look and touch and laugh desire arose and beings also womb from
born from many increased
1371 this time at light self-clear merely to food clothes tree on enjoy and
desire-satisfying cow and sensible horse also exist
1372 that from merit decreased and
1373 afflictions anger arose by-means-of one by-means-of one killing action
by-means-of before qualities plural submerged and
1374 look and laugh and touch from many increased all also earth on finger-fourth
not-touching to go and
1375 food to earth fat essence good honey taste like eat and tree-fiber soft plural
clothes to wear
1376 this time at light also dim became and thoroughly not-clear and
1377 form vitality youth also before by-means-of not-beautiful
1378 that from long after human some earth essence that when desire merely to
not-taken day and month and year storing did all by-means-of that good said
imitate from evening from
1379 between there famine and darkness time year many arose
1380 that from beings common merit from sky in sun arisen light arisen and

here near here far said not-sit by-means-of
sun named near benefit-doing name famous
that from that set and night named
darkness cleared hope from
moon also that with similar arisen from
this also that companion sit said moon famous
that time at moon also night entire heat possessing to arisen to
beings most this cool become wish by-means-of
heat not cool became
again some very cool by-means-of tormented endured not
this from not-cool become said speak by-means-of moon that waxing waning
became
that time at not-plowed self-grown grain sA-lu field inside day-seed inside
grow and evening-seed evening grow food to enjoy by-means-of
body radiance power possessing and sense-power aperture-joining desire
engage time at
some stick and club and earth and stone plural threw time at shame from
tree and stone etc. by-means-of supported time at
nectar rain fell thatch covered by-means-of
house to early thatch-house round named arisen
that from grain field to storing do made by-means-of few became not-born
time at
pride possessing one this until I control said division made time at
all by-means-of that like do made by-means-of merit small plural field bad
by-means-of not-survived from
other to steal by-means-of afflictions desire and anger and delusion and pride
and jealousy all complete and
action power by-means-of that also submerged
this time at family good one grain remainder share distribute made by-means-
of
self fortune cut all satisfied from
king to appointed by-means-of many by-means-of honored king named
arisen
that from tree hollow by-means-of mountain to dug field-hoe slightly struck
from grain early ripening arisen
that from field action much did and
village and country and
city countless arose and

Jambu continent this chicken spread measure merely city by-means-of filled
by-means-of prosperity spread
1411 harvest good
1412 people and human many by-means-of filled arose
1413 that from lower-realms how formed manner is
1414 human basis on three-poisons action accumulated power by-means-of arose
and
1415 anger action especially accumulated and hell lord to birth person one first
unrelenting place to Yama king born time at
1416 that surrounding action accumulated bird and dog and hell-guard many and
1417 hell suffering to actually engage sentient-beings many also arose
1418 that from hot hell eight all and
1419 that periphery complete if cold hell eight
1420 instant vicinity and also arose
1421 then desire excess action preta and
1422 delusion excess animals in individually ripened and attached
1423 these life measure also type various from

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1424 first hot hells eight Reviving human-years fifty Great-king four day one made
days thirty month one
1425 months twelve year one calculated years five-hundred Reviving day one
calculated own-years five-hundred enduring
1426 likewise thirty-three years thousand Kālakāñja day one calculated own-years
thousand and
1427 Saṃghāta two-thousand Saṃghāta day one made own-years two-thousand
and
1428 Tuṣita four-thousand Raurava day one calculated own-years four-thousand
and
1429 Nirmanarati eight-thousand Mahāraurava day one made own-years
eight-thousand and
1430 Paranirmitavaśavartin years sixteen-thousand Pratāpana day one calculated
own-years sixteen-thousand and
1431 Mahātāpana intermediate-ages half and
1432 Avīci intermediate-age one suffering long engaging
1433 Arbuda and Arbudanirbheda and
1434 Aṭaṭa and
1435 Hahava and
1436

Huhuva and
1437 Utpala-like splitting and
1438 Padma-like splitting and
1439 Mahāpadma-like splitting
1440 cold hells eight life measure
1441 Kosala load hundred capacity sesame husked sesame single grain each
arising and
1442 human-years hundred passed increasing sesame husking exhausted when
Arbuda life exhausted becomes
1443 remaining twenty-times long is known
1444 preta life human-years hundred day one calculated own-years five-hundred
enduring
1445 animals not-definite
1446 nagas great eight and so forth intermediate-age each enduring also exists
1447 bee etc. instant flourish day merely cannot also exist
1448 thus eon first form begin from
1449 unrelenting to being one hell suffering experience birth to birth until formed
eon named
1450 vessel essence sequence by-means-of three-thousand this simultaneous to
formed
1451 that also continent four Meru brahma between empty thousand first foremost
world
1452 that thousand to thousand second intermediate world
1453 that thousand to thousand three great-thousand great world
1454 this in Meru etc. ten-million hundred-hundred dwell
1455 these form duration intermediate eon twenty exist
1456 that from abiding intermediate eon twenty is
1457 decrease one and
1458 increase-decrease eighteen and
1459 increase one manner three from first is
1460 life year measureless from eighty-thousand until year two-hundred each-one
decrease
1461 eighty-thousand from ten until hundred by-means-of year each decrease
1462 second is

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1463 ten complete from some life-killing abandoned by-means-of that time life
year twenty to increase

likewise not-given taking abandoned by-means-of forty and
misconduct abandoned by-means-of hundred and
divisive-speech abandoned by-means-of two-hundred and
idle-speech abandoned by-means-of five-hundred and
harsh-speech abandoned by-means-of thousand and
covetousness abandoned by-means-of two-thousand and
harmful-intent abandoned by-means-of ten-thousand and
wrong-view abandoned by-means-of twenty-thousand and
ignorant desire to attachment abandoned by-means-of forty-thousand and
wrong dharma practice abandoned by-means-of eighty-thousand became
life increase like form and enjoyment also increase and
prosperous and spread
that from again section each decrease and increase eighteen intermediate gap
eighteen named
third upward increase one is
intermediate gap complete after calculation custom similar from
countless endure to went suddenly like decrease not-begin long named
these between beings plural merit light from pleasure and
virtue and
buddha and
dharma and
sangha and
completely-white dharma enumeration countless dwell and
merit not from
suffering and wrong direction to go and
perverted teacher and
philosophical-view enumeration and
action and afflictions etc. and
beings six and
birth four and
individual light object and
enjoyment and
pleasure-pain variously to light to engage is
that from destruction intermediate eon twenty is
abiding complete from change light arisen is
that also essence destroy intermediate eon nineteen
vessel destroy one twenty pass
beings destroy-manner is

1501 hell place this forest new to birth not-become from begin
1502 land this hell and preta and animal plural old plural life transferred
1503 new not-born empty time-at lower-realms destroyed
1504 that also misdeed performed by-means-of new to lower-realms to birth
certain this in exist these land other lower-realms to go here not-born empty
is
1505 that from humans destroy is life year also gradually decrease from life year
ten to disease eon by-means-of die and
1506 weapon and famine by-means-of harm eon small three passed from
1507 Jambu continent this to human one other-to-any not-taught by-means-of
concentration two obtained and
1508 that from arose from seclusion arisen joy this extremely bliss said speak from
1509 effortless all by-means-of heard and equipoise by-means-of accomplished
from light-god to born and
1510 Jambu continent empty like
1511 body-elevated continent and cow-enjoyment also that-like became
1512 sound-not-heard plural thirty-three to born and
1513 that from great-king four from great-brahma to until likewise
1514 vessel destroy is sky sun one that extremely hot arisen by-means-of grass tree
plural burned
1515 two arisen by-means-of river stream and pond plural dried
1516 three arisen by-means-of river stream great plural dried
1517 four arisen by-means-of lake never-warm dried
1518 five arisen by-means-of ocean great dried
1519 six arisen by-means-of land great snow-mountain and with dried
1520 seven arisen by-means-of spontaneously-arisen mountain seven etc.
ten-million hundred all burned and
1521 blazing fire-flame swirling from
1522 below gold ground hell place to reached
1523 above brahma world between blaze thoroughly blaze
1524 all thoroughly blaze by-means-of ash merely also not seven-times burn
1525 sun seven and blaze seven fire seven
1526 that from below base clear pure water disturbed and scattered by-means-of
concentration two extent seven-times pervaded by-means-of
1527 salt water to dissolved like measureless palace and with destroyed
1528 that water seven
1529 that from below base wind vajra-cross arose and all all scattered by-means-of
concentration three below destroyed and sky one to became
thus form abiding destruction after sky nature one to empty
1530

1531 that also common vehicle from that likewise similar intermediate eon
twenty-eight-ten to great-eon one regarded
1532 pure birth aging sick dying four inner form destroy empty and join and
result-transmission from
1533 meaning destroy and form and
1534 abiding itself and empty
1535 birth and aging and sick and die
1536 existence illusion-wheel itself to
1537 said and join
1539 that also first measureless from end ten between first final gap and with
twenty to
1540 upward birth downward decrease that-much only not-decrease end ten to
disease and weapon and famine eon small each exist and
1541 end is
1543 that-from vessel essence all destroy
1544 that-also abiding destroy empty three-to
1545 common not-of vehicle this-to intermediate eon sixty sixty equal equal-by-
means-of hundred-and eighty-to duration-of eon first named
1546 duration-of eon hundred-and eighty-to intermediate eon second named
1547 intermediate eon hundred-and eighty-to eon great one named regarded is
1548 these also result-transmission from
1549 time-of change this like
1550 first measureless from
1551 end ten-of between-to
1552 upward birth and downward decrease
1553 disease and famine weapon and
1554 eon-small three-by-means-of interval joined-from
1555 sixty are finish-from again
1556 fire-by-means-of seven-and water-by-means-of seven
1557 thus fourteen complete-from
1558 remainder wind-by-means-of destroy is
1559 thus sixty-to abiding-and
1560 destroy-of duration also that-much-from
1561 sixty-of between empty-to abide
1562 thus hundred-and eighty-from
1563 duration-of eon first regarded
1564 thus hundred-and eighty-to
1565 intermediate eon second

1566 thus joined that-much-from
1567 eon great one is
1568 said
1569 these-of manner spread-of definite-and with is
1570 wish-fulfilling-tree spread-of tantra-from extensively said like
1571 Supreme-Vehicle Treasury from
1572 vessel-and essence-of world explained is chapter two
1573 thus disciple vessel essence-of sequence shown-from
1574 now vajra-of place three these element-in exist-of dharma-of aggregates etc.-
of enumeration distinction is
1575 Sun-Moon-Union tantra from
1576 element-plural and aggregates and
1577 sense-source-plural and sense-power and
1578 object-and duration-possessing awareness-plural
1579 how abiding definite do
1580 said-of meaning-to five are
1581 object element-of joy

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1582 basis-aggregatesgrammar-marker">-genitive
essence
1583 form sense-sourcegrammar-marker">-genitive
distinction
1584 grasper sense-powergrammar-marker">-genitive
nature
1585 object and object-possessorgrammar-marker">-genitive
form
1586 first is
1587 many and vastgrammar-marker">-genitive
meaning-by-means-of element named
1588 divided-if
1589 outer object-by-means-of gathered and
1590 inner mind-by-means-of gathered two from
1591 first is
1592 elements five are
1593 form-possessing producing abiding and
1594 destroygrammar-marker">-genitive

- cause condition and basis and nature doing is
 1595 that also earthgrammar-marker">-genitive
 characteristic itself firm and solid
 1596 watergrammar-marker">-genitive
 characteristic moist and wet
 1597 firegrammar-marker">-genitive
 characteristic hot and burn
 1598 windgrammar-marker">-genitive
 characteristic move and raise
 1599 spacegrammar-marker">-genitive
 characteristic vast and aperture open
 1600 these-by-means-of vessel essence producing holding
 1601 that itself-from outer object-by-means-of gatheredgrammar-marker">-
 genitive
 element five are
 1602 earthgrammar-marker">-genitive
 element-by-means-of bodygrammar-marker">-genitive basis
 producing-by-means-of element
 1603 watergrammar-marker">-genitive
 element-by-means-of name-to hold-doing-by-means-of element
 1604 firegrammar-marker">-genitive
 element-by-means-of object-plural ripen-doing make-by-means-of
 element
 1605 windgrammar-marker">-genitive
 element-by-means-of movegrammar-marker">-genitive world all
 rely-doing-by-means-of element
 1606 spacegrammar-marker">-genitive
 element-by-means-of sense-power-plural hold-doing make-by-means-of
 element said
 1607 inner mind-by-means-of gatheredgrammar-marker">-genitive
 element vessel and essence-to appear two from
 1608 vessel action-by-means-of accumulated-by-means-of object like appear
 1609 divided-if
 1610 outer object appear mindgrammar-marker">-genitive
 delusion-from arose and
 1611 inner mind appear power-from nature-to arose two are
 1612 first is object appear mindgrammar-marker">-genitive
 latency dream like
 1613 divided-if

- 1614 desiregrammar-marker">-genitive
 object continent four etc. and
 1615 formgrammar-marker">-genitive
 object light five self-clear rainbow like and
 1616 formlessgrammar-marker">-genitive
 object concentration self-emanated other-to not-appear-plural
 1617 Sun-Moon-Union from
 1618 inner mind-by-means-of gatheredgrammar-marker">-genitive
 element-to two are
 1619 beings gather-doing vesselgrammar-marker">-genitive
 element and
 1620 mind itself-from arosegrammar-marker">-genitive
 element itself
 1621 vesselgrammar-marker">-genitive
 element is
 1622 beings mindfulness basis vast-from arosegrammar-marker">-genitive
 formgrammar-marker">-genitive element and
 1623 mindfulness excess from arisen formlessgrammar-marker">-genitive
 element and
 1624 mindfulness separate holding from arisen desiregrammar-marker">-genitive
 element thus said
 1625 second inner mind appearance-potency from self-nature arise is
 1626 awareness existing that-to obscuring self-potency ignorance alaya and
 1627 that-to supporting alaya consciousnessgrammar-marker">-genitive
 mind and
 1628 mind and faculties gates fivegrammar-marker">-genitive
 knowing arisen is
 1629 gold ground Tal-tree grown branches and flowers and leaves arisen like
 1630 this dividing object and
 1631 faculty-cognition
 1632 feeling three-to
 1633 object occasion here knowing sixgrammar-marker">-genitive
 previous mere knowing now object designated thus faculty-basis
 sixgrammar-marker">-genitive name from expressed is
 1634 faculty-basis also eye etc.grammar-marker">-genitive
 basisgrammar-marker">-genitive sound-by-means-of understanding
 expressed thus knowing eye etc.grammar-marker">-genitive element-to
 designated six
 1635 faculty-cognition is

1636 eye etc.grammar-marker">-genitive
now knowing six

1637 feeling is

1638 future portion type six

1639 object whatever consciousness enters although

1640 previous knowing six whichever continuum existing object called

1641 that itself moment-by-means-of that's nature holding nowgrammar-marker">-genitive

knowing is

1642 that's after pleasure pain neutral whichever feeling gathering
contactgrammar-marker">-genitive

feeling called

1643 that-also object and knowing gathering from that's nature feelinggrammar-
marker">-genitive

reason

1644 thus six-group three from types eighteen dividing

1645 that itself from

1646 mind itself from arisen element is

1647 knowing self-clear portion from arisen eyegrammar-marker">-genitive
element and

1648 knowing single-pointed from arisen eargrammar-marker">-genitive
element and

1649 knowing limitless from arisen nosegrammar-marker">-genitive
element and

1650 knowings one gathering from arisen tonguegrammar-marker">-genitive
element and

1651 knowing all entering from arisen mindgrammar-marker">-genitive
element and

1652 knowings basis making from arisen bodygrammar-marker">-genitive
element and

1653 name and color hold-by-means-of thus eyegrammar-marker">-genitive
consciousnessgrammar-marker">-genitive element and

1654 accomplishedgrammar-marker">-genitive
action hold-doing eargrammar-marker">-genitive
consciousnessgrammar-marker">-genitive element and

1655 other follow hold-doing nosegrammar-marker">-genitive
consciousnessgrammar-marker">-genitive element and

1656 object actual experience-doing tonguegrammar-marker">-genitive
consciousnessgrammar-marker">-genitive element and

1657 object and objectless all-to pervade-doing mindgrammar-marker">-genitive
consciousnessgrammar-marker">-genitive element and
1658 allgrammar-marker">-genitive
meaning gather-doing make-by-means-of bodygrammar-marker">-
genitive consciousnessgrammar-marker">-genitive element and
1659 object-plural-to mistaken understand hold-and object accomplish-by-
means-of eye-by-means-of gather-and contactgrammar-marker">-genitive
element and
1660 ear mind hold-and disperse accomplish-doing make-by-means-of ear-by-
means-of gather-and contactgrammar-marker">-genitive
element and
1661 superior knowing plural one-to gather-and other-by-means-of mind
attract-doing make-by-means-of nose-by-means-of gather-and
contactgrammar-marker">-genitive
element and
1662 what-by-means-of object-plural follow hold-and near take-by-means-of
tongue-by-means-of gather-and contactgrammar-marker">-genitive
element and
1663 mindfulness all one-to gather-and object all-to enter-by-means-of mind-by-
means-of gather-and contactgrammar-marker">-genitive
element and
1664 coarse many plural hold-and arise plural gather-by-means-of body-by-
means-of gather-and contactgrammar-marker">-genitive
element
1665 thatgrammar-marker">-genitive
reason element these plural also object hold-doing make is
1666 that also delusion itself inner-to holdgrammar-marker">-genitive
part-from arose said
1667 second basis aggregatesgrammar-marker">-genitive
nature gather-and heap like assembled one-to becamegrammar-marker">-
genitive part-from aggregate named
1668 divided-if
1669 thought with-possessive aggregate and
1670 thought not-possessive aggregate two from

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1671 first is
1672 contaminated worldly individual ordinary-beinggrammar-marker">-genitive

aggregate five are
1673 destroy-and destroy suitable formgrammar-marker">-genitive
aggregate and
1674 experience-and desire became feelinggrammar-marker">-genitive
aggregate and
1675 move-and object-to enter perceptiongrammar-marker">-genitive
aggregate and
1676 do-and latency etc. compositional-factorsgrammar-marker">-genitive
aggregate and
1677 know-and object-to make consciousnessgrammar-marker">-genitive
aggregate is
1678 thought not-possessive aggregate is
1679 noble world transcended pluralgrammar-marker">-genitive
individual selfgrammar-marker">-genitive awarenessgrammar-marker">-
genitive part-to abiding five are
1680 calm-abiding and insightgrammar-marker">-genitive
nature concentrationgrammar-marker">-genitive aggregate and
1681 individual individualgrammar-marker">-genitive
afflictions-from liberated wisdomgrammar-marker">-genitive aggregate
and
1682 self and generalgrammar-marker">-genitive
nature see wisdomgrammar-marker">-genitive aggregate and
1683 staingrammar-marker">-genitive
direction-from completely-pure disciplinegrammar-marker">-genitive
aggregate and
1684 elaboration and thought-from liberated completely-liberationgrammar-
marker">-genitive
aggregate
1685 these-genitive-also training-path-by-means-of gathered plural-abandon
above-to proceed merely part-from abandon-shouldgrammar-marker">-
genitive
direction-to moistened
1686 not-traininggrammar-marker">-genitive
timegrammar-marker">-genitive quality is that like not
1687 one-to liberatedgrammar-marker">-genitive
time aggregate named name-to-also not abide
1688 aggregate plural-from completely completely-liberated said arisesgrammar-
marker">-genitive
reason direction one-to speak-even contradiction not know should

1689 as Sun-Moon-Orifice from
1690 aggregate plural this like
1691 thought-by-means-of obscuredgrammar-marker">-genitive
aggregate and
1692 thought plural nature-by-means-of not-existgrammar-marker">-genitive
aggregate
1693 thought-by-means-of obscuredgrammar-marker">-genitive
aggregate is
1694 this like
1695 object all one-to gather-and accomplished-by-means-of formgrammar-
marker">-genitive
aggregate and
1696 experience all one-to gather-by-means-of feelinggrammar-marker">-genitive
aggregate and
1697 sense-power pluralgrammar-marker">-genitive
hold one-to gather-by-means-of perceptiongrammar-marker">-genitive
aggregate and
1698 subtle afflictions plural gather-by-means-of compositional-factorsgrammar-
marker">-genitive
aggregate and
1699 awareness all gather-by-means-of consciousnessgrammar-marker">-genitive
aggregate
1700 not-thoughtgrammar-marker">-genitive
aggregate is this like
1701 concentration all gather-by-means-of concentrationgrammar-marker">-
genitive
aggregate and
1702 awareness itself outflow exhaustedgrammar-marker">-genitive
reason completely-liberation wisdomgrammar-marker">-genitive
aggregate and
1703 that itselfgrammar-marker">-genitive
meaning birthless-to appear-by-means-of wisdomgrammar-marker">-
genitive aggregate and
1704 stain plural obvious-to clean-upgrammar-marker">-genitive
reason disciplinegrammar-marker">-genitive aggregate and
1705 concept all from-beyondgrammar-marker">-genitive
reason completely-liberationgrammar-marker">-genitive aggregate so
three nature-aspects sense-sourcesgrammar-marker">-genitive
distinction is

1707 what which what-from arise-and spread becomes sense-sources called
1708 divided-if
1709 objectgrammar-marker">-genitive
nature-from own moment outer portion continuum-and grasping-agent
knowing two arise-and spread do eye grasping object form etc. six and
1710 knowinggrammar-marker">-genitive
nature-from moment outer portion-from arise-and object-to spread
capable-from arose form-to form-as knowing eye consciousness etc. six
te
1711 sense-sources twelve-in residing is
1712 also that very from
1713 sense-sources two te
1714 grasped sense-source and
1715 grasper sense-source do
1716 that also form-to perception-as think-and
1717 sound-to perception-as think-and
1718 odor-to perception-as think-and
1719 taste-to perception-as think-and
1720 phenomena-to perception-as think-and
1721 touch-to perception-as think-and
1722 eye grasping portion and
1723 ear grasping portion and
1724 nose grasping portion and
1725 tongue grasping portion and
1726 mind grasping portion and
1727 body grasping portion te twelve so so
1728 four grasping-agent faculty essence is
1729 object grasp from power-doinggrammar-marker">-genitive
faculty called
1730 divided-if form-possessing first portion-from arise-and
1731 wisdom portion-from arise-and two from

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1732 first is
1733 coarse aggregate form-possessing first own-condition-from arise
1734 form-to grasp capable-as produce eye faculty etc. five
1735

knowing first form-possessing own-condition-from arise mind faculty-and
six go

1736 second is

1737 object-to engage capable-from arise knowing portion te

1738 faith etc. nature six go

1739 also Sun-Moon Union from

1740 faculty is two te

1741 formgrammar-marker">-genitive

portion from arisen faculty and

1742 wisdomgrammar-marker">-genitive

portion from arisen faculty is

1743 formgrammar-marker">-genitive

portion from arisen faculty is six te

1744 coarse earth portion hold eye faculty and

1745 move wind portion hold ear faculty and

1746 gather water portion hold nose faculty and

1747 ripen fire portion hold tongue faculty and

1748 pervade space portion hold mind faculty and

1749 gather various portion hold body faculty

1750 wisdomgrammar-marker">-genitive

portion from arisen faculty is six te

1751 mind completely-afflict faith faculty and

1752 mind completely-sharp portion from arisen effort faculty and

1753 without-interruption word-meaning hold mindfulness faculty and

1754 dharmata emptiness manifest produce appropriation faculty and

1755 viewgrammar-marker">-genitive

meaning appropriate wisdom faculty and

1756 non-conceptual meaning near produce mind completely-peaceful faculty so

1757 five object and object-possessorgrammar-marker">-genitive

type is

1758 grasp and graspgrammar-marker">-genitive

type arise

1759 divided grasp object entity appear phenomenongrammar-marker">-genitive

portion and

1760 thatgrammar-marker">-genitive

self-nature empty dharmatagrammar-marker">-genitive portion

1761 object and object not object-possessor cognition

1762 that also object appear although extreme-grasp all free and

1763 object appear not expression beyondgrammar-marker">-genitive

cognition supreme
1764 previous that itself from
1765 object two are
1766 entitygrammar-marker">-genitive
object and
1767 emptinessgrammar-marker">-genitive
object
1768 entitygrammar-marker">-genitive
object this like
1769 form and
1770 sound and
1771 smell and
1772 taste and
1773 dharma and
1774 touch-to appear and
1775 element great four appear and
1776 entergrammar-marker">-genitive
condition different appear are
1777 emptygrammar-marker">-genitive
object is
1778 emptiness all and
1779 extreme-graspgrammar-marker">-genitive
cognition all free
1780 object not two are
1781 extreme beyond and
1782 view from beyond is
1783 extreme from beyond called is
1784 entity all to self not-grasp is
1785 view from beyond called is
1786 expressible not called thus
1787 thus types divisions are
1788 illusion and dream like entity appear itself not-established
1789 essence by-means-of empty and non-exist clear-appeargrammar-marker">-
genitive
delusion-appear only
1790 mind itself self-arise wisdomgrammar-marker">-genitive
essence ignorance from arise and
essence obscuring arise
1791
1792

these delusion-appear cleared when
1793 stainless luminosity manifest become called
1794 now these action and kleśa produced self-nature action and kleśa
itselfgrammar-marker">-genitive
face support abide
1795 that also incorrect conceptions consciousness groups six or seven alaya with
supporting that itself self-arise wisdom mindgrammar-marker">-genitive
thusness self-nature completely-pure in abide
1796 that whatever not-abide thus self-arise wisdom called
1797 Uttara-tantra from
1798 earth water wind in
1799 wind space excellently abide
1800 space wind and water and
1801 earthgrammar-marker">-genitive
element in abide not
1802 thus aggregates elements faculties
1803 action and kleśa rely
1804 action and kleśa correct not
1805 mental-activity constantly abide
1806 incorrect mental-activity
1807 mindgrammar-marker">-genitive
pure excellently abide
1808 mindgrammar-marker">-genitive
self-nature phenomena
1809 all also abide not
1810 thus
1811 that from white and
1812 black and
1813 mixed three or
1814 merit and
1815 non-merit and
1816 immovable action three
1817 meritgrammar-marker">-genitive
action is
1818 occasion here saṃsāragrammar-marker">-genitive
pleasure-result produce ten-virtue and so forth merit compatible are
1819 non-merit is
1820 non-virtue ten and ānantaryas five and so forth
1821 immovable is

1822	element uppergrammar-marker">-genitive field produce action other not-move result produce reason
1823	kleśa six are
1824	Sun-Moon Union from
1825	affliction is six te
1826	ignorance called base confusion conceptgrammar-marker">-genitive portion grasp is
1827	delusion wisdomgrammar-marker">-genitive portion from confused is
1828	hatred generate stagegrammar-marker">-genitive portion from confused is
1829	pride viewgrammar-marker">-genitive portion from confused is
1830	attachment appeargrammar-marker">-genitive portion from confused is
1831	jealousy not-realize effect confused is
1832	those etc. including
1833	affliction thought all follow grasp mind-and
1834	memory all follow grasp mind-and
1835	transition habitual tendencies-and doubt all base became concept-and
1836	object and thing grasp portion etc. to immeasurable so
1837	dividing-as concept mass stage-means-of eighty-four thousand te
1838	attachment-and
1839	hatred-and
1840	delusion-and
1841	those portions equal-in twenty-one thousand one thousand one thousand exist-do
1842	those all also non-exist-to self-as grasp mirage-to water confused like-from arise-and rope-to snake grasp similar te
1843	vessel content-and affliction all non-exist clear-appear appearance-in dawn is
1844	Pearl-Garland from
1845	thus appear various all
1846	rope-to snake see-like
1847	that not that-to grasp-means-of
1848	outer inner vessel content two-as form
1849	that also examine-as rope itself
1850	vessel content primordially-from empty te
1851	ultimate conventional form-possessing no
1852	

snake see that very see-means-of true
1853 rope see correct very true
1854 example high-on bird reside-like
1855 two truth nature is
1856 world conventional only-in te
1857 correct very-to relation non-exist
1858 emptiness space-from is
1859 that essence all liberate
1860 so and
1861 previous from
1862 aggregates illusion emanation like
1863 so
1864 thus vessel-and content realm aggregates etc. these-to cyclic-exist
phenomena-as called-means-of
1865 nature knowing-from nirvana thus also correct essence ultimate truth-to enter
does
1866 here Sun-Moon Union tantra from
1867 those all cyclic-exist cause only is thus appears is
1868 Supreme Vehicle Treasury from
1869 cyclic-exist phenomena detailed dividing te third chapter
1870 thus confused-appear phenomena enumerations knowing-from
1871 those measure-doing tenets designating
1872 vehicle enumerations extensive establishing is
1873 Rigpa Rangshar Great Tantra from
1874 kye ho secret vajra holder
1875 my vehicle immeasurable also
1876 explanation modes two-as gather
1877 cyclic-exist-and nirvana so
1878 so spoken meaning here nature two te
1879 worldly vehicle-and
1880 world-transcend vehicle o
1881 first also vehicle essence
1882 definition
1883 division
1884 purpose
1885 result-and five from
1886 essence cyclic-exist-from not-transcend mind-investigation enumeration
what-which attain result-to aiming-from enumeration definite term
meaning-as reside o

1887 definition is
1888 worldly excellence only-to engage-and establish o
1889 dividing-as
1890 fixated-and mistaken vehicle two so
1891 purpose is
1892 own-own result accomplish does o
1893 result is
1894 method that-own-own result that when become-manifest o
1895 that-to fixated god-and human vehicle is
1896 ten virtue-and vow abide etc. merit concordant action accumulate-means-of
god-and human happiness later accomplish-means-of method te
1897 which accomplish-to enter-also basis became is fixated vehicle called
1898 Vajrasattva Magical Net Great from
1899 vehicle previous god-and human vehicle so
1900 mistaken vehicle is
1901 Rangshar from

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1902 wrong vehicle this like
1903 exist aggregate three-hundred sixty hold
1904 thus this-to two te
1905 eternalism-nihilismgrammar-marker">-genitive
self-nature generally taught and
1906 thatgrammar-marker">-genitive
types specifically explained
1907 first two
1908 eternalism view and
1909 nihilism view
1910 first outsidersgrammar-marker">-genitive
traditions hold various many although
1911 cause eternalism propounding Sāṃkhya allgrammar-marker">-genitive
doctrine foremost being
1912 first explained is
1913 dust darkness
1914 essence potency three portion equal self-nature self called
1915 beings allgrammar-marker">-genitive
heart-in body thumb corresponding form-possessing

1916	big ones thumb-size in
1917	small sesame pod in
1918	even-smaller sesame grain-size and so forth abiding that also
1919	white
1920	oily
1921	coiled
1922	break and destroy without
1923	anyone see-not self hidden existing
1924	now dust darknessgrammar-marker">-genitive essence potency
1925	desire hatred delusion three portion equal time at
1926	that's self-nature self knows and
1927	see-not self-nature
1928	later liberation at
1929	heavengrammar-marker">-genitive top white-umbrella completely-surrounded like liberation color-shape- possessing appear hold
1930	now that's self-nature move withoutgrammar-marker">-genitive essence
1931	action-activity free
1932	object knowing deep
1933	time eternal exist self-nature this not-knowing samsara
1934	knowing that's essence from not-distracted liberated and abide-occasion here sacrifice and so forth well practiced by-means-of
1935	later powergrammar-marker">-genitive abode selfgrammar-marker">-genitive retinue and enjoyment complete born hold
1936	this from branched individual traditions many expanded
1937	entering from
1938	consumer eternal entity agent notgrammar-marker">-genitive self
1939	qualities object-without Sāṃkhya examined
1940	that's division slight supporting
1941	Tīrthikas traditions different became
1942	thus
1943	nihilism propounding is
1944	Lokāyata is
1945	now's see hear pleasure pain realms appear this from

1946 life previous later
1947 action cause result
1948 liberation freedom and so forth any not exist hold
1949 this also cause nihilism propounding and
1950 result nihilism propounding two from
1951 first is
1952 Naked-one relative's son and so forth some previous mind now's this not
1953 elements four self-nature abiding mind exist
1954 that's elementgrammar-marker">-genitive
compressed non-manifest from
1955 heat moisture and so forth conditions meeting from latency self-nature mind
that arose
1956 body new to mind new entered
1957 sentient-being accomplish is
1958 that's also earth self-nature latency mind exist thus grass-trees and forest and
so forth produce is
1959 water exist moistening and move and sound produce is
1960 fire exist blazing and burn
1961 wind exist movement arise that's reason is
1962 thus wood-stick and
1963 pebble and
1964 entity coarse all mind exist
1965 one-to-one striking sound come and
1966 thrown go reason and
1967 tree some night leaves wither day expand and so forth and
1968 skin peeled drying and
1969 dried grow and so forth make reason
1970 thus realm life previous's action and mind exist if
1971 tree and so forth also life previous exist become from
1972 not-exist sudden
1973 now's assembly gathering from arisen pustule's flesh boil like
1974 how manifest
1975 summer heat moisture meeting from horse-drum's grain worm-length gone
direction protrusion gone
1976 not-gone side drum-tail remained and
1977 termites and
1978 insects from bee became and
1979 worm frog went thus know

1980	thus cause eternal not
1981	summergrammar-marker">-genitive
1982	time termitegrammar-marker">-genitive nest went wood-stick pebble and graingrammar-marker">-genitive
1983	awn and so forth sentient-being become reason
1984	cause adventitious and condition adventitious gather-means-of result
1985	sentient-being-as accomplish
1986	that also cause condition good-from result good accomplish te
1987	king daughter look beautiful queen beautiful-from arise like so think
1988	result cut speak is
1989	Katika son humped-and
1990	Mipam hair tuft-possessing etc. is
1991	present exist-to previous life non-exist not-only
1992	arise mind latent-cause produce also non-exist te
1993	essence-by arise is no
1994	that-also thorn sharp make-means-of cause someone even non-exist de sharp far long arise-and
1995	sun rise-from arise-and
1996	water waterfall-from fall etc. these cause non-exist-also essence-by arise
1997	manner thus primordially-from arise is
1998	die-from also trace non-exist-as go-means-of future result completely
1999	non-exist so think de
2000	Ishvara Black Tantra from
2001	sun rise river waterfall-to fall-and
2002	round thorn thorn sharp long sharp-and
2003	peacock tail very beautiful-and
2004	king son look beautiful all
2005	any-by not-done essence-by arise
2006	cease also non-exist future exist non-exist
2007	this all imputed adventitious confused itself
2008	so
2009	thus scripture establish meaning non-exist become thus rebuttal when
2010	answer also this speak te
	cause cut side-to re
	previous life mind non-exist-also present arise coarse mind exist-means-of
	that sentient-being-as mature time here
	non-exist nature habituate-as later death-from four-elements individual
	latent-also
	mind not-enter liberate-means-of scripture meaning exist

2011 non-exist-to not-habituat-as death-time earth water fire wind body
four-elements outer object four-elements individual dissolve time

2012 knowledge this also four-divide-as again afflictions nature-to dissolve does so
speak

2013 result cut na re

2014 non-exist nature know-as scripture other-by not-snatch-and

2015 that meaning non-exist effort make does-from

2016 this life turn-back purpose we non-exist speak scripture establish meaning
exist thus say ro

2017 those two side holders Katika son humped etc. is

2018 sentient-being all first also arise space-from dawn

2019 middle also arise space-in reside

2020 last also arise space-into dissolve trace non-exist-as think-and

2021 arise space only all self-essence-as speak te

2022 space-in reside time non-reside nine reside-means-of whatever-to appear-as
dawn

2023 arise space-from dawn time non-dawn nine dawn-means-of

2024 outer form etc. object white red various-and

2025 inner sentient-being-and mind concept-and

2026 body different non-arise nine arise-and

2027 liberate time

2028 non-liberate nine liberate-means-of container contents body-possessing all
self-dissolve te non-liberate non-exist-means-of

2029 cease all again three-realms-to return impossible do

2030 thus birth exist all first also space-from adventitious-to arise

2031 now also space-in adventitious reside-and

2032 last also space-into adventitious liberate-from again not-return so think

2033 second those enumeration individual explaining is

2034 Rigpa Rangshar from

2035 mistaken vehicle this-like te

2036 transitory collection three-hundred sixty regard

2037 three-hundred space explain o

2038 sixty views this-like te

2039 Samkhya mistaken speak-and

2040 Vaisesika own cause speak-and

2041 Kumaralabha Great-and

2042 Karnaputra scripture hold-and

2043 secret fire-five rely-and

2044 fire-cloth sesame-oil body burn-and
2045 spear-tip asceticism mistaken conduct-and
2046 sacrifice feast asceticism-and
2047 flesh-corps body-to do place-and
2048 dog conduct enter conduct-and
2049 also clairvoyance subtle ground
2050 Buddha blessing general appear
2051 mistaken asceticism conduct o
2052 permanence views this-like te
2053 agent cause-as speak-and
2054 agent path-to carry-and
2055 permanent meaning indicate great-and
2056 eternal unchangeable speak-and
2057 occasion permanent speak-and
2058 cause permanent speak-and
2059 result permanent speak-and
2060 permanent itself path rely-and
2061 conduct permanent regard-and
2062 meaning permanent non-exist cut view-and
2063 also permanent nature o
2064 immeasurable mantra chief make-and
2065 divination prophecy chief make-and
2066 miracle subtle chief make-and
2067 debate prioritize take-and
2068 asceticism conduct and
2069 world this-to attach-and
2070 own action grasp-and
2071 hair tuft-possessing become-and
2072 Mipam cloth garment and
2073 hand-attribute chief make o
2074 action depend speak-and
2075 reasoning other destroy-and
2076 cause non-exist cut speak-and
2077 completely cut empty speak-and
2078 cause cut result cut view-and
2079 path cut wisdom cut view-and
2080 cut eternal great-and
2081 path cut result definite cut-and

2082 mistaken mind-by cut view-and
2083 cut emptiness great o
2084 Vedas secret speak-and
2085 portion concordant wrong tirthika-and
2086 manifest mind tirthika-and
2087 confused-appearance grasp tirthika-and
2088 anger produce tirthika-and
2089 activity mind tirthika-and
2090 grasp meaning non-exist tirthika-and
2091 speech word wrong tirthika-and
2092 permanent meaning non-exist tirthika-and
2093 Kani and stinginess-and
2094 Bhasira and Kabisha
2095 Sindhara and Dhasim-and
2096 Kati and Samgha-and
2097 Sankari and Dhasaka o
2098 so
2099 those meaning extensive explain to two te
2100 space mistaken views three-hundred sixty-as explain-and
2101 those branches sixty extensive explain o
2102 first is
2103 elements-and knowledge space-from confused-from individual concepts
grasping tenets
2104 teachers hundred passed-and
2105 future-and
2106 present time three-to wrong view-as do-means-of three-hundred explain do
teachers hundred what say na
2108 this-like te
2109 Jyotiska-and
2110 grasp non-exist-and
2111 life-and
2112 leaf-possessing-and
2113 purity-possessing-and
2114 Vishnu-and
2115 Vishnu mind-and
2116 three-sticks-and
2117 Kolapaka-and
2118 equal conduct te ten-and

2119 god chief-and
2120 dharma supreme-gift-possessing-and
2121 sorrow-possessing-and
2122 hand sorrow-possessing-and
2123 king-as speak-and
2124 elder-as speak-and
2125 unmoving Urtabi-and
2126 caste-and follow accordance-and
2127 bound reside-and
2128 retinue maintain called te twenty-and
2129 mountain reside-and
2130 king alms-possessing-and
2131 king banner-possessing-and
2132 lightning-possessing-and
2133 disease-possessing-and
2134 horse tame-and
2135 Kalandhaka-and
2136 vessel root-possessing-and
2137 begging go-and
2138 limb razor inside hide te thirty-and
2139 lamp hand-possessing-and
2140 gold-possessing-and
2141 accomplish speak-and
2142 faculty-and
2143 hat near-possessing-and
2144 space arise-and
2145 cart many-possessing-and
2146 meaning all-possessing-and
2147 concentration-in happy-and
2148 dharma-possessing te forty-and
2149 food cold-possessing-and
2150 shoulder garment-possessing-and
2151 bag one-possessing-and
2152 north direction bank-at reside-and
2153 south direction bank-at reside-and
2154 conch sound-possessing-and
2155 god support gift son-and
2156 snake-to harm do-and

2157 all-to harm do-and
2158 various form-possessing te fifty-and
2159 Kakanadha-and
2160 cut-and
2161 god village-and
2162 garment non-exist-and
2163 earth hollow-in reside-and
2164 moon half-possessing-and
2165 dharma think-and
2166 mother-to respect-and
2167 father-to respect-and
2168 moon dawn te sixty-and
2169 sun dawn-and
2170 hand eat-and
2171 heart life-and
2172 pass become-and
2173 pass non-become-and
2174 aggregates three-possessing-and
2175 two three-by live-and
2176 enter-and Samkhya yogin-and
2177 owl te seventy-and
2178 forest-in reside-and
2179 Bhakhanapa-and
2180 Bhala dog-five-and
2181 Brahmin conduct-and
2182 conduct-and
2183 animal lord-and
2184 Gautama-and
2185 peaceful woman-and
2186 very bath woman-and
2187 river bank-at reside te eighty-and
2188 harm do-and
2189 cyclic-exist-from liberate-and
2190 scatter do-and
2191 first-and
2192 Bharadvaja-and
2193 Bhrsha Samkhya-and
2194 Patanjali-and

2195 god worship-and
2196 other-to not-bow-and
2197 garment piece-possessing te ninety-and
2198 owl wing-possessing-and
2199 three-times water-in enter-and
2200 contradiction non-do-and
2201 forefather-possessing-and
2202 garuda-and
2203 house enclosure-in reside-and
2204 Arya chief-and
2205 relative son-and
2206 support do-and
2207 ascetic te hundred full o
2208 these are some permanent speak
2209 some cut speak
2210 some two both speak-also permanent cut two-as gather te
2211 Rangshar from
2212 that also brief this-like te
2213 permanent-and cut o
2214 cut view meaning this-like te
2215 suddenly cut tirthika emptiness great
2216 continuity cut space empty like
2217 cut nature non-exist-as view
2218 result cut empty o
2219 empty non-exist permanent is
2220 permanent vehicle tenet te
2221 permanent eternal tenet o
2222 cause permanent thing this-like te
2223 own-own citta mandala-from
2224 father cause-from not-arise-and
2225 mother condition-on not-depend-and
2226 big big-as bean-like
2227 small small-as mustard-seed-like
2228 even small hair tip-like
2229 oily smooth white clear
2230 thus cause nature that
2231 primordially not-change permanent-as exist
2232 that-and habitual tendencies aggregate this

2233 not-separate one-as reside-means-of na
2234 cause permanent tenet-as think
2235 result permanent this-like te
2236 fortune-or great lord itself
2237 rely-and worship virtue-means-of
2238 first body this abandon become-also
2239 own-own ground-on birth does
2240 fortune-or great lord-by
2241 do-means-of result permanent-as think
2242 permanent-and cut nature two
2243 own-own meaning-to not-agree o
2244 so
2245 second those branches sixty meaning extensive explain is
2246 also that very from
2247 Samkhya think is this-like te
2248 atom-and
2249 darkness-and
2250 energy three permanent-as think o
2251 that also delusion-by base do think
2252 attachment-by happiness produce does
2253 anger-by army turn-back think o
2254 that Samkhya thought-doctrine is
2255 Vaisesika view this te
2256 outer aggregates elements-and ayatanas-to atom minute-as view o
2257 that also first grasp grasp-from atom-and minute count te
2258 this cease cause condition is
2259 this empty anything non-exist cause condition is
2260 body this abandon-and mind space latent
2261 body this arise latent
2262 trace non-exist empty end-in reside o
2263 Kumaralabha tenet this-like think
2264 mind non-exist body think
2265 body-to mind non-exist de
2266 mind non-exist-means-of body abandon time empty anything non-exist-as
think o
2267 Karnaputra tenet this-like te
2268 appear this occasion permanent-as see-and
2269 ultimate-to appear this not-permanent-as think o

2270 future appear-to fortune-or lord retinue permanent-as think
2271 Karnaputra accepted-doctrine also thus
2272 secret fire-five teach this-like te
2273 Buddha emanation realm-in reside person lamp send-means-of
2274 wisdom-five appear-from Buddha clairvoyance subtle see te
2275 fire five-to conduct exist
2276 that also sandalwood tree-to sesame-oil cook te
2277 fire aggregate five send-te own body burn do also exist
2278 fire-cloth called own body-to cloth sesame-oil cook-from own body-to wrap
te
2279 that-to fire send-te own body burn do also exist
2280 spear-tip three asceticism conduct exist
2281 that also spear-tip three ground-on place te that tip-to jump te asceticism
conduct exist
2282 rock or cliff-to jump te body destroy do exist
2283 mistaken portion grasp conduct called te
2284 own body-from flesh mirror-like shoulder right left-and head crown-from
peel remove-and
2285 own body this earth hole-into place te
2286 cemetery kind-by own body worm feed do also exist
2287 also mistaken animal conduct called te
2288 dog conduct enter-from mistaken asceticism conduct do also exist
2289 agent cause-as speak is
2290 example carpenter skilled man-and woman form different do te action do like
2291 dharma etc. also own clairvoyance-by action do-from then fortune-or lord
retinue-to birth think o
2292 agent path-to carry tenet is
2293 world this-to house etc. action do-means-of
2294 future own body abandon-and
2295 fortune-or lord-by own front receive-from Mount-Meru terrace-at reside does
2296 permanent meaning indicate view is
2297 meaning own permanent-to other cut sudden cut-to show o
2298 permanent eternal-as speak is this-like think
2299 meaning permanent unchangeable great-to nature not-definite think o
2300 also occasion-to change speak is
2301 this-like te
2302 meaning cut occasion permanent-as view o
2303 cause permanent-as view is

2304 own heart center-in cause thing that shape round
2305 color white
2306 big small measure bean-like te
2307 father cause-from not-arise-and
2308 mother condition-by not-produced permanent-as view exist
2309 result permanent-as think is
2310 cause not-permanent te mind thing non-exist
2311 result permanent te fortune-or lord exist thus say o
2312 permanent path rely is
2313 cause not-permanent te mind thing non-exist
2314 result not-permanent te fortune-or lord ground companion non-exist-as
not-arrive te
2315 path permanent te fortune-or lord path-in Mount-Meru top-at reside te
there path-to abide-as wish-is
2317 also conduct-to permanent-as wish-is
2318 cause-and result not-permanent te conduct permanent-by liberation-as wish te
object house home permanent
2320 appearance this-all permanent-as view-o
2321 meaning permanent non-existent-to cut view-is
2322 meaning cut view te
2323 this-itself permanentgrammar-marker">-genitive
tenet conduct-do
2324 evil mantra chief-make-from ruin action fierce do-and black person
single-point-as speak
2325 that-to attached-and result wish-o
2326 divination prophecy chief-make-is
2327 world thisgrammar-marker">-genitive
happiness only-to depend te future trace non-existent say-o
2328 miracle subtle chief-make-is
2329 world this-to miracle-by army force turn-back exist te future-to also
miracle-by defeat-from fortune-or lordgrammar-marker">-genitive
retinue-to birth wish
2330 debate prioritize view this-like te
2331 own truth internalize-from other destroy hope do also exist
2332 mistaken asceticism-to hope do also exist
2333 world this-to attached-is
2334 world benefit-called te world thisgrammar-marker">-genitive
action conduct

2335 also own truth internalize-from other-to pride kill do also exist
2336 some custom-by meaning seek do also exist
2337 that-also hair tuft made-from meaning seek do also exist
2338 cloth single alternately body wrapped-from self-to inner heat arisen says do
also exist
2339 hand-attribute khatvanga-and damaru hold-from I emanation body am says
do also exist
2340 you-by virtue what-done I-to benefit says te meaning that-to depend do also
exist
2341 own reasoning-by other reasoning destroy-from my action is says te meaning
that-to depend do also exist
2342 cause cut space-like sudden cut says do also exist
2343 sudden cut selfgrammar-marker">-genitive
body also empty says do also exist
2344 cause also cut result also cut
2345 you-by virtue what did self-to benefit say claiming meaning that rely plural
also exist
2346 self reason-by-means-of other reason refute-from self action is say claim
meaning that rely plural also exist
2347 cause empty sky like without-support say plural also exist
2348 without-support that self body also empty say plural also exist
2349 cause also empty fruit also empty is
2350 cause cut te mind entity-as hold-to nothing-exist
2351 effect cut te life-force and lord nothing-exist says do also exist
2352 also path cut te withered-thing nothing-exist
2353 primordial-wisdom cut te Buddha nothing-exist
2354 cause and effect nothing-exist te emptiness completely-cut says do also exist
2355 path-on dwell-time-by cut those effect definitely-cut says do also exist
2356 mistaken mind-by life-force cut
2357 life-force cut-from meaning arise says do also exist
2358 cut te emptiness te you also cut I also cut because-of nothing-exist says do
also exist
2359 knower secret speak te
2360 meaning or space like-like te emptiness completely-cut te
2361 existent entity-as nothing-exist
2362 part slight-some exist
2363 faculty-on appear suitable te also exist says do also exist
2364 part consistent-from deviate mu-stegs called
2365 Buddhist Buddhist-from part consistent-from deviate te

2366	Buddhistgrammar-marker">-genitive tenet wrong-by deviate flesh only
2367	manifest appear mindgrammar-marker">-genitive magic called think te
2368	all magic called teach do also exist
2369	also mistaken appear these true exist te
2370	ultimate meaning nothing-exist because-of says do also exist
2371	anger arise-by spirit finish te clangrammar-marker">-genitive son anger-on dwell-to-be says self also exist
2372	object-as mind this self-arisen self thus correction nothing-exist says do also exist
2373	deity body meditate only-on rely te sufficient says do also exist
2374	some te mu-stegs doer thus te mu-stegs debate like speak-from deviate those also exist
2375	permanent this only thus this-on anything do-to nothing-exist says do also exist
2376	ka-ni-pa called
2377	meaning indifferent wish
2378	ser-sna-ba called
2379	appear diminish and empty feargrammar-marker">-genitive suffering with exist
2380	sam-ba-ri called
2381	special grammar-marker">-genitive meaning what-even not-exist common grammar-marker">-genitive meaning what-even not-exist-as wish-is
2382	ka-bhi-sha called
2383	common grammar-marker">-genitive meaning not-exist-on special grammar-marker">-genitive meaning what-even exist-as wish-is
2384	sin-dha called
2385	meaning what-even not-exist-as wish-is
2386	dha-sing-pa called
2387	meaning what-even exist-as wish-is
2388	ka-ti-pa called
2389	meaning what-even exist-as-on breath cut until cut-as wish-is
2390	sang-gha called I sanghagrammar-marker">-genitive feature-as enter thus sufficient says do also exist
2391	sham-ka-ri called
2392	compounded not-permanent true

2393 compounded not-permanent true permanent-and
2394 life-force or lord true
2395 dho-sha-ka called
2396 all grammar-marker">-genitive
sutra life-force and lord-on gathered
2397 life-force and lord merugrammar-marker">-genitive
top-on exist definite says do also exist
2398 thus view-of-aggregates numberlessgrammar-marker">-genitive
sutra two-on gathered
2399 those also permanent and interruption
2400 those-from view-of-aggregates numberless spread says
2401 thus teach all extreme-view and
2402 extreme-end and
2403 distant-benefit and
2404 indifferent four-on gathered
2405 those also extreme-view called eternal permanent-as speak called
2406 extreme-end
2407 permanent also permanent non-permanent also non-permanent thus both-as
speak
2408 distant-benefit permanent interruption half-as wish
2409 indifferent completely-cut-as speak called
2410 those also permanent interruption two-on gathered
2411 former those from
2412 those like wrong-views
2413 type four-on gathered-as taught
2414 extreme-view and extreme-end and
2415 distant-benefit and indifferent
2416 those also explanation-method this-like
2417 extreme-view permanent eternal
2418 extreme-end half-permanent half-cut
2419 indifferent cut completely-cut
2420 distant-benefit effect cut
2421 thus three hundred sixty also
2422 type four-on gathered
2423 those also permanent interruption two-on gathered
2424 thus
2425 these teachgrammar-marker">-genitive
purpose-is

2426 path wrong recognize-by not enter
2427 those from
2428 thus-like te clansgrammar-marker">-genitive
son you wronggrammar-marker">-genitive path-to enter-by feargrammar-
marker">-genitive because-of I aggregatesgrammar-marker">-genitive
view many gathered te teach-is thus spoke
2429 outsidegrammar-marker">-genitive
philosophical-position explain finished
2430 second world-from transcendgrammar-marker">-genitive
vehicle extensively divide-to three
2431 outside-from superiorgrammar-marker">-genitive
method
2432 categories generally teach
2433 particulars extensively explain
2434 first te dharma-marksgrammar-marker">-genitive
mudra four accept-by deity jewel three-on refuge-to go-by superior
2435 outsidegrammar-marker">-genitive
path-on those nothing-exist because-of
2436 mudra four te compounded all impermanent
2437 defilement with possessed all suffering
2438 dharma all empty and self nothing-exist
2439 suffering-from liberation peaceful
2440 second te five
2441 essence
2442 definition
2443 division
2444 purpose
2445 effect
2446 world-from transcendgrammar-marker">-genitive
vehiclegrammar-marker">-genitive essence te
2447 dharma categories what samsara-from definitely exitgrammar-marker">-
genitive
method supreme
2448 definition what enter te happiness arise
2449 compendium from
2450 that what mount te beings all suffering reverse
2451 joy happiness bliss excellence accomplish virtue
2452 vehicle this space-like measureless palace great
2453

thus
2454 divide te
2455 small and great two or
2456 hearer self-enlightened bodhisattva vehicle three or
2457 disciplegrammar-marker">-genitive
mind-on regard te inconceivable
2458 lankavatara from
2459 until mind engage until
2460 vehiclegrammar-marker">-genitive
limit-on reach nothing-exist
2461 thus
2462 purpose te temporary and ultimategrammar-marker">-genitive
meaning two accomplishgrammar-marker">-genitive purpose exist
2463 effect te three-realms-from definitely exit liberation obtain
2464 third particulars extensively explain
2465 rigpa-rangshar from
2466 vehiclegrammar-marker">-genitive
division this-like
2467 sutra and extensive great and
2468 also extensive great
2469 extensive great te
2470 eighty-four thousand inconceivable
2471 extensively number many great
2472 inconceivable measure nothing-exist
2473 inexpressible thought transcend great
2474 great victor this-like
2475 Division type nine-as think
2476 Listener and self-enlightened and
2477 Thus bodhisattva
2478 Kri-ya and Upa and
2479 Thus Yoga vehicle-as taught
2480 Maha Anu Yoga and
2481 Thus Dzogchen Ati
2482 Thus type nine-as taught
2483 Dharma teaching great is
2484 Thus spoke meaning establish
2485 Generally Buddha-of Dharma classification limitless although
2486 Vehicle only gather thus
2487 Vehicle generally taught great small two or

2488	Characteristic vehicle and
2489	Effect vajra vehicle and
2490	Extensively explain thus
2491	Faculty inferior three-on
2492	Listener self-enlightened bodhisattva three vehicle and
2493	Medium three Kriya Upa Yoga three and
2494	Sharp three-on
2495	Maha Anu Ati three taught
2496	Ati arrangement great from
2497	I taught Dharma-s
2498	Beings mind-of stage from
2499	Great and small-of difference by-means-of
2500	Stage two-of method-as taught
2501	Own view and leave-placed
2502	Own self stage two
2503	Inverted and correct view
2504	Wrong realize by-means-of samsara-on dwell
2505	Correct stage three
2506	Small mind and great and
2507	Thus medium mind possessed-on
2508	Stage three-of method-as taught
2509	Small stage type three
2510	Those view with compatible Dharma
2511	Thought by-means-of obscured-on listener
2512	Conception possessed-on self-enlightened
2513	Thought grasp possessed-on bodhisattva
2514	Medium three-on teaching
2515	Very inferior on deed
2516	Inferior those-on action
2517	Consciousness possessed-on yoga itself
2518	Great stage possessed three-on
2519	Mind vast-on generation
2520	Mind concentrated-on completion
2521	Supreme fresh supreme-on completion great
2522	thus
2523	Very extensive great vehicle
2524	Word all three-baskets-on gather
2525	Mantras manifest great because-of

2526 sutra and
2527 discipline and
2528 abhidharma and
2529 greatgrammar-marker">-genitive
vehicle te
2530 word all three baskets-on gather
2531 mantras te manifest great because-of
2532 sutra and
2533 discipline and
2534 abhidharma and
2535 those three equal-on twenty-one thousand
2536 dharma heaps eighty-four thousand
2537 those-from also divide te beings thought accumulations taminggrammar-
marker">-genitive
antidote each-on regard te extensively number many inconceivable
expression-from transcend exist
2538 context this-on vehicle nine-as categorize-from

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

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

2584 wisdom supreme realize
2585 that-also persongrammar-marker">-genitive
selflessness previous like
2586 thatgrammar-marker">-genitive
top dharmagrammar-marker">-genitive realm portion one surpass
2587 that-also portion with atom knowable bases five mainly obstructed
2588 main mindgrammar-marker">-genitive
basis
2589 retinue mind from arisesgrammar-marker">-genitive
basis
2590 cohesion-not conditioned aggregategrammar-marker">-genitive
basis
2591 unconditioned eternalgrammar-marker">-genitive
basis
2592 appearance formgrammar-marker">-genitive
basis and fivegrammar-marker">-genitive dharmatā realize-by
2593 portion-without atom only not-obstructed
2594 dharmagrammar-marker">-genitive
realmgrammar-marker">-genitive portion half grasped-object
coarse-appearing atom wing one not-reached commenced that also
2595 portion-without realize-by previous surpass
2596 meaninggrammar-marker">-genitive
manner non-exist thus atom not-accept like
2597 these both path cultivate time path five arise sequence earnest-do when
2598 three-poisons generalgrammar-marker">-genitive
antidote selflessness and illusion cultivate
2599 individualgrammar-marker">-genitive
antidote
2600 desire impure substances eight and
2601 skeleton cultivate
2602 anger love and delusion dependent-arising forward-reverse cultivate
2603 conceptgrammar-marker">-genitive
antidote breath out in counting meditate
2604 selflessness cultivate also object and object-possessor ceased cessation
what-also non-observinggrammar-marker">-genitive
object cultivate
2605 dullness torporgrammar-marker">-genitive
delusiongrammar-marker">-genitive antidote crown-bump butter-lamp
burning mind placed make

thus made-by
faculties dull and medium effort
some possessing life that itself result obtain
sharp
bodhisattvas some path five previously-gone collections much accumulated
basis-on seat one-on path five completed liberated desire
that-also hearergrammar-marker">-genitive
vehicle-from
their path that intellect small and
medium and
great-by hearers and
self-enlightened and
buddhasgrammar-marker">-genitive
awakening three accomplish desire
mahayana and mantragrammar-marker">-genitive
path called not desire
that also hearers and self-enlightened white completely-seeing ground and
so-forth inferiorgrammar-marker">-genitive
grounds eight teach
that supporting stream-enterer and
once-returner and
non-returner and
foe-destroyer
each entered and
abiding two-two dividing great-persongrammar-marker">-genitive
stages eight called
bodhisattvas great-joy and so-forthgrammar-marker">-genitive
grounds ten also renunciationgrammar-marker">-genitive results four
exist teach
those also rigpa-rangshar-from
hearer vehicle this like
enteringgrammar-marker">-genitive
gate truths four
hearers generalgrammar-marker">-genitive
entering gate
divisions type two desire
vaibhasika and sautrantika
vaibhasikagrammar-marker">-genitive
view-is

2633 aggregates realms and sense-bases-to
2634 yak-drum marrow manner desire
2635 own intellectgrammar-marker">-genitive
sign became-if
2636 dust and atom desire
2637 thus completely-analyzed-from
2638 emptiness meditate
2639 sautrātikagrammar-marker">-genitive
view-is
2640 recitation made self-nature and
2641 hearing contemplation meditation three
2642 wisdom three cultivation-by
2643 grounds tengrammar-marker">-genitive
result obtain desire
2644 hearers generalgrammar-marker">-genitive
type-is
2645 truths type four meditate and
2646 results type four desire
2647 that also meditation-method this like
2648 cessation meditate desire-to
2649 origination abandon desire
2650 cessation meditation-method this like
2651 external elements these-to
2652 non-attached abode entered-from
2653 first food accustomed make
2654 food accustomed became and
2655 samadhi samadhi meditate
2656 samadhi non-concept single-point meditate
2657 victor maitreyagrammar-marker">-genitive
teaching-to
2658 result obtain desire
2659 origination abandon this like
2660 foodgrammar-marker">-genitive
concept free and
2661 originationgrammar-marker">-genitive
continuum cut desire
2662 that also anger antidote meditate
2663 kleśas all abandon

2664 ground-path meditate this like
2665 desire antidote meditate and
2666 delusion antidote meditate and
2667 thus pathgrammar-marker">-genitive
meditation-is
2668 suffering abandon desire
2669 pathgrammar-marker">-genitive
meditation-method this like
2670 desiregrammar-marker">-genitive
antidote as
2671 own foreheadgrammar-marker">-genitive
mandala-in
2672 skeleton white thumb-size
2673 white light-ray accumulate meditate-from
2674 that-from produced head only
2675 then body only meditate
2676 then own surrounding only
2677 then whatever-appear all meditate
2678 thus three-thousand white
2679 thus white accustomed became-from
2680 desire suffering abandon
2681 delusion suffering abandon-is
2682 own headgrammar-marker">-genitive
crown also
2683 fire red clear tone one
2684 meditation-by knowledge clear and
2685 mind empty-as think
2686 that-by delusion suffering abandon
2687 thus type four meditate-by
2688 effect type four obtain
2689 effect four what
2690 cessation meditate-of effect
2691 stream-enterer obtain
2692 great joy obtain-from
2693 thus seven grounds below
2694 origination meditate nature-by
2695 once-returner obtain
2696 eight grounds below obtain

2697 path meditation excellence-by
2698 foe-destroyer effect obtain
2699 ten ground finish obtain
2700 ground and mother-on dwell time
2701 listen thus hear make
2702 seven grounds below hero
2703 own own master-on listen
2704 eight grounds below hero
2705 emanation body-on listen think
2706 those also entity-as see nothing-exist
2707 blessing-by hear
2708 hearer vehicle thus think
2709 thus
2710 second self-enlightened vehicle on also five from
2711 essence
2712 self benefit partial-by enlightenment teacher-on not depend existence last
time manifest make method self nothing-existent half and two realize nature
2713 definition self alone buddha-as think
2714 purpose samsara-from liberation enlightenment medium obtain
2715 effect foe-destroyer two
2716 divide thus
2717 crow like flock gathered and
2718 rhinoceros like alone dwell two from
2719 rhinoceros focus object four truths gathered dharmas-on
2720 dependent-arising twelve method arise meditate-by
2721 three-realmsgrammar-marker">-genitive
subtle defilements all abandon think
2722 those also ignorance cause from formative
2723 those-from consciousness aging-death until before-after cause effect know
2724 view person self and
2725 dharma selfgrammar-marker">-genitive
half outer grasp dust-atom part possessed and part nothing-existent two
both nothing-exist-as
2726 reflection like nature essence nothing-exist thus not arisen realize
2727 those also dharma self-on outer grasp and
2728 inner antidote grasp knowledge two true superimpose
2729 person self aggregates five gathered dharma-on abandon knowledge I and
mine grasp

2730 person and dharma self called
2731 aryha hearer person self nothing-exist realize although dharma not realize
2732 self-enlightened those above dharma outer grasp nothing-exist realize
although grasp nothing-exist-as not realize
2733 abhisamayalankara from
2734 grasp object thought abandon purpose and
2735 grasp not abandon purpose and
2736 support rhinoceros like path
2737 correctly summarize know
2738 thus
2739 time great kalpa hundred accumulation path gathered accumulation gather
from arise
2740 rhinoceros kalpa hundred cause
2741 thus taught
2742 crow like
2743 dependent-arising method reverse meditate
2744 charnel-ground-to go corpse this what from arise
2745 death from arise thus from ignorance until contemplate
2746 self nothing-exist half and two realize basis make
2747 path five meditate-by wear-out and not-arise knowledge enlightenment
manifest make
2748 those two also body sign door from dharma show speech door from not show
method these also rigpa-rangshar from
2750 a-ho secret master listen
2751 self-enlightened sutra vehicle
2752 enter door dependent-arising twelve
2753 realize view person self nothing-exist
2754 dharma half power exist view
2755 protect discipline two hundred fifty keep
2756 meditation stage non-thought dharma-nature meditate
2757 outer and inner dependent-arisings
2758 habit strength become and
2759 effect finish measure think
2760 those also example indication this-like
2761 example charnel-ground corpse like
2762 charnel-ground-to go
2763 corpse this first what from arise
2764 now this entity what

thus example indicate make
those also ignorance from arise
ignorance from formative
formative consciousness
consciousness-from name arise
name-from form nature arise
form-from sense-bases six arise
sense-bases six-from contact arise
contact-from feeling arise become
feeling-from craving arise become
craving-from grasping arise
grasping-from existence arise
existence-from birth arise
birth-from aging arise
aging-from sickness arise
sickness-from death arise
thus dependent-arising twelve meditate
thus meditate excellence-by
twelve grounds effect obtain
unpleasant type eight meditate
charnel-ground direction-to go
own body-on thus contemplate
first type blue-as think
then type red and
type remain and
thus type swollen and
thus type worm-entered and
type scattered-as think
thus type white
those attachment antidote-as
unpleasant type eight meditation
listen and hear nothing-exist
therefore self-enlightened vehicle think
thus
third bodhisattva vehicle establish on two
lesser vehicle-from how superior method and
special superior vehicle itself explain
first

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

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

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

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2849 first appearance-existence container-contained intellect-arrange dharma-all
false conventional is
2850 object-delusion-appear intellect-falsegrammar-marker">-genitive
essence appear because
2851 that-also imputed appear those intellect-deluded function-accordant appear
function capable
2852
2853

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

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2873 first reasoning-by-means-of divide examine nothing-establish dharma-nature
all primordiallygrammar-marker">-locative
realize wisdom nature-with accord arise
2874 truth-two from
2875 arise etc negate ultimate and

2876 accord purpose also desire
2877 non-arise elaboration-all peaceful locative
2878 ultimate term called
2879 thus
2880 second
2881 dharmas primordialgrammar-marker">-locative
exist-not-exist elaboration-from transcend sphere nature-by-means-of
pure
2882 root-wisdom from
2883 other-from know-not peaceful and
2884 concept nothing meaning different nothing
2885 elaboration-by-means-of-from not elaborate
2886 that characteristic is
2887 thus
2888 second knowing experiencing take stage
2889 bodhisattva householder-if novice-vow take or not-take suitable
2890 fully-ordained novice-discipline ten
2891 bhikshu-discipline two-hundred fifty
2892 bhikshumi three-hundred sixty-three basis make above
2893 mahayana aspiration-entering mind generate
2894 training-sutra eighty-five locative dwell
2895 accumulation-path small mindfulness establishment four
2896 medium correct abandonment four
2897 great miraculous foot four
2898 preparation-path heat peak faculty five
2899 patience dharma-supreme strength five
2900 seeing-path enlightenmentgrammar-marker">-genitive
path limb seven
2901 meditation-path nine-ground superior-path eight meditate
2902 great-joy like ground-path heat measure sign with complete
2903 non-learnergrammar-marker">-genitive
path manifest make
2904 third completiongrammar-marker">-genitive
fruit
2905 all-illumination-groundgrammar-marker">-locative
self-purpose dharma-body and
2906 other-benefit form-body supreme two obtain
2907 what-like and what-extent know wisdom-two-by-means-of see

2908 beingsgrammar-marker">-genitive
benefit samsara not-empty until make
2909 entering from
2910 peaceful-body wish-fulfilling tree like clear-become locative
2911 wish-fulfilling jewel like thought nothing
2912 migrate-liberate until world benefit always
2913 this elaboration-from free and appear is
2914 thus speak
2915 these manner extensively
2916 rigpa self-appear from
2917 bodhisattva vehicle
2918 entering door two truth
2919 ultimate and conventional
2920 protect manner discipline limb
2921 vow eighty-five
2922 view emptiness wisdom
2923 ultimate conventional this-like
2924 conventional type two-as think
2925 false and truly correct
2926 false conventional this-like
2927 imputed appear all
2928 accord appear function able
2929 analyze essence nature-by-means-of free
2930 meaning nothing-exist like appear
2931 that false conventional
2932 truly conventional this-like
2933 virtue ten action and
2934 white become thought and
2935 faith thought what-extent
2936 truly conventional great-as think
2937 generosity and-so discipline and
2938 likewise concentration and-so-forth
2939 truly conventional great
2940 ultimate locative also type two
2941 nominal ultimate and verbal ultimate
2942 truly mental ultimate
2943 nominal ultimate-by-means-of
2944 all refute debate

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

2978 thus speak
2979 meaning-second established-tenet extensive-explanation toin two
2980 mind-only and middle-waygrammar-marker">-genitive
tradition extensive-explanation
2981 first also white-red various-appear consciousness with this-all self
mindgrammar-marker">-genitive
aspect true-as mind-only aspect-true and
2982 consciousnessgrammar-marker">-genitive
aspect false-as mind-only false two-fromof

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

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2989 first sound hear time sound-hold consciousness one-only arise
2990 form etc hold consciousness not arise like
2991 object which-toin enter that consciousness arise other not arise-bywith
2992 aspectgrammar-marker">-genitive
number how-many consciousness wish
2993 second outer various-appear also consciousness-fromof arise and
2994 that-holdgrammar-marker">-genitive
consciousness-also mind-from arise-bywith
2995 egg-split like aspect and consciousness object-object-possessor mind-one
locative arise-is
2996 now object-hold when outer aspect consciousness-one locative inner-hold-
doer consciousness-one arise also
2997 beginning-not latent-tendency-bywith thus two-as appear also

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

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3017 that-meet consciousness both intellect-stain appear only-from
3018 ultimate non-dual primordial-wisdom element quality with only exists
3019 consciousness-as establish what also not-is
3020 buddha dharma-body remainder not-is
3021 buddhagrammar-marker">-genitive
dharma-body remainder without is
3022 non-dual primordial-wisdom that
3023 stainless suchness isgrammar-marker">-locative
3024 remainder-with timegrammar-marker">-locative

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

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

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3040 first
3041 object-object-possessor-as establish not
3042 not-establish awareness primordial-wisdom say-think express not only
ultimate-as illusion manner-as exists-bywith
3043 meditation qualities path-grounds and
3044 end-reach result buddha primordial-wisdom illusion like obtain dharma-body
nature-from illusion like benefit-do is
3045 mother intermediate-from
3046 dharmas all dream like illusion like
3047

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

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beginning not-bywith meaning-to stop cause establish not like
3062 mother intermediate-from
3063 ultimategrammar-marker">-locative
3064 samsara also not
3065 nirvāṇa also not
3066 emptiness also not-is
3067 word-by designate only wish thus spoke like wish
3068 thisgrammar-marker">-locative
3069 conventional completely-not-dwell and
cause-not-dwell and
3069 distinction-not-dwell and
3070 distinguisher-not-dwell and
3071 one-not-dwell and
3072 many-not-dwell and
3073 one and many and free-not-dwell and
3074 appear only completely-not-dwell etc divisions measure not-exist
3075 middle-way autonomous upper-called is
3076 middle-way consequence-is
3077 thus ultimate-as not-establish and
3078

3079 conventional-as appear only illusion-as establish etc all negate and
3080 exist-not extreme-from beyond nature claim all and free wish
3081 noble concentration king-from
3082 permanent and impermanent this also extreme-is
3083 exist and not-exist called both extreme
3084 therefore both extreme completely abandon and
3085 wise middle-locative-also dwell do-not
3086 thus and
3087 ratnakūṭa sūtra-from
3088 thus-gone permanent always birth-not dharma
3089 dharmas-all sugata like
3090 childish intellect sign-holder-bywith
3091 world-within not-exist dharmagrammar-marker">-locative
engage
3092 thus-and
3093 root-wisdom-from
3094 which dependent origination
3095 cessation-not-bywith birth-not
3096 annihilation-not-bywith permanent-not
3097 coming-not-bywith going-not
3098 different-meaning not meaning-one not
3099 elaboration cease peace show
3100 perfect buddhas speak
3101 supreme that-to homage
3102 thus-and
3103 refutation-refutation-from
3104 if i assertion exists
3105 that-time i-to fault this exists
3106 i-to assertion not-exists-bywith
3107 i fault not-only am
3108 thus-and
3109 refute what-also not-exists-bywith
3110 i what-also not refute
3111 therefore refute do said
3112 imputation that you-by impose
3113 thus
3114 that-also intellect-conceive establish-view what-also not elaboration
peace-bywith wish-and

3115 various-appear only worldly convention symbol-know branchgrammar-marker">-locative
place-also
3116 that-also claim not-bywith
3117 dharma-appear true false beyond exist-not extreme and now-time-from free
wish
3118 this buddha establish-view speak summit-is
3119 this treatise great middle-way reasoning collection six-is
3120 root-wisdom
3121 reasoning sixty
3122 emptiness seventy
3123 fine-analysis
3124 refutation
3125 conventional-establish
3126 that-also noble nāgārjuna-bywith
3127 teaching-first four-truth dharma-wheel's explanation story collection compose
3128 middle characteristic-not dharma-wheel's explanation reasoning collection
compose
3129 last ultimate distinguish dharma-wheel's explanation praise collection
compose
3130 therefore master this buddha second-bywith dharma-wheel turn-is
3131 this treatise also teaching and difference not-is
3132 meaning-four action tantra vehicle establish-in two
3133 cause vehicle-from excellent surpass manner show and
3134 excellent vehicle itself explanation
3135 first characteristic vehicle causegrammar-marker">-locative
effort great make and difficulty great-by accomplish need-from
3136 mantra causegrammar-marker">-locative
depend and result ripen done-bywith effort small buddha obtain-bywith
surpass and
3137 cause-from path-five ground-ten difficulty great-by eon number not many-in
buddha
3138 mantra excellent life one
3139 intermediate bardo
3140 least birth through buddha and time quick-bywith surpass and
cause-first truth see-also collection measure not etc need and
3142 mantra mandala collection worship and-so-forth subtle-by accomplish-bywith
surpass and
3143 cause path direct empty not make

3144 expedient meaning and definitive meaning
3145 intention and hidden intention show and arrange
3146 mantra path one time direct show-bywith close food and obstacle not-bywith
surpass-is
3147 briefly
3148 cause vehicle-from mantra vehicle wish meaning accomplish-in
3149 means many and
3150 difficulty not and
3151 not-deluded and
3152 faculty sharp-by quick accomplish manner-by surpass
3153 three manner lamp-from
3154 meaning one-if also not-deluded and
3155 means many difficulty not and
3156 faculty sharp control make and
3157 mantra vehicle excellent surpass
3158 thus
3159 secondgrammar-marker">-locative
five-from
3160 essence is self-arisen primordial-wisdom expanse light clear truth direct
realize means supreme secret
3161 generation completion spontaneous expanse meet divisions
3162 definition is affliction-from protect and enlightenment quick accomplish-in
supreme praise-bywith mantra
3163 purpose is faculty sharp sharp quick liberate make
3164 result is life one or intermediate state or through protector vajradhara-by
supreme accomplish
3165 divide two
3166 outer muni tantra vehicle and
3167 inner means tantra vehicle
3168 thus also
3169 awareness self-arise-from
3170 vajra vehicle aspects two
3171 outer muni tantra and
3172 inner means tantra said
3173 thus
3174 mantragrammar-marker">-locative
tantra-as place what is say-if
3175 main person continuum expanse light clear meet-bywith that thus called is

3176 first-locative-also division three
3177 action tantra vehicle kriyā and
3178 both tantra vehicle upāya and
3179 yoga tantra vehicle yoga
3180 thus
3181 that itself-from
3182 outer tantragrammar-marker">-locative
aspects three
3183 kriyā upāya yoga
3184 thus
3185 first is
3186 purification three and purity conduct-bywith self and deity two master
servant manner-by accomplish accomplishment obtain wish
3187 thisgrammar-marker">-locative
division two
3188 purification main make and
3189 object main make
3190 first is bath and purity sound-from enter body pure deity form meditate
bath three do and
3192 clothes three change and
3193 white three rely and
3194 sweet three rely etc
3195 lower-from this surpass manner-is
3196 conventional appear capacity truth-as not place-and
3197 object three form statue image-on meditate-bywith appear all form deity clear
succeed-and
3198 form not abandon-bywith one and many extremegrammar-marker">-locative
not dwell
3199 speech syllable letter-on meditate-bywith sound all sound deity clear-bywith
sound word recite become-and
3200 four extreme birth cessationgrammar-marker">-locative
not dwell-and
3201 sound extent sound deity-from other not-is
3202 mind emblem-on meditate-bywith recollection thought all concentration deity
clear-bywith
3203 thought all meditation-from not go-bywith dependent origination
greatgrammar-marker">-locative
not dwell-bywith
3204 conventional only-as-also not arise not born

3205 ultimate commitment deity primordial-wisdom being and
3206 self and speech being two master servant aspect look-bywith obstacle
cease-and accomplish obtain-and
3207 common accomplishgrammar-marker">-locative
depend-and conventional not-abandon
3208 supreme accomplishgrammar-marker">-locative
depend-and ultimate not establish-bywith excellent surpass
3209 object main make is generation-stage and completion-stage subtle
radiate-gather object deity meditate
3210 form and sound and thought collection deity form speech mindgrammar-
marker">-locative
meditate
3211 purification body speech purity main make-bywith
3212 object mind meditation main make-is
3213 thus also
3214 awareness self-arise-from
3215 kriyā vehicle establish-view is
3216 enter door purification three
3217 bath and purity enter
3218 keep samaya this thus
3219 wind one watergrammar-marker">-locative
not drink-and
3220 not distracted naturegrammar-marker">-locative
conduct
3221 action purification three do
3222 purification three what say
3223 deity and mandala purification and
3224 substance and enjoyment purification and
3225 mantra and concentration purification
3226 realize view this thus
3227 deity and yogi purification two
3228 master and servant manner look
3229 abandon stage this thus
3230 meat and fish and onion and
3231 likewise alcohol etc abandon
3232 concentrationgrammar-marker">-locative
attachment
3233 kriyā vehicle thus is
3234

thus

3235 meaning-five both tantra vehicle upāya is
3236 conduct kriyā like do view yoga like wish-bywith
3237 neuter vehicle called
3238 that also bath and purity rely three door pure make-and
3239 object five manifest-enlightenments etc-bywith mandala king supreme etc
3240 accomplish
3241 that also awareness self-arise-from
3242 upāya this thus
3243 view yogagrammar-marker">-locative
view and
3244 conduct kriyāgrammar-marker">-locative
conduct
3245 therefore both tantra called
thus
3246 meaning-six yoga tantra vehicle yoga is
3247 five manifest-enlightenment door-bywith self and deity two brother and
friend like look-bywith samaya and purity conduct
3248 result wheel collection great-by obtain wish
divide action main make and
3250 concentration main make
3251 first is ritual action do
action king supreme and
3253 mandala king supreme two-from
3254 action-in action scattered and
3255 action king supreme rely two-from
3256 scattered is ritual branch which-one-on rely-and enlightenment wish
offering and
3257 torma and
3259 fire-offering and
recitation like one-on continuous effort
3261 action king supreme is that all mandala accomplish branch-as practice
3262 torma and fire-offering etc five-or-six-bywith enlightenment obtain wish
3263 mandala king supreme is
3264 ground ritual-from empowerment until rely-and person one buddha become
wish
3265 concentration main make is
3266 first preparation concentration and
3267 completely pure concentration rely if

3268 deity one meditate also can
3269 mandala wheel meditate also can
3270 five manifest-enlightenment-bywith generate is
3271 seat sun and moon rely-bywith means and wisdom manifest enlightenment
lotus top stacked meditate-from arise-and
3272 form completely perfect adornment door-bywith sense-field completely pure
manifest enlightenment and
3273 speech syllable letter ālī kālī wheel rely-bywith sound word name aspects
manifest enlightenment and
3274 mind emblem vajra and
3275 wheel and jewel etc door-bywith each family buddha-as manifest
enlightenment and
3276 completely pure primordial-wisdom being door-bywith reality completely
pure manifest enlightenment five meditate-from
3277 outer aggregates and elements five completely pure and
3278 inner action and affliction five completely pure and
3279 secret object and faculty five completely pure from
3280 five families buddha-as self become is
3281 commitment deity and self two brother and friend like meditate-bywith
deity-to good cause not know
3282 accomplishment self-from arise and
3283 self bad cause not realize-bywith now illusion body deity form clear
can-bywith lower-from excellent surpass
3284 that also generation cause deity and self two not realize-bywith
3285 ultimate and conventional name not-is
3286 these also
3287 self-arise-from
3288 yoga establish-view this thus
3289 enter door five manifest enlightenment
3290 realize view deity and friend manner
3291 keep samaya shameless three keep
3292 conduct pure refute establish not-is
3293 enlightenment five this thus
3294 seat door-from enlightenment and
3295 form door-from enlightenment and
3296 emblem door-from enlightenment and
3297 generate door-from enlightenment and
3298 syllable letter door-from enlightenment
3299
3300

thus enlightenment five conduct
3301 shameless three what say
3302 commitment deity-by shameless and
3303 master disciple friends-by shameless and
3304 self mind-by shameless
3305 deity and yogi self also
3306 brother and friend manner wish
3307 deity mandala self and two not meditate
3308 deity-also self-from arise and dissolve wish
3309 self and deity radiate gather wish
3310 thus
3311 meaning-seven tantra mahāyoga vehicle show lower-from surpass manner
and
3312 surpass supreme vehicle itself explanation two from

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3313 first is
3314 outer three-by white five etc rely and
3315 bath and purity conduct and fasting dwell etc-with torment and
3316 inner-by five meats five nectars etc conduct and
3317 rigma rely etc accept reject and purity impurity not surpass
3318 lower deity face union meditate not able
3319 inner able surpass
3320 outer view true indivisible not realize
3321 inner realize surpass
3322 second five-from
3323 essence
3324 true indivisible pure equal primordial-wisdom play life one liberation obtain
nature
3325 etymology slight effort means great purpose accomplish inner means vehicle
3326 purpose life one two accomplishments obtain
3327 result this life vajradhara level reach
3328 division tantra mahāyoga
3329 scripture anuyoga
3330 instruction great perfection atiyoga three
self-arise-from
3331 inner three divided

3333 mahā anu ati
3334 thus
3335 that tantra mahāyoga vehicle
3336 means generation stage main three concentrations door true indivisible great
clear empty light primordial-wisdom meditate
3337 division
3338 base path result main and
3339 accomplishment main and
3340 various path become wish traditions three-from

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3341 first base clear make cause
3342 mind itself ultimate free-from-elaboration great distinguished effort
do-without great itself
3343 that essence base mind and not two gold and its color not two like
3344 analyzed base name divisions rely situation definite make
3345 base accomplish accomplish mind characteristic near realize
3346 that base abiding and self-liberation concentration distinguished
3347 path clear make
3348 manifest realization pindārtha path dwell establish
3349 establish accomplish
3350 concentration transformation path called
3351 order enter liberation path
3352 harmonious yoga path arise stages rely
3353 great yoga body enter
3354 realization self-liberated wish
3355 result clear make
3356 ripen mind result various appear various liberate
3357 self-arisen primordial-wisdom called
3358 ripen reality result effort establish not
3359 buddha aspects all-knowing primordial-wisdom called
3360 that base accomplish rely accomplish path accomplish evident great
realization yoga called
3361 result self-accomplish buddha mind pure primordial-wisdom called
3362 accomplishment main wish tradition
3363 division body accomplish mañjuśrī maṇḍala wheel path carry and
3364 speech accomplish padma family buddha make and

3365 mind accomplish heruka vajra family buddha make and
3366 qualities accomplish jewel family buddha make and
3367 activity accomplish karma family buddha accomplish
3368 those essence
3369 accomplishment each deity and not two three concentrations enter
3370 etymology
3371 accomplishment rely one hero maṇḍala wheel manifest accomplish
3372 purpose
3373 path accomplish result manifest
3374 result
3375 each family buddha become
3376 various path become wish
3377 scattered and
3378 subtle and net rely traditions many
3379 tantra and upadeśa two gathered
3380 tantra generation stage main and
3381 completion stage main and
3382 union main
3383 incomplete wish and
3384 partial piece wish etc many
3385 upadeśa two-from
3386 svātma upadeśa mind main with branches accomplish-and
3387 maṇḍala upadeśa maṇḍala enter-with accomplish
3388 that pindartha and
3389 manifest realization deity divisions rely
3390 those essence conventional only correct conventional time outer container
world palace look
3391 support sentient being deity and goddess maṇḍala look
3392 all beings deity and goddess form see
3393 commitment deity life kill and
3394 lies etc non-virtue not-do purpose exists
3395 intentionally mental object dharma not
3396 ultimate any essence establish not
3397 true free not gone
3398 union indivisible realize
3399 outer surpass
3400 ultimate deity not entity and sign not
3401

conventional only purify aggregates and elements etc deity and goddess
manḍala dwell

3402 aggregates five and
3403 elements five and
3404 objects five and
3405 faculties five and
3406 afflictions five etc purify
3407 meaning purify base expanse nature pure upon
3408 purify aggregates elements and grasping etc
3409 purify generation completion means stages
3410 purified result body and primordial-wisdom establish even not realize
3411 those also
3412 self-arise-from
3413 alas secret lord definitely hold
3414 mahā establish view this thus
3415 enter door three concentrations
3416 realize view whatever appear deity realize
3417 keep samaya root body speech mind
3418 result means and wisdom gather separate not
3419 three concentrations this thus
3420 suchness concentration
3421 thought-free crystal clarity
3422 all-illuminating concentration
3423 clear not distracted manner meditate
3424 likewise cause concentration
3425 hūṃ from being three stacked meditate
3426 self samaya being
3427 perfected four endowed
3428 concentration syllable letter being
3429 clear aspects three endowed
3430 primordial-wisdom being two
3431 peaceful and wrathful
3432 cause concentration this thus
3433 yam and rām and khām and
3434 rā and sū and kām and
3435 pām and sā and mā and
3436 hūṃ and phaṭ etc
3437 syllable letter light rays inconceivable
3438 emanate pride endowed

3439 aspect deity and emptiness
3440 that three concentrations
3441 three samaya this thus
3442 body door-from life kill abandon
3443 steal and sexual misconduct and
3444 speech door-from lies and slander abandon
3445 harsh speech and likewise idle talk abandon
3446 mind door-from covetousness harmful intent abandon
3447 wrong view completely abandon
3448 means and wisdom gather separate not realize
3449 mahāyoga establish view thus wish
3450 thus
3451 eighth scripture anuyoga vehicle
3452 expanse and primordial-wisdom not two free-from-elaboration extreme any
not dwell
3453 completion stage wisdom main door accomplish
3454 division
3455 scripture and sūtra two-from
3456 scripture rely scripture
3457 mind and mind-from arise wish and
3458 express scripture
3459 word and convention base not wish
3460 sūtra
3461 illusory path surpass fierce primordial-wisdom lightning wheel five base path
pure speak and
3462 kīla ḥhal-byin meaning definitely indicate charnel ground cuckoo play
primordial-wisdom liberation sphere speak and
3463 great glorious mudrā correct surpass all-gathering awareness sūtra correct
path become expanse speak and
3464 anu own-text manifest realization all buddhas mind gather sūtra expanse
primordial-wisdom not two speak and
3465 mind and primordial-wisdom characteristic surpass
3466 mind scripture great letter pure sūtra
3467 expanse and primordial-wisdom instantaneous and
3468 gradual and
3469 progressive and
3470 liberation sphere speak five

thus intellect-free great seal expanse and primordial-wisdom bliss-emptiness
bodhicitta vehicle

3472 that also self-arise-from
3473 alas vajra holder listen
3474 scripture great anuyoga vehicle is
3475 expanse and wisdom aspect two
3476 gatherseparate not vajra-as regarded
3477 enter door simultaneous gradual is
3478 realize view gatherseparate not
3479 simultaneous enter what say-if
3480 deity plural not-generate essence recall by-means-of complete
3481 gradual enter what say-if
3482 expanse and wisdom sequence enter from
3483 vajra holder by-means-of ground result obtain
3484 protect samaya this like-is
3485 secret mantra meaning show always honor should
3486 secret mantra show teacher to
3487 what available by-means-of offering give
3488 teacher and thus-come
3489 distinct not one essence-as show
3490 brief expanse and wisdom is
3491 scripture great anuyoga tenet
3492 thus
3493 that also anuyoga vehicle result birth one buddha and*
3494 intermediate buddha definite and*
3495 at-least birth through buddha say regard
3496 that also liberate basis expanse and wisdom to
3497 fabricated dharma and*
3498 effort accomplish and*
3499 transfer reverse not emptiness thought beyond expanse abide self-arise
wisdom dawn by-means-of
3500 dharma all basis-place self-liberate great realize by-means-of
3501 effort-not self-liberate expanse and wisdom called
3502 various appear path expanse and wisdom to
3503 various appear all play direction-not dawn by-means-of
3504 various cease-not liberate by-means-of spontaneous-accomplish direction
merely hold expanse to
3505 illusion pure direction-not wisdom dawn by-means-of dharma all
abandon-accept and negate-affirm and*
3506 desire not realize by-means-of

3507 spontaneous-accomplish complete manner expanse and wisdom called
3508 self-liberate great action without result expanse and wisdom to
3509 samsara-nirvana not dwell effort-not single unique return-basis without
3510 expanse to
3511 extreme-free emptiness view-meditation beyond wisdom dawn by-means-of
3512 dharma all pleasure-pain face-equal realize by-means-of
3513 dharmata action beyond expanse and wisdom called
3514 those also expanse to wisdom gradual enter
3515 abide
3516 empty
3517 bliss grasp-enter understand by-means-of
3518 gain-loss not and abandon-not union called
3519 expanse to wisdom simultaneous enter by-means-of self-arise dharmata view
without understand by-means-of dharma exhaust liberation-cause not
simultaneous called
3520 thar-chags enter by-means-of all-is and what also not-is understand
by-means-of all not abandon
3521 obtain-cause what also not thar-chags called
3522 thod-rgal enter by-means-of see-appearance and liberate action and effort
not-need liberate
3523 dharmata see thod-rgal dawn anuyoga called
3524 that also expanse wisdom two different not nondual face-equal view is and
expanse and wisdom go-come not
3525 abide other change not view is and
3526 expanse and wisdom two extreme-fall and side-fall not
3527 primordially dwell view is and
3528 indicate word only not realize one one rely not reference free view called
3529 meaning expanse ground is and
3530 wisdom path is person path those effort liberate
3531 expanse cause is and wisdom result is
3532 faculty sharp this outer action cause-fruit rely-not liberate below surpass
3533 this realize difficult extensively explain is
3534 ninth instruction great-perfection is
3535 self-arise wisdom samsara-nirvana establish not
3536 primordial-liberation abandon-accept beyond regarded
3537 this any not establish
3538 all liberate wisdom cease-not
3539 fault from pure

3540 excellence spontaneous-accomplish realize object basis definite place
3541 meditate self-arise wisdom what arise dharmata play dawn by-means-of
3542 deliberate aim meditate any not
3543 vast self-liberate great meditate not river stream wisdom flow by-means-of
dawn
3544 those rigpa self-appear from
3545 self-expanses self-dissolve sky vapor like
3546 self-state roam ocean expanse like
3547 self-appearance self-abide lamp light like vast
3548 not and*
3549 wide and*
3550 spontaneous-accomplish and*
3551 one samaya from not-transcend is
3552 vajra vehicle peak called
3553 complete yogi great accumulation excellent possess those domain
3554 those plural also awareness self-arisen from
3555 alas secret lord listen
3556 I teach well mind hold*
3557 great-perfection atiyoga to
3558 one complete two complete all complete
3559 one arise two arise all arise*
3560 one born two born all born
3561 one not two not all not
3562 thus great-perfection ati to
3563 fabricated dharma from not
3564 fabricate and doer not
3565 great-perfection meaning to
3566 samaya protect not primordially protect without
3567 not wide spontaneous-accomplish one only
3568 secret mantra all intent great is
3569 great-perfection ati yoga is
3570 example predator lion like
3571 secret ati yoga is
3572 self-awareness definite place lower vehicle surpass
3573 self-arise self dissolve three-kaya meaning
3574 birthless expanse from meditate-not great is
3575 meditate object meditator two without
3576 grasp not self-liberate is

3577 example snake knot like
3578 self-liberate self-dissolve great is
3579 thus sign thought plural
3580 self-liberate self-dissolve great
3581 great-perfection ati vehicle to
3582 hope and doubt where exist
3583 hope doubt exist fall cause
3584 thus grasp-not self-liberate
3585 phenomena sign appear also*
3586 self arise and self dissolve
3587 thus great-perfection ati to
3588 accomplish-not accomplish without
3589 fabricate-not arise not
3590 cease-not pervade vast complete
3591 change-not expanse vast great
3592 dharma-not buddha great
3593 abide-not wisdom not
3594 mind-not intellect-not buddha not
3595 thus
3596 thus all peak great-perfection ati yoga spontaneous-accomplish vehicle this
category number three exist
3597 ati arrangement great from
3598 intellect those mind category
3599 sky those expanse category
3600 sequence effort without instruction go
3601 thus say
3602 mind category
3603 expanse category
3604 instruction category fifty three
3605 that also self-mind not phenomena other not various mind category
3606 these mind self-arise wisdom other become stop intent only
3607 dharmata samantabhadri expanse from go other not speak expanse category
3608 these express dharmata expanse from other arise stop purpose only
3609 true manner essential-point direct place instruction category
3610 these essential-point not other elsewhere stray purpose stop intent all peak go
3611 these say intent three from not-transcend
3612 meaning answer ground path result liberation great-perfection called
3613 that mind category is

3614 basis lance become speak great-perfection called
3615 divide
3616 various mind is speak great-perfection and*
3617 mind aspect is speak great-perfection two from
3618 mind is is
3619 mind-only meaning exist and*
3620 not stop
3621 meaning mind-only not establish
3622 mind meaning only also not establish
3623 various mind is although not-look
3624 mind cause characteristic not establish various mind not called only establish
not
3625 outer meaning not called only convention thought establish not
3626 that also various is what also not-stop
3627 mind is various only not establish
3628 great-perfection abandon-accept beyond called
3629 that also appearance various appear although mind one wheel from
not-transcend various understand
3630 mind various understand called
3631 second mind aspect is speak mind category is
3632 that also essence appear aspect is
3633 mind aspect appear is
3634 what appear mind is
3635 mind self self-arise wisdom dawn by-means-of mind aspect play stop not
self-dawn called
3636 that divide six
3637 result mind arise source regard mind aspect and*
3638 deviate obscuration beyond mind aspect and*
3639 reasoning disturb arrange mind aspect and*
3640 extreme-fall side-fall not self-arise wisdom mind aspect and*
3641 aspect hold phenomenon self-establish mind aspect and*
3642 tenet thought distinguish differentiate mind aspect
3643 first is
3644 dharmata change place not mind transfer change not
3645 phenomenon self-liberate regard fabricated not arise spontaneous-accomplish
uncompounded three-realm basis establish samsara beginning not
3646 end birthless spontaneous-accomplish basis place called
3647 that also primordial-place is return not

3648 self-place is antidote not
3649 effort not various extreme without spontaneous-accomplish called regard
3650 second is
3651 sequence eight thought examine basis from deviate phenomenon called
3652 not aspect lie spontaneous-accomplish rely
3653 exist aspect hold extreme with deviate
3654 not cause not self-arise deviate
3655 this intent word only establish essence thought without
3656 cause condition examine essential-point fabricated self-dawn
3657 not fabricate cause not primordial-pure obscuration without dharmata called
regard
3658 that also deviate dharmata from move place not
3659 cause not result beyond basis is
3660 obscuration path beyond karma virtue not any stain not basis called
3661 third is
3662 mind aspect definite know samsara basis collapse called
3663 basis true manner modify not
3664 mind self-arise wisdom aspect all dawn nature that from birth not from
3665 karma virtue not face-know
3666 thus birth not mind from appearance various appear
3667 play cease not samsara dharma accept not face-know
3668 thus play basis characteristic nondual reasoning essence different not
face-know
3669 thus nondual dharma thought examine not
3670 essence liberate reasoning all dharmata beyond place not
3671 that also basis mind modify not reasoning confusion regard
3672 fourth is
3673 self-arise wisdom play one samsara all side-fall not pervade by-means-of
3674 appearance mark force arise cease not samsara lower realm establish not
3675 appearance face different nature aspect lie reasoning not beyond nature pure
3676 samsara empty
3677 pervade primordial-complete view not beyond
3678 that also exist not appear empty aspect not fall
3679 action without pleasure-pain beyond dharmata regard
3680 fifth is
3681 mind aspect see not appearance samsara not divide
3682 phenomenon all basis aspect hold any not abandon
3683 view action effort without expanse abide

3684 is what also not appearance various appear
3685 appearance vast direction-not self-liberate action conduct beyond self-liberate
regard
3686 sixth is
3687 thought without phenomenon not establish
3688 phenomenon appear self-dawn thought self-liberate
3689 appearance face true false not establish
3690 exist not extreme-free abide true false any not establish regard
3691 thus mind category shloka hundred twenty-one
3692 expanse three
3693 dharmata speech impossible vastness and*
3694 view not not vastness and*
3695 conduct impossible vastness *
3696 chapter thousand six and three-hundred
3697 insertion three *
3698 abiding ground pinnacle place insertion and*
3699 appearance self-place liberate insertion and*
3700 dharmata face-equal difference not insertion *
3701 dharmata attachment not nail fifty and*
3702 field mind analysis seal hundred and eleven
3703 appearance mind one-moment distinguish crucial ten-thousand blood two
3704 view thogal analyze ten-thousand five
3705 meditation exist concept cut crucial thousand one name-hold tantra thousand
three abide *
3706 mind aspect hold and*
3707 mind group hold and*
3708 mind crucial hold three converge *
3709 second fruition primordially-liberate speak great-completion vastness class
essence *
3710 exist various dawn not fruition primordially-pure regard *
3711 this distinguish four *
3712 vastness black causeless speak and*
3713 variegated various speak and*
3714 white mind speak and*
3715 infinite cause-result analyze class *
3716 vastness black essence *
3717 changeless self-complete directionless dawn phenomenon self not-depend *
3718 distinguish activity vastness black class

3719 compassion vastness black class
3720 emanation vastness black class three from*

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3721 first *
3722 dawn various causeless dawn appearance face-category not appearance *
3723 that dawn-place-from empty appearance-place-from liberate cyclic-existence name not *
3724 that exist-not-existent direction sleep reason by-means-of great-completion extreme without view establish *
3725 second *
3726 dawn wisdom is knowing other not-depend *
3727 liberation mind is cause-condition analyze *
3728 dawn-liberation two not abide fruition primordially-liberate *
3729 that accord-appearance self-pure reason by-means-of great-completion appearance-place liberate regard
3730 third is
3731 is-not is-not directionfixation and separationfrom
3732 self-nature's observationlooking non-existent becausefromfrom because cause non-existent primordial-purity
3733 fabrication correction observation non-existent becausefrom primordial-liberation extremes-slumber's expansion by-means-of setting-forth
3734 self-purified's abiding primordial-wisdom great primordial-from liberating self-basis exhaustion called
3735 that also deluded-mind tofrom reciting reasoning by-means-of examined self-place liberating wish
3736 khra-bo's essence
3737 is manifold tofrom speaking
3738 not-not direction non-existent all tofrom self-arising because
3739 play tofrom negation affirmation non-existent wish
3740 that tofrom divide three
3741 existing tofrom speaking mind-category and corresponding khra-bo category
3742 non-existent tofrom speaking self-essential-point and corresponding khra-bo category
3743 existing non-existent supreme-instruction and corresponding speaking khra-bo category

- 3744 first
 3745 essence self-purified abiding liberating wherever notforked self-nature
 tofrom negation affirmation toin establish not-becoming because
 conceptual-construction's effort beyond
 3746 characteristic tofrom non-dual becausefrom mind existing one wheel from
 non-transcended
 3747 that very's play non-ceasing tofrom appearing because
 3748 appearance mind non-dual tofrom liberating called
 3749 that also thought-free essence's reasoning by-means-of fabrication
 phenomena primordial-liberation saṃsāra nirvāṇa self-place from liberating
 wish
 3750 second
 3751 essence appearance-emptiness self-place from liberating becausefrom mind
 dharmatā manifold tofrom appearing
 3752 non-existent appearance self-place from liberating becausefrom action virtue
 non-virtue non-existent wish
 3753 that also transformation emptiness-empty reasoning by-means-of
 non-existent appearance self-purified toin establish
 3754 third
 3755 essence emptiness primordial-purity becausefrom action cause fruition toin
 non-reliant
 3756 fabrication by-means-of arising
 3757 arising-place emptiness becausefrom saṃsāra nirvāṇa direction all tofrom
 liberating
 3758 appearance examination ground becausefrom saṃsāra nirvāṇa establishment
 non-existent reasoning tofrom appearing
 3759 speaking tofrom non-existent becausefrom thought beyond essential-point
 3760 seeing non-existent becausefrom habituation tofrom non-existent
 essential-point
 3761 abiding transformation non-dual tofrom liberating becausefrom mind
 transformation non-existent essential-point and three by-means-of saṃsāra
 nirvāṇa's form manifesting wish
 3762 white-space's essence appearance-condition self-liberating becausefrom
 fabrication non-existent cause pure but abiding-mode toin establish
 non-existent
 3763 divide
 3764 action great speaking non-existent tofrom teaching white-space and
 3765 view meditation mouthtiecombine white-space two from

3766 first
 3767 essence seeing what exactly liberating
 3768 abiding self-purified
 3769 divide
 3770 ocean space and
 3771 sky space two from
 3772 ocean space's essence eternal extreme self-liberating because from
 3773 fabrication non-existent because from liberating liberating
 3774 manifold non-dual
 3775 divide two
 3776 ocean space great and small
 3777 first
 3778 mind self-abiding emptiness primordial-liberating because from
 3779 mind-emptiness to from observation all thoroughly purifying
 3780 seeing appearing self-purified dharmatā to from primordial-from speaking
 non-existent because from
 3781 is suchness great-exhaustion one wheel to in abiding because from emptiness
 3782 emptiness because from wherever also established non-existent wish
 3783 ocean space small
 3784 observation self-purified because from mind to from stain non-existent
 3785 special abiding self-purified because from condition primordial-from speaking
 non-existent wish
 3786 sky space's essence
 3787 dharmatā to from correction non-existent because from mind-essence
 self-liberating
 3788 divide
 3789 sun-moon space and
 3790 jewel white-space two
 3791 first
 3792 essence completely pure emptiness
 3793 self-nature birth non-existent primordial-liberating
 3794 second
 3795 quality all completely perfected because from cause condition self-purified
 3796 mind to from fabrication non-existent because from dharmatā
 spontaneously-accomplished cause condition self-purified wish
 3797 space vast expanse's essence appearing to in mind by-means-of knowing

3798 non-appearing toin abiding-mode by-means-of knowing
3799 divide three
3800 fabrication and separation outer vast expanse
3801 established extreme self-text toin speaking inner vast expanse
3802 obstacle removing secret vast expanse
3803 essential-point activating that very suchness's vast expanse
3804 first
3805 cause non-existent becausefrom reversal non-existent essential-point
3806 condition non-existent becausefrom this-as appearing whoever also
non-harming essential-point
3807 cause condition both non-existent becausefrom saṃsāra nirvāṇa whatever
also non-established essential-point
3808 that also mind tofrom fabrication non-existent becausefrom fabrication
dharma by-means-of non-transcending non-samsāra essential-point and
3809 mind tofrom cause-sign non-existent becausefrom object-of-desire non-dual
non-dual essential-point wish
3810 second
3811 vehicle eight tofrom observation non-existent becausefrom progression
exertion foreheadlip becausefrom
3812 appearing manifold toin appearing also liberating one from non-transcended
self-nature appearing called
3813 that also abiding-mode primordial-perfected perfecting great-perfection's
accomplished extreme
3814 self-appearing direction non-existent all-to self-arising becausefrom
3815 whoever also non-rejected all thoroughly perfected
3816 phenomenon all's basis whatever direction toin non-fallen
3817 dharmatā manifold toin appearing becausefrom India also non-exhausted
3818 third
3819 appearing mind toin fallmiss obstacle self primordial pure toin clear
becausefrom
3820 appearing non-rejected all thoroughly perfected
3821 movement mind's obstacle recall contemplation self primordial pure toin
clear becausefrom recall contemplation dharmatā toin perfected becausefrom
movement emptiness purified called
3822 appearing knowing entering different's connection and separation
becausefrom saṃsāra essence complete-liberated toin appearing called
3823 desire self-arising great-perfection toin
3824 view toin existent non-existent becausefrom conceptual-imputation beyond
3825

meditation toin non-existent non-existent becausefrom abandonment
acceptance negation establishment non-existent

3826 conduct toin existent non-existent becausefrom action conduct dharmatā toin
liberating

3827 fruition toin attainment non-existent becausefrom non-attainment self toin
place

3828 those toin divide

3829 enumeration infinite

3830 essential-point activating that very suchness's vast-expanses

3831 samsāra nirvāṇa's dharmas appearing knowing body and wisdom toin
appearing becausefrom samsāra nirvāṇa wherever also non-forked dharmatā
called

3832 that also essential-point non-changing's ray appearing knowing dual
proliferating becausefrom saṃsāra toin recite

3833 self-face exactly seeing's essential-point recall contemplation self-other toin
proliferating becausefrom thought completely purified called

3834 outer inner object toin non-existent becausefrom bliss conceptual
non-existent awakened called

3835 fabrication and separation becausefrom mind beyond

3836 examined self-place knowing becausefrom bliss suffering equal called

3837 those also gathered toin three toin gathered

3838 fabrication and separation space self not-fabricated self-liberating dharmatā
toin liberating becausefrom

3839 fabrication non-existent becausefrom liberating liberating

3840 called

3841 ornament space

3842 appearing mind's continuity is

3843 mind emptiness grasping and separation ornament called

3844 that as also

3845 birth non-existent cessation non-existent whatever non-conceived

3846 called

3847 play space

3848 is direction non-existent play non-ceasing toin appearing becausefrom

3849 appearing mind toin transformation non-existent called

3850 that as also

3851 completely pure path all liberating for

3852 called

3853 dharmatā space

3854 non-fabricated self-appeared placed becausefrom whoever tofrom also
non-existent

3855 emptiness non-fabricated ground is becausefrom seeing knowing non-dual
3856 that as also
3857 emptiness peak all thoroughly good beyond
3858 called
3859 threefold meaning those from distinct supreme path direct forth speaking
great-perfection upadeśa category
3860 essence essential-point toin going essential-point toin arriving spark and
similar
3861 this toin divide three
3862 mouth dispersal manner toin spoken
3863 mouth report manner toin spoken
3864 continuum self-text's manner toin command utterance
3865 those toin mouth dispersal essence
3866 fabrication intellect beyond toin path toin doing
3867 divide
3868 fixing path's extreme cutting instruction
3869 liberating power purifying path manifest toin becoming instruction two from

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3870 first
3871 emptiness pervading great becausefrom fabrication all toin play path toin
observation non-existent becausefrom ground from distinct toin placing time
3872 elaboration ground's word mere toin also non-established
3873 elaboration making name toin non-existent
3874 speaking non-existent dharmatā toin letter non-existent called
3875 fabrication cause non-existent reasoning by-means-of saṃsāra analysis
emptied
3876 cessation's ultimate meaning
3877 second
3878 dharmatā abiding's aspect from mind toin transformation non-existent
3879 three body path toin appearing time
3880 non-liberating whoever also non-existent
3881 fruition essential-point toin arriving time dharmatā non-object meeting wish
3882 mouth report's essence intellect separation non-deluded
3883 self-nature thought-construction grasping exhaustion
3884 characteristic non-dual essence-grasping separation
3885 divide two

3886 dull extreme tofrom abandoned mouth report
3887 head striking time non-existent mouth report

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

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3893 second
3894 expanse vast aspect from whoever also non-neglect non-existent becausefrom
samsāra nirvāṇa's pervasion estimation
3895 dharmatā expanse emptiness toin essence-grasping non-existent becausefrom
phenomenon transformation estimation
3896 expanse toin fabrication non-existent becausefrom self-arisen wisdom called
3897 continuum self-text's instruction essence all command's source toin clear
3898 distinct cutting known by-means-of cut
3899 self-nature toin non-dual becausefrom samsāra's observation cutoff
3900 characteristic word sentence toin non-established becausefrom
3901 emptiness dispute ground and separation
3902 divide four
3903 view thoroughly investigate manner toin command utterance
3904 obscuration removing manner toin command utterance
3905 hidden manifest toin extracted manner toin command utterance
3906 explanation self-clear manner toin command utterance
3907 first
3908 essence non-elaborated ground toin pervading
3909 action toin good bad non-existent becausefrom three realm all liberating
3910

- self-nature emptiness manifold toin appearing becausefrom action virtue
 non-virtue non-neglecting becausefrom buddhas beings non-existent
 3911 characteristic word sentence toin non-existent becausefrom vehicle
 manifold's dharma by-means-of non-transcended single sovereign toin going
 essential-point
 3912 divide appearing examination view toin wishing non-existent
 3913 mind realization view toin thoroughly investigate all from liberating two
 3914 first
 3915 essence tofrom dharma non-existent becausefrom buddha's name also
 non-existent
 3916 self-nature energy toin appearing becausefrom saṃsāra nirvāṇa view toin
 appearing
 3917 characteristic one toin non-established becausefrom view meditation toin
 measure non-existent
 3918 second
 3919 essence birth non-existent all thoroughly purified becausefrom affliction
 self-liberating
 3920 self-nature non-ceasing all-to appearing becausefrom abandonment
 acceptance whoever also non-existent
 3921 characteristic cause non-existent primordial-liberating becausefrom saṃsāra
 nirvāṇa's path exhausted
 3922 gtar-ka obstacle removing's essence dharmatā's essential-point clearing
 becausefrom
 3923 saṃsāra nirvāṇa's boundary dividing
 3924 self-nature penetrating non-existent becausefrom ground-base level toin mind
 offspring's stain non-existent
 3925 characteristic cause non-existent ground pure becausefrom confusion
 self-purified
 3926 divide two
 3927 view meditation heat measure's obstacle removing
 3928 phenomenon existing manner's obstacle removing
 3929 first
 3930 view's heat saṃsāra nirvāṇa two connecting
 3931 that also view movement time samsāra's dharmatā non-dual equal settled
 3932 view attained time toin body speech heat appearing
 3933 fire blazing toin wood covering similar
 3934 view stable time toin saṃsāra nirvāṇa's half dividing
 3935 example army gathering battle from victory similar
 3936 meditation movement time toin wind mind toin covering arriving
 3937 wealthy one's treasure-house interior toin arrived similar

3938 meditation attained time toin mind path toin arrived
3939 example pig snout toin entered similar
3940 meditation stable time toin awareness power found becausefrom victorious
lineage universal sovereign from empowerment similar
3941 conduct movement time toin knowing's extremity distant heart-wind having
rising similar
3942 conduct attained time toin illusion appearance power by-means-of pressing
garuḍa wings complete or friend and sky toin flying similar
3944 conduct stable time toin three body's heat measure settled
3945 Brahmin mother from settled similar
3946 that also conduct by-means-of appearing clearing becausefrom appearing
condition dharmatā from path non-existent place
3947 meditation movement's obstacle clearing becausefrom recollection samādhi
concentration from path non-existent place
3948 view dharmatā's obstacle clearing becausefrom phenomenon non-reliance
buddhahood from path non-existent place
3949 phenomenon existing manner's obstacle clearing's essence dharmatā tofrom
non-fabricated becausefrom whatever appearing mind non-conceptual
non-existent
3950 self-nature tofrom cause fruition non-existent becausefrom self-wish
non-existent from going place non-existent
3951 characteristic tofrom familiarization non-needed becausefrom knowable other
tofrom non-dependent
3952 hidden manifest essence toin obtaining non-existent becausefrom
3953 hope whoever toin also non-reached
3954 self-nature toin direction non-existent becausefrom doubt whoever toin also
non-existent
3955 characteristic examined if non-found becausefrom samsāra nirvāṇa's root
rotten called
3956 divide two
3957 one concealing from two manifest toin emerging
3958 two concealing from one manifest toin emerging
3959 first
3960 view conduct two manifest toin emerging from meditation concealing if
3961 that's nature union toin beginning end non-existent becausefrom samsāra
nirvāṇa's beginning end cutting
3962 that's nature two different non-existent becausefrom bindu toin outside inside
non-existent
3963

characteristic toin observation non-existent becausefrom cause non-existent openness

3964 if conduct concealing from other two manifest toin emerging if

3965 abiding byfrom emptiness byfrom emptiness purified called

3966 if view concealing from other two manifest toin emerging if grasp non-existent's knowledge direction non-existent toin appearing

3967 object non-existent's awareness concept non-existent toin liberating called

3968 second two concealing from one manifest toin emerging

3969 meditation manifest toin emerging aim non-existent's awareness aim non-existent toin appearing becausefrom cause non-existent's fruition self toin abiding called

3970 conduct manifest toin emerging body precipice tofrom cast becausefrom mind dharmatā toin sending called

3971 view manifest toin emerging mind emptiness toin delivering becausefrom body speech essential-point toin bringing called

3972 fourth explanation self-clear's essence word attachment stream cutting becausefrom established extreme non-dwelling becausefrom established distinct supreme

3973 self-nity non-perceived tofrom all purified becausefrom primordial pure dharmatā that's direction non-existent toin appearing called

3974 characteristic mind non-existent becausefrom moving self-pure basis toin done non-existent called

3975 that's toin divide three

3976 error messenger's manner toin speaking

3977 error ground tofrom reversing manner toin spoken

3978 thigle self essential-point toin placed becausefrom spoken

3979 first's essence error unawareness's root three realm saṃsāra's ground binding becausefrom

3980 that's self pursuing becausefrom unawareness root cutting

3981 self-awareness first called

3982 self-nature manifold toin appearing becausefrom cause condition's messenger pursuing

3983 object's focus severed becausefrom saṃsāra error's ground exhausted becausefrom cause non-existent empty primordially pure called

3984 characteristic error self-purified becausefrom knowledge error's path exhausted called

3985 that's toin divide three

3986 error root from cutting becausefrom saṃsāra nirvāṇa view reversing manner

3987 error self left placed becausefrom non-error dharmatā recognized manner

3988 error ground embracing becausefrom error wheel stream cutting manner

3989 first's essence

3990 error's root awareness that'self self-liberating as knowing becausefrom primordial error non-experienced seal obtained becausefrom error non-pure from beyond

3991 self-nature different as error becausefrom all examining measure obtained becausefrom object and object-possessor from beyond

3992 characteristic error toin error as knowing becausefrom non-error's heat measure obtained

3993 second's essence

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3994 first error non-experienced becausefrom unawareness's continuum pure

3995 now error toin non-dwelling becausefrom action and affliction's ground empty

3996 later error non-possible becausefrom action virtue sin's cord cut

3997 self-nature toin difference non-existent becausefrom samsara nirvana ground one

3998 error all purified

3999 characteristic toin error cause non-existent becausefrom three realm sack emptied

4000 third's essence

4001 falling maker ground empty becausefrom action becausefrom non-obtained ground manifested

4002 self-nature calculation from beyond becausefrom error non-error only as also non-established

4003 characteristic toin dual non-established becausefrom error non-error's companion separated

4004 third thigle self essential-point toin placed's essence alone elaboration from free becausefrom many parts non-existent

4005 self-nature toin many non-existent becausefrom conceptual-elaboration's word from beyond dharmatā all pervading

4006 characteristic toin pointing-out becausefrom confidence cord cut

4007 that's toin divide two

4008 ear continuum

4009 explanation continuum

4010 ear continuum's essence one from one toin connected becausefrom special near that's

4011 that's self-nature ear faculty and connected becausefrom other byfrom between cut non-existent

- 4012 characteristic toin wavering non-existent becausefrom confidence and liberation certainty
- 4013 divide many also syllable with
- 4014 letter non-existent ear continuum dharmatā meaning's instruction
- 4015 explanation continuum's essence
- 4016 fabrication non-existent dharmatā toin cause non-existent becausefrom three realm toin reversing basis non-existent
- 4017 self-nature
- 4018 light clear toin stain non-existent becausefrom wisdom five's characteristic knowing
- 4019 characteristic thought investigation from beyond three body five wisdom possessor's intention toin abiding
- 4020 divide four
- 4021 outer cycle
- 4022 inner cycle
- 4023 secret cycle
- 4024 secret above non-existent cycle
- 4025 outer cycle's essence
- 4026 affliction abandonment non-existent becausefrom poison five path vehicle toin abiding
- 4027 self-nature toin effort establishment non-existent becausefrom whatever appearing dharmatā toin arise
- 4028 characteristic toin parts non-existent becausefrom emptiness whoever also non-opened
- 4029 inner cycle's essence form possessor non-existent becausefrom mark non-existent dharmatā
- 4030 self-nature go come non-existent becausefrom time all toin always abiding wisdom
- 4031 characteristic solid's aspect from root like appearing
- 4032 twisted's aspect from trunk like appearing and clear's aspect from flower like appearing
- 4033 ripened's aspect from fruit like appearing
- 4034 secret cycle's essence
- 4035 pointing-out
- 4036 realization attained time same becausefrom hearing contemplation meditation three toin depend completely
- 4037 self-nature breath cease and buddha time same becausefrom effort establishment and familiarization power toin depend completely
- 4038

characteristic buddha and compassion arising time same becausefrom
accumulation and merit toin depend completely
4039 secret above non-existent cycle's essence
4040 word toin non-depending becausefrom wisdom toin depend completely
4041 self-nature
4042 direct seeing becausefrom intellect grasping view toin non-dwelling
4043 characteristic four appearance's measure toin arriving becausefrom fruition
three body five wisdom toin depend non-reaching
4044 that's from this same secret above non-existent
4045 below tofrom dharmatā intellect confidence reaching
4046 here direct faculty's object tofrom guru's power toin seeing existing
becausefrom distinct superior
4047 thus shown's cycle all sutra one toin gathering from division and summary's
sequence definite
4048 great perfection that's toin expanse toin nine
4049 volume toin twenty thousand and one thousand
4050 category toin three
4051 chapter toin thousand thirty five
4052 great category eight
4053 sharp nail hundred and eighty
4054 summary toin thousand and five hundred
4055 distinction bundle seven
4056 counting hundred-thousand half and two
4057 essential-point thousand five
4058 shloka hundred-thousand sixty four
4059 name affixed tantra ten-thousand two's essence toin abiding
4060 definitive conclusion from
4061 self-nature great perfection from
4062 word's distinctions plural emanating
4063 category three from expanse nine becoming
4064 word summary from shloka
4065 hundred-thousand fourteen from
4066 chapter thousand thirty five
4067 volume twenty thousand thousand one
4068 spoken object sky's end and equal
4069 tamed being's beings thought cutting
4070 this from spoken object abbreviated
4071 sharp nail hundred and eighty to
4072 summary thousand half and two
4073 essential-point great gathering thousand three

4074 deviation obstacle ten-thousand forty to
4075 name affixed tantra ten-thousand two
4076 word speaking sequence clear establishing
4077 called
4078 that's also gathered if
4079 mind category
4080 expanse category
4081 instruction's category three toin gathered
4082 that's toin mind category all dharmatā toin inexpressible expanse and
4083 view toin non-existent non-existent expanse and
4084 conduct toin existent non-existent expanse toin three toin gathered
4085 that's also name affixed tantra thousand five toin gathered
4086 that's also chapter ten-thousand one thousand toin gathered
4087 that's also shloka hundred-thousand twenty-two toin gathered
4088 that's also count ten-thousand one toin gathered
4089 that's also distinction bundle two toin gathered
4090 that's also summary five hundred toin gathered
4091 that's also essential-point thousand toin gathered
4092 that's also sharp nail fifty-one toin gathered
4093 that's also meditation existent and meditation non-existent's emanation two
4094 toin gathered
4095 that's also category container's authority toin making
4096 great phenomenology's category container called category three gathered
4097 that's also command and treatise two toin gathered
4098 that's mind's category called gathered
4099 expanse's categories expanse three toin gathered
4100 meditation toin existent non-existent expanse
4101 self-nature toin search non-existent expanse
4102 characteristic different non-existent expanse three toin gathered
4103 that's also name affixed tantra thousand three toin gathered
4104 that's also chapter ten-thousand one thousand toin gathered
4105 that's also shloka hundred-thousand twenty-two toin gathered
4106 that's also count ten-thousand eight toin gathered
4107 that's also distinction thousand two toin gathered
4108 that's also summary nine hundred toin gathered
4109 that's also essential-point thousand two toin gathered
4110 that's also sharp nail fifty toin gathered
4111 that's also fabricated liberation

4111 placed liberation
4112 exactly liberation's emanation three toin gathered
4113 that's also expanse's category toin gathered
4114 instruction's category all also expanse three toin gathered
4115 play non-ceasing expanse
4116 mind toin non-liberating non-existent expanse
4117 essence toin good bad non-existent expanse
4118 that's also name affixed tantra thousand twelve toin gathered
4119 that's also chapter ten-thousand two thousand four toin gathered
4120 that's also shloka hundred-thousand twenty-one toin gathered
4121 that's also count ten-thousand one toin gathered
4122 that's also distinction thousand four toin gathered
4123 that's also summary five hundred thousand two toin gathered
4124 that's also sharp nail eighty-seven toin gathered
4125 that's also essential-point gathered
4126 essential-point seeing
4127 essential-point knowing's emanation three toin gathered
4128 that's also command and treatise two toin gathered
4129 treatise toin many also
4130 tantra
4131 scripture
4132 instruction's treatise three toin gathered
4133 instruction's treatise toin also very many
4134 debate
4135 establishment
4136 intention
4137 count chief taking's treatise and four toin gathered
4138 count toin also
4139 meaning instruction's count
4140 abiding nature's count
4141 established view's word's count
4142 samsāra nirvāṇa non-dual count and four toin gathered
4143 that's also all essential-point emanating
4144 summary gathering
4145 pointing-out
4146 directly self essential-point toin bringing three toin gathered
4147 that's one toin gathering becausefrom dharma's general summary great well explained finished

4148 supreme vehicle jewel treasury from
4149 established view thoroughly dividing section platform fourth
4150 thus dharma's enumeration general manner certainty toin bringing from
4151 now above non-existent supreme vehicle particular explaining to
4152 knowing tantra section's self-nature
4153 that's from arising's basis definite two byfrom realizing must
4154 tantra section's self-nature three are
4155 tantra's summary briefly showing
4156 that's self-nature extensively explaining
4157 explaining method's branch definite
4158 first toin six are
4159 tantra's essence
4160 definite term
4161 division
4162 rise measure
4163 example
4164 valid
4165 first tantra's essence are
4166 awareness and that's certainty toin bringing's basis secret great add remove
non-possible and definite
4167 definite term are
4168 lineage indicating's purpose from tantra that
4169 what and what's lineage toin birth making from tantra
4170 definite and middle non-broken continuous attaching from tantra
4171 divide if self-nature meaning's tantra

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4172 indicating word's tantra two from
4173 meaning's tantra are
4174 mind itself self-nature byfrom clear light thought's stain from free are
4175 all toin always abiding byfrom also tantra toin
4176 buddha's lineage is byfrom also tantra from
4177 buddha's characteristic holding byfrom also tantra toin placed
4178 word's tantra are
4179 that's same indicating's basis name word letter's self-nature chapter etcetera
byfrom divided are
4180

creation sequence's chief method and
4181 completion sequence's chief discerning and
4182 both equal part non-dual union and
4183 all from beyond showing great perfection's essential point showing plural
4184 rise measure are creation sequence's chief great toin ten are
4185 first basis empowerment and samaya two
4186 deity and mantra two
4187 mandala and offering two
4188 samādhi and conduct two
4189 activity and view two ten complete if creation sequence's chief tantra
4190 completion sequence's rise measure toin
4191 view and fruition two
4192 conduct and meditation two
4193 mind and wisdom two
4194 experience and instruction two eight that complete if completion sequence's
chief rise measure
4195 union non-dual toin
4196 that's both complete need byfrom eighteen
4197 completely perfect great are
4198 creation completion two from completion sequence
4199 completion sequence toin small elaboration with channels winds bindu's
sequence showing and
4200 great clear light wisdom's sequence showing two from
4201 great that's rise measure entering's door empowerment and samaya two
4202 path and count two
4203 fruition and five complete
4204 example are warp like
4205 cause thread many tofrom depending from cloth length toin rolling like
4206 word different tofrom depending from meaning one toin extracting
4207 valid are self toin abiding's tantra that's indicating making byfrom from
4208 tantra toin valid
4209 that's also word's essential point tofrom depending meaning's basis error not
definite bringing and realizing making byfrom from tantra toin placed
4210 second that's self-nature extensively explaining toin two are
4211 meaning's tantra and word's tantra extensively explaining
4212 first toin two are
4213 method's tantra
4214 self-nature's tantra
4215 first are

4216 awareness and that's meaning toin experience taking instruction plural
4217 divide if indicating method's tantra
4218 indicating method's tantra two from
4219 first toin self-nature are
4220 beings all toin pervading awareness bodhicitta
4221 definite term are that's same indicating meaning and realizing basis and
liberation method is becausefrom
4222 indicating method's tantra called
4223 divide if
4224 emptiness
4225 clarity two from
4226 emptiness are awareness's self-nature all toin phenomenon and mark dharma
byfrom emptiness byfrom elaboration's end liberation great in primordial
abiding
4227 clarity are
4228 that's same emptiness extreme toin not gone self light wisdom five's
appearance clarity
4229 warmth and coolness and light
4230 vast self-nature chief great element five primordial spontaneously
accomplished
4231 compassion's tone non-ceasing capacity in arising becausefrom awareness
primordial pervading
4232 that's same awareness clarity emptiness wisdom great byfrom beings all toin
pervading are
4233 indicating method's tantra called
4234 from pearl garland
4235 buddhas all's method tantra
4236 from basis one self-nature's distinction
4237 indicating and indicator
4238 indicating tantra one all pervading
4239 all that's trace connected
4240 pervading aspects two are
4241 emptiness byfrom pervading and clarity byfrom pervading
4242 emptiness cause one phenomenon non-existent purpose
4243 phenomenon all's dharma beyond
4244 phenomenon empty appearance non-existent pervade one byfrom
4245 all's basis becoming self-nature one
4246 pervading lord that's self gathered
4247

birth non-existent memory exhausted
4248 self-nature that's distinction from
4249 emptiness and appearing appearing and emptiness
4250 phenomenon empty non-existent also are
4251 exhaust purpose primordial emptiness in abiding
4252 cause condition separated emptiness's object
4253 pervading vast phenomenon non-existent self-nature byfrom emptiness
4254 stain non-existent and non-mixed perfect
4255 thought non-existent emptiness's self-nature are
4256 emptiness byfrom pervading purpose tantra called
4257 clarity self-nature non-ceasing
4258 illuminating appearance and all pervading
4259 clarity and warmth and coolness
4260 vast and moving self-nature holding
4261 pervading and primordial tone self-clarity
4262 liberating ripening's seed
4263 emptiness from reverse purpose clarity byfrom pervading
4264 instant and self-liberation
4265 self-arise clarity byfrom body and connected
4266 stain non-existent and particular clarity
4267 grasp non-existent clarity's object appearing
4268 door five's knowledge self-clarity perfect
4269 body clarity byfrom pervading purpose tantra
4270 thus
4271 second indicating method's tantra toin three from
4272 self-nature are
4273 indicating meaning awareness realizing method's instruction teaching
4274 definite term are
4275 self toin abiding awareness's wisdom indicating
4276 realizing method as experience taking key gathered direction one toin
showing becausefrom indicating method tantra called
4277 generally explanation tantras word long difficult are
4278 instruction tantras word clear easy are
4279 great perfection tantras instruction tantras called are
4280 divide if
4281 effort non-existent primordial liberation toin showing
4282 effort with sequence toin showing two from

4283 first are
4284 basis cutting through
4285 faculty instant plural's sequence
4286 primordial liberating again basis non-existent etcetera
4287 second are path leap over faculties gradual channels winds key relying
liberation making
4288 preliminary three and naturally placing toin directly self key toin bringing
until making
4289 body key
4290 door key
4291 object key
4292 winds awareness key relying experience taking becausefrom
4293 appearance four measure toin going liberation toin showing
4294 also that'same from
4295 that's plural directly realizing
4296 method called distinction also
4297 person intellect's difference
4298 sequence how explained must
4299 effort striving non-existent self liberating
4300 effort with experience taking must
4301 effort non-existent plural self pure are
4302 key aspects three byfrom
4303 that's meaning experience taking
4304 body and door and object
4305 body's key are these three
4306 lion manner and elephant manner
4307 rishi like knowing must
4308 door that'same non-moving
4309 clarifying two non-moving
4310 sky that'self non-moving
4311 object's key also aspects three
4312 pure expanse abiding
4313 thus awareness's self-nature abiding
4314 appearance all abiding
4315 mind change non-existent self-place abiding
4316 mind change non-existent memory clear

4317 awareness non-change three bodies clear
4318 mind mind slow memory stream cease
4319 body speech slack-byfrom suffering free-from
4320 awareness slack-byfrom body five arise
4321 awareness arisen-byfrom conditions cease
4322 expanse-awareness arisen-byfrom realm mind cease
4323 thus indicating method's tantra
4324 self's tantra toin non-produced perfected
4325 indicating byfrom method is
4326 stream toin abiding becausefrom tantra called
4327 called
4328 second self-nature's tantra are
4329 basis path fruition's meaning are
4330 that'self from
4331 basis and path and fruition byfrom
4332 holding determined self-nature's tantra
4333 called
4334 this toin self-nature are
4335 empty clarity awareness's self-nature basis path fruition gathered
4336 definite term are all toin pervading and buddha accomplishing self-nature are
becausefrom self-nature's tantra called
4337 divide if
4338 basis
4339 essence
4340 quintessence self-nature's tantra and three
4341 basis self-nature's tantra are first ka-dag's awareness self-nature compassion
three
4342 that'self also self-nature ka from pure-byfrom non-awareness's name
non-existent
4343 delusion imputed only even existent non-experienced
4344 self-nature spontaneously accomplished byfrom awareness light as clear
4345 compassion all toin pervading-byfrom manifesting making non-ceasing
4346 samsara nirvana whatever arising expanse toin abiding
4347 essence self-nature's tantra are
4348 primordial wisdom three-stacked heart essence manner arisen basis
self-nature's tantra that's power basis appearance eye from four lamps arisen
4349 path appearance four actually seeing
4350 quintessence self-nature's tantra are

4351 awareness's appearance experience taking fruition ripened
4352 that'self also self-nature empty are becausefrom mark awareness possessing
non-gone
4353 permanent extreme-grasping non-existent becausefrom entity substantial
establishing non-existent
4354 empty self-appearance as arisen-byfrom cut cut-off non-existent
4355 empty clarity non-divisible that'self awareness's quintessence
4356 that'self also measure ripened quintessence gathered called
4357 clarity three and
4358 clear three etc body three path-appearance's phenomena completion reached
ones are
4359 knowledge directionless by clear because emptiness cut-off not
4360 entity markless because clear classification not
4361 self-aware meaning ultimate is that-three inseparable
4362 permanent-impermanent four extremes from liberated body and wisdom
inseparable's intention called
4363 that-to clear three are
4364 external object appearing time
4365 awareness from appearance-to clear dimension from color-into clear
4366 space-in dimension awareness inseparable-without clear is
4367 inner three are
4368 thus arisen self-confidence like appearance's inner
4369 nose-held object appearance's inner
4370 confusion ceased decisive cutoff's inner
4371 non-returning three are
4372 that-time samsara itself primordial-from awakened-from
4373 awareness-without continuity because non-returning
4374 awareness's body manifest appearing-by confused-appearance pure-appeared
into transformed because appearance non-returning
4375 dharmatā that manifold appearing because
4376 that-to understanding's certainty attained that non-returning is
4377 appearing three are
4378 dimension-without day-night without appearing
4379 awareness-without clear-diminished without appearing
4380 dharmatā-without change-without appearing is
4381 thus liberated confused's appearing self-purified because samsara's cause not
4382 that very pure appearing self-arisen because samsara's conditions self-ceased
4383

here offering also dharmatā intermediate's appearing cut-because samsara's result self-fell is

4384 emptiness three this time
4385 awareness-without recitation because confused exhausted
4386 mind-without condition because conceptual thought's defilement exhausted
4387 light-without coming-going because arisen's condition empty is
4388 thus ground and essence flower's lineage respectively shown even
4389 reversed distinction merely from essence one is
4390 these three lineage-by go-if
4391 entity's nature-to ground's lineage-to shown is
4392 buddha beings all that-from arisen because outer's lineage called or ground's lineage called appropriate is
4393 realized Buddha tantra-to entered
4394 unrealized sentient-being tantra-to entered because also tantra that basis-made basis tantra suitable
4395 method tantra also this portion is
4396 meaning that indicate basis is indicate method tantra-to arose
4397 basis awareness-without-without Buddha sentient whatever also not-exists
4398 those two tantra-holding-by-means-of tantra-to
4399 that comprehended mind entered-by-means-of meaning realized that need is
4400 realized liberated that essence need result is
4401 meaning that lama instruction-by-means-of not-indicated not-realized indicated realized indication manner that-to indicate method tantra called
4402 method that one-from one-to transmitted-by-means-of method indicate called indicate awareness see need liberation need
4403 meaning that whatever also not-accomplished because tantra not exists thought not
4404 those awareness tantra not-exists because meaning tantra named placed suitable is
4405 essence nature tantra awareness is
4406 awareness dharmatā direct seeing-by-means-of past tantra-holding-by-means-of tantra-to
4407 lama instruction without not-see because samsāra transmitted tantra is
4408 flower nature tantra is
4409 lamps four whoever seeing and realizing manifest direct awareness is therefore flower tantra is
4410 not-see because karma and affliction type transmitted-by-means-of also tantra is
4411 essence nature tantra is
4412 that experienced essence into essence distilled called

wisdom appearance seeing three-realms unbreaking because tantra is
4416 sphere awareness gather-separate-not essence this secret definitive seventeen
tantras from other also explained exists

Buddha gathered essence
4417 beings all mind-to placed
4418 that essence lu-gu tantra
4419 not-fully-gathered essence called
4420 thus
4421 diligence meaning tantra-from
4422 taught all also essence
4423 dharmatā direct path called
4424 thus
4425 vajra expanse equal tantra-from
4426 basis and essence flower
4427 Buddha all nature tantra
4428 special secret essence distilled
4429 this samsāra beyond
4430 person arrow shooting like
4431 thus
4432 golden supreme-from
4433 basis and nature method pure
4434 relying-upon Buddha field also
4435 instant easy therefore tantra-to placed
4436 thus
4437 thus these meaning definitive
4438 pearl garland-from
4439 nature tantra this-like
4440 basis and essence essence-nature
4441 basis nature essence and
4442 compassion all pervade and arise
4443 wisdom three self-nature
4444 forever stain from pure
4445 gather-separate-not single-nature
4446 Buddha all secret great
4447 kāya essence complete awareness
4448 kāya tantra expanse pervade
4449 clarity also self-appearance
4450 non-appear clarity nature
4451 essence complete nature tantra
4452

4453 appearances all tantra is
4454 all all attach and cling
4455 nature mind maṇḍala-to
4456 ungenerated complete essence great
4457 therefore distilled essence
4458 all life became because
4459 essence tantra explained
4460 Buddha all one gathered
4461 nature all essence extracted
4462 essence gathered essence-called
4463 expanse clarity awareness essence distilled
4464 Buddha all great secret
4465 basis and essence flower
4466 self-awareness all nature
4467 great completion essence
4468 tantra other also famous
4469 secret tantra detailed
4470 definitive text existent
4471 nature expanse all-pervade
4472 that also essence nature
4473 essence gathered three impurities
4474 clarity three wisdom pervade
4475 three luminosity three unchanging three-by-means-of
4476 essence unchanging definitive obtained
4477 appearances three emptiness three
4478 essence nature pure
4479 tantra-to established
4480 basis and path and result-by-means-of
4481 designate definitive nature tantra
4482 therefore tantra called explained
4483 nature natural accomplished because
4484 nature self tantra called
4485 thus
4486 thus basis awareness one nature-from
4487 indicate and indicator method tantra two
4488 nature-from basis and essence
4489 three essences names different five expressed even
4490 meaning nature one from not-transcended

4491 that nature-from
4492 basis one nature particular-from
4493 method and nature tantra called
4494 tagged merely that appear
4495 nature basis one nature empty
4496 different not change not
4497 example person whoever
4498 name many exists become
4499 whoever called also that appear
4500 unchanging meaning also thus
4501 thus
4502 second word tantra extensively explained three
4503 categories briefly shown
4504 purpose extensively explained
4505 meaning definitive entering gathered
4506 first
4507 expressed ocean like profound and vast shown awareness self-arise tantra
4508 sun like clear shown vajra hero heart mirror tantra
4509 vehicle lower crushed like supreme great perfection tantra
4510 unchanging dharmatā shown king like tantra glory letter non-existent
4511 confusion wheel cut shown wheel like tantra ornament beautiful
4512 teachings all doors open shown key like tantra sound transformation
4513 error place cut shown sword like tantra Samantabhadra heart mirror
4514 lamp appearance empty shown clear like tantra lamp blazing
4515 word meaning gold ornament like shown gold-like tantra jewel arrangement
4516 definitive word middle door clear shown mother-child connection like tantra
sun moon conjunction
4517 mirror inside image shown example meaning joined shown mirror like tantra
manifestation arrangement
4518 pearl garland tantra excellent like instruction series shown pearl garland
tantra
4519 snake coil like text word self-liberated shown snake coil like tantra awareness
self-liberated
4520 great bird sky expanse unobstructed beings like shown
4521 Samantabhadra heart mirror tantra
4522 power and blessing stream like flows stream like tantra complete self-arisen
4523 unchanging vajra vajra-holder attained vajra like tantra vajra blazing
4524 treasury whatever wishes arisen like tantra jewel abundant

4525	razor edge whatever touching cutting like opposition sharp placed razor like tantra black Māyā and eight
4526	also black Māyā teaching protected tantra-from emanated
4527	sixteen transformations root-from emanated
4528	great transformation source-from
4529	light ornaments seventeen explained
4530	self-arise and self-liberate
4531	self-arisen perfection and complete
4532	beautiful ornaments and arrangements
4533	pearl garland and letter non-existent
4534	sphere and heart mirror
4535	sun moon conjunction manifestation
4536	vajra blazing and jewel abundant
4537	lamp blazing and great expanse six
4538	thus sixteen stages
4539	transformation-from definite emanated
4540	object sentient beings appear
4541	thus
4542	those definitive abodes
4543	pearl garland-from
4544	word tantra stages clearly separated
4545	elaboration cut samsāra
4546	meanings tantra-by-means-of liberated transformed
4547	ocean and sun
4548	lion and king
4549	wheel and key
4550	vajra and clarity
4551	gold ornament and mother-child
4552	mirror and pearl
4553	coil and great bird
4554	stream and razor
4555	king and treasury
4556	thus categories separated
4557	word tantra clearly separated
4558	thus
4559	second purpose extensive explained categories eleven from
4560	section first tantra essence three awareness self-arise
4561	self-liberated letter non-existent three

4562 these three know king subjects power transform like
4563 tantra general meaning power transform
4564 also letter non-existent tantra general instruction show
4565 minister power steer and like
4566 self-arise-by-means-of view meditation practice basis hold
4567 subjects labor and serve doing like
4568 self-liberate-by-means-of that meaning liberate
4569 those three gather-by-means-of king realm power transform like
4570 tantra section all power transform
4571 second tantra unstruck essence three
4572 Samantabhadra heart mirror*
4573 vajra-mind hero heart mirror*
4574 jewel arrangement three
4575 these three know peak three-toin go
4576 lower valley all see like tantra section all meaning know need exists
4577 third tantra flower three
4578 pearl garland
4579 beautiful ornament
4580 lion power complete
4581 these three know sky sun three arise-by-means-of world darkness clear like
4582 tantra meaning word confused not realize need exists
4583 fourth tantra all bind
4584 complete self-arise
4585 fortress base well enter above many layer gatherconverge able like
4586 power endowed liberation basis solid know need exists
4587 fifth tantra appearance deep complete
4588 manifestation ornament fortress peak place army invincible like samsara
abode fearless need exists
4589 sixth tantra wisdom weapon turn tantra
4590 sun moon conjunction
4591 bardo confusion turn need exists
4592 seventh tantra branch tantra two
4593 jewel heap*
4594 vajra-blazing body*
4595 mountain peak placed
4596 wisdom self-appearance realized completely beautiful need exists
4597 eighth yogin liberation tantra
4598 lamp blazing

4599 king palace peak residing nine desires accomplished like
4600 this realized meanings accomplished need exists
4601 ninth heart similar
4602 six expanses
4603 doors closed enemies never seeing like
4604 view realized error obscured and interruption not need exists
4605 tenth secret nature
4606 eleventh indicated similar
4607 black Māyā
4608 door guards placed harm-doing inside not allowed like
4609 opposition sharp placed all obstacles protected
4610 these pearl garland-from
4611 vajra holder definite grasp
4612 tantra essence three know
4613 king minister subjects three gathered like
4614 tantra unstruck three know
4615 three peaks peak like
4616 tantra flowers three know
4617 sky sun three arisen like
4618 tantra all bind one realize
4619 mountain base jewel adorned like
4620 appearances deep complete tantra know
4621 peak fully placed mountain like
4622 wisdom weapon turn tantra know
4623 directions four moon placed like
4624 branch tantra great two know
4625 directions four placed like
4626 yogin liberation tantra know
4627 king mountain peak placed like
4628 heart similar tantra know
4629 doors firmly locked like
4630 secret nature tantra know
4631 final iron fence like
4632 indicated similar tantra know
4633 entrance blessed doors protected like
4634 thus
4635 third meaning definitive gathered
4636 meaning categories eight from

4637 third sequence definite-by-means-of conclusion gather-to
4638 sequencegrammar-marker">-genitive
section eight from

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4639 first root tantra two
4640 complete self-arise root paths eight relying
4641 external elaborations power-by-means-of beings elaborations enjoyments
ripen
4642 letter non-existent tantra six sections relying that ripened liberate instruction
key complete shown
4643 second explained tantra mother child two
4644 explained tantra awareness self-arise sections sixteen relying
4645 view meditation practice results four expressed specifically clear
4646 awareness self-liberate section ninth relying middle ground exclusive clearly
4647 third branch tantra two
4648 jewel abundant section fifth relying
4649 qualities self complete shown
4650 vajra blazing section third relying body speech mind signs shown
4651 fourth paths clear tantra two
4652 transformation sections six relying teachings all roots shown
4653 beautiful ornament section seventh relying delusion times etcetera grasp
4654 fifth instruction tantra categories four
4655 vajra hero heart mirror section eighth relying
4656 manifestation arrangement
4657 power and pledge etc shown
4658 Samantabhadra heart mirror section seventh relying error obscuration sever
4659 manifestation arrangement section third relying example meanings signs
firmly believe
4660 pearl garland section eighth relying instruction series gathered shown
enlightenment
4661 sixth meaning nature abiding tantra three
4662 six expanses section six relying awareness six states pure three realms
completely cleared
4663 lamp blazing section fourth relying lamps four actual shown
4664 sun moon conjunction section fourth relying middle four paths carry shown
4665 seventh entry self-liberate tantra two

lion perfect section thirteenth relying views arisen shown
jewel arrangement section fourteenth relying yogin path manner enter shown
eighth scholarly treatise tantra
glorious black Māyā tantra sections eighteen relying taught firmly protected
these pearl garland-from
E MA like tantra all
extraordinary especially great therefore
that meaning all explained
also tantra stages
root tantra two-by-means-of
phenomena all nature one explained
explained tantra mother child two-by-means-of
leaf spreading manner explained
branch tantra two-by-means-of
ocean directions like explained
paths clear tantra two-by-means-of
flower moon manner explained
instruction tantra categories four-by-means-of
results ripen manner explained
meaning nature abiding tantra three-by-means-of
sees appearances manner explained
entry self-liberate tantra two-by-means-of
remembers basis heart manner explained
scholarly treatise tantra-by-means-of
blazing appearance manner explained
thus
thus categories eight placed appropriateness
also root tantra two not
tree root rotten branches not arise like
explained tantra mother child two not
from leaves not flowers not arise like
branch tantra two not
branch not hands broken climb fall like
entry self-liberate tantra two not
heart not other meaning accomplish not like
paths clear tantra two not
flowers not results time not ripen like
instruction tantra categories four not

4704 results not what done meaning not like
4705 meaning nature abiding tantra three not
4706 eyes not person path not know city enter not like
4707 scholarly treatise tantra not blazing appearance not treasures enemy like
4708 thus eight those not teaching single portion not complete
4709 exists complete eight appropriate eight definitive
4710 from many not need
4711 also root tantra etc categories eight meaning explained
4712 root pain root like explained root awareness gather realized
4713 explained spreading leaf like explained word meaning mix realized
4714 explained branch tree like explained sphere awareness non-dual realized
4715 paths clear
4716 clarity flower like explained lamp self grasp shown exist realized
4717 instruction ripening results like explained three bodies paths manner realized
4718 meaning nature abiding liberation path see appearance like explained results
path manner realized
4719 entry self-liberate remember awareness path summons beings heart abilities
like explained lamp self manifestation realized
4720 scholarly treatise instruction complete like taught firmly protected longtime
abide realized
4721 those letters syllables if root called phenomena root awareness gathered
4722 awareness root empty grasp and separated
4723 tantra grasp awareness self-manifest
4724 grasp primordial mind abide
4725 read expressed meaning mind appear
4726 explained supreme and common accomplishments obtain
4727 practiced samsara completely cleared
4728 heard places wisdom practiced
4729 instruction elaboration words instruction words turn meaning self direct not
reach
4730 key gathered meaning instruction-by-means-of words without relying
enlightenment
4731 instruction expressed relying
4732 expressed not awareness meaning tantra arose
4733 explained words
4734 words elaboration relying meaning non-elaborate wisdom indicate
meaning
4735 times beyond dharmatā beyond not

4737 that self abiding from
4738 other arisen not
4739 path unchanging stable believe arose
4740 awareness
4741 meaning relying awareness self-arisen place liberated
4742 clarity
4743 know clarity whatever not abide
4744 powers clarity dharmas non-dharmas thoroughly separated
4745 five powers themselves placed six congregations emanated
4746 hands grasp three realms freed
4747 entry empty appearances entered appearances mind conjunction
4748 appearances empty entered objects mind non-dual self
4749 self-liberated corrected not
4750 scholarly
4751 Māyā times key scholarly meditation merely practice not
4752 karma and its fruition scholarly mind merely mantras primordial mind not
need accomplish while life completed
4753 Māyā mantras primordial mind scholarly divine accomplishments arose
4754 Māyā concentration practice emanated scholarly own desires accomplished
4755 offerings and worship scholarly abundant practices accomplished
4756 thus stable placed from
4757 mind elaborations enjoyments all shown
4758 middle those categories eight gathered tantra eight-by-means-of
accomplished completely enlightened
4759 methods from separate two
4760 nature from separate three five alone
4761 supreme those meaning words tantra two shown
4762 especially supreme elaboration separated basis tantra awareness alone
accomplished
4763 awareness tantra all complete therefore
4764 transformation from
4765 other tantra dharmatā explained
4766 pure dharmatā sound transformation
4767 self nature letter non-existent
4768 self-aware wisdom lamp light blazing
4769 dharmatā pure beautiful ornament
4770 view terrifying lion perfect
4771 self-aware ripening complete self-arisen

4772 channels tantra connection pearl garland
4773 experience appearance jewel arrangement
4774 self-abiding empty heart mirror
4775 error place self-cleared heart mirror
4776 other from not self-arisen nature
4777 self-arisen therefore self-liberated
4778 sphere one six expanses
4779 qualities complete jewel abundant
4780 self-aware shown manifestation
4781 appearances pure sun moon conjunction
4782 awareness ripening vajra blazing
4783 these basis from arisen
4784 thus
4785 also elaborated those basis essence tantra sections all
4786 middle seventeen
4787 supreme self-arisen seed tantra alone
4788 peaks those three liberation explained
4789 ATI great section from
4790 that meaning words elaboration
4791 elaborated those basis essence
4792 non-elaborated categories seventeen
4793 especially elaboration non-nature
4794 vajra section nature
4795 supreme elaboration separated
4796 three liberations
4797 thus
4798 common meaning second explained methods branches definitive three
4799 like explained manner
4800 introduction basis definitive categories
4801 sacred definitive teaching
4802 first three
4803 explained methods section filled
4804 like explained manner definitive
4805 outer basis letters sound meaning explained
4806 first
4807 general explained methods many gathered three definitive
4808 awareness self-liberated from
4809 taught king explained methods also

4810 places this like explained
4811 path like explained tantra like explained
4812 instruction like explained three
4813 entry doors from know
4814 thus
4815 that path like explained perfection five shown
4816 tantra like explained places definitive three explained
4817 instruction basis path results three from
4818 occasion chief tantra like explained places three
4819 powers bright marks gathered awareness self tantra marks meaning expressed
4820 middle categories merely gathered awareness self introduction basis
perfection five shown
4821 exemplary meanings gathered awareness self body widespread explained
first
4823 that nature from
4824 that explanation like
4825 marks hand pledges
4826 thus
4827 second
4828 that nature from
4829 introduction basis shown like
4830 teachings mother wheel
4831 sons introduction all know
4832 thus
4833 third
4834 body details extensive especially extensive shown
4835 final meaning self-times nature
4836 self-liberated from
4837 text shown like
4838 sūtras extensive great
4839 also extensive great explained
4840 that text words shown
4841 final meaning like
4842 instruction meaning liberated explained
4843 tantra great that definitive shown
4844 secret mantras all explained methods
4845 thus all know
4846 thus

4847 also explained methods branches definitive two from

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4848 first categories five gathered explained
4849 sun moon conjunction tantra from
4850 root meaning marks front grasped
4851 desired meaning marks final doors shown
4852 needs meaning self-place placed
4853 words meaning syllable nature expressed
4854 history meaning mind fully
4855 thus
4856 thus not explained faults
4857 that nature from
4858 history meaning not explained
4859 secret definitive speech this
4860 mind not certain fault become
4861 root meaning not explained
4862 dharmas awareness not gathered
4863 unsurpassed fault become
4864 desire meaning not explained
4865 vehicle path not separated
4866 great small level meaning not
4867 great need meaning not
4868 complete great exertion not
4869 meaning not fault become
4870 words meaning not explained
4871 tantras levels clear
4872 syllable not gathered fault become
4873 thus
4874 well explained benefits
4875 that nature from
4876 thus faults abandoned
4877 qualities all complete
4878 thus
4879 needs
4880 awareness self-liberated from

4881 self accomplishments protecting
4882 others accomplishments flourishing
4883 explained called that-to do
4884 thus
4885 categories widely definitive explained
4886 jewel garland examples thirteen
4887 wish-fulfilling creeper five
4888 eighteen manner explained
4889 that nature from
4890 tiger pledge radiance wisdom
4891 meaning earth great cut explained
4892 great bird sky expanse like mind
4893 meaning sections gathered explained
4894 lion voice sound like mind
4895 vehicle low subdued explaining
4896 bone garland like mind
4897 letters syllables gathered explained
4898 elephant roar like mind
4899 error obscure blazing explained
4900 separation method like mind
4901 extensive meaning gathered explained
4902 elephant reclining like mind
4903 view object cut explained
4904 sky expanse darkness like mind
4905 meaning objects gathered explained
4906 creeper flower like mind
4907 meaning equal not explained
4908 rock cliff rugged like mind
4909 peaceful and peaceful explained
4910 pearl garland like mind
4911 instruction meaning gathered explained
4912 time rain like mind
4913 external flourishing explained
4914 moon beam like mind
4915 doors all gathered explained
4916 wish-fulfilling tree like mind
4917 especially extensive great explained
4918 sky clear sun like mind

4919	all pervade explained
4920	primordial clarity moon like mind
4921	samsara nirvana explained
4922	lion behavior like mind
4923	meditation meaning match explained
4924	hummingbird harmony like mind
4925	meaning sections gathered explained
4926	appearances rainbow like mind
4927	dharmadhatu ornaments explained
4928	tree trunk like mind
4929	view object cut explained
4930	mirror circle like mind
4931	causes conditions both explained
4932	appearances light like mind
4933	words meanings quick explained
4934	space empty like mind
4935	extensive not obstructed explained
4936	pain root like mind
4937	awareness objects shown explained
4938	trunk tree like mind
4939	dharmas meaning gathered explained
4940	branch limb like mind
4941	instruction meaning collected explained
4942	extensive leaf like mind
4943	twenty-one like explained
4944	clarity flower like mind
4945	lamps aspects two like explained
4946	ripening results like mind
4947	results not turning explained
4948	those explained methods
4949	levels like know
4950	thus
4951	thus explained hearing time
4952	explainer teacher Samantabhadra
4953	vajra-holder yes
4954	vajra mind-essence visualized to
4955	dharma's light-ray space pervaded by extending with
4956	land's particle-like by beings heard having

4957 ignorance's sleep awakened
4958 wisdom's meaning attained
4959 liberation's path upon settled
4960 word-meaning's meaning understood having
4961 listener type's mind-hero and
4962 mind-mother and
4963 space-traveler's appearance-in gone having
4964 practice mind's supreme luminous-clarity realized to focused-on
4965 self and limitless beings
4966 from primordial awakened is
4967 as is known self-nature-in
4968 highest enlightenment generated
4969 said and
4970 basis 'og-min's land-in appearing self-nature not-exists-indivisible mandala
perfect five dharma's wheel arisen and
4971 afterwards beings and teaching long-time abide's because dedicated
4972 buddha's teaching spreading and expanding may it be
4973 beings all happy and joyful may it be
4974 day and night dharma-in practiced may it be
4975 self-other purpose two naturally accomplished may it be
4976 thus expressed will be
4977 third purpose letter's sound-meaning explained to two are
4978 letter cloud's essence generally presented and
4979 place fixed specifically explained
4980 first to four are
4981 place-mode meaning's letter
4982 body-place root's letter
4983 expression sound's letter
4984 fulfillment result's letter
4985 first is
4986 mind-nature self-nature by luminous-clarity spontaneously arising primordial
wisdom permanent-impermanent coming-going beyond nature is
4987 dimension meaning supreme dharmatā's letter called
4988 magical emergence secret-heart from
4989 mind-nature letter's nature is
4990 letter wish-fulfilling jewel cloud
4991 thus said
4992 second is

4993 body's channel wheel four's center-in bone-prong all-trembling not-three
yaka's manner-in exists within

4994 AUM AHAH HUM that spontaneously arisen syllable three colors white red
blue three-in exist having

4995 externally body speech mind three

4996 inside-in afflictions poison three

4997 secretly body speech mind three's basis making

4998 light-ray five's brilliance with exists and

4999 channel wheel four's branch places-in father method wisdom letter
vowel-letter sixteen and

5000 clarifier

5001 thirty-four on

5002 single and

5003 doubled and

5004 stacked and

5005 branch into divided eight myriad four thousand exists all-by

5006 externally body's aggregates elements and constituents's basis making

5007 speaking and expressing arising's cause making

5008 inside-in afflictions thought-collection eight myriad four thousand's basis
making

5009 day-night manifold thoughts pervading's basis making

5010 secretly that very pure-times dharma's gate that-very arising's basis

5011 that-also clarifier each-each vowel-letter sixteen's sound near placed having

5012 letter's form also that-very whatever arisen stacked on exists like

5013 ka-kA called is

5014 throat-in life a exists because a A called is

5015 designation from

5016 a letter seed all's supreme

5017 throat-from arisen birth not exists

5018 thus said

5019 ki-kiI i I is

5020 ku-kuU u U is

5021 ke-kai e ai is

5022 ko-kau a au is

5023 kra-kra ra ra is

5024 ri-riI and li-liI life a exists because ki-kiIr collected

5025 aM aH ni kaM kaH called is

5026 those's root-letter on letter two-stacked k+ka called is great is

5027 g+ha dz+ha d+ha b+ha called like is thick is
5028 three-stacked and five-stacked etc is
5029 dimension single's letter called
5030 accordant all together read
5031 discordant separately broken read
5032 root-letters in that-like exists body speech mind and wisdom five etc
different's dimension-in
5033 letter and that and similar light five's appearance-having substance white red
and wind's center-in self-clarity-in exists
5034 now root-letter clarifier are
5035 memory clear and wisdom great and
5036 constituents dull-in unclear those from reversed is
5037 young age-in root-letter clear because intellect sharp and constituents dull
5038 old age-in went having root-letter unclear to went because diminished is
5039 third sound's letter is
5040 speech's speaking is
5041 cause root-letter wind by moved arising from
5042 condition tongue and teeth's action from arises
5043 that-also throat-from arisen a like and
5044 throat-from arisen ka etc like and
5045 tongue's tip-from arisen ta tha etc and
5046 tongue's tip and teeth two met from arisen to crown-from arisen explained
5047 ra like and tongue teeth to strongly attached from arisen Ta Tha like and
5048 lips-from arisen pa pha ba b+ha ma called like is
5049 these's sound whatever spoken also places those to depending arisen is
5050 fourth fulfillment result's letter is
5051 buddha's speech sixty branch-in vowel-as appeared and
5052 enjoyment complete body's root-place pure's letter from
5053 letter emanated space-in dharma's vowel-as renowned and
5054 letter emanated to buddha's body etc becoming beings's purpose
accomplished and
5055 enjoyment-body and emanation-body's root-letter wisdom five's
appearance-with adorned those are
5056 this existing on depend buddha's when sutra and tantra's aspects countless
beings-to appeared and
5057 emanated beings's purpose arisen is
5058 second place fixed specifically explained to five are
5059 root's letter briefly explained

5060 branch's stack explained extensively separated
5061 samsara-nirvana's explanation mode fixed
5062 place and enjoyment explained
5063 those's expression mode explained
5064 first is
5065 ka a kha ga nga
5066 tsa tsha dza wa
5067 Ta Tha Da Na
5068 ta tha da na
5069 pa pha ba ma
5070 ya ra la
5071 sha Sha sa ha kShaH
5072 k+kh+gha g+ha j+ha d+ha b+ha is
5073 place thirty-four on letter all gathered presented is
5074 those's meaning conjunction fixed is
5075 awareness self-arisen from
5076 a ho near's circles hear
5077 I explained well mind-in take
5078 buddha all's intention is
5079 word and letter without is
5080 word and letter like appears
5081 however word's meaning great liberated
5082 that-also letter's seed in gathered
5083 that-aspect meaning explained this-like is
5084 letter all arisen's cause
5085 ka-in fully completely renowned
5086 dharmas all's boundary collected is
5087 letter a-in fulfilled is
5088 dharmas all's space is
5089 letter kha-in fulfilled is
5090 dharmas all's stainless is
5091 letter ga-in fulfilled is
5092 dharmas all's awareness is
5093 letter nga-in fulfilled is
5094 dharmas all's manifestation is
5095 letter tsa-in fulfilled is
5096 dharmas all's stainless is
5097 letter tsha-in fulfilled is

5098	dharmas all's appearance is
5099	letter dza-in fulfilled is
5100	dharmas all's experience is
5101	letter wa-in fulfilled is
5102	dharmas all's permanence is
5103	letter Ta-in fulfilled is
5104	dharmas all's mandala is
5105	letter Tha-in fulfilled is
5106	dharmas all's cessation is
5107	letter Da-in fulfilled is
5108	dharmas all's self-body is
5109	letter Na-in fulfilled is
5110	dharmas all's teaching is
5111	letter ta-in fulfilled is
5112	dharmas all's emptiness is
5113	letter tha-in fulfilled is
5114	dharmas all's awareness is
5115	letter da-in fulfilled is
5116	dharmas all's ignorance is
5117	letter na-in fulfilled is
5118	dharmas all's ground-not is
5119	letter pa-in fulfilled is
5120	dharmas all's dharma-body is
5121	letter pha-in fulfilled is
5122	dharmas all's enjoyment-body is
5123	letter ba-in fulfilled is
5124	dharmas all's emanation-body is
5125	letter ma-in fulfilled is
5126	dharmas all's empty path is
5127	letter ya-in fulfilled is
5128	dharmas all's placement method is
5129	letter ra-in fulfilled is
5130	dharma's moment three are
5131	letter la-in fulfilled is
5132	dharmas all's uninterrupted is
5133	letter sha-in fulfilled is
5134	dharmas all's primordial wisdom is
5135	letter Sha-in fulfilled is

5136 dharmas all's emergence mode is
5137 letter sa-in fulfilled is
5138 dharmas all's discrimination is
5139 letter ha-in fulfilled is
5140 dharmas all's wisdom is
5141 letter kShaH-in fulfilled is
5142 dharmas all's compassion is
5143 letter k+khag-in fulfilled is
5144 dharmas all's nature is
5145 letter g+ha j+ha d+ha b+ha-in fulfilled is
5146 similarly letter's meaning conjunction all
5147 all-to similarly realized may be
5148 thus said
5149 second branch's stack explained division to two are
5150 root's stack explained and
5151 branch's stack explained is
5152 first is
5153 root's letter thirty-four's control to made having
5154 nya and wa two life one-by here one-to made having
5155 stack on nya and single nya-in wa placed because
5156 these to long-short's a and
5157 not one-by two-stacked and
5158 single appeared also life great throat-in exists because meaning-by
two-stacked-in place having
5159 separately placed this-like is
5160 a k+Sha kham g+ha d+ha
5161 ts+k+a tshad-za dz+ta dz+ha nyA
5162 Ta Tha j+ha D+ha NA
5163 ta tha da d+ha nA
5164 pa-a pha-ka b+ha b+ha mAa
5165 y+sha rla l+ma sha sha h+ma
5166 k+ShaH these stack and with dharmatā and combined if
5167 appearance and emptiness
5168 method and wisdom
5169 father and mother
5170 dimension and primordial wisdom
5171 ka-pure and spontaneously accomplished each-to combined having explained
exists

5172 self-arisen from
5173 similarly letter's meaning combined having
5174 dharmatā ground-in similarly combined
5175 that stack's control explained is
5176 thus said
5177 second is
5178 root's letter those on
5179 na-ro and
5180 gu-gu and
5181 'greng-bu and
5182 ya-btags and
5183 ra-btags all five-btags in
5184 awareness on wisdom five's self-luminous etc symbol is
5185 form this-like is
5186 kyu khyu gyu ghyu
5187 letter this's types all side-in examined requested
5188 stacked letter 1
5189 annotation
5190 those all-to letter's essence two-stacked is stack because root's stack on
5191 na-ro etc is branch called
5192 stack's stack called
5193 that-also explanation mode root's all before seed combined like explained
having
5194 letter ra and la two-in tsa attached not is
5195 others all-to thob explained is
5196 that-also self-arisen from
5197 branch all similarly is
5198 that-also explanation mode this-like is
5199 stack and branch connected on
5200 explanation mode stack-by explained is
5201 letter's seed meaning-to combined
5202 letter's explanation mode sound-like explained
5203 letter ra-in tsa not is
5204 letter's example meaning combined is
5205 similarly all-to abide is
5206 thus said
5207 third samsara-nirvana's explanation mode fixed two are
5208 samsara and nirvana's explanation mode is

5209 first is
5210 tantra's time-in stack not's letter all samsara's dharma and self's awareness upward explained is
5211 that-also ka like on samsara primordial dimension-from confused having become having
5212 ignorance etc afflictions's collection with explained called etc explained is
5213 stack and branch whatever arisen also nirvana explained is
5214 that-also stack arisen appearance-emptiness etc two-pairs explained
5215 branch arisen body five etc five-pairs and three-pairs and six-pairs etc branch's number with matched explained is
5216 that-also self-arisen from
5217 that-on letter all's
5218 explanation mode form two-in combined
5219 nirvana letter explanation mode and
5220 samsara's letter explanation mode is
5221 nirvana's letter is
5222 stack and branch explained is
5223 impure samsara's letter is
5224 first's mother explained is
5225 that-like explanation mode two-by
5226 letter all's meaning liberated
5227 thus said
5228 fourth letter's place and enjoyment explained is
5229 stack and branch all complete's time-in
5230 root-letter first mother not-circulating portion explain
5231 there-toin prefix whatever arise that until nirvana-fromout-of abode is because
5232 express even prefix mother that-toin join having equally read
5233 letter essence and prefix branch samsara-nirvana-of abode
5234 also mother-letter-of enjoyment-as prefix and branch all arise
5235 there-toin mother above exist prefix GU GU light-of letter
5236 GRENG BU path
5237 NA RO sphere
5238 KLAD KOR dharmata-of letter
5239 thus above exist four those-toin lamp-letter call
5240 lamp four body upper head eye-fromout-of arise and like
5241 below prefix basis letter
5242 YA-tagged pervading letter

5243 RA-tagged arise letter
5244 foot-hook compassion letter
5245 those also self-arise fromout-of
5246 letter-of abode and enjoyment also*
5247 thus all-toin know should
5248 there-toin prefix and branch
5249 GU GU light letter one explain
5250 GRENG BU path letter-toin explain
5251 NA RO sphere letter-toin explain
5252 KLAD KOR dharmata letter-toin explain
5253 those above letter four
5254 lamp letter-as accept
5255 foot-hook compassion letter-toin explain
5256 YA-tagged pervading letter-toin explain
5257 RA-tagged arise letter-toin explain
5258 there-toin prefix whatever arise
5259 prefix and join explain
5260 thus
5261 that-also letter such collection symbol is
5262 example person certain message arrangement many-toin finger various-toin
thread many tie and like
5263 meaning samsara-nirvana-of dharma basis path result sphere wisdom etc
indicate is
5264 five that-of express manner show-toin two
5265 abode and express manner generally show and*
5266 sound near express particularly explain
5267 first-toin two
5268 common-of abode place and*
5269 long-short and heavy-light-of sequence explain
5270 first is
5271 tantra wherever letter-of mantra stack or single how arise even*
5272 inverted self-place place whatever root-toin
5273 there-toin prefix whatever arise inverted tongue-tip palate-toin join not
inverted direct-as express call
5274 TA toin TA call etc like
5275 branch various also mother-toin whatever suitable give-and express
5276 that also life-one and class-suitable all gatherconverge read
5277 K+KA like and*

5278 K+AŪ like
5279 not-one individually express
5280 G+HAJA etc like
5281 those also rigpa rangdrol from
5282 letter-of mantra-toin thus
5283 inverted and prefix and branch various
5284 whatever is even here express and*
5285 whatever-toin whatever-by-means-of suitable call
5286 inverted tag manifest became
5287 mother itself place place
5288 branch nirvana letter is
5289 prefix samsara only
5290 thus mantra and letter various
5291 whatever-toin whatever suitable that-by-means-of call
5292 thus
5293 that-also self-arise from
5294 not-circulating explain
5295 prefix and branch nirvana letter explain
5296 rangdrol from mother not self-place place prefix samsara and*
5297 branch nirvana explain two not-contradictory
5298 occasion understand should purpose
5299 that also samsara time sentient beings Buddha essence pervading explain
time
5300 sentient beings basis make-by letter also-mother that samsara make
5301 prefix and branch nirvana-toin understand should
5302 nature rigpa from samsara-nirvana separate manner and complete manner
express time
5303 mother that rigpa indicate-by-means-of self-place place
5304 prefix samsaric explain
5305 branch nirvana dharma-toin express should
5306 nature wherever even join-toin exists designation limitation is because
5307 that-also impure samsara indicate time
5308 root that pride mind make
5309 prefix and branch that's above exists karma and afflictions and
5310 aggregates and elements and sense-bases and arisen and grasping etc even
explained
5311 pure nirvana explained time
5312 ma-letter that self-arisen wisdom to

5313 prefix and branch body three and wisdom five and light five and power ten
etc even explained

5314 samsara-nirvana both basis one explained time

5315 ma-letter that rigpa to

5316 prefix and branch samsara-nirvana dharma to explained

5317 thus basis explained time ma that rigpa to

5318 prefix and branch essence nature compassion and

5319 five-winds etc even explained

5320 path explained time ma that heart essence nature compassion three's nature
basis is

5321 prefix and branch basis-appearance four-lamps and appearances four etc even
explained

5322 result explained time

5323 ma-letter that buddha mind self-arisen wisdom is

5324 prefix-limb bodies and wisdoms qualities and activities etc even explained

5325 briefly meaning whatever indicate explain time chief ma-letter to

5326 that's retinue prefix and branch to explained should

5327 second long-short and heavy-light sequence explained

5328 rigpa rangdrol from

5329 sound to type four by means of show

5330 long and short and great and

5331 thus basis sound named

5332 thus spoken

5333 short and long and

5334 extremely long great and

5335 basis sound four from

5336 short letter one is

5337 express time one express duration recite

5338 long two equal is

5339 occasion sometimes class-suitable and

5340 life-suitable class-not-suitable even stacked and long-portion having those

5341 great extremely long is three duration merely arise

5342 basis sound is

5343 letter expanse ma and branch prefix with included those

5344 those life-suitable one recite

5345 not-suitable individually read

5346 also occasion some short prefix and branch and*

5347 long-portion whatever not-exist single-toin express

5348 long A-long-portion exist-toin call
5349 great K+KA like class-suitable stack-toin desire
5350 basis sound
5351 KA CA-tagged etc thick various famous
5352 that also sound-person join former like letter duration count is
5353 Tibetan time thus know should
5354 tantra own text join purity and abode depend later like join meaning thus
explain
5355 these heavy-light and long-short definite
5356 thick various heavy is
5357 short various light desire
5358 abodes individually divide
5359 Rangdrol from
5360 sound long and short various
5361 show thus is speak
5362 AA+A stack long and*
5363 KA+KA tag long explain
5364 BA+BA tag great call
5365 JA+JA tag thick explain
5366 NYA+NYA tag long call
5367 SA+SA tag short explain
5368 YA+YA tag great
5369 MA+MA tag thick explain
5370 GA+GA tag long explain
5371 TSA+TSA tag short explain
5372 HA+HA tag great call
5373 THA+CA tag thick
5374 KHA+KHA tag long show
5375 NGA+NGA tag short is
5376 PA+BA tag great call
5377 THA+THA tag thick is
5378 those etc letter various
5379 syllable join meaning know should
5380 that also arrange thus
5381 KA+CA tag thick is
5382 THA+NA tag thick explain
5383 JA+BA tag thick call
5384 MA+SHA tag thick explain

5385	BA+A tag thick meaning
5386	NA+TA tag thick explain
5387	those thick various call
5388	long letter this like
5389	YA+NGA tag long explain
5390	GA+HA tag long call
5391	THA+DA tag long explain
5392	A+KHA tag long call
5393	TA+NA tag long explain
5394	SHA+ZHA tag long
5395	those long various explain
5396	these great call
5397	SVA+LA tag great
5398	YA+DU tag great
5399	KA+SKRE tag great call
5400	HRA+HA tag great
5401	NYA+RA tag great
5402	NGA+TE tag great
5403	YA+LA tag great
5404	SMA+KHRU tag great
5405	those great letter one explain
5406	short meaning this like
5407	NGA+YA tag short call
5408	GA+NGA tag short explain
5409	DA+NGA tag short call
5410	KA+ZHA tag short explain
5411	JA+SA tag short
5412	YA+NI tag short explain
5413	KHA+U tag short
5414	SA+NGA tag short is
5415	DA+NA tag short explained
5416	that branch whatever arisen
5417	that suitable call
5418	thus
5419	that-also CA and JA and
5420	ZA and ZHA and CHA various arisen India not-exists thus doubt not-do
5421	Sanskrit well-composed letter not-exists although
5422	Uḍḍiyāṇa ḍākinī letter sound those exists

5423 forms these arisen
5424 tantras these Uḍḍiyāṇa letter dākinī held is
5425 second near-sound expression particularly explained-to two
5426 single and
5427 sphere abode expressed
5428 single abode is
5429 A GA SHA etc samsāra-nirvāṇa whatever root joined explained
5430 Tibetan also GA JA DA BA various aspiration joined like recited
5431 letter other various individually recite
5432 that-also KARMA SARVA etc prefix sound RA and RBA named
5433 single arisen MA and BA named
5434 sphere abode expressed three
5435 prefix and
5436 branch and
5437 stacked
5438 first
5439 double-stacked prefix named
5440 life-suitable one recited BHA DHA JHA like
5441 that also letter mother sound zha-manner ha sound slightly emanate call
5442 life-unsuitable separated individually expressed ATA CATĀ CA RI A TA CA
TA CA RI call
5443 stacked types all thus
5444 second also life-suitable and life-unsuitable sequence that similar
5445 individually Tibetan manner KAG CHEN like
5446 KA like above NA RO two
5447 GRENG BU two
5448 GU GU two
5449 KLAD KOR one
5450 foot-hook two
5451 YA-tagged two
5452 RA-tagged two
5453 RI part one arisen
5454 mother fourteen times arisen
5455 see letter this classes aside observe please
5456 stacked-letter note
5457 KO KĀO
5458 KE KĀE
5459 KĪ KĪ

5460 KU KŪ
5461 KYĀ KYŪ
5462 KRA KRĀ
5463 KYA KYĀ
5464 KRA KRĀ
5465 KAM KĀ called
5466 that also root KA KA single
5467 KLAD KOR KAM called
5468 NA RO etc
5469 each later long-portion with read
5470 that single branch tag power made
5471 prefix branch tag to
5472 see letter classes aside observe please
5473 stacked-letter note
5474 KA like one NA RO two
5475 GU GU two
5476 GRENG BU two
5477 foot-hook two
5478 YA-tagged two
5479 RA-tagged two
5480 prefix LA one
5481 KLAD KOR long-portion one exists if
5482 root KA and
5483 prefix LA two above below NA RO etc half given
5484 KLAD KOR LA given
5485 long-portion both benefit condition giving
5486 example
5487 KĪ LĪ KĀO LĀO KĒ LĒ KŪ LŪ KYŪ LŪ YA KRĀ LĀ RA LAM
5488 LA and RA life-unsuitable LA normal LA-tag RA-tag order inserted call
5489 above below branches many few arisen if
5490 equal remainder whatever prefix letter given recite
5491 KLAD KOR prefix power
5492 above NA RO etc one not lengthened recite
5493 NA RO etc ornament letter four prefix give
5494 below end-support foot-hook etc group each not
5495 root give prefix single recite
5496 those two examples
5497 sequence KMOM called

5498 KA MO KA MI KA ME MAM read
5499 KACAR called
5500 KRA CA KYA CA KU CA call
5501 that also root letter first nose-lead prefix before call
5502 NA RO GU GU GRENG BU KLAD KOR four ornament letter four called
5503 YA-tag RA-tag foot-hook three end-support or
5504 support letter four called
5505 single GU GU double-stacked arisen straight placed called
5506 basisgrammar-marker">-genitive
letter four called
5507 single plural-to GU GU double-stacked arisen-if straight-to placed called
5508 KĪ GU GU one long portion call
5509 NA RO double-stacked arisen upper lower named
5510 KOU one foot-hook call
5511 GRENG BU double-stacked arisen GRENG bent named
5512 KEI one GU GU call
5513 third stacked expression manner is
5514 life-suitable etc like sound expressed if
5515 see letter classes aside observe please
5516 stacked-letter note
5517 thus
5518 O KO ŠO MI TRĪ TAM called
5519 that meaning
5520 birthless pure dharma-kāya
5521 wisdom nature dharma all non-dual
5522 eternal wisdom empty cessationless
5523 sphere sphere arisen
5524 wisdom non-dual adorned
5525 therefore sphere wisdom three-stacked nature
5526 that also reality equality not-transcended Rigpa wisdom is
5527 light two realized person light and
5528 unrealized sentient being light
5529 that also realized endowed those appearance this wisdom spontaneously arise
5530 unrealized five lights exists although not-see therefore indicate not
5531 thus stacked abode other also
5532 not realized to light five exist although not see by-means-of indication
without
5533 thus stacked abode other also

5534 opening-bracket
5535 syllable this class all corner look-at request
5536 stacked-syllable 5
5537 annotation
5538)thus is
5539 ni-tsi dzi-mo taM shu-ma nus-rba dharma-kaya si-ti sam-bha-ra thus
5540 these sound constructed inside dharma kaya siddhi bhara those exist
5541 those meaning is
5542 pure body sound actual by shown
5543 impure body constructed by shown
5544 that in pure wisdom body is
5545 appearance this cease immediately arise
5546 impure sentient-being body is entity as appearance this itself
5547 wisdom body heart center awareness empty-awareness meaning wisdom is
5548 dharmata permanent unchanging delusion from reverse
5549 awareness wisdom world from reverse
5550 awareness compassion arise-cessation without beings benefit doing
5551 again stacked manner showing is
5552 (
5553 syllable this class all corner look-at request
5554 stacked-syllable 6
5555 annotation
5556)
5557 thus is
5558 'e-de ge-maM lha-nya
5559 ad-ma ko-tsag kra-ba lo-ki thus
5560 that meaning light enter
5561 awareness light
5562 body light
5563 wisdom light three dharmadhatu into gather
5564 that-also dharmata equality from not beyond
5565 non-dual meaning wisdom nature at
5566 emptiness stacked emptiness enjoyment-complete body equality meaning
5567 word beyond body
5568 clear light pervade
5569 part any also touch all
5570 path three are
5571 emptiness wisdom path

5572 clear light path
5573 unchanging awareness empty-path
5574 first is
5575 awakening path lamp
5576 second is
5577 wisdom illusion-body
5578 third is
5579 jewel body
5580 those three also dharmadhatu nature taste one are
5581 dharmata equality great dharmadhatu supreme unchanging from not beyond
5582 stacked other also*
5583 (
5584 syllable this class all corner look-at request
5585 stacked-syllable 7
5586 annotation
5587)shaM vajra mu-tad ya bya nya pra pa ra dus stan ka hi thus meaning is
5588 wisdom meaning by realize
5589 time from not change wisdom
5590 ignorance nature by overcome
5591 dharmadhatu equality boundary-ring with possess
5592 self in permanent exist thus pervade three with possess
5593 equality wisdom self arise
5594 other also*
5595 (
5596 syllable this class all corner look-at request
5597 stacked-syllable 8
5598 annotation
5599)
5600 maM gaM ha sa huM ste construct by ma-la ma-la dha-thim dha-thim thus
meaning is
5601 self awareness equality pure body realize
5602 that also emptiness self-arisen wisdom by pervade realize
5603 that also self entity ground completely nirvana realize
5604 three-kaya gather-separate without meaning realize
5605 phenomena all equality non-dual realize
5606 that from compassion cessation without sun ray like arise
5607 concept wisdom self ground hold
5608 other also*

5609 (

5610 syllable this class all corner look-at request

5611 stacked-syllable 9

5612 annotation

5613)ta ka yu mu sha su ma-ha du bha ri ke ha ke ha ste

5614 unchanging three-kaya ground hold

5615 time all wisdom permanent abide dharmadhatu pure wisdom essence possess

5616 equality wisdom nature become

5617 emptiness in compassion three time one arise that also not-cessation manner
by equality wisdom body from not beyond

5618 unchanging wisdom self equipment explain

5619 sound place syllable many stacked those

5620 vowel-consonant and na-ro ya-ta down rank give gu-gu with that read*

5621 head-mark lower above obtain is

5622 syllable place this tantra seventeen bind is

5623 tantra place where arise also thus understand should

5624 syllable stacked example these all-good mind mirror from arise like

5625 syllable wheel rank this tantra difficult place is

5626 know if meaning great mind-penetrate to think-by-means-of here well
established is

5627 meaning second introduction-base definite-of classes explain-to two

5628 generally show and

5629 individually explain

5630 first

5631 secret supreme-of tantra various-of meaning intention type two-by-means-of
bound-by-means-of explain

5632 rigpa self-appear-of mind-possessors-to intention-by-means-of

5633 tantra-of title meaning distinction and

5634 object field-of mind-possessors various-to intention-by-means-of tantra-of
text definite shown

5635 thus also Thalgyur from

5636 e ma tantra definite arise

5637 intention type two is

5638 rigpa self-appear mind-possessors-to

5639 tantra-of title meaning various distinguish

5640 symbol and sound and meaning three-by-means-of

5641 dharmata manifest path made

5642 three-realms samsara stream cut-by-means-of

5643 outside return not-exists-by-means-of
5644 exhausted-of characteristic know
5645 object field-of mind various-to
5646 tantra-of text meaning various distinguish
5647 whatever-to whatever desire definite-of key-point
5648 each various-to key-point place-by-means-of
5649 separate not-exists-to fully realize
5650 samsara various-to dwell not
5651 elaborations various-to delight-of person
5652 various methods-to trained became
5653 that-by-means-of-also individual-of siddhis obtained
5654 intention-of key-point meaning instruction
5655 individual-of occasions-from known should
5656 thus
5657 this-to explain-style four-by-means-of person-of mind-types various liberate
distinguish
5658 mind elaborations and with various-of meaning-for introduction-base
complete-of manner-by-means-of tantra outer-like explain and
5659 mind elaborations not-exists various-of meaning-for text-of meaning
instruction definite inner-like explain and
5660 mind extremely elaborations not-exists various-of meaning-for title self-text-
to realize purpose secret-like explain and
5661 mind very elaborations not-exists various-of meaning-for tantra-of meaning
summarized secret supreme Great-Completion-like explain
5662 first
5663 tantragrammar-marker">-genitive
body condense introduction-basis is
5664 introduction-basis-fromout-of body spread because introduction-basis
twogrammar-marker">-genitive
meaning explain
5665 second thatgrammar-marker">-genitive
meaning summarize wordgrammar-marker">-genitive meaning
eleven-toin definite-by-means-of instruction word-meaning type
eleven-toin establish
5666 third
5667 thus eleven-also cutting-through and crossing-over two-toin
gatherconverge-by-means-of experiencegrammar-marker">-genitive
cessation two-toin bind-by-means-of explain
5668 fourth

5669 that-also rigpa direct meaning-toin gatherconverge all rigpa
one-onlygrammar-marker">-genitive
meaning-toin join-by-means-of one-toin summarize and explain
5670 thus type four-by-means-of Great-Secret definite meaning establish
5671 root vajragrammar-marker">-genitive
bindings four call
5672 Pandita great Vimalamitrogrammar-marker">-genitive
view supreme
5673 second individually explain-toin three
5674 introduction-basis twogrammar-marker">-genitive
connection place
5675 individualgrammar-marker">-genitive
meaning expand explain
5676 mistaken doubts abandon
5677 first
5678 tantragrammar-marker">-genitive
meaning summarize
5679 title show and*
5680 text two
5681 text-toin body type place and*
5682 limb expand explain two-toin gatherconverge
5683 body expand explain briefly show gatherconverge purpose
5684 introduction-basis explain-by-means-of tantra all arise show is
5685 fromout-of Treasury
5686 word utter cleargrammar-marker">-genitive
sequence-toin
5687 title show and text-by-means-of also*
5688 long and instant mind various-by-means-of
5689 realize purpose various explain
5690 text-toin type two distinguish
5691 body itself type place and*
5692 limb meaning-by-means-of expand distinguish
5693 body introduction-basis type two
5694 thus
5695 introductiongrammar-marker">-genitive
two each also*
5696 teacher perfections
5697 abode perfections
5698

retinue perfections
5699 dharma perfections
5700 time perfections five five-toin abide
5701 fromout-of Sun-Moon Union
5702 Great-Secretgrammar-marker">-genitive
tantra various
5703 perfections five-with endowed
5704 common itself and common not
5705 introduction-basis variousgrammar-marker">-genitive
seed
5706 thus and*
5707 from Treasury
5708 tantra arise introduction-base first-to
5709 five variousgrammar-marker">-genitive
seed hold
5710 thus
5711 those two-to complete five five-to arisesgrammar-marker">-genitive
reason two
5712 common and common notgrammar-marker">-genitive
reason
5713 first
5714 tantra whatever arise that-to teacher that-to retinue-to spoken definite
5715 thatgrammar-marker">-genitive
time place one exists definite
5716 those gather time simultaneously arise because
5717 second
5718 matter-consciousness gathergrammar-marker">-genitive
time body support is because place-to placed
5719 formgrammar-marker">-genitive
aggregategrammar-marker">-genitive field-in
5720 consciousness teacher-to
5721 perception retinue-to gathered-by
5722 feelinggrammar-marker">-genitive
teaching arise
5723 formationsgrammar-marker">-genitive
time five-to definite because
5724 that-also disciple-base impure aggregates five-to
5725 taming-means introduction-base complete five-by tamed
disciple and taming-means-to reason

5727 that itself-from
5728 disciplegrammar-marker">-genitive
person individual-to
5729 disciple-base aggregates type five
5730 thatgrammar-marker">-genitive
taming-means introduction-base
5731 thus
5732 that-also introduction-base complete named introduction word is
5733 base
5734 place
5735 time
5736 teacher
5737 retinue
5738 dharma five are
5739 those each-also classes three three-to become
5740 from Treasury
5741 introduction word uttered speech
5742 base type five is
5743 place type three-to accepted
5744 complete named gathered-to
5745 three number-to arise-cause
5746 gather qualities complete
5747 teacher itself-also three is
5748 complete named kaya complete
5749 three kayas three arise-cause
5750 gather retinue various gathered
5751 retinue-also type three is
5752 complete named form-as arranged
5753 three number-to various gathered
5754 gather faith and aspire
5755 teaching itself-also three is
5756 complete named very-essence
5757 three teachings three precious
5758 gather person liberate
5759 time-also three-to four gathered
5760 complete vehicle all complete
5761 three past and present-by
5762 gather definite complete

5763 thus
5764 second individualgrammar-marker">-genitive
meaning expand explain-to two
5765 not-common lineage-occasion and*
5766 common lineage-occasion extensive explain
5767 first is
5768 awareness wisdom-by-means-of dwelling-mode perfections five-possessing
abiding-in
5769 not-common lineage-occasion speaking-by-means-of show
5770 that also luminous tantra-of beginning-at
5771 thus I-by-means-of teach time one
5772 thus arise is
5773 manner this-by-means-of basis thing nature-of mode-of-abiding ultimate
truth show-by-means-of
5774 vehicle dark manifold sutra and tantra-fromout-of distinction surpass
5775 fromout-of Treasury
5776 not-common distinction
5777 vehicle all-fromout-of surpass sign
5778 thus
5779 this-toin divide two
5780 basis thing nature-of mode-of-abiding perfections five-possessing show and*
5781 that very arrangement body-toin how abide perfections five
5782 first is
5783 abode perfection
5784 dharmata elaboration and free-from characteristic any-in not-establish
5785 word and letter-of object not
5786 thing dwelling-mode-by-means-of teacher perfection is
5787 elaboration basis word only-in not-existent-by-means-of thing and mark-toin
not-establish self-arise awareness
5788 teacher that-of assembly perfection
5789 dharmata-of play wisdom ocean-of gatherconverge
5790 teaching perfection
5791 nature equality dharma-of sphere ultimate mode-of-abiding great-completion
thusness
5792 time perfection
5793 that all particular not one and many two ground not-existent dharmata
mind-by-means-of not-conceivable luminous great time
5794 thus also*
5795

jewel heap tantra-from
5796 not-existent empty dharma-source-from
5797 primordial beginning first Buddha-by-means-of
5798 awareness and wisdom distinction-from
5799 dharmata empty self-sound-to
5800 primordial dharma wheel turn
5801 beginning middle and end not-having
5802 thus and*
5803 secret great-of self-space-in
5804 primordial indeed-from abide-from
5805 not-grasped abide-by-means-of manner-possessor-as
5806 play great-as beginning-from arisen*
5807 thus
5808 second body-of perfect five is
5809 place perfect
5810 citta jewel-of measureless palace channel-of clarity great-of center-in
5811 teacher perfect
5812 self-arisen-of awareness light clear supreme-to not-change entity self-nature
compassion three-by-means-of identity
5813 body five
5814 primordial-wisdom five
5815 light five
5816 wisdom five
5817 wind five
5818 sphere sphere-tiny etcetera-of retinue perfect-by-means-of surrounded to
5819 doctrine perfect
5820 channel wind sphere-of essential-point and*
5821 essential-point-from arisen-of bliss clear not-think-of primordial-wisdom
instructions practice experience and exist
5822 time perfect
5823 awareness-of meaning-to familiar time self-arisen self-from arisen is
5824 sun moon union from
5825 citta jewel measureless palace*
5826 self-awareness primordial-wisdom manifest arisen-by-means-of
5827 wisdom self-arisen teacher great
5828 body and primordial-wisdom sphere those
5829 not-think various retinue-from arisen*
5830 instructions practice show-of manner
5831 that very familiar-by-means-of time also is

5832 thus and*
5833 consequence from
5834 cycle and transcend-of beginning-in is
5835 self-arisen made not-exist from
5836 elements gathered-of mass-as arisen
5837 earth water fire wind jewel four
5838 center-to wind mind cause and condition
5839 gathered and produced-of measureless-in
5840 self-arisen awareness modify not-exist
5841 delusion completely pure-to
5842 bliss great gather means-by-means-of retinue
5843 body and primordial-wisdom wisdom wind*
5844 not-separate various reference not-exist
5845 channel wind means-by-means-of bliss great doctrine
5846 individual experience and accord-as explained
5847 past and future present not-exist
5848 not-divided division completely not-exist
5849 all self-arisen primordial-wisdom is
5850 thus
5851 incidentally mind gather one-by-means-of gathered-of perfect five is
5852 place perfect
5853 space opening vast-of sky-to
5854 teacher perfect
5855 self-mind delusion-appearance-of gather converge
5856 retinue perfect
5857 outer object five
5858 inner thought gather six habitual-tendencies-by-means-of
delusion-appearance*
5859 teaching perfect
5860 grasp hold self other karma and afflictions cycle-of doctrine those
5861 time perfect
5862 beginning end not-exist from appearance-to know grasp-by-means-of thought
analyze and absorption higher realms-of habitual-tendencies etcetera-of time
5863 summarize-as mind-to delusion-appearance arisen self-mind cycle-of
doctrine five perfect-of name-by-means-of gathered-from shown
5864 jewel heap-of tantra from
5865 appear do grasp-of part pure from
5866 outer-of objects those cycle like appear*

5867 thus
5868 second common-of prologue extensive explain
5869 consequence from
5870 teacher-of speech-by-means-of retinue-to shown
5871 wonderful supreme gather teach-of main
5872 common prologue cause and condition
5873 other and scripture only door accord cause
5874 common called famous
5875 thus-by-means-of
5876 vehicle common those-of scripture and tantra-in arise as
5877 secret great certain-of tantra this-in also*
5878 common not-of prologue-of after
5879 this word self-by-means-of heard time one-at etcetera spoke
5880 that also vehicle all scripture accord-as shown and*
5881 common not-of meaning is-as
5882 that-of meaning explain-as shown and*
5883 place what-at time how-much-at teacher what-by-means-of retinue what-to
doctrine this shown think-of doubt abandon those-to intend-from common-of
prologue spoke
5884 how speak-as place what-at tantra arise that-of time
5885 teacher that-of body three entity one-by-means-of speak need
5886 manner
5887 body empty meaning-of entity blessing-by-means-of spoke
5888 enjoyment-body self-nature clear pure distinguish-as spoke
5889 emanation-body that very word verse arrange good speech melody sixty-of
form like spoke
5890 word that also hear do-of consciousness from
5891 meaning-toin sound and letter not-exist
5892 tantra uttara from
5893 echo like letter not-exist
5894 thus
5895 how echo sound-by-means-of
5896 other-of manifest-cognition fromout-of arise
5897 concept not-exist and fabrication not-exist
5898 thus thus-come-of speech
5899 concept not-exist and fabrication not-exist
5900 outside and inside-even abode not
5901 thus-of manner-by-means-of

5902 there-toin tantra arise-of abode level three
5903 dharma-body-of abode
5904 dharma-of sphere-of palace great-toin
5905 teacher Samantabhadra-by-means-of
5906 retinue wisdom ocean-of gatherconverge-toin
5907 dharma self-nature great-completion
5908 time dharmata word-fromout-of transcend-of time
5909 word and letter not-exist-by-means-of speak
5910 enjoyment-complete body-of abode
5911 completely-pure thick arrangement-toin
5912 teacher enjoyment-complete body Vairochana-by-means-of retinue rigpa
five-of Buddha and*
5913 space sphere-lord mother etc-of mothers five and*
5914 earth essence etc-of bodhisattva and*
5915 beauty etc-of dakini and*
5916 self-appearance mandala space sphere fill-toin
5917 dharma vehicle great unsurpassed-of types
5918 letter six-of self-sound melody tongue-fromout-of not-speak even understand
make
5919 wisdom self-appearance-of time even
5920 emanation body-of abode Tushita etc-toin
5921 teacher vajra-holder vajra-mind hero wisdom magical-body-as arise
5922 retinue world-transcend fortunate-of guide-as appear and*
5923 bodhisattva and*
5924 siddha and*
5925 wisdom-of dakini and*
5926 worldly retinue gods and*
5927 human and*
5928 asura and*
5929 garuda and*
5930 scent-eater and*
5931 naga etc numberless-toin
5932 dharma sutra-tantra mind-by-means-of not-fathom
5933 time lifespan endless fromout-of hundred-toin until speak
5934 these abode occasion time-of perfections call
5935 fromout-of Treasury
5936 ground type five is
5937 abode type three-to held

5938 thus meaning
5939 jewel heap-from also*
5940 grasp self-pure body empty-by-means-of
5941 elaboration-without self-pure celestial-palace-in
5942 itself difference-without appearance-retinue-to
5943 sign not-exist-of speech-by-means-of
5944 elaboration not-exist-of doctrine those
5945 non-abiding self-exhausted mind-from arise*
5946 not-spoke spoke not-exist-in
5947 equality great-of state-in shown
5948 self-luminous pure-of enjoyment-body-by-means-of
5949 light five pure-from celestial-palace-from
5950 elaboration-without bliss-great speech-by-means-of
5951 body five rigs-of retinue to
5952 entity not-exist pure-of doctrine those
5953 wisdom five converge mind-from arise*
5954 pure light-rays tongue spread-from
5955 self-arisen letter six-to also*
5956 not-spoke self-arisen great-to shown
5957 emanation-body attachment not-exist-by-means-of
5958 doctrine also disciple-of self-abode-from
5959 rigs six awaken fortunate-to
5960 elaboration-possess word-by-means-of speech-by-means-of
5961 faculty whatever desire doctrine those also*
5962 mindfulness self-luminous mind-from
5963 faculty desire-without tongue-to spread
5964 vehicle number-of doctrine-as shown
5965 thus body-speech well explain-by-means-of
5966 sentient-beings awakening-mind-saviors and*
5967 buddhas all-of mind satisfied
5968 thus beings hope fulfill*
5969 thus
5970 thus prologue two shown-of meaning and purpose arrange-if
5971 this word self-by-means-of teach-of time one-at called
5972 vajra-hand self-by-means-of previous glorious samantabhadra-from heard
complete without retinue-to taught make held teacher promise or
5973 or vajra-hand self tantra-of teacher face accept retinue-to self-by-means-of
taught called

5974 consequence from
5975 teacher-of speech-by-means-of retinue-to taught
5976 thus
5977 that-also vajra-holder buddha is-as
5978 glorious supreme first-from
5979 buddhas all-before awaken
5980 vajra-holder king vajra-mind
5981 thus
5982 training tantra from
5983 buddha all-before awaken
5984 not-knowing defilement all destroy
5985 vajra vajra-holder king
5986 vajra vajra vajra-holder
5987 hand-in vajra hand great
5988 thus
5989 this word self-by-means-of heard time one-at called
5990 vajra-hand self-by-means-of previous teacher samantabhadra vajra-holder
great-to actually heard time-at called
5991 compiler doctrine that previous victors heart accept awaken thought and*
5992 lineage middle not-break and*
5993 time three-of doctrine-of varieties meaning harmonious and*
5994 retinue-to faith produce-of purpose-for shown
5995 consequence from
5996 vehicle other and door accord cause
5997 common prologue-by-means-of
5998 compiler self-of retinue-to
5999 faith make cause shown
6000 disciple-from tame make-by-means-of
6001 arise-by-means-of teaching abide make
6002 thus
6003 third wrong dispute abandon
6004 intellect-of eye close-by-means-of doctrine number vast-of form-to look
opportunity not-exist some say
6005 sutra tantra other-from this word self-by-means-of heard called
6006 shown called this not-arise-by-means-of fabricate called
6007 shown-by-means-of fabricate become-if
6008 bliss supreme root tantra from
6009 that-from secret shown must

6010 thus called
6011 that also fabricate-to fall fault exist
6012 again twice shown this not-valid called-if
6013 melody-to express section whole not-valid-to fall
6014 prose one-of after verse one repeat-by-means-of show purpose-for and*
6015 name twice shown also not-valid-to fall
6016 therefore meaning tantra arise show teacher common-not-of prologue is
6017 word tantra arise indicate common-of prologue is-by-means-of
6018 not-contradict top-to again very connect show
6019 that-by-means-of prologue definitive meaning show
6020 this only know-by-means-of tantras-of structure and meaning know-of
purpose-for occasion this-in arrange and establish
6021 meaning third sacred definitive prophecy
6022 vajra essence-of teaching and*
6023 teaching-of seed body and*
6024 self-arisen-of letter and*
6025 vajra three and*
6026 that hold-of person before after arise-of sequence show-to meaning three
6027 teaching descend manner general show
6028 flourish decline particular explain
6029 who hold-of person show
6030 first
6031 beginning samantabhadra-by-means-of brahma great-of aeon arrange-of time
6032 that blessing-from vajra-holder-by-means-of buddha emanation that also
body empty-from enjoyment-body arise
6033 vairocana etcetera-of body-of time brahma great-of aeon arrange
emanation body various-by-means-of disciple-of purpose do-from
6035 that aeon beginning-at actual teaching body empty-to great-completion and*
6036 enjoyment body teaching sound self-sound and*
6037 emanation body body manifest appear-by-means-of purpose do and*
6038 that blessing-from arise-of vajra and*
6039 book and*
6040 body image gradual descend
6041 actual and image teaching hold-by-means-of
6042 buddha-from sentient being purpose spontaneous arise
6043 beginning emanation awakening-of aeon from
6044 that time field this not-form before field other-to emanation go purpose do
and*

6045 now saha-of field this-to buddha thousand appear-by-means-of purpose do
also this three-of blessing is called show
6046 sound consequence from
6047 command secret definitive seventeen and*
6048 teaching arrow and miraculous letter with
6049 emanation body field beginning-at
6050 teacher samantabhadra-by-means-of
6051 dense arrangement place-to hold*
6052 that-from changlocan place
6053 awareness vairocana-by-means-of
6054 this very hold-by-means-of awareness five mature
6055 that pass self-by-means-of hold is
6056 teaching life-tree sacred is
6057 buddha thousand and root two
6058 this-to rely definitive-from arise*
6059 miraculous and egg-from born and*
6060 warmth and womb-from born is
6061 sentient beings mature make
6062 disciple teaching this very-from
6063 twelve doctrine wheel arise*
6064 this-by-means-of deed thirty-six
6065 body speech mind-to rely
6066 disciple-object sentient beings-to appear*
6067 thus
6068 that manner extensive show-if
6069 vajra-holder-by-means-of brahma great arrange-from aeon numberless
thought-by-means-of not-fathom pass-of after
6070 field this form-of beginning start-at
6071 this-from north direction move possess called field-in
6072 teaching seed three that abide
6073 field that-in also sentient being particular karma-by-means-of
6074 this arise time seven
6075 not-arise time seven fourteen flourish decline become
6076 that-from arise time seven
6077 essence possess and*
6078 completion possess and*
6079 completion possess great and*
6080 two possess and*

6081 three possess and*
6082 strife possess and*
6083 strife possess great
6084 that between between darkness aeon seven called
6085 that-from field this-of vessel content form-from aeon first joy-upper-
chamber-to
6086 teacher come
6087 seed three that here descend
6088 sequence seven-by-means-of flourish decline make
6089 end other-to jump
6090 sound consequence from
6091 thus teaching this very-to
6092 remaining teaching thus
6093 time-by-means-of definitive great explain
6094 essence possess and completion possess and*
6095 completion possess is great and*
6096 thus two and three possess
6097 strife possess and strife possess great
6098 that each between-to
6099 darkness aeon sixty-in
6100 teaching seed other-to become
6101 north direction move possess
6102 teaching lamp that-in abide
6103 glorious protect called is
6104 monk gathering hold become
6105 that patron king
6106 jinamitra called-by-means-of
6107 teaching secret base make
6108 year thousand and three hundred abide
6109 that-from darkness aeon
6110 sixty between abiding
6111 that-from south direction sthalaskandha
6112 continent wide and beautiful-in
6113 teaching life-tree there descend
6114 joy glorious called is
6115 changlocan family gathering-by-means-of
6116 teaching this hold become
6117 that patron householder family

6118 virtue accomplishment called-by-means-of
6119 year hundred between abide make
6120 that-from darkness aeon become
6121 year hundred and twenty become
6122 that-from east direction bliss river*
6123 vajra arise mountain peak-to
6124 teaching sacred this descend
6125 sutrasde called is
6126 king self-by-means-of teaching hold
6127 that patron brahmin
6128 jayakara called-by-means-of
6129 year thousand and four hundred abide
6130 that-after darkness aeon
6131 year thousand five become
6132 that-from west direction affection continent*
6133 bhatisali called-in
6134 beings good family-to also*
6135 again essence three descend
6136 monk bliss protect-by-means-of also*
6137 teaching sacred this hold
6138 that patron hero
6139 outcaste family-by-means-of year thousand-in
6140 this very abide and flourish make
6141 that pass after darkness
6142 year thousand five abide
6143 that-from again also here descend
6144 vajra seat called arise place
6145 this very flourish-from light blaze
6146 year five hundred fifty
6147 this very intellect good-by-means-of hold
6148 that patron sky-goer
6149 cool clean-by-means-of make-from
6150 that after world this
6151 earth water fire wind clash disturb-from
6152 non-abide emptiness great-to become
6153 aeon called first-from
6154 end destroy time arise*
6155 thus

6156 intellect good is this hold all
6157 year five hundred is year great
6158 five hundred five hundred-in pass
6159 that only people-to aeon first-from life year ten top this interval appear
6160 other not sky-goer place-to purpose do
6161 second flourish decline particular explain
6162 jambu continent this-in also now top life year ten interval this-to flourish
decline manner seven arise
6163 ati arrangement great-from
6164 hey listen worthy shariputra
6165 teaching sacred vast great arrange
6166 supreme essence again and again gather
6167 gold essence sun illuminate this
6168 common mix flourish not
6169 secret great family possess some-to appear*
6170 degenerate strife possess affliction coarse time
6171 faction internal quarrel solitary place all destroy
6172 royal law non-abide self-joy desire-king conduct
6173 father and son quarrel weapon-by-means-of body protect*
6174 accumulate group lost earth-of essence exhaust
6175 incompatible view conduct also number many arise*
6176 degenerate five hundred life year gradual decrease
6177 merit little life year sixty time
6178 essence this year sixty-in abide
6179 that pass after year hundred interval-in
6180 reasoning conduct and secret this non-abide
6181 that pass after year thousand even-in*
6182 hear contemplate free-from person pass-from
6183 secret supreme this sun like become
6184 that pass after two hundred darkness-to become
6185 that-from life year forty-in
6186 essence this year hundred interval abide
6187 that pass thirty interval darkness-to become
6188 that pass year hundred interval abide
6189 beings life year thirty time-in
6190 secret supreme this decline distant benefit year eight flourish
6191 life year twenty-to this non-arise*
6192 life year ten time essence this arise

6193 this and who meet arise self-dissolve become
6194 sky-to dissolve people non-appear teaching seed
6195 again also teaching fire ember other-to become
6196 say and*
6197 sound consequence from
6198 teaching destroy-of near-cause
6199 that each place-to
6200 person wrong attachment possess called
6201 each-by-means-of teaching all
6202 destroy make-of near-cause
6203 this very first darkness time
6204 jambu continent west direction-to
6205 king hand finger six
6206 front tooth extra blue exist
6207 hand right forearm-to
6208 mole black evil shape
6209 very fearful exist is
6210 buddha teaching darkness-to become
6211 year sixty interval-to become
6212 that-from glory hold first hold
6213 thousand and three hundred pass after
6214 again also jambu continent north direction
6215 glory possess mountain-of root-to
6216 ascetic form-to love mind free-from
6217 right-to ear two
6218 eye corner three eyelid cover
6219 this and tirthika faction quarrel-from
6220 year sixty darkness-to become
6221 that-after bliss god called
6222 year hundred interval flourish make
6223 that pass jambu continent north-east-to
6224 river great flow-of root-to
6225 king body-to merit possess
6226 eye one-from not exist-to
6227 limb coarse and body powerful possess
6228 throw and magic art-by-means-of adorn
6229 this-by-means-of doctrine doer suppress-from
6230 year sixty teaching

6231 here west-from other-to become
6232 that pass self-buddha form
6233 vajra seat-from west-to arise*
6234 that-by-means-of teaching sacred
6235 year hundred and twenty abide
6236 that pass after jambu continent center
6237 gold city called-in
6238 elder body-to tongue tip two
6239 torso small limb short one
6240 faction quarrel and weapon hold
6241 this arise-by-means-of darkness also*
6242 year sixty interval-to become
6243 that pass after jambu continent east
6244 river lokita
6245 right direction bank-to
6246 glorious lion called-by-means-of
6247 year thousand and four hundred abide
6248 that-from again also jambu continent center
6249 river great ganga bank
6250 king son-to shoulder
6251 ruby color similar-to
6252 ordain-to finger four measure
6253 this arise-by-means-of darkness also*
6254 year sixty interval-to become
6255 that pass after kamala
6256 shila called temple*
6257 that master youth protector
6258 this-by-means-of thousand interval abide
6259 that-after jambu continent south
6260 brahma continent called town*
6261 common family-to lion head
6262 this born-from month three-from
6263 sixty interval darkness-to become
6264 that-after vulture heap-to
6265 monk beautiful youth-by-means-of
6266 year five hundred fifty abide
6267 that pass after jambu continent border
6268 khasa country called is

6269 sound possess city-to
6270 bird body-to human face*
6271 low caste gathering among born
6272 this very born-from year ten-in
6273 sixty darkness-to become
6274 that pass after jambu continent-of
6275 center east-to league five
6276 monk shakya jina-by-means-of
6277 this year ten interval-to
6278 lamp blaze like become
6279 thus sequence seven-by-means-of
6280 jambu continent-to flourish decline make
6281 thus
6282 thus flourish decline seven complete-from life year ten after below up-to
teaching seed three field this-in non-abide
6283 this-from south direction beautiful arrange field-to descend flourish decline
seven-by-means-of field that-of deed complete time
6284 saha empty time
6285 again three that north direction vast protector world-to jump
6286 buddha utpala flower beautiful hold-by-means-of flourish decline seven make
after-from
6287 west direction topknot sound vast called world-to jump
6288 buddha samsara destroy hold-by-means-of year hundred-thousand seven
flourish decline seven manner abide after-from
6289 field that and vajra-holder-by-means-of arrange brahma great aeon-in exist
field all-of beings all original place free
6290 vajra-holder-by-means-of arrange brahma great aeon vessel content with
empty
6291 sky one-to become-to aeon eighty five abide
6292 teaching seed three
6293 vajra-holder-by-means-of deed great complete-by-means-of
6294 reality peace-of sphere-to self dissolve people non-appear*
6295 that-from again beings sphere-from appear and emanation-by-means-of
brahma great arrange
6296 aeon hundred six disciple-of appear-to tame make teacher come time
6297 samantabhadra blessing-from
6298 teaching seed three self-arise flourish decline without sentient being purpose
arise explain
6299 sound consequence from

6300 that-from beautiful arrange
6301 field realm-to that jump
6302 life year ten after-to
6303 here non-abide there appear*
6304 thus flourish decline complete
6305 teaching sacred essence this
6306 vast protector world-to
6307 buddha teaching abide make
6308 utpala flower beautiful called
6309 teacher buddha conqueror
6310 bliss maker stack palace-in
6311 thousand five with assembly
6312 all awakening-mind great
6313 unborn doctrine-to patience obtain
6314 virtue mind possess only arise*
6315 teacher that very come and*
6316 wrong attachment possess that tame-from
6317 teaching sacred this very
6318 year five thousand thousand-to
6319 teaching essence abide make
6320 that-from again also previous like
6321 sequence seven-by-means-of flourish decline make
6322 that-after topknot sound possess
6323 world realm vast-in
6324 teacher infinite samsara destroy
6325 assembly hundred half and eight
6326 all foe-destroy outflow exhaust
6327 deed do and burden cast-off
6328 that-by-means-of also teaching essence
6329 year hundred-thousand seven abide
6330 before force manner-by-means-of
6331 thus abide seven pass-from
6332 aeon eighty five also*
6333 doctrine buddha body-to dissolve
6334 world realm any-in also*
6335 buddha teaching non-abide
6336 that-from world lower-to
6337 aeon hundred six

6338 buddha teaching long abide
6339 this-to flourish decline arise not
6340 beings mature make
6341 thus
6342 that-also buddha teaching actual and*
6343 image two-from
6344 image
6345 being aspiration and teacher blessing-from six-realms where-in-also pervade
6346 actual teaching three-from
6347 body empty and enjoyment body teaching two teacher self-appearance pure
sphere
6348 body empty-of palace and*
6349 luminous dense arrange two-in
6350 permanent continuous wheel exist and*
6351 emanation body teaching common sutra and tantra sequence and*
6352 common-not secret great definitive vehicle sacred two
6353 god human merit particular possess realm-from other-in not exist
6354 sky-goers also god human realm-in exist cause
6355 secret great definitive this-to teaching seed three actual and meet-by-
means-of effort without liberation-to doubt without and*
6356 speech emanation letter-from
6357 teaching what-to buddha come body color accord-by-means-of write
6358 jewel casket-to put armpit left-to carry-from time time read and*
6359 veneration and worship make also effort without liberation
6360 life this-in also life long and*
6361 disease without and*
6362 wish all accomplish and*
6363 demon obstacle reverse-by-means-of opportunity not-find and*
6364 death time disease sever suffering without bliss life end make and*
6365 here introduction door see-by-means-of are-if intermediate state wisdom
lamp-to firm ground seize and*
6366 intellect hold vehicle possess is-even*
6367 pure field-to born and*
6368 ordinary is-even bliss realm high-to born base-to secret great this and meet
liberation etcetera quality immeasurable exist
6369 consequence from
6370 sun very illuminate
6371 body speech mind entity three

6372 who-to descend effort without
6373 without-doubt buddha obtain
6374 therefore blessing-of key point
6375 speech emanation very-from also*
6376 teaching color-by-means-of write
6377 armpit left-to place
6378 time read and hold make-if
6379 without-doubt complete awakening certain
6380 tantra this also constant read-if
6381 that-by-means-of above like become
6382 say and*
6383 arrangement great from
6384 this very who-by-means-of hold good
6385 craft and art all and*
6386 treatise all and sound those
6387 as wish know become
6388 secret supreme above not-exist this
6389 worship and praise and honor make-if
6390 supreme and common accomplish those
6391 as wish as arise*
6392 this very hold only-by-means-of
6393 scripture and instruction hold become
6394 world darkness remove jewel-of light
6395 appear make-of lamp this
6396 who-to appear become that
6397 element those self-liberate-to
6398 fortune-possessor become doubt not-exist
6399 thus
6400 third who-by-means-of hold-of person show-to three
6401 before arise-of history general show
6402 liberation obtain-of various explain
6403 awareness-holder definitive-of prophecy mention
6404 first
6405 primordial beginning first-of king supreme samantabhadra-by-means-of light
clear obtain-from brahma great teacher-of field arrange-of time
6406 vajra-holder and*
6407 mark-of form other also many-as emanation show that very-by-means-of
arrange and*

6408 that-by-means-of bless-from buddha become other-by-means-of arrange-of
brahma great-of aeon sky-of end fill-as number not-exist speak-from exceed
those-of some empty and*
6409 some abide and*
6410 some destroy and*
6411 some attach-from abide-from
6412 vajra-holder-by-means-of arrange-of brahma great this up-to
6413 again secret essence light clear-of aeon-by-means-of being tame-of sequence
hundred-thousand six ten four and*
6414 that-of between-between-to aeon other those number-from exceed arise from
here light clear essence arise those explain
6415 that also beginning-of time-from field this-of sequence-to arrive time
first primordial beginning first-of teaching arise
6417 heart-essence secret-by-means-of being measure not-exist mature-by-
means-of do
6419 that-from teaching second-to crown world protector-of king and*

01 05 04 02

6420 third-to brahma thousand primordial existence protector and*

01 05 04 03

6421 fourth-to sun thousand victorious and*

01 05 04 04

6422 fifth-to web protector buddha and*

01 05 04 05

6423 sixth-to light ray thousand rim protector and*

01 05 04 06

6424

seventh-to samsara destroyer victorious and*
6425
that-from sequence hundred-thousand sixty four interval aeon-in heart
essence secret this hold-from being purpose do
6426
end aeon strife possess great vajra-holder-by-means-of brahma great arrange
interval
6427
that manner extensive
6428
secret conduct seed tantra-from arise
6429
aeon each
6430
buddha varieties each
6431
assembly gather liberation manner each and gather first
6432
primordial beginning first buddha-from
6433
end aeon strife possess interval-to actual sixty six uncountable category-from
hundred-thousand sixty four number all teaching
6434
primordial beginning first buddha
6435
first superior mindfulness protector
6436
mudra self-remember wheel
6437
base-from superior distinction word
6438
crown first previous beginning arise*
6439
this time hundred-thousand seventy-by-means-of
6440
mudra this sacred
6441
say-from
6442
mindfulness exhaust wisdom protector
6443
essence self-word secret understand
6444
aeon strife possess-to
6445
ten nine lineage hold-by-means-of
6446
definitive mudra sacred hold*
6447
thus say-by-means-of uncountable
6448
buddha gathering bless-from
6449
self-arisen great letter-in
6450
abide primordially-pure great-of
6451
descent-from this all self-arisen arise
6452
bless sequence this all also*
6453
beginning descent-from self show
6454
say interval
6455
say-by-means-of uncountable aeon other and*
6456
interval aeon buddha gathering sequence gather
6457
that also arrangement great-from
6458
primordial beginning first buddha and*
6459
sacred thousand mandala gather

6460 that-from teaching second-to
6461 crown world protector called
6462 sacred thousand-by-means-of this act
6463 teaching third-to
6464 brahma thousand primordial existence protector
6465 buddha thousand heart very condense
6466 that-from teaching fourth-to
6467 sun thousand victorious and*
6468 buddha thousand-by-means-of dominion rule
6469 teaching fifth-to
6470 world web protector called
6471 sacred thousand heart-in conceal
6472 teaching sixth-to
6473 light ray thousand rim protector
6474 family thousand-by-means-of this very conceal
6475 that-from teaching seventh-to
6476 primordial pervade samsara destroyer brahma protector
6477 bliss great thousand-by-means-of crown hold*
6478 thus thus teaching
6479 hundred-thousand sixty four-to
6480 buddha number that like-by-means-of
6481 secret great this fully hold
6482 teaching buddha definitive
6483 hundred-thousand nineteen-by-means-of
6484 this very act condense
6485 thus
6486 that also aeon hundred-thousand sixty four
6487 brahma great aeon
6488 those beginning protector self-by-means-of emanation great
hundred-thousand sixty four arrange-from
6489 disciple toward buddha hundred-thousand nineteen emanate purpose do
6490 king supreme samantabhadra-of time brahma great arrange
6491 vairocana one-of hand palm-by-means-of lotus blossom middle inside
thirteen heart center glory ox one-of time sky-to do show
6492 that body all-of time and*
6493 rigs five other-of time-in exist field-to do show thought-from transcend
buddha-of deed and*
6494 quality and activity and*

6496 body speech mind sky-with equal called-by-means-of
6497 ground ten-of mind savior-by-means-of even measure able not-if
6498 this shore see intellect-by-means-of measure how able
6499 tantra uttara from
6500 buddha element and buddha awakening and*
6501 buddha quality buddha activity
6502 pure being-by-means-of even thought object not
6503 thus say and*
6504 jewel heap from
6505 sky as-much pervade become
6506 body-by-means-of even that-much pervade
6507 body-by-means-of as-much pervade become
6508 light-by-means-of even that-much pervade
6509 light-by-means-of as-much pervade become
6510 speech-by-means-of even that-much pervade
6511 thus say like
6512 second liberation obtain-of variety show
6513 jambu continent here secret great definitive teaching this-by-means-of
6514 non-human sky-goer hundred-thousand number beyond liberate although*
6515 occasion here human-by-means-of male and female and*
6516 fully ordain and*
6517 boy girl variety-by-means-of life this and intermediate state liberation variety
definite
6518 arrangement great from
6519 listen worthy monk glory
6520 self from-here non-abide
6521 life year sixty until
6522 result liberation thousand one
6523 arise self-there pure-to
6524 monastic form that-of half
6525 remainder awakening mind savior
6526 that-from fifty until
6527 arise self-place return
6528 hundred-thousand two-by-means-of birthless obtain
6529 mostly woman-by-means-of form
6530 male thousand two
6531 that-from life year thirty interval
6532 hundred-thousand six

6533 this mostly male-to
6534 woman hundred-thousand one-by-means-of
6535 arise self-liberate
6536 that before arise self-of retinue
6537 degenerate time-in buddha obtain
6538 definitive secret essence even condense-by-means-of
6539 result itself obtain-from
6540 teaching other-by-means-of result not
6541 if teaching other to
6542 manifest buddha arise-if
6543 this meet that like
6544 result all-of heart center-in
6545 this definite teaching
6546 thus
6547 life this arise self-pure-of number show
6548 what-from buddha obtain that all secret great this-of time-from buddha
6549 awareness manifest direct-by-means-of nature see-from buddha
6550 that-from other-by-means-of not-surpass cause
6551 that-also before aeon many-from accumulation gather-by-means-of power
6552 teaching this with first meet
6553 long not-take buddha become-to result heart say
6554 teaching this with meet all quick buddha obtain
6555 result heart with meet cause
6556 oh fortunate master disciple doctrine possess
6557 life this or
6558 intermediate state or
6559 nature emanation body-of field any-in quick buddha accomplish definite
6560 buddha accomplish definite-of cause power unobstruct teaching pure result
heart with meet that-to faith-by-means-of conduct cause
6561 again oh fortunate master disciple doctrine possess
6562 before buddha countless worship and samantabhadra-of retinue-in gather
6563 again secret unsurpassed vehicle-in conduct cause
6564 common vehicle with meet merely-to-even buddha worship etcetera merit
root before go definite-if
6565 common not this like with meet-to before accumulate distinguish exist and
before well practice definite pervade
6566 manifest ornament from also*
6567 buddha-to special do

6568 that-to merit root establish
6569 virtue friend-by-means-of protect
6570 this hear-of vessel
6571 thus say like
6572 intermediate state liberation variety
6573 again before-from
6574 birth two between manifest buddha
6575 life year ten interval these
6576 thousand seven light mother with meet
6577 male thousand six indeed
6578 woman form thousand one
6579 thus male and woman boy girl
6580 how become form-in dwell even easy this with meet completely liberate
6581 thus
6582 that-also secret supreme definitive this-in enter guidance and instruction
obtain
6583 meaning not-obtain although*
6584 male and female child that hear benefit-by-means-of quick liberate definite
6585 result heart unsurpassed with meet cause
6586 third awareness-holder definitive prophecy speak
6587 consequence from
6588 self from-parinirvana-after
6589 west uddiyana pure land
6590 dhanakosha god princess-to
6591 fatherless son vajra he
6592 this-by-means-of sacred teaching hold
6593 that successor west direction
6594 brahmin child fortunate
6595 manjushripati called
6596 year seventy five hold
6597 that successor fortunate
6598 sosha ling called
6599 householder born shri singha
6600 called-by-means-of hold become
6601 that-after holder outcaste family
6602 jnanasutra this hold
6603 that-after holder householder family
6604 great mudra holder-by-means-of hold

6605 that successor king family
6606 emanation statue together-by-means-of hold
6607 that successor monastic form
6608 lhun gyi gyaltsan by-means-of
6609 that-after siddha shvari hold
6610 that-after earth-on dwell
6611 awakening mind savior-by-means-of hold
6612 that-after vajra hand-of
6613 emanation vajra phala-from hold
6614 that-after king lion
6615 zangpo by-means-of hold
6616 that-after drakhar pa hold
6617 that-after yogi sawa-by-means-of hold
6618 that-after king thri od
6619 that-after monk glory possess
6620 that-from intellect supreme-by-means-of hold
6621 that-from sky-goer glory holder-by-means-of
6622 teaching this hold-from
6623 life year ten time flourish
6624 that-from non-abide self-place
6625 thus
6626 thus our guru sacred monk glory possess
6627 being protector kumaraja until emanation arise prophecy sequence
6628 especially year hundred hundred-in
6629 tibet here vimalamitra emanation time essence this place definite clear make
say great history establish
6630 sacred this mole a mark possess nose tip possess and*
6631 oral instruction key definite other-fromout-of surpass and*
6632 clairvoyance-by-means-of future prophecy and*
6633 difficult point definite clear show and*
6634 parinirvana time even exceed mark definite-by-means-of world fill cause
6635 this and who meet all samsara-of village-fromout-of effort without liberate
cause Jambudvipa-of ornament-as arise is
6636 being-of protector extremely compassion-possessing
6637 ornament became world teacher now arise
6638 luminous essence-of teaching clear make-from
6639 peace sphere-toin go respectful prostration
6640 compassion-by-means-of always samsara all hold

6641 peace side parinirvana not go although*

6642 being benefit see-from last deed-by-means-of

6643 wonder world fill respectful prostration

6644 autumn moon first-of peace-of

6645 forest holy-toin body life release-from

6646 again blessing compassion wonderful whatever*

6647 other-from exceed respectful prostration

6648 where protector parinirvana become

6649 that time earth this forest with shake

6650 light five-of appearance-by-means-of sky fill became and*

6651 music sound spread respectful prostration

6652 body relic melt-from light ray blaze-of space

6653 dakini offering cloud music-by-means-of ornament became and*

6654 being all not-concept meditation obtain became

6655 endless emanation show respectful prostration

6656 siddha mantra-holder and dakini-of gatherconverge

6657 countless offering cloud arrangement-by-means-of all surround

6658 vidyadhara Buddha-of field-toin go make

6659 sky-goer siddha obtain respectful prostration

6660 future being-for merit field supreme-toin

6661 body relic place-from sorrow five arise became and*

6662 head-from five families-of field rainbow like

6663 light five-by-means-of ornament became arise respectful prostration

6664 body relic fragment where invite

6665 stupa erect and give do time-even*

6666 light five-of appearance-by-means-of sky fill became and*

6667 being-of mind greatly move respectful prostration

6668 Vimalamitra protector compassion-possessing

6669 emanation many-by-means-of being-of benefit do

6670 Tibet land ornament became emanation-as go became

6671 Kumaradza teacher-toin respectful prostration

6672 thus call is we-of teacher sacred vidyadhara-of emanation-as prophecy clear
express is

6673 thus Jambudvipa-toin vidyadhara Buddha-of gatherconverge-by-means-of
teaching sacred hold-from spread lineage seven pass-from

6674 lifespan year ten after

6675 before show like beautiful arrangement etcetera field-to teaching duration
spread and being all mature purpose do

6676 fortunate aeon this end-from aeon form destroy hundred million pass when
6677 aeon samsara eradicator called-to
6678 buddha wheel lightning garland-by-means-of sacred teaching this complete
hold
6679 being samsara-from liberate do-from
6680 vajra-holder-by-means-of arrange great brahma aeon being all original place
liberate and teaching duration three even nature dimension-to dissolve
6681 samsara eradicate
6682 here-from great aeon thousand twenty-in embodied appear not*
6683 that-from again before-like latent tendency arise-from being vessel content
appear when
6684 tame teacher even first samantabhadra power-from arise
6685 as say sound consequence great tantra-from
6686 teaching heart essence secret this
6687 thus teaching seven pass-from
6688 field seven experience-from
6689 thus seven pass-from even*
6690 vajra seat summit-on
6691 teaching all-of speech duration
6692 self-arisen great syllable itself
6693 sound with descend
6694 here-from aeon hundred million-in
6695 wheel lightning garland-by-means-of
6696 conqueror-to appear become
6697 that-from year hundred three
6698 thus three pass-from under
6699 teaching mind vajra even*
6700 teacher that-to appear become
6701 that-from year five hundred-in
6702 teaching body even there descend
6703 thus teaching actual descend-from
6704 again teaching fire ember rise*
6705 teacher that retinue-in even*
6706 noble brahma light called
6707 miracle power possess perfection-to
6708 extreme faith aspire
6709 definite hold-from manifest appear*
6710 that etcetera teacher retinue

6711 noble hearer ten thousand two
6712 discipline teaching aeon one
6713 foe destroy result itself-to place
6714 that-from darkness aeon six
6715 that pass foe destroy ten thousand two
6716 self-of retinue-in gather-from
6717 sutra teaching aeon eight
6718 provisional definitive action end-to place
6719 miracle power and control-from
6720 definite propel teaching complete
6721 again parinirvana manner show
6722 that-from darkness aeon two
6723 that-from teacher body born-from
6724 awakening mind savior great-of retinue
6725 thousand eight gather-from
6726 supreme aspire excellent terror glory
6727 great show teaching gather
6728 manifest teaching aeon hundred
6729 all life one result obtain
6730 this time samsara eradicate
6731 being-by-means-of buddha obtain
6732 six realm call appear not possible
6733 aeon thousand twenty-in
6734 being samsara continuity cease-from
6735 embodied appear not*
6736 that-from action distinction-by-means-of
6737 being affliction before not although*
6738 latent tendency arise power
6739 extreme subtle take form
6740 number many extreme subtle-from
6741 form possess being body grow become
6742 thus word-by-means-of not express
6743 teaching end thought not comprehend
6744 briefly word-by-means-of indicate
6745 thus
6746 this-to guru some
6747 samantabhadra time-in exist all-of being samsara eradicate consider
6748

some vajra-holder-by-means-of arrange great brahma being exist all liberate
consider

6749 teaching end thought not comprehend

6750 thus-by-means-of samantabhadra time-in still immeasurable consider

6751 which although contradiction not

6752 samantabhadra compassion-by-means-of all liberate even and

6753 dimension-from arise possible still latent tendency immeasurable two
contradiction not cause

6754 liberation vast like recognize-if even supreme good

6755 vehicle supreme jewel treasury from

6756 secret great definitive meaning difficult point show sequence chapter five

6757 thus confidence branch know tantra abode establish-from

6758 now that abode-from as arise meaning show-from

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6759 first unsurpassed vehicle enter gate empower

6760 here that abode definite arrange three

6761 empower enter basis

6762 empower actual path

6763 empower complete result

6764 first four

6765 bestow accomplish guru characteristic

6766 bestow student self nature

6767 common do doctrine

6768 how bestow empower activity

6769 first

6770 guru suitable quality all complete fault all free compassion wave great

6771 awareness self arise from

6772 vajra meaning possess guru

6773 nature good and student skilled

6774 empower obtain secret mantra meaning apply

6775 external internal action all know

6776 commitment deity and gather separate without

6777 absorption distraction without

6778 great completion instruction meaning possess

6779 secret mantra secret tantra skilled

6780 external internal accomplish all do

6781 view meaning not beyond*

6782 external internal secret action release*
6783 quality jewel precious like
6784 exhaust without treasure engage
6785 thus and*
6786 consequence from
6787 guru vajra holder great
6788 sequence explain
6789 characteristic complete guru
6790 quality all source*
6791 perfect awakening basis hold
6792 thus say
6793 here characteristic six possess
6794 samsara doctrine behind discard
6795 desire few content know
6796 practice skilled experience have
6797 tantra word meaning skilled accomplish earnest
6798 view meaning skilled capability complete
6799 compassion great give joy
6800 that complete glorious vajra holder called

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6801 student rigs six seed empty-from
6802 affliction six purify*
6803 wisdom six meaning arise
6804 that itself capability that possess cause
6805 that-also guru divide root and*
6806 branch two from
6807 first root guru
6808 characteristic four complete empower basis establish-from
6809 tantra explain
6810 instruction show
6811 now also self guru that teach instruction practice
6812 instruction guru empower basis establish-from
6813 tantra explain two-possess
6814 instruction strike branch guru three-possess become
6815 incidentally train guru

6816 self arise from
6817 not-know arrogance great and*
6818 foolish word outward hang and*
6819 secret mantra meaning not mind and*
6820 other criticism arrogant speech and*
6821 wrong path enter and*
6822 empower mandala face not see*
6823 samaya spread become and*
6824 ask answer not able
6825 hear little arrogance great
6826 guru not examine student demon
6827 secret mantra teach guru not
6828 great completion ati teach not able
6829 that with associate not do*
6830 thus
6831 second student self nature
6832 samsara doctrine-from mind turn
6833 guru and doctrine and companion-to devotion and longing mind great
6834 faith firm doctrine other mind not enter
6835 definitive meaning desire give capability and effort great
6836 attachment few nature good
6837 wisdom great samaya and vow abide
6838 other mind accord doctrine transform
6839 guru speech hear secret door not confuse
6840 hear contemplate great self nature tame
6841 especially guru-to buddha or that surpass devotion exist
6842 doctrine ten possess*
6843 liberation supreme student good
6844 quick samsara-from liberation supreme obtain definite
6845 thus also*
6846 self arise from
6847 faith power and effort great
6848 wisdom great and attachment without
6849 humility great and secret mantra conduct
6850 concept without mind-to distraction without
6851 samaya possess and practice-to effort
6852 steady clear compassion longing possess
6853 lucid natural meditation-to conduct

6854 guru say as conduct
6855 samaya casual not abandon and*
6856 conduct other with agreeable conduct
6857 respect manner-by-means-of mind gentle and*
6858 word one teach-even follow hold
6859 own purpose-to thus conduct
6860 secret seek place endure make
6861 vajra meaning-from not transgress and*
6862 hear great person rely
6863 own purpose-from transgress without
6864 arrogant word without gentle speak
6865 other mind with agreeable enter make
6866 guru and thus gone
6867 difference without one-of manner make
6868 that student characteristic
6869 thus possess student
6870 great completion vessel-as say
6871 thus
6872 incidentally abandon student
6873 that itself from
6874 honor humility not do and*
6875 secret mantra careless conduct and*
6876 family lineage without and nature lineage without
6877 wisdom small become and*
6878 kindness disregard and*
6879 own family lineage speak and*
6880 body-on ornament good put and*
6881 meaning without casual become
6882 student not examine guru enemy
6883 practice not take person-to
6884 great completion meaning not explain
6885 thus
6886 that-also vessel bad that essence good hold not
6887 lion milk clay vessel-in hold not possible like
6888 if pour doctrine greatness lose and*
6889 vessel bad that-from that lower realm-to go
6890 vessel bad that like-to secret must
6891 that itself from

6892 oral instruction great completion meaning
6893 vessel bad common-to pour not do
6894 faith possess some essence
6895 vessel bad to pour become if
6896 essence without both ruin make
6897 that cause mind low-to secret*
6898 thus
6899 third common make doctrine-to three
6900 master disciple common contemplate doctrine
6901 rely and request make manner
6902 purpose definite result
6903 first
6904 guru that disciple that-to compassion steady see and timely benefit care and
doctrine and*
6905 even food drink merely-by-means-of-even benefit give
6906 disciple that guru that quality contemplate and compassion longing and
devotion continuity break not make
6907 self arise from
6908 compassion connection rope not break how
6909 compassion longing continuity not break
6910 guru disciple connection
6911 thus
6912 second
6913 consequence from
6914 individual characteristic complete-to
6915 kingdom and own body
6916 retinue and possession by-means-of serve
6917 body speech conduct please-by-means-of
6918 guru buddha equal union rely
6919 faith and wisdom possess and*
6920 devote and confusion not and*
6921 speak meaning error not
6922 faculty clear-by-means-of guru serve
6923 thus-by-means-of
6924 disciple that
6925 elaborate etcetera empower and*
6926 instruction ask aspire possess when
6927 sudden enter not

6928 common invitation-even before message send must like
6929 therefore year five or seven or three etcetera before-from guru-to
accumulation and gold etcetera mandala offer-from self age this much-in
6930 empower this called or
6931 instruction this called ask-from permission ask said request again again make
6932 own virtue practice session beginning guru that yoga day night six time
contemplate-from request make
6933 guru-by-means-of-even child you empower-for ask-if that interval-in obstacle
remove and defilement purify purpose-for guru crown-on contemplate-from
day night six time request obtain said permission give-from request make
cause
6934 that purpose body deity form ripen and*
6935 speech ali kali self sound ripen and*
6936 mind emptiness thought and free ripen purpose exist
6937 that time-at self desire empower etcetera which-in even obtain must think
aspiration fierce make-from
6938 dream-in doctrine explain and*
6939 prophecy etcetera guru accomplish sign arise definite
6940 third purpose definite result
6941 thus before-from request make-from guru serve-from
6942 what desire all accomplish wish jewel and wish tree like arise
6943 consequence from
6944 serve that-from quality
6945 wish tree and wish jewel
6946 milk cow like
6947 quality measure not obtain
6948 that-to aim guru serve
6949 samsara battle-from reverse cause
6950 thus
6951 fourth how confer empower activity-to five
6952 empower confer benefit
6953 not confer fault
6954 where confer place
6955 when confer time
6956 celebration make sequence
6957 first
6958 self arise from
6959 quality distinction this like
6960

wisdom appearance great-to
6961 obstacle obstruction without become and*
6962 self appearance helper-as show and*
6963 action all do become
6964 thus and*
6965 empower precious tantra from
6966 guru desire abandon-by-means-of
6967 empower ritual complete make-if
6968 sequence how confer by-means-of
6969 vajra holder great-even*
6970 life this-in become definite
6971 thus and*
6972 secret essence from
6973 essence five-by-means-of empower confer-if
6974 time this after victor son
6975 lower realm all not and*
6976 high realm liberation master become
6977 thus and*
6978 again self arise from
6979 empower confer benefit this like
6980 intermediate state-in self appearance recognize become
6981 recognize-from-even that itself-to stability obtain
6982 emanation body day twenty one-in dissolve able
6983 faculty excellent completion one-even suffering and fear etcetera not come*
6984 practice time-at even wisdom appearance not cease clear
6985 that distinguish quality called
6986 common quality this like obtain
6987 sky goer speech know and*
6988 sky goer bless make and*
6989 bless-by-means-of human-by-means-of honor place-as see and*
6990 being all love and*
6991 form beautiful and see-toin lovely and*
6992 merit great increase and*
6993 die-fromout-of also wheel-turning king-of body-as birth and*
6994 jewel precious like quality great arise and*
6995 lotus like pure dharma-toin practice and*
6996 stupa like all-by-means-of surround-of worthy-as see and*
6997 parasol like being common suppress and*
6998 fire mass like wisdom-by-means-of being liberate able and*

6999 sword like benefit do able and*
7000 vajra hook like being-toin compassion hold able and*
7001 dharma cloud like sphere and wisdom gatherconverge separate not meaning
realize
7002 outside inside-of action all do
7003 those etc quality hundred eight obtain become
7004 that-by-means-of action whatever do all obtain become
7005 that-by-means-of obstacle and misleader-by-means-of touch become not
7006 child many and enjoyment great is power obtain-of sign
7007 lifespan former latter remember become
7008 sentient beings birth take even see become
7009 other-of mind know become
7010 non-human and companion become
7011 those etc quality hundred eight obtain become thus
7012 second power not-bestow-of fault is
7013 fromout-of Magical Display Secret Essence
7014 teacher please not make and*
7015 power all obtain not make if
7016 hear etc begin all
7017 result not-exist and lose become
7018 thus and*
7019 power complete self-arise great tantra from
7020 secret mantra power-toin not-depend accomplish become not
7021 example ferryman hand not-exist-by-means-of
7022 river other-side cross able not like
7023 thus and*
7024 self arise from
7025 empower not obtain defect this like
7026 intermediate state-in wander and*
7027 fear and*
7028 shake and
7029 hinder and
7030 cognition lose also arise*
7031 latent tendency body not discard bar du yang being-by-means-of honor
worthy-as not see and*
7032 merit little and*
7033 life short and*
7034 sustenance possession few and*

7035 mouth near and*
7036 obstacle many arise*
7037 action all not accomplish
7038 that secret mantra practice empower not obtain defect
7039 secret mantra practice yogi empower obtain
7040 empower not obtain buddha also thus gone ground doctrine wheel turn able
not
7041 wheel not turn compassion emanation body-by being purpose do able not
7042 that cause secret mantra practice empower obtain said
7043 third where confer place
7044 secluded and mind please siddhi near
7045 this general place auspicious and ground examine good exist grove good
etcetera
7046 specific place four-from
7047 elaboration possess place student body earth south brightness north protect
7048 water east brightness west protect
7049 fire west brightness east protect
7050 wind north brightness south protect
7051 elaboration without place
7052 forest thick interior mountain gully student element accord shape and mark
accord
7053 extreme elaboration without valley three gather mountain peak summit
supreme good*
7054 complete elaboration without complete secluded solitude village distance
span one beyond
7055 empower four all place being other fear carnivore untamed exist and*
7056 snake poisonous and*
7057 crow and fox etcetera and*
7058 sky goer extreme fierce possess place charnel ground supreme auspicious
7059 thus also*
7060 complete self arise from
7061 empower supreme this teach
7062 town great center-to
7063 yogi purpose not accomplish
7064 town and town end and*
7065 forest or mountain rock valley empty-to
7066 yogi empower meaning enter
7067 thus and*

7068	also extreme secluded and beautiful
7069	place characteristic examine
7070	town wide end all and*
7071	grass forest ripe place
7072	flower various arise and*
7073	west high east face
7074	north protector like and*
7075	south wide like place
7076	self manifest direction-from
7077	hole empty empty without and*
7078	front form without and*
7079	being like form without and*
7080	back rock face and*
7081	side fruit various blaze
7082	front sandalwood water pure flow
7083	or peak like place
7084	mountain range all complete not cut
7085	bird voice various sound
7086	thus
7087	fourth time empower time two
7088	general show and*
7089	specific explain
7090	first guru give-from dependent origination gather auspicious time
7091	but especially time
7092	autumn awakening fruit ripen and*
7093	spring liberation seed plant show
7094	year monkey auspicious
7095	waxing eighth good
7096	star supreme
7097	planet jupiter good*
7098	second four-from

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7099	first elaboration possess time and sign
7100	empower sequence enter time essential show-from
7101	elaboration possess empower

7102 rat dragon and horse and pig
7103 especially year four-to
7104 empower ritual accomplish
7105 month first four-to
7106 time complete result produce accomplish
7107 date number waxing one-from
7108 month full interval
7109 empower time midday midnight*
7110 yogi body difference-by-means-of
7111 individual element year apply
7112 empower ritual auspicious become
7113 this time student samaya possess
7114 element body accord
7115 number measure grasp without
7116 hundred or fifty etcetera
7117 element accord contradiction without
7118 if ritual enter
7119 lamp flame without
7120 samaya repair ritual make
7121 defilement without siddhi
7122 again again take
7123 meaningless death obstacle arise*
7124 empower complete mantra strong effort
7125 that time gather friend
7126 body disease arise when
7127 hand and circumambulation make
7128 speech chaos who arise*
7129 think letter hundred recite
7130 mind hungry or mindfulness lapse
7131 generate and complete stage enter
7132 if purify sign arise
7133 original empower ritual effort
7134 if accomplish substance increase
7135 siddhi supreme obtain
7136 equal meaning-to faith make
7137 empower enter become
7138 always sign good see-if
7139 common siddhi that-by-means-of accomplish

7140 experience and knowledge possess even*
7141 this-by-means-of also bliss happiness itself-to engage
7142 guru self-to supreme even*
7143 faith good who arise
7144 this-by-means-of also mudra supreme-to apply
7145 self body speech bliss see-if
7146 this buddha field pure
7147 elaboration possess empower time and*
7148 sign pure well explain
7149 thus
7150 second elaboration without time and sign
7151 again that from
7152 now elaboration without
7153 time and sign near show
7154 this year distinction without
7155 whom-to also knowledge
7156 this time summer and winter good*
7157 date waxing fortnight
7158 empower time dawn sound clear
7159 this faithful five and six
7160 seven from more purpose not accomplish
7161 thus faith possess son
7162 mind deed virtue possess-to
7163 speech guru praise possess
7164 that like-to empower time
7165 body bliss not-if
7166 body sin later confess make
7167 thus speech and mind-to*
7168 sin confess deed begin
7169 elaboration without empower
7170 time and sign explain
7171 thus
7172 third extreme elaboration without time and sign*
7173 that from
7174 now extreme elaboration without
7175 supreme secret empower
7176 time and sign explain
7177 that year distinction not

7178 self suitable itself-by-means-of do accomplish
7179 outer time seed enter time
7180 awakening seed support cause
7181 this time-in empower-if
7182 self arise seed increase explain
7183 grain and fruit gather time-in
7184 extreme elaboration without empower-if
7185 wisdom fruit complete cause
7186 body three ground-to definite go
7187 inner time waxing increase time
7188 date number waning avoid-by-means-of
7189 experience stabilize cause
7190 experience and bless upward increase
7191 empower time sun peak rise
7192 self arise wisdom arise purpose
7193 or waning end interval
7194 concept exhaust meaning
7195 fortunate one or two
7196 three from more purpose not accomplish
7197 this time individual direction hold
7198 body time sky
7199 cloud and mist rain and*
7200 wind etcetera sound and*
7201 place harm enemy and thief and*
7202 unpleasant form arise
7203 body sin great
7204 after empower make-from
7205 guru instruction not show
7206 bliss go image or
7207 own guru chamber-to
7208 circumambulate hundred thousand six or
7209 prostrate hundred thousand one
7210 that time sign distinction
7211 beginning exist end middle
7212 definite sign form-from
7213 body activity purify
7214 after effort make not need
7215 if end pure arise

7216	body complete finish not cut
7217	after again activity commence
7218	again sin not purify-if
7219	deity body thousand meditate
7220	then guru instruction
7221	sequence from learn
7222	speech time also thus
7223	yogi possess know
7224	beginning end without middle arise-if
7225	letter hundred hundred thousand one
7226	effort with recite
7227	if end arise
7228	secret mantra tantra own year number
7229	hundred and eight recite
7230	beginning end middle without time
7231	tantra read and mantra recite and*
7232	guru commitment deity
7233	praise various recite and*
7234	ali kali letter sound
7235	individual kyan̄ recite and*
7236	hūm̄ and phaṭ̄ and om̄ and
7237	combine various recite
7238	month seven effort
7239	then instruction place
7240	commitment deity absorption
7241	day three meditate
7242	if middle arise
7243	mantra light ray radiate gather-from
7244	day seven effort
7245	end arise letter
7246	radiate gather meditate
7247	day ten interval effort
7248	beginning middle end all arise-if
7249	complete stage meditate or
7250	speech arise absorption-to
7251	month six effort
7252	if body speech mind also*
7253	activity individual time

7254 sky blue cloud without
7255 wind and hail sound without
7256 soft and soft arise-if
7257 sin purify not need
7258 if beginning exist
7259 individual end pure even*
7260 this sin purify
7261 confess ritual make not need
7262 thus body speech mind
7263 individual aspect grasp skill-by examine
7264 that extreme elaboration without
7265 empower time and*
7266 sign examine explain
7267 first empower obtain sign
7268 awareness flower scatter time
7269 body move and fierce jump
7270 body-to arise body-by obtain
7271 speech sound voice various
7272 utter and doctrine speak and*
7273 wonderful word utter
7274 like that speech-by obtain
7275 mind absorption descend and*
7276 distract and mindfulness lose
7277 mind-by empower obtain
7278 if body-by obtain
7279 emanation body this-by obtain
7280 like that speech-to enjoyment body
7281 mind doctrine body field-to go
7282 extreme elaboration without time sign explain
7283 thus
7284 fourth complete elaboration without time and sign*
7285 that from
7286 complete elaboration without
7287 time and sign definite show
7288 outer time fruit ripen
7289 grain gather time-to entrust
7290 self appear fruit-to liberate
7291 inner time waxing date one

7292 or diminish interval-to entrust
7293 bindu single realize
7294 action and latent tendency exhaust
7295 fortunate one from many even*
7296 yogi purpose not accomplish
7297 faith possess mind please son
7298 fortune exist one-to bestow
7299 two all complete buddha-to
7300 without doubt become definite
7301 bestow time sun peak rise
7302 individual word-by definite clarify
7303 nature pure ground see
7304 this sign what arise*
7305 sin purify ritual without
7306 above direct purify
7307 if cloud without sky brightness
7308 doctrine body field practice
7309 various light brightness arise
7310 this enjoyment body field
7311 various sound resound
7312 emanation body field breath bestow
7313 if fortune possess one
7314 this time body key point skillful and*
7315 that-from move without
7316 year seven-by exhaustion end arrive
7317 speech utterance lose become
7318 this-by month twenty one
7319 reality exhaustion ground arrive
7320 mind skillful and wind empty
7321 month seven fortunate this
7322 appearance all exhaust
7323 if intelligence vigor excellent-to
7324 first elaboration possess begin
7325 middle not interrupt gradually*
7326 empower all complete make method
7327 supreme become-to
7328 this extreme rare
7329 day and month year between

7330 self experience accord
7331 empower four complete bestow
7332 if empower four not complete
7333 extreme elaboration without empower*
7334 profound part realize field
7335 this bestow empower obtain
7336 disciple characteristic excellent examine
7337 two and three etcetera
7338 disciple prosperity measure accord
7339 last self experience-by
7340 special time supreme explain
7341 son ability enter purpose
7342 thus
7343 fifth joy feast make sequence
7344 illusion from
7345 compassion great joy feast great
7346 thus and*
7347 empower king tantra from
7348 empower ripen guru-to
7349 gift supreme gold and silver
7350 self body equal offer-by
7351 buddha fruit easy
7352 samsara-from breath take
7353 certainly obtain doubt not
7354 thus and*
7355 empower precious tantra from
7356 fruit easy and effort without
7357 mind generate awakening complete
7358 need desire fulfill guru
7359 wish cow and certainly resemble
7360 thus
7361 that empower after gift and joy feast make
7362 here self desire purpose complete obtain and*
7363 future time power complete and*
7364 glory and good quality manifest obtain
7365 that after adornment arrange field-to manifest complete complete awakening
7366 like that empower vast from
7367 desire purpose complete and*

7368 glory and fame and wisdom and*
7369 power good bestow and*
7370 buddha field arrange well
7371 manifest complete complete awakening
7372 thus
7373 that time other-to accumulation measure not have accumulate
7374 this time accumulate hundred thousand time increase great
7375 that power this aspiration purpose all accomplish and*
7376 food and wealth etcetera assembly special certainly accomplish difficulty not
arise*
7377 accumulation two complete body two accomplish
7378 empower precious arrange from
7379 empower bestow rely fortunate-by
7380 accumulation two end complete fruit
7381 supreme two meaning obtain definite
7382 thus
7383 time this root guru-to food and drink and wealth etcetera each offer and*
7384 time other-to ten million offer two this offer merit great
7385 time this woman one-to give and*
7386 man one-to give merit
7387 other-to mother sky goer sky goer ten million-to accumulation offer vast
make merit two time this one-to give exceed
7388 that time this guru-to direction ten buddha all compassion one gather
empower bestow action do and*
7389 supreme wheel turn and*
7390 self liberation great city-to enter gratitude exceed
7391 woman and man-to*
7392 hero heroine support with empower row-to compassion and samaya remain
bless bestow cause
7393 empower time and joy feast time two other-from ten thousand time increase
great show
7394 that speak and*
7395 empower distinguish drop from
7396 joy feast great offer
7397 guru and guru entourage
7398 mother with all-to
7399 who feast do
7400 aeon hundred thousand countless

7401 buddha all please even*
7402 merit this share not equal
7403 if guru body hair pore*
7404 sandalwood touch
7405 this merit limit without
7406 like that self vajra brother
7407 one and two and three or
7408 or hundred thousand number without
7409 accumulation joy feast who do
7410 if empower time not
7411 self guru offer
7412 hundred number without do
7413 this one do merit
7414 mind measure able not
7415 grain great food drink feast
7416 yogi please
7417 excellence all accomplish and*
7418 fault from free
7419 if vajra sister or
7420 or guru disciple
7421 yogini assembly-to
7422 accumulation feast please
7423 mother eight or sow-to
7424 accumulation offer hundred nine
7425 time not do
7426 this time yogini one-to
7427 eat or or drink or
7428 if thirst even little give
7429 merit this equal not
7430 that mother city-to
7431 go yogini please
7432 yoga father and mother two
7433 equal and mix offer do
7434 this siddhi like this
7435 wonder supreme with arise*
7436 world this desire purpose and*
7437 future wisdom field practice
7438 sky travel siddhi

7439 various master who do
7440 entourage with sky-to
7441 travel accomplish able
7442 thus
7443 that joy feast vast do
7444 life this siddhi each what obtain accumulation special time cause
7445 siddhi sign explain
7446 that itself from
7447 before make accumulation offer from
7448 siddhi cause type eight
7449 yogini obtain explain
7450 that which and which
7451 glory and fame and enjoyment and*
7452 gather and relative and obtain and*
7453 world empower buddha accomplish
7454 glory retinue increase and*
7455 son and power possess
7456 fame being love and*
7457 see joy respect and*
7458 praise and pleasant express
7459 enjoyment wealth and food and
7460 grain and desire purpose accomplish
7461 tree fruit year fruit other-by-means-of
7462 supreme ripen and expand and*
7463 use exhaust without
7464 gather type four
7465 human and non human and*
7466 wealth and food gather
7467 human birth group woman
7468 first itself gather
7469 that-from thousand many gather
7470 front spread prostrate and*
7471 doctrine also listen
7472 that-from king minister and*
7473 queen gather and*
7474 merit possess gather and*
7475 quality possess all gather
7476 non human charnel ground-to

7477	go make go time
7478	night sky goer thousand assembly
7479	gather make reflection show
7480	sign show prophecy show
7481	god and naga and yaksha and*
7482	buddha teaching joy
7483	miracle possess gather
7484	radiance and majesty power produce
7485	form show worldly
7486	good bad all show
7487	yogi great that itself-to
7488	good give bad abandon*
7489	protect guard conceal and*
7490	good various give
7491	that retinue and relative-to
7492	good give bad abandon*
7493	inner evening food gather
7494	land whatever exist
7495	pleasant taste supreme possess
7496	many gather first
7497	that-from kingdom other food
7498	tree fruit essence possess and*
7499	medicine preparation various and*
7500	marvelous food
7501	fortunate that-to gather
7502	wealth type whatever desire
7503	thought only gather
7504	clothes and bed seat etcetera
7505	self mind whatever think
7506	fortunate this accomplish
7507	wheel turn merit and*
7508	fame obtain harm without
7509	siddhi obtain swift foot and*
7510	earth walk sky walk and*
7511	eye medicine life control obtain
7512	empower life control and*
7513	glory and wisdom complete
7514	doctrine and enjoyment complete obtain

7515 merit possess accumulation complete and*
7516 die-from heaven obtain
7517 reality obtain equality and*
7518 affliction condition control not fall and*
7519 self appear path produce obtain
7520 relative and miracle obtain*
7521 various body emanation and*
7522 own body completely pierce transform and*
7523 buddha mark sign arise and*
7524 earth water fire wind harm without and*
7525 sky-to fly and*
7526 body pieces cool accomplish
7527 world empower definite obtain
7528 here awareness holder siddhi
7529 harm benefit transform and*
7530 other power empower capable
7531 fire water transform capable and*
7532 thus water also fire become and*
7533 earth and wind also thus
7534 male female transform and*
7535 human and animal etcetera and*
7536 individual reflection transform capable and*
7537 thus food and wealth etcetera
7538 all power transform capable
7539 other kill and heal and*
7540 bind and paralyze and summon and*
7541 expel separate action accomplish
7542 thus
7543 this before establish definite succession also*
7544 that itself from
7545 this history explain
7546 before center light meadow
7547 accumulation lord black foot called
7548 extreme elaboration without empower*
7549 especially self empower
7550 fruit load hundred six-to*
7551 eat and chew and taste and*
7552 drink collection make and*

7553 yogin male female five hundred-to
7554 accumulation joy feast great make
7555 that time yogini one-by
7556 accumulation lord that this say
7557 ah son single fortunate
7558 accumulation feast joy this
7559 you siddhi accomplish definite
7560 self accumulation siddhi obtain
7561 thus say sky-to go*
7562 that-from time that itself
7563 elephant ride hundred million
7564 mother entourage with
7565 sky clean east direction go*
7566 that-from day three elapse time
7567 accumulation master that itself
7568 entourage and cow ox dog etcetera
7569 foot earth-to cubit one-by
7570 touch not go
7571 that-from accumulation master that itself
7572 substance and enjoyment all
7573 again empower ask
7574 accumulation feast one make
7575 that make only
7576 entourage with sky-to
7577 sound with go
7578 now world east direction
7579 dhartul called land direction
7580 sky clean sky goer
7581 hundred thousand seven with
7582 accumulation-to enjoyment complete
7583 yogi action accomplish
7584 like this wonder siddhi
7585 feast-from accomplish
7586 this time joy song sing and*
7587 like that joy dance do
7588 joy bliss action various do
7589 like that make joy feast accomplish
7590 thus

7591 that siddhi eight empower and joy feast what much accomplish
7592 here count show
7593 again that from
7594 like this fortune possess
7595 empower self year number or
7596 hundred eight or thousand etcetera
7597 buddha fruit accomplish
7598 doctrine and enjoyment emanation body
7599 instantly obtain definite
7600 that obtain empower-from arise*
7601 fame empower transform twenty one
7602 feast with complete accomplish
7603 glory thirty well accomplish
7604 enjoyment forty
7605 obtain hundred eight
7606 mastery hundred and twenty one
7607 world transform two two hundred accomplish
7608 buddha thousand accomplish
7609 that empower ritual
7610 feast not purpose not accomplish
7611 joy feast great supreme do
7612 yogi purpose supreme accomplish
7613 thus
7614 like that joy feast excellence accomplish
7615 arrangement great from*
7616 guru self empower obtain
7617 food form various and*
7618 medicine cloth and perfume and*
7619 tree fruit sour drink and*
7620 as prosperity various-by
7621 especially guru sibling and*
7622 guru near dwell near circle and*
7623 monk discipline dwell and*
7624 doctrine speak quality possess person
7625 other compassion field-to
7626 empower complete food drink who give
7627 this aeon ten million interval
7628 exhaust and empty not

7629 self desire fruit special
7630 as think accomplish and*
7631 buddha hundred thousand number without
7632 gift offer this meaning great
7633 that empower feast supreme
7634 special quality think not unimaginable
7635 illness cease suffering separate and*
7636 enjoyment possess accumulation complete and*
7637 complete buddha quality obtain
7638 thus
7639 meaning second empower actual path three
7640 where bestow mandala arrange
7641 how bestow empower nature
7642 like that bestow empower distinction
7643 first three-from
7644 essence self arise wisdom path fruit with principal entourage definite
7645 definition india word mandala from
7646 tibetan speak mandala doctrine what principal entourage beautiful surround
mandala speak
7647 distinguish three
7648 ground spontaneous root mandala
7649 path reflection method mandala
7650 fruit clean nature mandala
7651 that speak*
7652 self arise from
7653 mandala form three consider
7654 nature mandala great and*
7655 root mandala great and*
7656 reflection mandala three show
7657 thus
7658 first
7659 being all dwell self arise wisdom
7660 light clean mandala three dwell that
7661 that from
7662 root mandala great
7663 self self mind mandala dwell
7664 that mandala like this
7665 self arise awareness mandala

7666 light five appearance entourage consider
7667 root mandala great one
7668 self self conch house white-in
7669 clean bindu mandala
7670 bindu particle ray possess entourage manner
7671 root mandala great two
7672 clean emptiness expanse mandala-to
7673 vajra chain body
7674 field lamp entourage consider
7675 root mandala great three
7676 that etcetera mandala
7677 body mandala change not expanse*
7678 speech mandala cease not vast
7679 mind mandala thought not pure
7680 body speech mind mandala
7681 self self mandala and entourage with
7682 go not come not change not
7683 self self mind mandala dwell
7684 like that mandala great meaning
7685 self self body complete
7686 thus
7687 second
7688 empower symbol draw powder color mandala and
7689 line and heap mandala symbol mandala rely generate complete meditate
object meditate absorption mandala path quality arise ground become
meaning mandala
7690 symbol meaning definite mandala show
7691 again that from
7692 reflection mandala great
7693 empower supreme do time
7694 mandala form two speak
7695 peaceful and wrathful two speak
7696 empower complete do like that do
7697 peaceful mandala great
7698 center wheel spoke four
7699 last vajra fence with
7700 jewel rail and
7701 tassel garland string possess

7702 like that door and door frame possess
7703 that peaceful mandala
7704 wrathful mandala like this
7705 center wheel spoke eight possess
7706 palace triangle dark blue possess
7707 that etcetera action
7708 sequence know
7709 powder color mandala clean consider
7710 thus
7711 third fruit clean nature mandala
7712 symbol powder color mandala enter
7713 meaning absorption mandala elaboration possess peaceful wrathful deity
meditate mantra recite and*
7714 elaboration without completion stage reality manifest meaning light mandala
look
7715 appearance four extent arrive
7716 youth vase body mandala manifest become
7717 doctrine body mandala and self appear enjoyment body mandala complete
peaceful wrathful two nature spontaneous become
7718 that from
7719 nature mandala great
7720 akaniSTha doctrine field palace-in
7721 center wheel navel
7722 vairocana mandala
7723 family four deity and deity mother entourage
7724 nature mandala great one
7725 east direction wheel spoke top-in
7726 vajra mind mandala
7727 family four mind hero entourage surround
7728 nature mandala great two
7729 south direction wheel spoke top-in
7730 ratnasambhava mandala
7731 jewel family entourage surround
7732 nature mandala great three
7733 west direction wheel spoke top-in
7734 amitabha mandala
7735 lotus family entourage surround
7736 nature mandala great four

7737 north direction wheel spoke top-in
7738 amoghasiddhi mandala
7739 action family entourage surround
7740 nature mandala great five
7741 not generate complete manner dwell
7742 that reside manner like this
7743 peaceful form body possess
7744 stand and sit and*
7745 father and mother appear and*
7746 mudra and absorption
7747 gatekeeper meditate entourage with
7748 muni six etcetera
7749 entourage number not have
7750 that hand emblem various and*
7751 mudra dance etcetera transform
7752 sound and music various
7753 chief father offering do
7754 nature mandala great
7755 deity and deity mother all*
7756 swaying gait with
7757 all light ray five possess
7758 self arise and self play
7759 that head ornament five and*
7760 shoulder ornament and throat water and*
7761 hand ring and foot ring and*
7762 breast ornament and what what
7763 like that ornament form and*
7764 mark and minor mark possess body
7765 unmixed individual characteristic
7766 center dark blue east white
7767 south yellow west red
7768 north green complete
7769 family color like that
7770 that nature mandala
7771 peaceful each head ornament
7772 wrathful cluster five complete*
7773 that complete manner like this
7774 vairocana head ornament-to

7775	buddha heruka chief consider
7776	east vajra heruka
7777	west padma heruka
7778	north karma heruka
7779	north karma heruka
7780	like that peaceful head ornament-to
7781	wrathful head ornament five
7782	nature mandala great consider
7783	wrathful reside manner
7784	posture stance and strike manner
7785	fierce manner and fierce and*
7786	wrath and fangs bared
7787	wrinkle thunder thousand move like and*
7788	thunder sound and ru lu sound
7789	tiger skin and elephant great skin
7790	snake and skull head ornament
7791	hand weapon various hold
7792	that head three hand six
7793	that color like this
7794	dark blue and white black and*
7795	yellow black and red black body
7796	green black activity complete
7797	like that nature mandala
7798	thus
7799	second how bestow empower nature four
7800	elaboration with and*
7801	elaboration without and*
7802	extreme elaboration without and*
7803	complete elaboration without
7804	that speak*
7805	consequence from
7806	empower ritual explain
7807	outer and inner and secret and*
7808	secret complete four form
7809	being body speech mind consciousness four
7810	clean cause
7811	empower form four
7812	fortune possess ripen

7813 elaboration with and elaboration without and*
7814 extreme elaboration without and*
7815 like that complete elaboration without
7816 distinction four manner
7817 faith possess self continuum ripen
7818 thus
7819 that outer
7820 spring and*
7821 summer and*
7822 autumn and*
7823 winter time four
7824 inner body and*
7825 speech and*
7826 mind and*
7827 consciousness gathering four and*
7828 secret delusion and*
7829 hatred and*
7830 desire and*
7831 portion equal four place clean
7832 vase and*
7833 secret and*
7834 wisdom awareness and*
7835 word empower precious complete four clean purify
7836 word empower precious complete four clean purify train
7837 accumulation and*
7838 apply and*
7839 see and*
7840 meditate path four traverse
7841 emanation body and*
7842 enjoyment body and*
7843 doctrine body and*
7844 essence body four obtain make cause elaboration possess and*
7845 elaboration without and*
7846 extreme elaboration without and*
7847 complete elaboration without four establish and number definite
7848 that first elaboration possess empower three
7849 elaboration possess general arrange
7850 particular show

7851 third meaning ascertain
7852 first
7853 supreme unsurpassable tantra this from
7854 self and other both purpose establish regarding
7855 elaboration possess general empower arrange twelve sub division difference
many with
7856 wash empower-from empower precious wheel explain until said
7857 complete self arise empower river tantra from
7858 natural state cease without empower*
7859 action continuous conduct empower*
7860 past follow hold empower*
7861 future essential concentrate empower*
7862 now ripen make empower*
7863 not complete complete make empower*
7864 all reverse make empower*
7865 heal implement medicine empower*
7866 tame zombie gold obtain empower*
7867 burn corpse burn wheel
7868 empower*
7869 accomplish sword weapon empower*
7870 ripen vow four empower*
7871 all empower essence show
7872 thus
7873 second
7874 that among natural state self exist basis make now ripen make purpose vow
four empower definite confer
7875 mandala elaboration possess great and*
7876 medium and*
7877 condensed three from
7878 great
7879 consequence from
7880 elaboration purpose for also*
7881 approach accomplish near approach
7882 characteristic complete lama-by-means-of do
7883 also earth ritual and*
7884 preparation line and color arrange
7885 tantra master-by-means-of mandala like
7886 then empower ritual also*

7887 hearer vehicle from beginning
7888 stage eight complete make after
7889 great completion awareness strength empower confer
7890 that individual purpose and*
7891 enter and capable distinction explain
7892 thus
7893 before approach and*
7894 accomplish and*
7895 near approach all complete
7896 time ripen when earth ritual and*
7897 deity and*
7898 vase and*
7899 student preparation abide first evening ritual complete
7900 next day line draw and*
7901 color spread and*
7902 mandala accomplish and*
7903 self and student enter etcetera make
7904 actual empower sequence outer and*
7905 inner and*
7906 secret and*
7907 complete four sequence
7908 hearer great completion until nine all divide
7909 thirty six become although*
7910 here rigs condense four divide outer empower
7911 sequence nine establish doctrine desire king power make
7912 this each outer inner secret complete four four explain
7913 hearer occasion hair cut and*
7914 upper robe give and*
7915 lower robe give and*
7916 doctrine robe give and*
7917 novice vow give and*
7918 that-from monk vow give and*
7919 water strainer and alms bowl give etcetera outer
7920 that-from inner solitary buddha and*
7921 secret awakening mind savior
7922 later outer inner secret three-by
7923 cause vehicle three empower complete cause awakening mind firm and*
7924 conventional awakening mind workable and*

7925 doctrine activity cause seed enter capable type empower become thus
empower called

7926 that each outer inner secret complete four four twelve explain

7927 that-from inner secret mantra vehicle three empower complete

7928 path awakening mind all empower thus empower

7929 this time water and*

7930 crown and*

7931 vajra and*

7932 bell earnest empower

7933 this result awakening mind empower thus empower called

7934 this outer inner secret complete four four exist twelve

7935 that great yoga time vase empower earnest make

7936 benefit and power establish difference particular arise intention

7937 anu occasion secret empower called

7938 inner empower also called

7939 knowledge woman earnest make empower

7940 conventional awakening mind enjoy and that itself empower thus empower
called

7941 secret great completion elaboration possess empower time

7942 outer vase rely

7943 peacock and*

7944 mirror and*

7945 arrow and*

7946 sword and*

7947 body tsaka li and*

7948 speech letter and*

7949 mind hand emblem rely empower

7950 special substance seven existence seven stop make

7951 mind hand emblem outer kingdom jewel seven rely empower gather
perfection and*

7952 retinue and enjoyment perfection empower thus empower

7953 inner auspicious substance eight rely empower desire purpose perfection
empower thus empower

7954 jewel seven

7955 outer kingdom method general pour empower thousand three world four
continent meru with empower obtain

7956 inner wisdom general pour rely empower mind and wisdom empower obtain

7957 auspicious substance occasion

7958 outer family five color empower family five pure land empower obtain
7959 inner auspicious goddess eight empower doctrine field empower obtain
7960 that vase make preceding go condense thus vase empower
7961 elaboration without secret rely empower
7962 nectar five and*
7963 bhandha and*
7964 small drum and*
7965 skull cup and*
7966 meat five and*
7967 jewel five and*
7968 special great empower body and*
7969 supreme substance seven rely empower
7970 inner existence wheel seven continuum cut make
7971 special great empower body protrude and*
7972 system-in pour and
7973 line-in draw three
7974 that-also line-in draw-by-means-of common and
7975 protruding-by-means-of supreme and
7976 system-by-means-of both attainment cause doing
7977 that also body Amitabha to relying-by-means-of empowerment-by-means-of
body deity body-as clarity empowerment obtain
7978 speech Avalokitesvara body to relying-by-means-of empowerment-by-
means-of
7979 speech letter sound wheel to empowerment obtain
7980 mind great-empowerment gathering glorious body to relying-by-means-of
empowerment-by-means-of generation-completion union non-dual
empowerment obtain
7981 elaboration-possessing very elaboration-free wisdom knowledge woman to
relying
7982 sindhura and
7983 mirror handle-possessing and
7984 conch right spiral and
7985 skull-cup leak-free and
7986 bone ornament five
7987 great-ashes
7988 corpse fingerprint and
7989 bodhicitta two
7990

secret essence substance seven to relying-by-means-of empowerment-by-means-of
7991 secret mind enter action seven continuum cut
7992 bodhicitta two mirror to relying-by-means-of crown-to empowerment-by-means-of buddha all body vajra-to empowerment obtain
7993 tongue-to lion-thumb-by-means-of empowerment-by-means-of speech vajra stability obtain
7994 vajra to relying-by-means-of secret-to empowerment-by-means-of mind vajra stability obtain
7995 then space-secret bodhicitta-as empowerment-by-means-of non-dual great-wisdom-to empowerment obtain
7996 occasion-this secret and wisdom two cause-effect show-by-means-of third establish
7997 nature-in body speech mind up-to vase-in gather
7998 this two separately do
7999 elaboration-possessing complete mind mandala to relying abandon and
8000 realize and
8001 faith and
8002 diligence and
8003 compassion and
8004 wisdom and
8005 object pure substance seven to relying-by-means-of empowerment-by-means-of
8006 three-realms-to enter preparation forward continuum cut
8007 that also verse to relying-if intellect-grasp view from reverse empowerment obtain
8008 verse great-symbol four clean and ritual according-to
8009 unsurpassed complete outer inner secret complete four
8010 occasion-this symbol-four meaning to certainty
8011 thus thirty-six elaboration-great empowerment classification
8012 elaboration-possessing medium
8013 those from few condensed
8014 rigpa self-arisen from
8015 empowerment-to form two teach
8016 realize wisdom empowerment and
8017 not-realize sign empowerment
8018 thus said-by-means-of
8019 this-to form two are
8020 mark-possessing sign empowerment and
8021 mark-free wisdom empowerment
8022

first
8023 meaning wisdom indicate method-as arisen
8024 this-to mark substance to relying and
8025 draw powder to relying and
8026 yum bhaga to relying three from
8027 substance auspicious eight and
8028 jewel seven and
8029 torma three
8030 powder mandala that enter-by-means-of vase doing preceding go peace-wrath
main-retinue body speech mind to relying-by-means-of empowerment
8031 yum space-secret great-bliss empowerment and
8032 secret clear those two empowerment
8033 those also
8034 self-arisen from
8035 not-realize sign empowerment
8036 mark substance to relying and
8037 powder mandala relying and
8038 yum bhaga-by-means-of empowerment
8039 mark substance-to form three
8040 auspicious substance eight empower-method and
8041 jewel vase empowerment and
8042 meat-blood torma empower-method
8043 mandala empower-method form three
8044 retinue mandala empower-method and
8045 tsaka-li empower-method and
8046 center palace empower-method
8047 yum-to form three teach
8048 mudra door-from empowerment and
8049 bhaga and vajra
8050 empowerment supreme supreme
8051 bodhicitta white-red empower-method
8052 not-realize sign empowerment
8053 thus and
8054 also
8055 not-realize word door-from
8056 substance each meaning each show must
8057 generation peaceful empowerment and
8058 completion wrathful empowerment
8059 secret-mark vajra-to empowerment also empower

8060 command-sign scripture empowerment and
8061 that etc. substance all
8062 sequence according-to empower must
8063 thus
8064 second mark-free wisdom empowerment
8065 outer appearance mind play-as empower
8066 inner meditation mind place-method-as empower
8067 secret rigpa wisdom self-face-as empower
8068 rigpa-to-also introduction twenty-one-by-means-of faculty with-by-means-of
example meaning sign-as three-as empower and
8069 rigpa only light five self-clarity-as empower and
8070 dawn liberation line-free great-perfection accept-reject action effort from
transcend empower three-as said also
8071 that itself from
8072 realize wisdom empowerment
8073 form three-as know must
8074 sentient-being appearance outer-as empower
8075 meditation mind-hold inner-as empower
8076 introduction twenty-one-by-means-of
8077 secret empowerment-as empower must
8078 introduction-to also form three
8079 example meaning sign three complete-by-means-of
8080 indicate great-empowerment empower must
8081 rigpa wisdom introduction do
8082 secret wisdom empowerment
8083 rigpa only introduction-by-means-of
8084 form-body pure-land empowerment do
8085 realize wisdom empowerment-supreme
8086 what-appear rigpa-as know
8087 rigpa negate-assert free
8088 empowerments time-one complete
8089 empowerments liberate-do instruction
8090 object-free mandala great
8091 empowerment self-to exist
8092 that also meaning untie-by-means-of say
8093 one untie two untie all untie
8094 liberation self-arisen other from not
8095 self-arisen great-empowerment thus

8096 meaning empowerment-supreme mandala-to
8097 one complete two complete all complete
8098 meaning empowerment wisdom indicate-to
8099 one non two non all non
8100 vajra meaning realize great-empowerment-to
8101 one arise two arise all arise
8102 empty wisdom great-empowerment-to
8103 one born two born all born
8104 realize-if empowerment-supreme thus empower
8105 thus
8106 that also self-to primordially exist empowerment guru introduction-to
empowerment convention say is
8107 those meaning realization practice-to empower-if
8108 Guru siddhi obtained by-means-of fragment piece whatever single-also
student to empowerment complete obtained,
8109 As said that accomplish,
8110 Siddhi not-obtained by-means-of that all combined empower meaning
accomplish reason.
8111 That's arrangement empowerment four from,

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

8126 Then fourth word-empowerment is:
8127 Realization wisdom's empowerment,
8128 External view,
8129 Internal meditation,
8130 Secret rig-pa three empower.
8131 Rig-pa to-also introduction self-introduce,
8132 Direct meaning view,
8133 Arise-release essential-point press three dividing recognition knowing
transmit rig-pa-potency's empowerment called.
8134 Thus empowerment four definite is:
8135 Elaboration-with middling's arrangement.
8136 Elaboration-with condensed is:
8137 Meaning-elaboration called,

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

8157 bodhicitta expand do and
8158 dharani train must-by-means-of mantra path-to certainty hold and
8159 that-to bliss generate method pith-instruction and
8160 preparation special seat-by-means-of channel search and hold and
8161 conventional bindu body key to relying-by-means-of down-cast and
8162 body posture and
8163 wind key-by-means-of hold and
8164 bindu how refine great-bliss mudra-to apply and
8165 that-to bliss arise sequence certainty apply and
8166 that view with apply and change calculate and
8167 bindu channel object-to place and wind with mix-by-means-of body strength
expand do and ultimate bodhicitta-to apply and
8168 student benefit-to three-times reverse back down empowerment special
certainty with apply and
8169 student-to great-bliss held-object-from free experience arise measure hold
and
8170 continuum rely-if not-see do and
8171 empowerment time-from other-to not rely-if gift offer self place-to
comfortable send
8172 first
8173 family and
8174 shape and
8175 color and
8176 conduct door-from examine four from
8177 family door-from examine-to three from
8178 outer family royal family-by-means-of sugata family buddha accomplish
8179 minister family-by-means-of vajra and
8180 commoner family-by-means-of jewel and
8181 brahmin lotus and
8182 outcaste family-by-means-of karma family buddha accomplish
8183 buddha whichever one-by-means-of accomplish think-if not
8184 family each-to knowledge-woman also each not-if not accomplish
8185 buddha family five-as arisen like family five-as certain
8186 thus also
8187 empowerment arrangement great from
8188 buddha family also difference from
8189 knowledge-woman-also thus difference become
thus

8191 inner family yaksha daughter and
8192 god daughter and
8193 naga son and
8194 brahma daughter and
8195 indra-by-means-of daughter five karma mudra family
8196 vajra dakini samvara from
8197 god and demigod yaksha or
8198 naga and indra brahma and
8199 family from surpass mudra-by-means-of blessed
8200 attract self well apply
8201 thus
8202 before kosala master glorious great-bliss-by-means-of brahma and indra etc.
daughter attract-by-means-of empowerment-by-means-of siddhi attained like
8203 secret family four
8204 family-possessed four channel from woman not exceed
8205 that-also conch-possessed and
8206 elephant-nose-possessed and
8207 lotus-possessed and
8208 deer-possessed and
8209 cow-possessed
8210 conch-possessed
8211 hair black teeth good and arrangement good
8212 elephant-nose hair bad front teeth excess exist
8213 lotus-possessed
8214 voice yellow right li
8215 deer-possessed
8216 hair bad forehead prominence big
8217 cow-possessed
8218 hair good forehead-at wrinkle upward stand exist
8219 that-also lotus-possessed-by-means-of bliss excess generate do and dharmata
clarity helper
8220 example lotus open and not-open like channel exist-by-means-of
8221 channel mouth open instruction important
8222 deer-possessed
8223 deer king enaya thigh like channel enter thin
8224 this-to enaya thigh like thin-to expand
8225 channel draw instruction very important
8226 elephant-nose

8227 elephant nose like upward reverse exist-by-means-of
8228 this-to attract instruction important
8229 cow-possessed
8230 channel conceal sleep mind-to stain not
8231 this-to channel refine instruction important
8232 conch-possessed
8233 conch right spiral like
8234 this-to channel extract instruction important
8235 those five-also wisdom five family hold do-by-means-of five-as certain
8236 bliss path-as do-to lotus-possessed surpass not exist
8237 that also family-possessed five-by-means-of covered-by-means-of bodhicitta
actual woman to not arise
8238 man to bindu arise family five channel not exist-by-means-of actual extract
able
8239 bodhicitta red actual not arise family-possessed five not exist-by-means-of
8240 channel mouth special place change not exist cause
8241 channel upward run exist-by-means-of nose-hole right from nose-blood flow
8242 man age youth arrive
8243 body-to arise disease not exist those
8244 that also deer-possessed-by-means-of body increase action accomplish
8245 conch-possessed-by-means-of speech increase action accomplish
8246 elephant-nose-by-means-of mind increase action accomplish
8247 cow-possessed-by-means-of mind increase action accomplish
8248 lotus-possessed-by-means-of bliss body-to expand action accomplish
8249 empowerment arrangement great from
8250 woman all family-possessed five
8251 that arrangement bliss great
8252 yogin siddhi complete
8253 thus
8254 completely complete family
8255 common siddhi arise family ordinary and
8256 supreme siddhi arise family dakini two
8257 ordinary
8258 eye wide
8259 hair right spiral
8260 lower-lip excess exist
8261 left-from look-if smile
8262 right-from look-if nine manifest

8263 front-from look-if very straight
8264 dakini
8265 hair upward flow
8266 cheek wide limb thin
8267 eye long
8268 that also empowerment complete from
8269 special supreme family two-as examine
8270 method and wisdom with-by-means-of bliss obtain
8271 this-by-means-of certainty scripture well give become
8272 thus
8273 that also knowledge-woman nature common from special wisdom complete
do
8274 certain term
8275 rigpa wisdom direct know-by-means-of therefore rigpa
8276 ma called world-in also ma to not rely not exist
8277 earth ground like knowledge-woman to not rely buddha not arise-by-
means-of
8278 or some dharani called explain
8279 mind bliss dharani body to rely-by-means-of arise-by-means-of therefore
dharani called
8280 this increase-by-means-of body dharani increase do
8281 ma sky like
8282 sky to not rely world realm not exist like
8283 some mudra called name
8284 mudra hold
8285 samsara-from buddha level-to hold
8286 gya seal place samsara bodhi seal place
8287 ma life food like
8288 food not-if die like
8289 mudra to not rely realization not arise-by-means-of
8290 that not arise-if three-realms-to bind do
8291 that-to division
8292 outer family five and
8293 inner five and
8294 secret five and
8295 complete two seventeen
8296 that itself from
8297 family examine seventeen and

8298 wisdom sequence also that similar
8299 thus
8300 second shape-to examine
8301 waist thin body flexible
8302 limb thin fingernail shine with possess
8303 body straight exist
8304 body mass small bliss-by-means-of body expand sign
8305 that itself from
8306 long not short is
8307 smile not frown not
8308 thus
8309 third color-to examine
8310 very white not
8311 black not
8312 very yellow not
8313 red not
8314 those from depart extreme not blue-green gather main family certainty
accomplish
8315 eye wide eyebrow-interval not break
8316 teeth white arrangement good
8317 this bliss give-by-means-of lotus-possessed called explain
8318 before from
8319 white not black not
8320 thus
8321 fourth conduct door-from examine
8322 what do slow and
8323 go-if goose gait like and
8324 speech pleasant lion-manner with possess and
8325 speak calm slow and
8326 go time right-to go
8327
8328 disposition long conduct gentle and
8329 mind good scope long and
8330 shame great
8331 before from
8332 body mind conduct wide and
8333 how do slow itself
8334 this-by-means-of great-bliss increase

thus
these certainty extensive
complete self-arisen from
thus secret capable youth to
secret empowerment do desire-if
dharani mind suitable search
that-also characteristics examine important
that characteristics examine
family form four explain
result body four obtain certainty
family each each-to also
mouth need many examine difficult
family thus know must
lotus family and conch-possessed
line-possessed and harti
family those examine
color gait voice-by-means-of examine
color examine thus
lotus family-to desire
face round flesh-color dark
voice small mind pleasing speak
form and mass small and thick
mind pleasing desire arise
hair color yellow li-to soft
fingernail shine red clear
eyebrow-interval not break
age fifteen only pass
lotus characteristics is consider
conch-possessed characteristics
face big small balanced
color white teeth also white
body flexible courage great
form good mind pleasing
eye-corner mind little red
hair black smile sweet
finger thin soft small
lion like gait with possess
voice brahma tone similar

8373	sixteen age with possess-if
8374	conch-possessed well explain
8375	line-possessed characteristics
8376	mouth small flesh yellow
8377	face length long
8378	form thin speak little
8379	courage great submissive like
8380	eye fruit white black half
8381	voice sound small
8382	flesh thin mark hair clear
8383	mind pleasing elephant gait
8384	fourteen age with possess
8385	line-possessed well consider
8386	harti characteristics
8387	face length long
8388	flesh color mind little blue
8389	teeth white eye fruit black
8390	form big waist-half open
8391	nose-line good eyebrow good
8392	occasionally voice also harsh do
8393	conduct slow word gentle speak
8394	cow gait like discipline great
8395	thirty below age those
8396	thus characteristics with possess-by-means-of
8397	harti family well consider
8398	secret yum each each-by-means-of
8399	result each each obtain
8400	line-possessed and harti supreme
8401	or child many enjoyment with possess
8402	age limit not explain
8403	also mind pleasing maiden
8404	man not play discipline with possess
8405	fourteen age with possess
8406	thus rely object-to also
8407	apply-by-means-of accomplish and rely-by-means-of accomplish
8408	think-by-means-of accomplish and see
8409	line-possessed-to apply
8410	conch-possessed rely strength-by-means-of accomplish

8411 lotus family think must
8412 harti see and touch-by-means-of
8413 empowerment expand do
8414 family four all complete must
8415 that not-if also each explain
8416 apply-by-means-of do-if siddhi supreme
8417 rely-by-means-of siddhi medium
8418 think-by-means-of accomplish lowest
8419 see-by-means-of three all helper rely
8420 thus dharani with possess must
8421 thus said
8422 second examine that attract instruction
8423 mantra and dependent-origination two from mantra
8424 om lheng lheng gather gather vajra-being heart-to hang hang womb worm
request name bhashi kuru ho
8425 thus thousand recite
8426 action-to apply time
8427 self hand-palm left-on red-sandalwood juice-by-means-of wheel eight-spoke
draw
8428 navel-on om name empower become thus write
8429 spoke-on hrih eight write that accomplish to show-by-means-of empower
become
8430 dependent-origination
8431 dog black heart-blood
8432 lotus rakta
8433 donkey seed
8434 tree ma-le-ge flower leaf right spiral juice
8435 born one self's index-finger-of blood plural mix-means-of self's index-finger-
by-means-of scatter-and self's forehead-on bindu make-means-of
8436 A+oM che-ge-mo shog-shog swAhA thus speak-means-of come certainty-so
8437 three-th rank being-five-of channel-of characteristic examine is
8438 rank being-five to channel nose-of long and
8439 short and
8440 middle three as know-means-of do
8441 that on long is bliss mouth from outside-from bliss special arise
8442 short is mouth soft bliss duration short
8443 middle is taste-of appearance with similar as know-means-of do
8444 four-th self and partner's enlightenment-of mind expand-means-of do is

8445 root five-of practice and
8446 ram-intestine-of intestine and
8447 bird claw-of flesh and
8448 date and
8449 sugar mix-means-of intestine upper-in intestine seven ate if expand-so
8450 also pashanabhesha and
8451 myrrh and
8452 colocynth plural alcohol-by-means-of mixed-of pill also expand-means-of
do-so
8453 five-th consort to train-means-of do-of procedure is
8454 action cause result-of dharma teach and
8455 samsara nirvana-of bliss suffering show and
8456 empower and vow-on dwell-means-of do
8457 six-th that on bliss create-means-of method is
8458 sun where slow-means-of make-te
8459 naked make-means-of that on fragrance-of water-by-means-of bath
do-means-of place three-on scent-of bindu apply-and touch and
8460 ear on nail-by-means-of pleasure and
8461 vertebra thirteen-of channel rub and
8462 actually not join-means-of embrace and
8463 kiss do and
8464 srid thus-of sound-by-means-of urge and
8465 that-of body on bone-of ornament apply-means-of lotus-of song sing-means-
of enter and
8466 lotus-of channel womb to bindu-of net-as enter-means-of do
8467 that from other-of place six-to also bindu apply-means-of do
8468 earlier from
8469 thus that from people empty house-in
8470 naked clothing and free-means-of make-means-of examine
8471 thus so
8472 seven-th practice special-of essence-by-means-of channel seek-and hold is
channel raise-means-of method-of instruction nipple rub and
8474 throat on enlightenment mind-of bindu-by-means-of net-as enter and
8475 ha-ha-hi-hi-ho-ho thus speak and
8476 crown on bile various-of bindu apply and
cause leg-of tendon three-to jaṭī and saffron-of bindu-by-means-of apply and
left-of rib seven-to self's index-finger-by-means-of rub-of action do-means-of
channel all rise-means-of do

8479 that from hold-of essence is
8480 vajra-of tip on onion lang-ling and
8481 jaṭī-of powder and
8482 sindhura smear-te
8483 join-means-of channel leak not exist-so
8484 that also self's yidam father-mother-as visualize-means-of state-from vajra
and lotus join-so
8485 he-vajra from
8486 ballo-kakkola join-means-of
8487 that-of bliss special sublime
8488 thus and
8489 earlier from
8490 wisdom place-for channel raise-means-of
8491 enlightenment mind-for channel hold do
8492 thus so
8493 eight-th relative-of bindu body-of essence on depend-means-of cause is
8494 crown on haM head down-as show-means-of that on awareness give-and
8495 body essence leg hand-of finger plural inside-to bend is
8496 affliction five-of karma cut-so
8497 cause up-as pleasure is
8498 existence-of mouth up-to turn-means-of essence-so
8499 tongue palate on join-means-of bliss-of taste-by-means-of expand-means-of
do-so
8500 eye up-to turn is body-three obtain-means-of essence-so
8501 hU~M speak is
8502 appearance existence great-bliss-to gather-so
8503 wind up-to pull is
8504 realm three-of object purify-means-of do-means-of essence-so
8505 body essence six-of that go-six-of birth place stream cut-so
8506 essence six from more not need
8507 few if not accomplish-means-of six as certainty-so
8508 earlier from
8509 body-of essence six speech-by-means-of hU~M
8510 buddha plural-of great-bliss gather
8511 bliss great other not
8512 thus so
8513 three-th thus sublime-of bindu vajra-of pot-in hold-means-of essence is
8514 body essence lion-of leap stance do-te

8515 leg hand-of joint bend is samsara-of root cut-means-of essence-so
8516 taste upper empty-on throw is
8517 wind mind mouth join-means-of essence-so
8518 eye-by-means-of hur extract is
8519 wisdom-of door open-means-of essence-so
8520 intestine spine on pleasure is
8521 body-of bliss definitely liberate-means-of essence-so
8522 hU~M long speak is
8523 wind mind reality merge-means-of essence-so
8524 occasion on ig-of sound extract is
8525 reality pure-of result produce-means-of essence-so
8526 ten-th thus hold-means-of bindu that purify-means-of great-bliss-of seal on
apply is
8527 thus bindu vajra jewel-of root-on hold-means-of dharma body-of bliss
experience-and
8528 waist-on hold-means-of enjoyment body-of bliss experience
8529 tip-on hold-means-of emanation body-of bliss experience
8530 that also oM-by-means-of vajra-as create is
8531 body vajra-as do-means-of body three one-as integrate-means-of essence-so
8532 AH-by-means-of enlightenment mind create is
8533 speech vajra-as do-means-of express not exist-of speech and see not exist and
8534 think not exist-of speech and three one-as integrate-means-of hear think
meditate-of style-to go-so
8535 hU~M-by-means-of pot create is
8536 mind vajra-as do-means-of dharma body-of mind not think and not think and
8537 enjoyment body-of not wander wandering not exist and
8538 emanation body-of knowledge various-as appear and three one-as
integrate-means-of body speech mind not cease ornament-of wheel from not
go-so
8539 thus body speech mind-of syllable three-by-means-of vajra create is
8540 bliss three-of result gradual and simultaneous-by-means-of do-so
8541 mother-of e-by-means-of lotus create is
8542 bliss great-of body-of seal
8543 hrIH lotus-of bell create is
8544 great-bliss-of speech-of seal
8545 ha lotus-of pistil create is
8546 great-bliss-of mind-of seal
8547

thus three seal-means-of great seal body speech mind three-of binding
agent-from free-means-of self-liberated great seal thus call

8548 lotus-of opening phaT-by-means-of block is
8549 great-bliss-of wind ye-lost-to throw-means-of essence-so
8550 father-of vajra-of opening hrIH-by-means-of block is
8551 great-bliss-of essence on enjoy-so
8552 earlier from
8553 body speech mind-of vajra great
8554 seal three possess-means-of lotus-of center
8555 enlightenment mind special purify-means-of purpose
8556 hrIH-by-means-of block skilled-by-means-of apply
8557 wisdom special not release purpose
8558 phaT-by-means-of opening block-means-of do
8559 thus so
8560 that-also body three mind-of purify three-by-means-of vajra-of tip from
waist-to draw-means-of body vital expand-means-of action do
8561 that from root-to draw-means-of mind great-bliss-to expand-means-of action
do
8562 that from navel-to draw-means-of body mind two not exist-of bliss
expand-means-of action do-so
8563 that on lotus-of seal three-of seal-means-of bliss and
8564 clear and
8565 empty three experience and
8566 action-of seal woman thus call
8567 that also body all from vajra-of root-of interval-to descend-means-of
8568 action-of seal-of bliss experience-means-of activity four-on obstruction not
exist-means-of do-so
8569 that from waist-on descend-means-of vow-of seal-of bliss experience-means-
of stainless pure-of wisdom four-of vow and separation not exist-means-of
do-so
8570 that from tip-on descend-means-of dharma-of seal-of bliss experience-means-
of
8571 dharma general and self-of characteristic on enjoy-means-of do-so
8572 bindu that self hold-means-of great seal-of bliss experience-means-of bliss
and emptiness union special not dwell-means-of do-so
8573 thus purify-means-of mother-of channel open and
8574 father-of enlightenment mind open two time one-at arise-te
8575 channel open-means-of equipoise do not do like-as bliss and not separate is
channel open-means-of measure-so
8576 channel open time channel inside-from blood and bile not flow-means-of
body-by of pain and suffering liberate definite
8577

8578 channel-of inside empty-te mouth open-by emptiness-of state-in abide
8579 channel inside-from gnosis-by wind flow-by non-conceptual-of gnosis-in continuously abide
8580 father-of bindhu extend-of measure is
8581 bhaga-of inside-from bindhu here draw-of power obtain and*
8582 that jasmine water-of appearance like easy and clear pure and expand become-te
8583 that where place-at stay-by body-of inside extend and*
8584 that extend-by bindhu actual appear yet actual thing see not-by samsara-of root cut-of practice do not need-by cease and*
8585 that itself-from bliss special arise-by inside-to mind extend-te concept cease-by karma and latency-of end empty and*
8586 outside body extend-by white hair and wrinkle not and*
8587 body-of stage nine forget and*
8588 youth flesh possess and prime arrive become and*
8589 wind bile etc.-of disease cease-from life sun moon equal become
8590 that also actual-by bodhicitta extend-from
8591 outside body extend and*
8592 inside-to mind extend three time one-at arise-by na
8593 three kayas self-as not-exist-of view-to mind abide called
8594 that also samsara-of root conventional is-by that-of basis empty make-by bindhu not extend-from samsara-of root not empty-by buddha-to hope not
8595 that also bindhu channel roma-to press-by food-of gather perception and separate
8596 rkyangma-to press-by clothes not need and heat arise
8597 kun darma-to press-by mountain rock all-to dust-as wander able
8598 that is bodhicitta first body-by produce-by body usable-of measure
8599 then body-by mind bind do-by-from
8600 bodhicitta extend-by mind extend
8601 that-by great compassion arise and mind place-at stay and release-at go arise
8602 former from
8603 this-of quality speak not reach
8604 age and death not exist and
8605 youthyouth attachment having beautiful and
8606 essence-by-means-of extraction great-as become
8607 thus so
8608 relative-of bindu that body-of posture and
8609 wind-of essence-by-means-of hold is
8610

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

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

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

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8674 second feeling is experience-of actual trace-to engage

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8675 third bliss is mind and gnosis agitate-of time

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8676 fourth experience is mind and gnosis two distinguish not make-of time

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8677 fifth emptiness is mind and gnosis two where-also not open not expand and
extreme two and distinction-from not transcend
8678 that word-by
8679 former from

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

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8687

first mudra-to actual-by not engage channel produce-of method etc. do-of time is not

8688 ordinary-of desire own flow not-exist-by view move-of time called-te

8689 own body-to depend-of bliss mind-to power not-have-by produce

8690 then actual-of body extend-by bodhicitta hold-by purify-yet not purify-of time-at bliss special arise-by experience own flow and not mixed-by emptiness mind-as recognize not

8691 mind itself empty only-as understand

8692 ordinary-of concept own mind-to any not-exist-of time view obtain-of time called

8693 then bodhicitta purify-by extend-of measure-to arrive-of time

8694 channel all-to spread-by body mind two not-exist-of mahamudra intellect-from transcend-of meaning experience-of time view stable-of time called-te

8695 how do-also bodhicitta-to power obtain-by change not-exist itself

8696 also former from

8697 move and obtain and stable is

8698 three kayas-of ground-to go

8699 thus

8700 thirteen thus view recognize-from channel aperture-to arrange and wind and mix-by body strength grow and ultimate bodhicitta-to join is

8701 samadhi that-to tire-by up-to draw-te

8702 "ig" fist hold-by eye up-to turn-te wind inside-to press-by channel aperture-to block definite-te

8703 wind power inside-to hold-by wind and mix-te inside-to not go and body strength grow etc. arise

8704 dri-water and mix-from outside come-by not extend-of sign is-by

8705 acacia pound-of juice and*

8706 sesame oil-by apply-by not arise

8707 that-to after-knowledge seek is

8708 ultimate bodhicitta and join

8709 if key these not know-by action seal rely-by bliss path-as make-by

8710 body-to bindhu stray-from disease-to go-te vomit reverse and vomit able not

8711 not extend-of sign-as up-to draw after-to vomit fire-as go and stomach not well think come

8712 this-of obstacle is letter contract-from gag and empty vomit do

8713 stomach mouth not well and disease-to become

8714 armpit-to gather and breast right and rib side-to pain dri-water big dry and expel difficult

8715 empty vomit do-of side-from mouth-from water blue drip-by do

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

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

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8725 three-th mind and mix-means-of mind-of nature-as become-so
8726 body and merge is body-of yantra on depend-means-of
8727 speech is syllable three
8728 mind is wind-of extend gather-so
8729 thus lower that mirror end having-as take-means-of ring thumb-by-means-of
student's mouth-to fall-means-of do is ultimate relative distinction not
divided-means-of do-so
8730 also earlier from
8731 student's mouth-on drink-means-of do
8732 not die tongue-by-means-of take-means-of do
8733 thus so
8734 fifteen-th thus transfer-means-of student on great-bliss held object and free-of
experience arise-means-of measure hold is
8735 channel veda-of branch two press-means-of birth not exist identify and
free-of experience arise-te whatever speak not know dumb-of dream with
similar-of experience arise is
8736 that self from
8737 this on speak-means-of not know
8738 dumb-of dream as like-so
8739 thus so
8740 sixteen-th consort that not see-means-of do dependent arising-of essence is

8741 dog black-of eye right and
8742 jackal black-of eye left and
8743 owl-of right and
8744 bat-of left and
8745 crow wing tip right plural well join-means-of pill gold-by-means-of
wrap-means-of consort's mouth-on insert-te
8746 hand-on damaru etc hold that self that see-means-of body not see-so
8747 also earlier from
8748 mudra see if siddhi not exist
8749 that-means-of therefore see not exist-means-of rely
8750 thus so
8751 seventeen-th empowerment-of time not is or other-to bliss not rely if gift
give-means-of self's land etc-to send is gold etc-of articles-by-means-of
please-means-of make-and
8752 self's place-to go-means-of do
8753 that plural-by-means-of empowerment three-of realize difficult-of place
explain is very secret great-of meaning-so
8754 meaning two-th mandala elaboration not exist-of empowerment kind set is
mandala and pot on depend-means-of syllable wheel and verse-by-means-of
transfer-so
8755 this elaboration not secret empowerment is
8756 speech-of basis pure letter and channel squeeze-of bliss-by introduce
8757 this-to outside inside secret complete four from
8758 non-elaboration-of outside is three kayas-of letter-by purify make
8759 inside is dharma all arise not etc. vase-of basis definite
8760 secret is actual thing any-to nature not exist etc. appear liberate border
not-exist indicate
8761 complete is dharma all empty and self not exist etc. understand special-on
recite-of words empowerment precious
8762 that all also consequential-from
8763 non-elaboration faith possess enter ripen for
8764 elaboration not exist-of empowerment supreme is
8765 mandala vase-to rely-by
8766 verses-by empowerment give do
8767 thus
8768 three very elaboration not exist-of empowerment is samsara nirvana border
divide-from symbol empowerment-by self know gnosis empty sky like
primordially-pure-of nature introduce-by empower
8769 this-to-also outside inside secret complete four from

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

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

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

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

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

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

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

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

- 8905 Extremely elaboration-without kyi elaboration-with-with posture show pa external
 8906 That-kyi elaboration-without gaze posture do pa internal ngo
 8907 That-kyi very elaboration-without directions four-to gaze posture dang look posture accord pa secret
 8908 That-kyi extremely elaboration-without go cig la etcetera pa fully complete
 8909 This four-kyi purpose ni mind think pa dang
 8910 Remember pa dang
 8911 Think pa dang
 8912 Attach pa four-kyi seal break-to do-do
 8913 Occasion this-at mind dang consciousness kyi meaning do
 8914 Door five-kyi object hold think agent all-ground-kyi consciousness consciousness la
 8915 that and not connect-by meaning before after and mind object meaning general examine-by mind called
 8916 self-of appear object actual thing hold and*
 8917 actual not-exist hold is
 8918 clear and not clear hold-by divide is
 8919 thus self face-of division each-each-to outside inside secret complete four four sixteen-to exist
 8920 three manifold display-of division-by very expand elaborate-to three is empowerment each-each-of purify make-of division-by purify cause sixteen become and with show
 8921 body-of action-to rely-by definite-of division-by empowerment-of basis show
 8922 number-of division-to rely-by karma and affliction-of purify make show
 8923 first is empowerment-of self face-of division sixteen-by outside arise-of karma sixteen purify make
 8924 inside-to mind-of concept sixteen purify make
 8925 secret-by wind-of propel gather sixteen purify make
 8926 unsurpassable-by ground sixteen-to abide-of definite obtain-by make-by empowerment sixteen-to show
 8927 empowerment that all-of purify make body speech mind mind four-of stain purify-to depend-by place
 8928 that-also body-to water gather-of dharma gather-by bind make cause latency-of stain-to go*
 8929 fire-by that all ripen and clear make-by actual thing-as establish-of stain-to go*
 8930 wind-by that all each-each-of karma do-by attachment own flow and with-of stain-to go

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

8964 Sixty four ni purify object purify agent-kyi distinction definite
8965 Two-pa body-kyi action la depend-by-means-of distinction-by-means-of empowerment-kyi mode show pa ni
8966 Purify object stain thirty two-kyi base body different uncountable also earth water fire wind four-from composed-la
8967 That-plural male female two two-to divide-by-means-of eight-do
8968 That also earth water fire wind base la press dang
8969 Spread dang
8970 Balance three three-to divide-by-means-of twelve-so
8971 That-plural do empowerment la also elaboration-with-with la etcetera four la body speech mind three three-to divide-by-means-of twelve-kyis pure-to do-do
8972 Four-elements male female two-te eight-kyi purify object ni
8973 Four-empowerments-to method-wisdom two-two-to divided-by means-of eight-by purified made-does
8974 body-of arising-element-of variety-even*
8975 earth-to etcetera four each-to earth-of earth-to etcetera four-four-to divided-by means-of sixteen are
8976 heat-and cold two-of distinction-by means-of sixty four-to becomes
8977 above-of symbol-meaning-of distinction-of empowerment sixty four-by purified made-does
8978 that-also element four each-even well divided-if
8979 earth-even sixty four
8980 that-to pervading element general-of body-and*
8981 self-of characteristic holding actual-of body two-to divided-by means-of
8982 earth-to body not-same hundred-and twenty-eight
8983 like-that divided-by means-of water-and fire-and*
8984 wind etcetera-to hundred twenty-eight portion three-are
8985 gathered-by means-of five hundred-and twelve-of body-to matured-are
8986 like-that outward body matured like inward affliction also*
8987 attachment-to looked-at and*
8988 laughed-at and*
8989 held-at and*
8990 embraced-at are four are element each-of body-to four-four are sixteen
8991 delusion-to torpor-by means-of not-known and*
8992 darkened and*
8993 intoxicated and*
8994 very not-awareness mixed and four from four-to divided-by means-of sixteen
8995

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

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9015	First elaboration-with-with la also base-to do-byas-pa-kyi elaboration-with-with kyi elaboration-with-with external internal secret fully complete dang four-to divide na
9016	Elaboration-with-with kyi elaboration-with-with kyi external-kyi empowerment preparation-kyi tshom-bu la tooth-stick offer pa
9017	That-kyi internal maṇḍala offer ba
9018	That-kyi secret protection-cord tie-shing kuśa give pa
9019	Fully complete dream examine pa
9020	That-kyi elaboration-without kyi external-kyi empowerment wash do ba
9021	Request make-byas pa
9022	Vajra-by-means-of inside-to call pa three

9023	That-kyi internal samaya-kyi oath water give-to-drink pa
9024	Samsāra abandon-kyi oath
9025	Nirvāṇa accept-kyi oath
9026	Sentient being-kyi benefit not do re-kyi oath four
9027	That-kyi secret samaya dang
9028	Vows give pa dang
9029	Mandala-to enter pa dang
9030	Mind-kyi flower offer ba
9031	That-kyi fully complete maṇḍala-to enter pa deity face show pa
9032	Flower throw ba
9033	Name-kyi empowerment ngo
9034	That-kyi very elaboration pa without pa-kyi external-kyi empowerment hearer-kyi maṇḍala-to enter pa
9035	Ground path-kyi measure show pa
9036	Upper-cover dang lower-cover give pa
9037	Bowl dang fan give pa la etcetera pa-te
9038	Discipline-kyi edge
9039	Ground la etcetera pa
9040	Action-kyi distinction
9041	Dependent-arising indicate pa
9042	Meditation give pa
9043	Prophecy dang
9044	Bodhisattva-kyi maṇḍala-to enter pa dang
9045	Mind generate pa dang
9046	Vows give pa dang
9047	Distinction-kyi mind hold la etcetera pa
9048	That-kyi internal-kyi empowerment kriyā-kyi maṇḍala-to enter pa dang
9049	Mind generate pa dang
9050	Vows hold ba dang
9051	Flower throw-shing deity face show pa dang
9052	Name-kyi empowerment dang
9053	Prophecy dang
9054	Encourage dang
9055	Breath emit ba dang
9056	Empowerment confer ba
9057	That-like-to upa dang yoga-kyi maṇḍala-to enter pa la type nine nine-te twenty seven-no
9058	That-kyi secret mahā-kyi prophecy dang

9059	Maṇḍala-to enter pa dang
9060	Deity face show pa dang
9061	Flower throw ba dang
9062	Name-kyi empowerment dang
9063	Hear pa dang
9064	Explain pa dang
9065	Benefit pa dang
9066	Power pa dang
9067	Awareness-kyi empowerment dang
9068	Limb kyi dang
9069	Distinction-kyi empowerment dang twelve-so
9070	That-from anu-kyi maṇḍala-to enter pa dang
9071	Sign definite indicate pa dang
9072	Breath emit pa dang
9073	Mudrā change ba dang
9074	Action-to do ba dang
9075	Enter pa definite dang six-go
9076	That-kyi fully complete
9077	Great perfection-kyi maṇḍala-to put pa dang
9078	Meditate-byas pa definite-kyi maṇḍala-to flower throw ba dang
9079	Deity face show-shing empowerment confer ba dang
9080	Fruit action-free complete-kyi empowerment confer ba dang four
9081	Elaboration-with-with kyi extremely elaboration pa without pa-kyi external-kyi tha empowerment ni
9082	That-like sequence nine-kyi empowerment complete-from
9083	Distinction-kyi empowerment la enter pa ni
9084	Mudrā-kyi maṇḍala-to enter pa
9085	That-kyi external la knowledge-woman examine-shing summon pa nāḍī seek-shing request pa
9086	Bliss seek ba
9087	Expand-to do ba
9088	Cause-to-descend shing hold ba
9089	Reverse shing purify ba dang six-go
9090	This-kyi internal-kyi empowerment la
9091	Union equal-to enter pa
9092	Bodhicitta yi-ge three-kyi sound dang with pa
9093	Mirror-to take ba
9094	That vajra

9095	Padma
9096	Cakra three-to visualize-by-means-of student-kyi tongue la place-from body speech empty-to do ba-te six-go
9097	That-kyi secret bliss dang bodhicitta actual-kyi blessing body speech mind three la action three
9098	Secret dang secret-to suitable pa dang
9099	Secret-to apply entrust pa three-te six-go
9100	That-kyi fully complete word various-by-means-of indicate pa-te
9101	Sign-kyi word dang
9102	Meaning-kyi word dang
9103	Sign meaning separate-not do-byed-pa-kyi verse three
9104	That-like-if elaboration-with-with kyi elaboration-with-with la external internal secret fully complete four la
9105	Confer-kyi empowerment six
9106	That-kyi external la tooth-stick offer pa dang one
9107	That-kyi internal maṇḍala offer ba dang two
9108	That-kyi secret protection-cord dang kuśa give pa two-te four
9109	Its complete dream examination-and*
9110	good bad-of result asking two-are six-are
9111	Its elaboration-having-of elaboration-without-of outer-to three-are nine
9112	Its inner-to four-are thirteen
9113	Its secret-to four-are seventeen
9114	Its complete-to four-are twenty-one
9115	elaboration without-of very elaboration-of outer-to hearer-to six
9116	self-buddha-to five-are eleven
9117	bodhi-being-to four-are fifteen
9118	Its inner-of empowerment-to kriya-to nine-are twenty-four
9119	upa-to nine-are thirty-three
9120	yoga-to nine-are forty-two
9121	Its secret-of empowerment-to maha-to twelve-are fifty-four
9122	anu-to six-are sixty complete
9123	Its complete ati-to four-are sixty-four elaboration-having-of very elaboration-without-of outer-of empowerment-to seventeen
9124	inner-to six-are twenty-three
9125	Its secret-to six-are twenty-nine
9126	Its complete-to one-are thirty complete
9127	very elaboration without-to sixty-four-are ninety-four
9128	Its elaboration without-to fifteen-are hundred-and nine

9129 Its elaboration having-to six-are elaboration having conveyance-of dharma eight-and fifteen

9130 elaboration without-of elaboration having-of outer-of empowerment-to lama-of action-and student-of action two

9131 Its inner-to mandala-and vase two-are four

9132 Its secret-to mandala-of well explained-of dharma five

9133 vase-of well explanation five-are ten

9134 above four-and gathered-by means-of fourteen

9135 Its complete-to lama-by name-of indication spoken-and student-by strength generated two-are sixteen-are

9136 elaboration without-of elaboration without-of outer-of empowerment-to A-of approach-by means-of birth without-of path trained-and*

9137 A-of accomplishment-by means-of cessation without-of nose cleared-and*

9138 A-of spread gather body speech mind purified made-does-and three-are

9139 Its inner-to washing-by means-of purification-object-of manner shown

9140 mandala offered-by means-of desire-of object obtained made-does

9141 scripture bestowed-by means-of action-to entry recognition-and three-are

9142 Its secret-to mandala-to entry-by means-of

9143 expanse-to awareness placed-of essential-point-and*

9144 deity face shown-by means-of expanse awareness face introduced-and*

9145 name-of empowerment conferred-by means-of buddha-of son made-does

9146 like-that three-and*

9147 Its complete-to outer object sense-of verse-by means-of prophecy-by means-of awareness-and object two not-experienced-of empowerment-and*

9148 inner mind clear-of verse-by means-of breath released-by means-of birth without-of grasping parting-from-of empowerment-and*

9149 secret held entry mark without-of verse-by means-of praised-by means-of expanse awareness two not-great bliss-of empowerment shown-and twelve-are

9150 Its very elaboration without-of outer-to entry suitable-and*

9151 obtain suitable two

9152 Its inner-to practice definite-and*

9153 view definite two-are four

9154 Its secret-to family distinguished-and*

9155 like-that elaboration without-of elaboration having-to sixteen

9156 Its complete-to cause-and condition two-are eight

9157 Its very elaboration without-of outer-to mind existing-and*

9158 speech existing two

9159 Its inner-to speech transformed-and*

- 9160 mind obtained two-are four
 9161 Its secret-to bliss prophecy-and*
 9162 secret breath released two-are six
 9163 Its complete-to elaboration existing-and*
 9164 self-of action obtained two-are eight
 9165 གྲୟମྰ୍ତ୍ତ୍ଵାପଦ୍ମଶିଖାବକରାଧାର୍ମକ୍ଷଣ
 9166 Its elaboration without-to twelve-are twenty-eight
 9167 Its very elaboration without-to eight-are thirty-six
 9168 Its very elaboration without-to eight
 9169 conferred-by means-of obtained-of result forty-four
 9170 very elaboration without-of elaboration having-of outer-to
 9171 path clear-of purpose lama-to request made-and*
 9172 consciousness eight-of spread gather stopped-of purpose syllable eight-of
 sealed-and*
 9173 mind-of arising blocked-after obstacle pacified-of purpose PHAT-of sound
 proclaimed-and three
 9174 That-kyi internal la abode seek-by-means-of-pas direction-kyi definite hold
 ba dang
 9175 Obstacle remove-kyi purpose gtor-ma give pa dang
 9176 Mind-to enthusiasm produce pa dang three
 9177 That-kyi secret la body-kyi action begin-kyi object dang
 9178 Begin-kyi method dang
 9179 Begin-byas-pa-kyi purpose dang three
 9180 That-kyi fully complete la speech-kyi action begin-kyi object dang
 9181 Begin-kyi method dang begin-byas-pa-kyi purpose three
 9182 That-kyi elaboration-without kyi external la mind-kyi action begin-kyi object
 9183 Method purpose three
 9184 That-kyi internal la body dang
 9185 Speech dang
 9186 Mind-kyi misdeed definite-kyi object three
 9187 That-kyi secret la body dang
 9188 Speech dang
 9189 Mind-kyi misdeed pure-kyi measure three
 9190 That-kyi fully complete la
 9191 Body dang
 9192 Speech dang
 9193 Mind-kyi not pure-if confess-kyi method three-te twelve-so
 9194

- That-kyi very elaboration-without kyi external la grain-kyi maṇḍala-by-means-of enjoyment increase ba dang
 9195
 Incense expand ba dang
 9196
 Flower-kyi sense-faculty clear ba dang
 9197
 Jewel-kyi prosperity expand pa four
 9198
 That-kyi internal la family draw-by-means-of-pas bliss experience-by-means-of myong ba dang
 9199
 Is-to say-by-means-of-pas elaboration produce pa two-te six
 9200
 That-kyi secret maṇḍala-to enter pa la
 9201
 East door-from enter-by-means-of-pas path emptiness-to show pa dang
 9202
 South door-from enter-by-means-of-pas mind empty-ness-to face indicate
 9203
 West door-from enter-by-means-of-pas affliction emptiness-to self liberate
 9204
 North door-to enter-by-means-of-pas action dang latencies emptiness-to end exhaust pa dang four-te ten
 9205
 That-kyi fully complete awareness-kyi flower throw-by-means-of-pas mind self-to dissolve-pa-kyi crucial point dang
 9206
 That-from breath emit pa dang
 9207
 Prophecy two-te twelve-so
 9208
 That-kyi extremely elaboration pa without pa-kyi external la crucial vajrāsana-by-means-of base set ba dang
 9209
 Sun five la mind place-by-means-of-pas wisdom five recognize pa dang
 9210
 That-kyi light emit-by-means-of-pas mind clear set pa dang three
 9211
 That-kyi internal la increasingly high think pa without pa-kyi path seek ba dang
 9212
 Return not turn-by-means-of-pas nirvāṇa-kyi ground-to base establish pa dang
 9213
 Time three-to say-by-means-of-pas body three gather-separate without pa-kyi ground la difference without pa dang three-te six
 9214
 That-kyi secret la master-by-means-of rise-by-means-of-pas appear exist dharmatā-to rise-pa-kyi confidence obtain pa dang
 9215
 A a say-by-means-of-pas not born la birth without pa-kyi crucial point seek ba dang
 9216
 Eye-to finger place-by-means-of-pas awareness appear-kyi path clear ba dang nine
 9217
 That-kyi fully complete la sky vast-to say-by-means-of-pas expanse-to familiarize-to do ba dang
 9218
 Sky-to hand-by-means-of smear-by-means-of-pas sign meaning experience dang mix pa dang
 9219
 Go-if go place exist-q
 9220
 Stay-if stay place exist-q
 9221

- Again go place dang return place exist-q-kyi detail set pa dang five-te
- 9222 Fourteen
- 9223 Extremely elaboration pa without pa-kyi elaboration-with-with kyi external la who is ask-by-means-of-pas family indicate pa dang
- 9224 Mind-kyi child-by-means-of answer give-by-means-of-pas path near-to enter pa dang two
- 9225 That-kyi internal la dharmakāya-kyi posture-by-means-of base seek ba dang
- 9226 Saṃbhogakāya-kyi posture-by-means-of path clear ba dang
- 9227 Nirmāṇakāya-kyi posture-by-means-of depth arouse ba dang three
- 9228 That-kyi secret la posture common pa-plural-kyis crucial point accord pa dang
- 9229 E ma la etcetera-by-means-of-pas dharmakāya-kyi maṇḍala-to enter pa body-kyi crucial point dang
- 9230 Saṃbhogakāya dang nirmāṇakāya-kyi maṇḍala-to enter pa body crucial point accord pa dang seven-te nine
- 9231 That-kyi secret la nirmāṇakāya-kyi field-to enter pa-kyi extent-te thirteen
- 9232 That-kyi fully complete la saṃbhogakāya-kyi field-to enter pa dang five-te eighteen-do
- 9233 That-kyi elaboration-without kyi external la dharmakāya-kyi field nature essence nature compassion three
- 9234 That-kyi internal la body three-kyi deity face show pa three-te six
- 9235 That-kyi secret la there exist pa three-te nine
- 9236 That-kyi fully complete la return not turn-pa-kyi who three-te twelve-so
- 9237 That-kyi very elaboration-without kyi external la mind-kyi essence definite word
- 9238 Distinction indicate pa three
- 9239 That-kyi internal la mind abide pa
- 9240 Obtain pa stable pa three-te six
- 9241 That-kyi secret la mind-kyi base path fruit three-te nine
- 9242 That-kyi fully complete la mind-kyi enter pa
- 9243 Pervade agent
- 9244 Change dang three-te twelve-so
- 9245 That-kyi extremely elaboration-without kyi extremely elaboration-without kyi external la
- 9246 Body-kyi posture eleven-by-means-of obtain-shing abide pa dang
- 9247 That-kyi internal la mind-by-means-of twelve-by-means-of existence-kyi cakra twelve continuity cut pa dang twenty three
- 9248 That-kyi secret la mind self birth without-to deity face show-by-means-of-pas mind seven la power obtain-by-means-of-pas ignorance-kyi element seven continuity cut pa-te thirty

- 9249 That-kyi fully complete la oral instruction-kyi distinction six dang
 9250 Outflow without pa-kyi section four-te eleven dang gathered-by-means-of-pas twenty one-go
 9251 That-like-if extremely elaboration pa without pa-kyi elaboration-with-with la type eighteen
 9252 That-kyi elaboration-without la twelve-te thirty
 9253 That-kyi very elaboration-without la twelve-te twenty two
 9254 That-kyi extremely elaboration-without la twenty one-te eighty three
 9255 Very elaboration pa without pa la forty eight-te one hundred thirty one
 9256 Elaboration without pa la that-kyi elaboration-with-with la sixteen
 9257 Elaboration-without la twelve-te twenty eight
 9258 Very elaboration-without la eight-te thirty six
 9259 That-kyi extremely elaboration-without la eight-te forty four-te
 9260 One hundred seventy four
 9261 Elaboration-with-with la one hundred dang fifteen-te two hundred forty nine
 9262 That also body speech mind difference without pa dang four la
 9263 Past dang
 9264 Future dang
 9265 Present arise ba dang
 9266 Uncertain-kyi time four-to do-by-means-of
 9267 Empowerment two hundred eighty nine plural that four-to relate-by-means-of divide-by-means-of
 9268 Ten thousand one thousand one hundred dang thirty six-to become-ro
 9269 That-like purify agent that only-by-means-of
 9270 Purify object go-kyi body different twelve-from action-kyi change-by-means-of type-to divide-if
 9271 Ten thousand one dang
 9272 Thousand three dang
 9273 Six hundred thirty two
 9274 Affliction also that-kyi change calculate-by-means-of-pas ten thousand one dang half dang seven hundred-te
 9275 That-from thousand two dang nine hundred seventy two remain pa ni
 9276 Action-kyi end near collect pa la intent-te
 9277 Above-kyi body dang affliction-kyi distinction-plural purify-to do-pa
 9278 Incidental-to purify object internal-kyi wind-kyi distinction-by-means-of empowerment definite-kyi type show pa ni
 9279 Four-elements-kyi wind-kyi sequence-by-means-of-te
 9280

	That-kyi purify agent empowerment four la self-face-kyi distinction sixteen-from
9281	Each-each la external internal secret fully complete four four-to divide-by-means-of
9282	Elaboration-with-with la sixteen
9283	Elaboration-without la sixteen-te thirty two
9284	Very elaboration-without la sixteen-te twenty eight
9285	Extremely elaboration-without la sixteen-te sixty four-by-means-of ni
9286	Wind-from wind
9287	Water wind
9288	Fire wind
9289	Wind-kyi wind four la
9290	Spread
9291	Press
9292	Balance
9293	Turbulent four four-to divide-by-means-of sixteen
9294	That each-each la male female two two-to divide-by-means-of thirty six-kyi half pa-kyi action pure-to do-pa
9295	General meaning three-pa empowerment confer ba end reach-pa-kyi fruit two-te
9296	Temporary dang ultimate-kyi fruit
9297	First la path-kyi quality general-to show pa dang
9298	Knowledge-holder four-kyi obtain manner distinction-to show pa
9299	First ni elaboration-with-with-by-means-of path-of-accumulation twelve complete-pa-kyi quality obtain-kyi support do
9300	Elaboration-without-by-means-of path-of-application definite separate part four complete-pa-kyi support do
9301	Very elaboration-without-by-means-of path-of-seeing complete-pa-kyi support do
9302	Extremely elaboration-without-by-means-of path-of-meditation nine complete-pa-kyi support do-pa
9303	That-like-to faith-kyi ground dang enter-pa-kyi ground dang transform-pa-kyi ground dang cut-pa-kyi ground four empowerment four each-each la apply-by-means-of ground sixteen-kyi quality complete-by-means-of common-kyi quality complete-pa-kyi essence obtain-pa
9304	That also elaboration-with-with kyi elaboration-with-with faith dang with-pa-kyi ground-te intense aspiration dang merit-kyi distinction-ro
9305	That-kyi elaboration-without enter pa pure-pa-kyi ground-te faith-by-means-of definite la depend-by-means-of self-power-possessor-to enter pa
9306	That-kyi very elaboration-without thing pure-to transform-pa-kyi ground-te body speech-kyi bondage la not abide pa

- 9307 That-kyi extremely elaboration-without action-kyi end cut-pa-kyi ground-te
 9308 Elaboration pa dang saṃsāra la not abide pa
 9309 That-like-to empowerment remain three la also apply-te
 9310 Faith la etcetera-pa also four four-to apply-if
 9311 Faith-kyi faith faith-by-means-of definite
 9312 Faith-kyi enter pa compassion definite
 9313 Faith-kyi transform pa method-by-means-of seized pa
 9314 Faith-kyi cut pa know bar-by-means-of meaning cut-pa
 9315 Enter-pa-kyi faith peace abide la faith pa
 9316 That-kyi enter pa superior seeing la enter pa
 9317 That-kyi transform pa equipoise-kyi thought different-to transform pa
 9318 That-kyi cut pa subsequent knowledge-kyi movement cut-pa
 9319 Transform-pa-kyi faith clothing-kyi attachment liberate ba
 9320 That-kyi enter pa food-kyi attachment liberate ba
 9321 That-kyi transform pa dream light clear liberate ba
 9322 That-kyi cut pa latencies dang affliction liberate ba
 9323 Cut-pa-kyi faith action-by-means-of saṃsāra la not abide pa
 9324 That-kyi enter pa meditate-by-means-of-pas concentration la abide pa
 9325 That-kyi transform pa view-by-means-of deluded-appearance la not abide-by-means-of realm three body three-to transform pa
 9326 That-kyi cut pa fruit saṃsāra-nirvāṇa two time one-at cut-pa
 9327 That-like sixteen dang empowerment-kyi sound sixteen plural that gathered-by-means-of-pas thirty two la
 9328 Ground sixteen la wisdom abide pa
 9329 Birth
 9330 Obtain pa
 9331 Arise pa four four-to distinction-by-means-of sixty four ni vajra-holder-by-means-of supreme complete-to do-pa
 9332 Empowerment-kyi sound sixteen la apply-by-means-of mark thirty two accomplish-kyi cause do-pa
 9333 Two-pa knowledge-holder-kyi ground four-kyi obtain manner ni
 9334 Empowerment four-kyi enter pa subsequent remember pa-from knowledge-holder-kyi ground four-te
 9335 Yoga-kyi ground dang
 9336 Great yoga-kyi ground dang
 9337 Discriminate-kyi yoga-kyi ground dang
 9338 Realize-kyi yoga-kyi ground dang four-from
 9339

Empowerment-to transform pa dang not transform pa two two-te eight-to definite-so

9340 That la also portion-by-means-of four four-to divide-if
9341 Yoga-kyi ground la
9342 Yoga dang action-kyi yoga dang
9343 Conduct-kyi yoga dang
9344 transformed-of yoga-and four
9345 yoga great-to very yoga-of ground-and*
9346 self ground definite-of yoga-of ground-and*
9347 elaboration-of yoga-of ground-and*
9348 action apart complete-of yoga-of ground four-are
9349 distinguished-of yoga-of ground-to
9350 symbol-of ground-and*
9351 meaning-of ground-and*
9352 symbol meaning undifferentiated-of ground-and*
9353 not mixed-of ground four-are
9354 realized-of yoga-of ground-to
9355 miracle displayed-of ground-and*
9356 distinction realized-of ground-and*
9357 manifest arisen-of ground-and*
9358 hero family distinguished-of ground-and four-are gathered-by means-of ground sixteen-are
9359 like-that ground sixteen-from
9360 ground first-to knower-of miracle seven are
9361 self-of body hundred thousand-to emanated-and*
9362 those limb hundred thousand-to emanated-and*
9363 body one-to head hundred thousand-to emanated-and*
9364 body hundred thousand-to head one-as emanated-and*
9365 head one-to body not-same hundred thousand emanated-after that-from emanation scattered are five-and*
9366 body-to head-and limb not-same immeasurable-to emanated-and six
9367 birth various-to emanated-and seven are power attained-of ground realized-from arisen
9368 ground second-to self-of belly mouth opened-after lung heart various other-to shown able-and*
9369 body-of upper-from fire burning-to lower-from water bubbling able-and*
9370 limb cut-after direction four-to scattered able-and*
9371 eye-to etcetera-of sense five plain-to fallen able-and*
9372 body-of strength-by means-of mountain throw able-and*
9373 outer-of great-ocean sky-to lifted able-and*

9374	planet stars etcetera plain-to fallen-and seven are power-of time-at limb seven before gone-from arisen
9375	ground third-to wind rope bound able-and*
9376	being-of intention other-to transformed-and*
9377	world protecting-of god-of king etcetera liberated able-and*
9378	Đākinī-kyi mind captivate-to able pa dang
9379	Go-kyi being hundred liberate-shing rescue-from heal-to able pa dang
9380	God dang nāga dang yakṣa-kyi woman la play-to able pa dang
9381	Īśvara great la etcetera-pa-kyi world-kyi god great plural-kyis power diminish-to able pa dang seven ni empowerment confer ba-kyi time-at mind generate pa-from arise-byas-pa
9382	Ground four-pa la sky vajra-to transform-to able pa dang
9383	Fire water-to transform
9384	Water fire-to transform
9385	Earth fire-to transform
9386	Earth water-to transform
9387	Wind fire-to transform
9388	Fire wind-to transform-to able pa dang seven ni yi-ge emit gather meditate-byas-pa-from arise-byas-pa
9389	Ground five-pa ni sky seven-pa la empowerment transform-to able-te emptiness meditate-byas-pa-from arise-byas-pa
9390	Ground six-pas fire seven la empowerment transform ba ni
9391	Before-to empowerment-kyi knowledge arise-from arise-byas-pa
9392	Ground seven-pas ground one-from two-to do-byas-pa-kyi seven la empowerment ba ni element sequence stack meditate-byas-pa-from arise-byas-pa
9393	Also water seven la empowerment ba ni preliminaries go-byas-pa-from arise-byas-pa
9394	Ground eight-pas wind seven la empowerment ba ni cakra four-kyi wind purify-byas-pa-from arise-byas-pa
9395	Ground nine-pas bodhi-kyi limb seven-by-means-of move able pa ni union preliminaries-to arise-byas-pa
9396	Ground ten-pas dharma-to do ba seven la empowerment ba ni deity meditate-byas-pa-from arise-byas-pa
9397	Ground eleven-pas horse-cloud-kyi speed-possess seven emanate able pa ni effort begin-byas-pa-from arise-byas-pa
9398	Twelve-pas monk śītavana seven emanate able pa samaya dang vows-by-means-of abide pa-from arise-byas-pa
9399	

- Thirteen-pas god-kyi palace seven emanate able pa ni palace meditate-byas-pa-from arise-byas-pa
 9400 Fourteen-pas world-kyi realm seven emanate able pa ni master please-to do-byas-pa-from arise-byas-pa
 9401 Fifteen-pas yi-dam-kyi deity seven emanate able pa ni yi-dam meditate-byas-pa-from arise-byas-pa
 9402 Sixteen-pas goddess seven emanate-shing form etcetera object six-kyi purify agent la enjoyment la
 9403 Six-realm-by-means-of birth-place demonstrate-able to-do and nineteen is empowerments completed from arise-by-means-of
 9404 Like-that ten-six at miraculouse-hundred-end arise-by-means-of is knowledge-holder-by-means-of ground named is
 9405 Name-by-means-of synonym other ripened and
 9406 Life at control and
 9407 Mahamudra and
 9408 Spontaneous-accomplishment named is
 9409 Yoga and
 9410 Mahayoga and
 9411 Discriminating-yoga and
 9412 Realized-yoga is sequence according-to is
 9413 That also ripened-by-means-of knowledge-holder is mind deity-by-means-of body-as ripened although body at not-ripened by-means-of in-between liberate-by-means-of is
 9414 Life-control is that only at liberate-by-means-of is
 9415 Mahamudra is body-mind deity-as ripened is
 9416 Spontaneous-accomplishment is self-other-by-means-of benefit two complete-by-means-of is
 9417 These from sixteen that former like apply and quality know should
 9418 Ripened is in-between not-interrupt if life that at life-control attain and result obtain-by-means-of is
 9419 Life-control is kalpa great one at miracle train and Vajra-holder-by-means-of ground obtain is
 9420 Mahamudra is year hundred at Vajra-holder-by-means-of ground obtain is
 9421 Spontaneous-accomplishment is year thousand at Vajra-holder-by-means-of ground obtain and activity four-by-means-of benefit two do-by-means-of cause is
 9422 Activity four is
 9423 Pacifying
 9424 Increasing
 9425 Empowering
 9426 Wrathful is

9427 That at elaboration-with-by-means-of pacifying-by-means-of activity do and entity body-mind-by-means-of obstacle manifest-arise and
9428 non-entity defilement subtle-gross two pacify do-by-means-of is
9429 Divide if pacifying-by-means-of pacifying consciousness and wind
9430 Pacifying-by-means-of increasing life and merit
9431 Pacifying-by-means-of empowering body-speech-by-means-of power
9432 Pacifying-by-means-of wrathful two pacify and one-as abide is
9433 Elaboration-without-by-means-of increasing-by-means-of activity accomplish is
9434 Divide if increasing-by-means-of pacifying conceptions bad exhaust-by-means-of
9435 Increasing-by-means-of increasing life and merit retinue and enjoyments decline and blessings is
9436 Increasing-by-means-of empowering however wish-by-means-of accomplishment-object increase-by-means-of
9437 Increasing-by-means-of wrathful body-speech-mind-by-means-of power complete-by-means-of is
9438 Extremely-elaboration-without-by-means-of empowering-by-means-of activity accomplish is
9439 Divide if empowering-by-means-of pacifying body-speech-mind-by-means-of obstacle pacify-by-means-of
9440 Empowering-by-means-of increasing view-meditation-conduct-result increase-by-means-of
9441 Empowering-by-means-of empowering human and non-human gather-by-means-of
9442 Empowering-by-means-of wrathful summon and so-on accomplish-by-means-of is
9443 Completely-elaboration-without-by-means-of wrathful-by-means-of activity accomplish-by-means-of is
9444 Divide if wrathful-by-means-of pacifying summon and bind-by-means-of activity is
9445 Wrathful-by-means-of increasing divide and expel
9446 Wrathful-by-means-of empowering reverse at challenge not-find
9447 Wrathful-by-means-of wrathful suppress and kill and so-on accomplish-by-means-of is
9448 Like-that sixteen is elaboration-with-by-means-of elaboration-with like self-own divide sixteen-by-means-of result is
9449 That also transformation-by-means-of divide if
9450

Body different number like purify although that only exist is activity-by-means-of number is

9451 Other also state at obtain is

9452 Elaboration-with-by-means-of empowerment-by-means-of body-by-means-of quality

9453 Life long and

9454 Sickness without and

9455 Beings compassionate and

9456 Merit with possess and

9457 Miracle accomplish and

9458 Body-by-means-of dust subtle see and so-on is

9459 Elaboration-without-by-means-of dharma-by-means-of wheel turn and

9460 Other-by-means-of ear pleasant and

9461 Instruction like listen and

9462 Command treatise control and

9463 Non-human-by-means-of language know and so-on is

9464 Extremely-elaboration-without-by-means-of mind purify and

9465 Samadhi and

9466 Awareness and

9467 Whatever contemplate reality-as appear and

9468 Time four time one-as realize and

9469 Death-transition and birth know and so-on is

9470 Completely-elaboration-without-by-means-of mind workable and

9471 Clairvoyance and

9472 Life measure-to not-exist-by-means-of bless and so-on is

9473 Particularly empowerment four-by-means-of appearances four-by-means-of quality obtain is

9474 Elaboration-with-by-means-of reality direct-by-means-of appearance

9475 Elaboration-without-by-means-of experience increase

9476 Extremely-elaboration-without-by-means-of awareness measure reach

9477 Completely-elaboration-without-by-means-of reality exhausted-by-means-of appearance is

9478 Those each-and-every outer appearance-by-means-of quality each and

9479 Inner experience samadhi each and

9480 Secret view-contemplation distinction-possessing each and

9481 Complete teaching-by-means-of measure each obtain and

9482 Contaminated not-appear and Buddha-by-means-of ground at connect is

9483 These are common state-by-means-of quality is

9484 Two ultimate result is

9485 Lord Vajra-holder-by-means-of ground is

9486	Body-speech-mind inexhaustible ornament-by-means-of wheel-by-means-of quality complete obtain-by-means-of is
9487	Divide if three is
9488	Body and wisdom gather-separate without realm brief-demonstrate
9489	Unimaginable divide extensively explain
9490	Clairvoyance endless-by-means-of control is
9491	First is empowerment end reach-by-means-of result four at signs four and measure four is
9492	Twelve
9493	Ripen so body four is sixteen
9494	Wisdom four is twenty
9495	Wisdom-by-means-of light-ray four is twenty-four
9496	Light-by-means-of emanate-by-means-of emanation four is twenty-eight
9497	Emanation-by-means-of field four is thirty-two at ripen and benefit arise is
9498	Path at empowerment thirty-two obtain from arise-by-means-of is
9499	That also body four at basis-abide-by-means-of wisdom
9500	Characteristic hold-by-means-of wisdom
9501	All-knowing-by-means-of wisdom
9502	Aspect all-knowing-by-means-of wisdom four four count sixteen
9503	Wisdom-by-means-of knowledge four four count sixteen is thirty-two is body and wisdom-by-means-of synonym thirty-two named is
9504	These complete is Vajra-holder-by-means-of ground sixteen do-by-means-of wisdom-by-means-of object sixteen with is
9505	Wisdom-by-means-of appearance-by-means-of own-light five from basis five-by-means-of mandala spontaneous-accomplishment is
9506	Light blue depth at Vairocana-by-means-of mandala complete is
9507	Like-that white-by-means-of Akshobhya
9508	Yellow-by-means-of Ratnasambhava
9509	Red-by-means-of Amitabha
9510	Green-by-means-of Amoghasiddhi-by-means-of mandala at spontaneous-accomplishment is
9511	Mandala those from disciple-by-means-of field at activity four-by-means-of emanation emanate and
9512	Field east direction Abhirati
9513	South Glorious-with-possess
9514	West Padma-assemble
9515	North Action-complete-by-means-of four beings ripen do-by-means-of is
9516	Two unimaginable divide-by-means-of extensively explain is
9517	

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- 9518 First Dharma-body-by-means-of teacher Glorious Samantabhadra
9519 Abode dharma-space
9520 Teaching Buddha all-by-means-of mind-by-means-of teaching
9521 Retinue unconditioned
9522 Time reality at change-transformation without and five is Dharma-body-as establish-by-means-of reasoning is
9523 Field pure that itself and express without
9524 Dharma express without
9525 Effort-without spontaneous-accomplishment-by-means-of reality-by-means-of approach-from Dharma-body named is
9526 Perfect-possession five
9527 Express without and
9528 Spontaneous-accomplishment two is
9529 Eight is
9530 Empowerment four-by-means-of seed four and
9531 Result four is eight ripen from arise-by-means-of is
9532 Enjoyment-body-by-means-of teacher Vairocana Gang-chen-lake
9533 Abode pure Dense-array
9534 Teaching self-arisen-by-means-of syllable six-by-means-of self-sound tongue-by-means-of light-ray from emanate teaching son single
9535 Retinue self-from eye four-buddha
9536 Time nature great-pure
9537 Field equal-place-at base at
9538 Above below stacked-by-means-of twenty-five
9539 Knees below at sixteen
9540 Those also above-below-at look-by-means-of width stacked slate-like middle-at pure-by-means-of sky divide and abides and
9541 Mutual is tent-house spread and like is
9542 Each iron-mountain and ocean-with divide and abides is
9543 Dharma is self nature great-pure-by-means-of dharma at engage-by-means-of is
9544 Reasoning is light and color body and wisdom at engage-by-means-of enjoyment-complete-by-means-of body named is
9545

That also light-ray union purify father-by-means-of face from enter and secret place-from mother-by-means-of sky to emerge and emanation emanate is

9546 complete perfect five
9547 field-and emanation two-are eight
9548 that also empowerment eight-of result
9549 emanation body-of teacher sixth vajra holder*
9550 place tsanglo-can are beneath-minimum-of name-of variety
9551 teaching nature great perfection
9552 retinue world-and world from transcended
9553 time body tamed-of time
9554 field realm great-extent great-purity
9555 that-from pure-pot emerged-if endurance are continent four mount-meru-with together hundred million
9556 dharma teaching actual-and reflection two-are
9557 suitable what-to what tamed-as emanated-by means-of are emanation body
9558 self other-of benefit two complete-of activity-and eight
9559 essence body-of teacher thought expression completely pure
9560 place thought transcended mark base-from parted
9561 teaching dust without-and stain without
9562 retinue wisdom ocean
9563 field realm great-bliss completely pure
9564 dharma face distinguished not-existing
9565 activity mind only error from transcended-and eight
9566 place outer-and inner without everywhere also inner-to became
9567 dharma body-of teacher nature not-fabricated
9568 place empty all-pervading
9569 teaching taming-method completely pure
9570 retinue nature completely pure
9571 time definite without various
9572 dharma outflow self-ceased
9573 accomplished dharma-of heap gathered-by means-of are dharma-of heap gathered-by means-of are dharma-of body
9574 action activity-from self-as without-of action doing-and eight
9575 form body-of teacher body appearance-to nature without face everywhere gaping-wide
9576 abode outer-and inner without all-to again inner-to become
9577 teaching dharma-and dharma not-existing distinguished
9578 retinue visible-and not-visible
9579 time elaboration four-of word only-to become

9580 field realm outer-from looked-at-by means-of inner clear
9581 dharma elaboration base completely pure
9582 suitable form dust-and dust atom purified made-does-by means-of are form
body
9583 action-of form possessing etcetera-of action exhausted made-does-and eight
9584 those etcetera-of beside peaceful body-of teacher self awareness king
unconditioned place cittaratna priceless palace*
9585 Teaching nadis-winds all-of instructions
9586 Retinue wisdom five and
9587 Wind five and
9588 Prajna five and
9589 Light five and
9590 Kaya five and
9591 Family five
9592 Time body and mind gather is
9593 Field realm beings taming
9594 Dharma samsara and sorrow from passed
9595 Appropriate that upon rely-from body mind suffering pacify-by pacification's
kaya appropriate
9596 Karma realms three from liberate make are eight
9597 Khro-bo kaya teacher wisdom-by He-ru-ka five
9598 Abode bhan-dha burning's celestial-palace skull cavity white
9599 Teaching bliss-great's blazing-flow
9600 Retinue lamp women aspect four
9601 Time wisdom self-contained's time
9602 Field eye sense-power see not-cease
9603 Dharma form's suchness
9604 Appropriate object and consciousness at angry-by khro-bo kaya appropriate
9605 Karma's trainees contrary these end cut and eight
9606 These at occasion here fruit-as posit is basis ripen object's purify-basis first's
light-clear is and
9607 Trainees four's fruit nature pure is-by adventitious pure's mention at spoke
9608 These at analyze-by empowerment and fruit at sixteen four-times
9609 Kaya at sixteen four-times are eight-times sum-by
9610 Hundred and twenty-eight are empowerment's fruit perfect
9611 Third abhi-jna boundless-by power control is
9612 Empowerment four's seed's portion-from six hundred and sixty-six by beings
six's karma and affliction purify make

9613 That at first seeing purity-from
9614 Self at outflow-not's abhi-jna is
9615 Sense-power's seeing purity's abhi-jna six by time three time one at seeing
pra-sen seeing like-is
9616 That-also eye-by abhi-jna six by form all know
9617 Ear's abhi-jna six by expressed sound all ascertain
9618 Nose's six by beings six's karma ascertain
9619 Tongue's six by beings six's retinue and enjoyment know
9620 Body's six by beings six's form atom and coarse all know
9621 Mind's six by beings six's thought all know
9622 Thus distinction-basis diminish-by sense-power's abhi-jna thirty existence
branches thirty know*
9623 Marks thirty-two complete is empowerment thirty-two from arise-by-
means-of is
9624 That from wisdom-by-means-of view purify-by-means-of clairvoyance six
arise
9625 Train-by-means-of wisdom-by-means-of view purify-by-means-of wisdom
six arise and word all-by-means-of symbol meaning understand-by-means-of
is
9626 Train-by-means-of wisdom-by-means-of view purify-by-means-of
clairvoyance six-by-means-of mind itself reality at enter
distinction-possessing arise is
9627 View purify named all at apply and
9628 Hear-by-means-of wisdom-by-means-of clairvoyance six-by-means-of sound
and meaning all know is
9629 Think-arise-by-means-of wisdom-by-means-of clairvoyance six-by-means-of
dharma all-by-means-of aggregate realize is
9630 Meditate-arise-by-means-of wisdom-between-by-means-of clairvoyance
six-by-means-of dharma and mind two mix and sky-like know is
9631 Like-that thirty is empowerment-by-means-of transformation thirty-two
by-means-of Buddha-by-means-of train-by-means-of quality thirty-two view
from arise-by-means-of is
9632 That from wisdom-by-means-of view purify-by-means-of clairvoyance six
arise
9633 This time at wisdom-by-means-of eye dust without and defilement without
obtain-by-means-of is
9634 That also mirror-like wisdom-by-means-of view purify-by-means-of
clairvoyance six-by-means-of dharma-by-means-of characteristic and
intention direct know is
9635

- Equality-by-means-of six-by-means-of samsara-nirvana two-as without know
is
- 9636 Discriminating-by-means-of six-by-means-of realm six-by-means-of
sense-power and so-on know is
- 9637 Accomplishing-by-means-of six-by-means-of dharma all effort without and
Buddha-by-means-of field all know is
- 9638 Dharma-space-by-means-of six-by-means-of Buddha-by-means-of quality all
know is
- 9639 Non-abiding wisdom-by-means-of six-by-means-of dharma whatever at
non-abiding know is
- 9640 That also divide-basis each subtract and clairvoyance five-group six-as
become is
- 9641 Wisdom-by-means-of clairvoyance thirty is empowerment thirty-two from
arise-by-means-of is
- 9642 That liberation-by-means-of clairvoyance six arise
- 9643 This time at mind and mental-factor subside is
- 9644 That at liberation first-by-means-of view purify-by-means-of clairvoyance
six arise and
- 9645 Body-by-means-of outflow exhaust is
- 9646 Liberation second six-by-means-of speech-by-means-of outflow exhaust is
- 9647 Third six-by-means-of mind-by-means-of outflow exhaust is
- 9648 Fourth six-by-means-of mind-by-means-of outflow exhaust is
- 9649 Fifth six-by-means-of wisdom-by-means-of aggregate at obscuration-by-
means-of outflow exhaust is
- 9650 Sixth six-by-means-of dharma and reality-by-means-of outflow exhaust is
- 9651 Thirty that by-means-of outer-inner-secret complete-by-means-of
empowerment from arise-by-means-of is
- 9652 That from body-speech-mind-by-means-of activity manifest become-by-
means-of clairvoyance six arise
- 9653 Buddha-by-means-of knowledge not-remain complete is
- 9654 Body actual-by-means-of view purify-by-means-of clairvoyance six arise and
Buddha-by-means-of body all see and self-by-means-of also attain is
- 9655 Body-by-means-of appearance-by-means-of six arise and light-by-means-of
mass endless at engage is
- 9656 Speech actual-by-means-of six arise and speech-sound sixty at engage is
- 9657 Speech-by-means-of appearance-by-means-of six-by-means-of sound-sound
various at engage is
- 9658 Mind actual-by-means-of six-by-means-of samadhi all at engage is
- 9659 Mind-by-means-of appearance-by-means-of six-by-means-of other-by-
means-of mind know at engage is
- 9660

- Like-that thirty is empowerment-by-means-of deity identity thirty-two know from arise is
- 9661 That from reality-by-means-of view purify-by-means-of clairvoyance six arise
- 9662 This time at reality-by-means-of intention at distinction not-divide abide is
- 9663 Mind purify-by-means-of clairvoyance six arise and mind-by-means-of nature know is
- 9664 Mind train-by-means-of six-by-means-of root know is
- 9665 Mind pacify-by-means-of six-by-means-of mind without characteristic know is
- 9666 Mind purify-by-means-of six-by-means-of not-change know is
- 9667 Mind not-reverse-by-means-of six-by-means-of realm three name without know is
- 9668 Mind from-transcend-by-means-of six-by-means-of know-agent and aggregate-emanate pure and not-reverse realize is
- 9669 Like-that thirty is empowerment-by-means-of transformation-by-means-of divide know from arise is
- 9670 Like-that view purify-by-means-of clairvoyance hundred and eighty is devotion-by-means-of view only from arise-by-means-of is
- 9671 That also divide if devotion-by-means-of forty-five five-by-means-of quality arise is
- 9672 Elaboration-with-by-means-of empowerment obtain from arise-by-means-of is
- 9673 That sequence-by-means-of hear purify-by-means-of clairvoyance also hundred and eighty become is
- 9674 That at-also wisdom four-by-means-of quality enter former with similar is
- 9675 These elaboration-without-by-means-of empowerment from arise-by-means-of is
- 9676 Think-object purify-by-means-of hundred and eighty is transform-basis meaning know from arise-by-means-of is
- 9677 Wisdom-as purify and
- 9678 Experience-by-means-of purify-by-means-of hundred eighty decide nature know from arise-by-means-of and
- 9679 Touch-by-means-of purify-by-means-of hundred eighty sutra know from arise-by-means-of and group three is extremely-elaboration-without-by-means-of empowerment from arise-by-means-of is
- 9680 Dharma purify-by-means-of clairvoyance hundred eighty is completely-elaboration-without-by-means-of empowerment from arise-by-means-of is
- 9681 Like-that ground with connect and ground-by-means-of quality two-thousand three-hundred and sixty

9682 Wisdom-by-means-of action six-hundred and sixty
9683 Dharma-by-means-of synonym three-thousand and hundred twenty is
Vajra-holder-by-means-of ground-by-means-of clairvoyance-by-means-of
transformation-by-means-of distinction great is
9684 These are empowerment-by-means-of arrangement is
9685 Secret-mantra Vajra-vehicle-by-means-of dharma-by-means-of door first-by-
means-of basis important right is
9686 ### CITATION: From the Treasury of the Supreme Vehicle
9687 Vehicle-by-means-of supreme jewel-by-means-of treasury from
9688 Basis meaning ripen do and empowerment-by-means-of arrangement is
sequence chapter six is
9689 Like-that empowerment-by-means-of door well speak-by-means-of after
9690 That abode definite samaya is because
9691 That demonstrate is unsurpassable secret-mantra-by-means-of door enter all
at samaya only important because
9692 Here definite do should at three is
9693 Samaya nature generally demonstrate
9694 Body-speech-mind-by-means-of samaya specific explain
9695 Unsurpassable samaya supreme demonstrate is
9696 First at samaya essence
9697 Definite-term
9698 Divide
9699 Support
9700 Benefit
9701 Fault
9702 Repair-method

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9703 Protect-method and eight from first essence is mantra-by-means-of vow
by-means-of continuum bind-by-means-of antidote-by-means-of army swear
from not-emit do is

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9704 Samaya supreme's tantra from
9705 Samaya called bind rely
9706

Vajra cross difficult certainty's aim
9707 Thus
9708 Definition is
9709 That itself-from
9710 Generally samaya called
9711 Own-mind break not at
9712 Deception these and free
9713 Thus
9714 Classify if mantra general's system-by
9715 Root and branch's samaya two
9716 That-also root kaya-speech-mind three
9717 Branch twenty-five are
9718 Know should
9719 Accept
9720 Not abandon
9721 Practice should
9722 Accomplish should these at five-five
9723 Here particular-by classify if
9724 View
9725 Conduct
9726 Practice
9727 Common
9728 Particular kaya-speech-mind
9729 Branch
9730 Crucial certain samaya and seven
9731 Self-Arisen from
9732 Hundred-thousand spoken samaya these
9733 Summarize well mind put
9734 That-also summarize this like
9735 Realize make view's samaya and
9736 Conduct tantra's samaya and
9737 Practice general's samaya and
9738 Common general's samaya and
9739 Kaya-speech-mind's samaya and
9740 Branch number's samaya and
9741 Crucial certain samaya
9742 That etcetera samaya these
9743 Summary and extensive great
9744 Thus

9745 Basis is teacher and student siblings
9746 That itself-from
9747 Inconceivable samaya these
9748 Aspect two-to gather spoke
9749 Teacher and student two
9750 Protection's cause called universally-known
9751 Protection's cause is teacher
9752 Protect make student
9753 Thus
9754 Siblings at four ascertain also
9755 That itself-from
9756 Vajra's siblings to meaning four-by taught
9757 General and close and mixed and
9758 Mandala vase mixed
9759 Thus
9760 That-also teaching entered all and particular secret-mantra entered all general's siblings
9761 Dharma-family one these close's siblings
9762 Guru one-by gathered these mixed's siblings
9763 Mandala one-in lamp one vase one-by empowerment time one-at bestowed these are extremely mixed's siblings
9764 These also object seven become-by strict know should
9765 Teacher at-also all-by teacher-as honored general's teacher and*
9766 Self dharma at connect pull teacher and
9767 Samaya and vow give empowerment-by-means-of teacher and
9768 Instruction give transmission-by-means-of teacher is four is
9769 That itself from
9770 Teacher at also meaning four is
9771 General and pull and samaya empowerment
9772 Instruction transmission-by-means-of teacher is
9773 Thus is
9774 Teacher and student-by-means-of definite-term also
9775 That itself from
9776 That also definite-term this like is
9777 Not-know know liberate cause train
9778 Dzogchen meaning at connect teacher
9779 Student-by-means-of definite-term this like is
9780 Not-distract manner-by-means-of listen train

9781 Instruction vessel become student
9782 Like-that meaning-possess teacher student is
9783 Right ground at equal abide
9784 Samaya possess if like-that is
9785 Thus is
9786 Samaya protect-by-means-of benefit is
9787 That itself from
9788 Samaya vow manner-like abide
9789 Samaya at what abide
9790 Intention all end reach become
9791 Thus is and
9792 Magical-illusion from
9793 Samaya supreme at what abide
9794 Supreme supreme and supreme by-means-of
9795 Son and sibling intention bless
9796 Thus is
9797 Samaya decline-by-means-of fault is
9798 Self-arisen from
9799 Decline if both burn become is
9800 Body-by-means-of samaya decline become if
9801 Vajra hell great at burn
9802 Wailing cry place at birth
9803 Teacher-by-means-of decline if purify-method without
9804 Both wailing-cry great at birth
9805 Student-by-means-of decline if purify-method exist
9806 Speech-by-means-of samaya decline become if
9807 Appearance cease become and
9808 Darkness dust great place at birth
9809 That from emerge become although
9810 Mute among birth become is
9811 Mind-by-means-of samaya decline become if
9812 Mind-disturb great place at birth
9813 Always quarrel continuum not-cease
9814 Fight and suffering great and
9815 Or mindfulness without become is
9816 Or mindfulness dull become is
9817 Madness demon sickness by-means-of strike become is
9818 Finally wailing-cry place at birth

9819 Thus is and
9820 Samaya deteriorated's early-signs at
9821 Unhappiness aspect various arise
9822 Epidemic and harming diseases and
9823 Fever-disease various arise become
9824 Spirits and misleading these-by-means-of also
9825
9826 Kill-from sentient-beings hell-to go
9827 Eye-by form not see become
9828 Ear hearing and action not accomplish
9829 Leprosy and itch diseases arise
9830 Thieves king's punishment arise
9831 Others-to not-exist fever-disease arise
9832 Children and wife die show
9833 Lands all enemies rise and
9834 Done meaningless great become
9835 Thus
9836 Deteriorated if repair-method at three from
9837 First kaya's deteriorated repair method is
9838 Also that itself-from
9839 Scripture extensive read and
9840 Ganacakra extensive turn
9841 Three-circles correct do spoke
9842 Thus
9843 Speech-also that from
9844 That-also purify-method this like
9845 Lamp hundred ritual and
9846 Confess-repair hundred recite and
9847 Confession aspect various do
9848 That-by purified quality see
9849 Thus
9850 Confess-repair is Naraka continuous-confession
9851 Mind-also that itself-from
9852 That-also purify-method this like
9853 Teacher please substance-by-means-of offer
9854 Wealth-accumulation whatever-exist noble offer
9855 Thus confession done if
9856 Thought all accomplish become

9857 Desire all fulfill become
9858 Action all complete become
9859 Thus
9860 Protection-method is
9861 Fault quality see-from mindfulness and awareness pure-by continuum bind is
9862 That itself-from
9863 Samaya at as-it-is abide
9864 Aeon one even not abandon if
9865 Samaya great's protection-method
9866 Thus
9867 That-also teacher-by continuum and samaya's sequence know-by ten protect
9868 Student-by not-know teacher's command-as protect
9869 Know ten are
9870 Word-meaning's place know and
9871 Question's answer expound know and*
9872 Empowerment and instruction-by-means-of occasion know and
9873 View extensive know and
9874 Meditate state great know and
9875 Reality profound know and
9876 Samsara with not-mix know and
9877 Transcend ground at abide know and
9878 Self and general dharma and dharma-possessor characteristic know is
9879 Also that itself from
9880 That also protect-method this like is
9881 Know one-by-means-of distinction by-means-of
9882 Distinction ten-by-means-of protect-method superior
9883 One at that from less is
9884 Samaya king that like engage
9885 Thus is
9886 Two body-speech-mind-by-means-of samaya specific explain is
9887 Tal-gyur from
9888 Empowerment at depend-by-means-of samaya explain
9889 Specific express-by-means-of not-capable although
9890 Briefly body and speech and mind
9891 Yoga body speech mind at apply
9892 Focus teacher vajra sibling
9893 Protect place-by-means-of distinguish
9894 Vow body and empowerment-in gather

9895 Vajra secret place hold should is
9896 Thus speak-by-means-of meaning demonstrate at body-by-means-of samaya
and
9897 Speech-by-means-of samaya and
9898 Mind-by-means-of samaya three from

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9899 First body at outer and
9900 Inner and
9901 Secret three each at-also outer-by-means-of outer like three three-as divide
nine demonstrate-by-means-of first three is
9902 Samaya jewel various-pile-by-means-of tantra from
9903 Body-by-means-of outer-by-means-of samaya at
9904 Aspect three-as examine divide and
9905 Not-give take outer-by-means-of is
9906 Body-by-means-of samaya decline become is
9907 That sign limb sickness
9908 Intolerable various body at arise
9909 Sexual-misconduct inner is
9910 Sign sense-power-by-means-of sickness is
9911 Life kill is secret is
9912 That sign organ sickness
9913 Yogin-by-means-of experience is
9914 Thus is
9915 That repair ritual is samaya supreme-by-means-of tantra from
9916 Sign with connect-by-means-of yogin-by-means-of
9917 Outer outer clay-image and
9918 Image work seven-by-means-of
9919 That negative-action from liberate is
9920 Thus is
9921 That also mantra outer-by-means-of deity-by-means-of painted-image or
clay-image seven erect purify is
9922 Like-that inner decline if inner deity-by-means-of clay-body seven is
9923 Secret at vajra bell seven or eleven teacher at offer-by-means-of repair and
9924 That itself from
9925 Outer inner clay-body seven
9926 Well abide ritual-by-means-of effort erect

9927 Teacher supreme at offer should is
9928 Outer secret sign arise if
9929 Vajra and bell itself
9930 Nine or eleven teacher at is
9931 That sickness from liberate and
9932 Desire perfect-possession and
9933 Virtue and pacify activity accomplish and
9934 Beings compassionate become is
9935 Thus is
9936 Body-by-means-of inner at outer-inner-secret three is
9937 Golden house piled tantra from
9938 Inner outer sibling and also
9939 What father and mother itself and
9940 Self body at not-despise is
9941 Inner inner generally although
9942 Vehicle great-small dharma at
9943 Enter wish and entered and
9944 Entered image-form hold body
9945 Despise and high-low ornament despise if
9946 Buddha all hundred deceive
9947 Inner secret self body
9948 Deity mandala is cause
9949 Medicine and food at poison-mix eat
9950 If weapon by-means-of stab although
9951 Outflow path without body hundred take
9952 That after hot hell experience
9953 Thus is
9954 Body-by-means-of secret outer-inner-secret three also
9955 That itself from
9956 Body-by-means-of secret outer at also
9957 Vajra sibling or sister
9958 Body ornament at criticize and
9959 High-low hand-by-means-of strike manner
9960 If other by-means-of do cause if
9961 This also Avici continuum increase become is
9962 Inner extremely mix sibling
9963 Play jest manner even
9964 Strike or strike do or

9965 Dream in-also mother sport
9966 That immediately not-confess if
9967 This also former with negative equal is
9968 Secret secret teacher
9969 Body shadow not-step-over and
9970 Teacher eye-range pure at also
9971 Weapon hold should not is
9972 Legs stretch and lie not do
9973 Posture sit and back not show
9974 Shoes and seat and mount and
9975 Umbrella etc playful ornament abandon
9976 Teacher bedroom at also
9977 Hand weapon or stone by-means-of
9978 Do should not is
9979 That from hundred-thousand-times
9980 Teacher dwelling destroy and
9981 Body strike and threaten do
9982 This negative-action measure endless
9983 If teacher carelessness by-means-of
9984 Not-use abandon even measure endless
9985 Sibling body at contempt do if
9986 This ripening-result express not able is
9987 Thus is
9988 Like-that body-by-means-of samaya at outer-inner-secret three-as divide nine
exist is
9989 Two speech-by-means-of samaya at-also three from

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9990 first outer's outer falsehood abandoning is
9991 wheel's stacked one's tantra from
9992 mantra's inclination conduct by-means-of
9993 migrate world common ones to also*
9994 false one's word self-desire by-means-of
9995 speak to always joy having
9996 mantra recite power not-arise and*
9997 other to spoke also holy not

9998 self's speech self degenerate by-means-of
9999 migrate world other's tongue-drip become
10000 future time in gadfly's body
10001 northern direction in experience become
10002 that below bad-migrate suffering also*
10003 aspects various experience become
10004 thus
10005 speech's outer's inner's samaya as slander not-speak is
10006 again that same from
10007 mantra in entered one's person whoever*
10008 other two divide-enter slander speaks
10009 dharma spoke circles not-gather and*
10010 what done wrong become and*
10011 not-practiced also enemy become and*
10012 body to weapon by-means-of strike and*
10013 died after clawed body
10014 then bad-migrate sequence by experience*
10015 thus
10016 outer's secret other's harsh-words abandoning is
10017 again that same from
10018 always harsh-words word speaks
10019 former's karma and later's sign
10020 migrate world love-lacking friend also hate*
10021 dharma's word also seek become
10022 died after very pride's body
10023 then bad-migrate three in circle
10024 thus
10025 speech's inner's three is
10026 dharma speak outer
10027 accomplish inner*
10028 meditate speech is
10029 samaya aspects arranged one's tantra from
10030 mantra one discipline in dwell by-means-of
10031 dharma speak ones and dharma accomplish and*
10032 dharma instructed one's person to
10033 grieve and blame bestow and*
10034 scold and disparage's word speak if
10035 other's inclination degenerate and*

10036 self's possession degenerate and*
10037 self's dharmas forget confusion
10038 mind-thought different uneven become
10039 thus
10040 secret's three is
10041 outer vajra's siblings to disparage
10042 inner guru's mudra and near-circle
10043 secret guru disparage is
10044 mudra two joined one's tantra from
10045 vajra brother and sister to
10046 word by-means-of spoke and speech cut if
10047 aeon hundred into million in
10048 bad-migrate suffering unbearable indeed
10049 person this by experience and*
10050 former not-done and present's sign
10051 sequence by experience become is
10052 former done one's life this in
10053 middle from last experience to
10054 again former life's earlier at
10055 this in done one's karma end is
10056 life's measure speech's karma
10057 circle and other's tongue-drip and*
10058 sudden speech in speak stream stop
10059 guru's son and wife and*
10060 what near-dwell ones also suffice*
10061 command from exceed and samaya exceed if
10062 former karma from two-times become
10063 or guru's distinction by-means-of
10064 root and branch by-means-of
10065 speech exceed speech in spoke and*
10066 exaggerate-blame desire-word speak done if
10067 former karma from thousand-times become
10068 aspect ripen unbearable
10069 sequence by guru's distinction by-means-of also*
10070 immediately experience become
10071 thus
10072 arrangement great from also*
10073 guru and near's circle

10074 vajra's sibling and sister to
10075 bad-spoke word by-means-of trace little also*
10076 sign or actuality speak not-do
10077 if dream in also*
10078 arise if mind by-means-of confess do
10079 actual and harsh by-means-of done and*
10080 if mindfulness by-means-of not-seized
10081 overturned become although not-confess if
10082 downward looked hell in go
10083 thus
10084 thus speech's samaya in divided by nine
10085 third mind's samaya outer inner secret three from

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10086 first outer's outer harm-mind abandoning is
10087 essence's meaning aspect take one's tantra from
10088 whoever mantra one vajra holder
10089 being other or self also suffice*
10090 harm do one's mind hold if
10091 this leprosy having's body
10092 cold touch having one's
10093 body thousand-times five taken after
10094 cold hell in certain become
10095 supremely mantra in entered to
10096 harm do one's mind done if
10097 above's suffering experience become
10098 thus
10099 outer's inner guru and brother-sister to harm-mind abandoning is
10100 sky-iron fire blazing one's tantra from
10101 if being common to
10102 object become harm's mind arise if
10103 migrate world common body having
10104 hundred three of life cut by-means-of
10105 this one's sin's share equal
10106 if teaching's sign hold one's
10107 form ones to wrong become

10108 mantra in entered by-means-of hundred-times become
10109 vajra's sibling seven-times
10110 lineage's guru hundred-times
10111 root's guru that one's hundred
10112 mantra's door entered empowerment obtained by-means-of
10113 supremely aspect-ripen thus
10114 thus
10115 outer's secret self-other's established-view to wrong-view arise abandoning is
10116 arrangement great from
10117 self or other's hidden one's
10118 dharma to disparage wrong one's path
10119 root's samaya from exceed after
10120 earth-dwell fire's suffering to
10121 long time for dwell one's
10122 self's established-view wrong-view arise
10123 hell itself from liberate chance not
10124 thus
10125 mind's inner's outer conduct and*
10126 inner meditate and*
10127 secret view wrong abandoning is
10128 crystal's house stacked one's tantra from
10129 view and meditate and conduct wrong
10130 this path wrong great is
10131 being all's suffering whatever*
10132 this one's mind in ripen certain
10133 thus
10134 secret's three's outer view meditate conduct
10135 inner yi-dam's deity
10136 secret guru and brother-sister day-night in mind in done is
10137 lotus klong one's tantra from
10138 who mind's karma wander and
10139 mind in do one's dharmas to
10140 mind in not-done degenerate and*
10141 past and ceased one's karma's end
10142 uninterrupted suffering experience one's
10143 thus and*
10144 co-arise near take one's tantra from
10145 actual-accomplish supreme desire by-means-of

10146 yi-dam abandon not-do and*
10147 guru abandon if actual-accomplish destroy
10148
10149 other where accomplish also not-find
10150 therefore dharma for promise taken and*
10151 guru's before samaya pledged one's
10152 mind in thought one's virtue's karma
10153 that self abandon if actual-accomplish degenerate
10154 thus and*
10155 samaya aspects arranged supreme's trunk one's tantra from
10156 promise cross not-do and*
10157 guru's promise not-break
10158 guru's deed not-wrong and*
10159 self's body speech mind all
10160 dharma from other not-do
10161 being all's benefit do and*
10162 always guru to respect and*
10163 samaya supreme from cross not-do
10164 vajra to bell hold and*
10165 mantra to suitable substances hold*
10166 general also root's samaya from
10167 secret suitable and entrust and*
10168 secret promise pledge and*
10169 spoke and mind by-means-of wrong conduct if
10170 this also uninterrupted continuum increase become
10171 empowerment from arise one's distinction dharma
10172 other to not-reveal mind in join
10173 guru's mind to harm one's
10174 body or speech or mind by
10175 deed wrong not-do
10176 thus vajra's sibling to
10177 harm and injure not-do
10178 thus
10179 thus body speech mind's distinction by twenty-seven's samaya guard is this
one's distinction dharma
10180 other also consequence from
10181 other also samaya discipline explain
10182 guru buddha worship's basis

10183 dharma and sangha yi-dam deity
10184 vajra sky-goer ones to
10185 gathering and worship stream not-cut
10186 guru characteristic having see if
10187 praise and worship complete do
10188 woman not-disparage anger not-do
10189 aggregate not-disparage yi-dam rely
10190 mandala and mantra and deity
10191 mudra rely actual indeed
10192 faithful gathering self not-break
10193 virtue-having mind not-disturb
10194 discipline-having samaya dwell do
10195 other also training's sequence is
10196 body's conduct complete do
10197 speech very cut do
10198 mind dwell and examine and analyze
10199 sequence enter karma's sequence do
10200 always hand and pill's karma
10201 channels all drop's net in place
10202 garland necklace half also*
10203 beautiful and wheel conduct
10204 actual-accomplish supreme's chief take*
10205 place six ornament by-means-of wheel by-means-of do
10206 thus ones to-also cross-degenerate not by-means-of earnest do
10207 this from exceed if fault measureless
10208 wheel jewel aspects stacked one's tantra from
10209 body's samaya from exceed if
10210 buddha body called word separate
10211 thus realm three being all
10212 life time one cut by-means-of
10213 defeat by-means-of sin end limitless
10214 thus speech's cease if
10215 buddha speech's word not-dwell
10216 realm three being all's
10217 tongue's faculty time one at
10218 cut one's sin by-means-of this end limitless
10219 if mind degenerate become also*
10220 realm three fill one's meditation one's

10221 virtue in dwell one's virtuous-monk ones
10222 time one mind disturb mind expel*
10223 this by-means-of sin more increase become
10224 thus
10225 distinction by guru to rely one's degenerate-fall heavy is
10226 glorious sky not-exhausted one's tantra from
10227 if bad mind not-have
10228 mindfulness degenerate by-means-of dream or
10229 carelessness become one's non-virtue ones
10230 guru to aimed confess do
10231 body's fault body by-means-of
10232 thus speech and mind also
10233 immediately not-confess if
10234 this by-means-of also uninterrupted suffering experience*
10235 thus
10236 that-also guru is buddha all also nature in
10237 self to supreme dharma this time by-means-of samsara from liberate show
by-means-of object fierce therefore
10238 as spoke as accomplish and*
10239 not-faith and*
10240 wrong mind and*
10241 harm and*
10242 speak etc. abandon must
10243 master great joy vajra's mouth before from
10244 guru supreme by-means-of command given
10245 if fault's flaw know also*
10246 as spoke that thus do
10247 thus guru's deed to
10248 body's suffering supreme become also*
10249 self's ability by-means-of effort do
10250 guru's mind moment even*
10251 disturb do not
10252 guru's food and wealth to
10253 self's life by-means-of cherish as
10254 yogi by-means-of always do
10255 if guru's realm in
10256 dharma teach empowerment consecrate and*
10257 meditation meditate do one's all

10258 later not-give not-do
10259 brief body and speech mind by-means-of
10260 deed's aspect whatever do also*
10261 guru to not-asked not-given
10262 little even not-do
10263 other also virtue's karma whatever*
10264 guru to asked begin do
10265 yogi conduct all in
10266 guru supreme separate not-do
10267 time three food time whenever-eat also*
10268 three-parts cut one's first-portion by-means-of
10269 guru supreme to offer do
10270 wealth and rare jewel by-means-of
10271 guru vajra's holder to
10272 desire not-have although portion to offer
10273 what and what of first-portion by-means-of
10274 guru supreme to dedicate offer
10275 brief self's mind all
10276 aspect pure pretense not-have
10277 guru's portion to aim do
10278 good one's quality all accomplish
10279 thus
10280 purpose is consequence from
10281 guru rely by-means-of circle stream stop
10282 empowerment rely by-means-of body speech ripen
10283 samaya rely by-means-of actual-accomplish arise*
10284 view rely by-means-of realm three cease
10285 meditate rely by-means-of delusion stop
10286 conduct rely by-means-of body purified become
10287 rely this from whatever arise
10288 this self samaya discipline's
10289 thus
10290 that also samaya's sequence from exceed if restore's ritual to effort and*
10291 respective's cross-degenerate's distinction know by-means-of confess do
10292 nature's cross-degenerate is explained ones in
10293 time's cross-degenerate is samaya degenerate one to-also*
10294 time long to gone and heavy to gone by-means-of
10295 degenerate's contradict

10296 degenerate
10297 crossed
10298 loose and four know do
10299 that in samaya from contradict is direction agree's fault by-means-of tainted
is althoughthis occasion in degenerate's contradict to apply if
10300 samaya degenerate's fault day by-means-of gap not samaya from contradict
called
10301 month by-means-of gap not is degenerate
10302 year by-means-of gap not is crossed
10303 year two and three gone is loose
10304 that to respective's restore method also know by-means-of restore do
10305 vajra sun samaya arranged one's tantra from
10306 general samaya distinction from
10307 time from distinction certain divided
10308 samaya from contradict called fault whatever*
10309 day by-means-of gap not in
10310 aimed object to confess done if
10311 that by-means-of corner even enter one's
10312 degenerate called month by-means-of not-respected
10313 regret intense confess by-means-of
10314 samaya from crossed if year by-means-of
10315 middle gap not confess by-means-of
10316 year two and three from
10317 samaya loose called
10318 supremely pure if restore able
10319 year three from exceed after
10320 that restore able not is
10321 if take both's burn
10322 certain earth-dwell suffering to
continually conduct only
10323 contradict if gathering's wheel by-means-of confess
10325 degenerate if self's possession by-means-of restore*
10326 crossed child and wife and*
10327 near-circle body and speech and*
10328 mind and possession accompany by-means-of restore*
10329 loose self's life by-means-of restore*
10330 that from again become if
10331 degenerate great called

10332 restore able not
10333 thus
10334 third supreme's samaya explain is
10335 letter not-have from
10336 that time guard one's boundary crossed one's
10337 not-have and one alone vast one's
10338 that one's companion that become
10339 thus spoke one's meaning little explain if
10340 self's realization's top from certainty straight direct spoke
10341 thus nature great-completion's samaya awareness self-arise wisdom
primordial guard boundary from crossed one's nature from not-move do
10342 that also nature primordial-pure to regarding cut-through's samaya as
samsara's dharma as appearance all appearance existence container-contents
outer inner all primordial not-have mirage's water etc. illusion's
eight-examples by-means-of know by-means-of appearance to true-clinging
release one's purpose is
10343 outer inner object not-have know one's state in mind seize's rope by-means-of
not-bound awareness vast gapless great guard and*
10344 clinging seize whatever not-do door five wide-open object not-have's
awareness basis not-have direct on put after vast vast release is vast called
10345 appearance label dharma-nature release one's purpose is
10346 nature spontaneous-presence to regarding leap-over's samaya as
10347 self-arise's wisdom to quality spontaneous by-means-of accomplish
by-means-of gathering not-depend self face know by-means-of accomplish
certainty after
10348 light five self-clear spontaneous-presence's nature appearance four's
experience and not-separate do by-means-of
10349 buddha self-nature as accomplish
10350 other from doubt not-need one's purpose is
10351 condition appear and pleasure-pain arise feel and thought
10352 appear and awareness whatever arise
10353 whatever appear*
10354 whatever aware also self-arise's wisdom one-only certainty by-means-of
10355 all self-release spontaneous-equal great's meaning from not-exceed and*
10356 nature dharma-body primordial-pure and spontaneous-presence cut-through
and leap-over two not-have
10357 dharma-nature cease ground on sha ra ra ol la la
10358 ye re re sangs sangs sangs certain existence seize one's purpose is
10359 that all also self-clear wide self-cease

10360	Self-enlightened self-liberated
10361	Trace without childlike
10362	Expression
10363	Fixation without primordially-enlightened Samantabhadra's intention-to reached-by
10364	Phenomena exhausted primordially-exhausted great
10365	Anyone samsara not experience
10366	Samsara primordially-exhausted
10367	Anyone pass not experience
10368	Nirvana primordially-liberated
10369	Awareness-by sufficient
10370	Non-awareness-by sufficient
10371	Existence-by sufficient
10372	Non-existence-by sufficient
10373	Samsara-by sufficient
10374	Passing-by sufficient
10375	Good-by sufficient
10376	Bad-by sufficient
10377	Realization-by sufficient
10378	Non-realization-by sufficient
10379	Phenomena existence not experience
10380	Anyone-by-means-of done not
10381	Done-to need not
10382	Non-existence-to mind fix not apply self-arisen
10383	Expression
10384	Trace dissolved
10385	Self-settled
10386	Wide-open
10387	Undecided decided
10388	Not-dissolved dissolved
10389	Not-vanished vanished
10390	Not-cleared cleared
10391	Not-taxed taxed-to arisen is
10392	Great-Perfection primordially-liberated spontaneously-accomplished yoga called
10393	This like samaya at abide is various self-liberated's yogin is
10394	Without-doing completed
10395	Without-going arrived

10396	Without-seeking found
10397	Without-accomplishing accomplished
10398	Without-abandoning purified
10399	Expression
10400	Guru holy's intention and equal
10401	Connection
10402	Karma completed
10403	Action without spontaneously-accomplished intention-to reached
10404	Klong-chen Rab-'byams good now become
10405	Ah la la
10406	Crucial is but not understand
10407	Realization-by sufficient but effort need
10408	Place-by sufficient but who from free
10409	Heard but word-taste
10410	Understand but concept
10411	Realize but extent
10412	Meditate but mind-made
10413	Analyze but duality-grasp
10414	Accomplish but samsara
10415	Still now dharmata's vast-expanses self where exist
10416	Samsara from prior-mixing one-by not-transcended student-to
10417	Natural Great-Perfection's karmic-connection one also come will
10418	Phenomena exhausted self's appearance-to looked-by
10419	Mind exhausted alone joy lost
10420	Action without dharmata's nature taken-by
10421	Hope-fear duality-grasp's defilement from liberated
10422	Meditate-by sufficient
10423	Place-by sufficient
10424	Do-by sufficient
10425	Abandon-by sufficient
10426	This is fix-limit dharma non-existent self-to
10427	self-fall spontaneous-presence's meaning water-wave like although*
10428	one by-means-of also my meaning not-understand ya cha
10429	all primordially- seized in dwell and again do
10430	primordially-release in dwell and again release
10431	primordially-place in dwell and again place
10432	primordially-meditated in dwell and again meditate
10433	primordially-view in dwell and again view

10434	primordially-traverse in dwell and again traverse
10435	do in not-dwell
10436	do not-need
10437	done by-means-of seized not-have
10438	deed from exceed
10439	do not-do's calculation not-have
10440	meditate not-need
10441	meditate not-have
10442	meditate from exceed
10443	mediated and exhausted*
10444	look not-need
10445	look not-have
10446	look object from exceed
10447	what to look
10448	seek not-need
10449	seek not-have
10450	seek from exceed
10451	find not-have
10452	thus wide spontaneous-arising in dwell
10453	explain also not-understand one's person to realization's karma-connection not-have laugh
10454	primordially-place dharma ceased one's student all meaning not-find pra yas
10455	what to look also space wide klong-chen's meaning appear by-means-of experience delightful
10456	cease one's ground always conduct by-means-of samsara-nirvana boundary not-have release one's yogi is
10457	meaning this like meaning word in spoke
10458	future's fortunate ones
10459	me and actual meet one's statue arose by-means-of realization self-arise appear one's faith-basis make
10460	thus realization view's samaya great four always dwell shown is
10461	awareness self-arise from
10462	samaya guard not-have primordial guard separate
10463	not-have vast spontaneous-presence one-only
10464	secret-mantra all's meaning great is
10465	thus spoke
10466	this is place important great
10467	vehicle's supreme jewel one's treasury from

10468 samaya aspects arranged is sequence house seven is
10469 thus empowerment and samaya's king great shown after
10470 now essence meaning's nature certainty place from

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

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10472 basis seven's nature general shown and*
10473 supreme's basis particular explain one's
10474 first in three
10475 basis seven's nature briefly shown
10476 extreme-hold's basis seven fault having shown
10477 primordial-pure spontaneous-presence not-different's basis self-text in place
one's
10478 first is generally great-completion's system by-means-of basis's view seven
shown is
10479 established-view speak one's self-text respective hold is
10480 that also basis primordial-pure view
10481 basis spontaneous-presence view
10482 basis not-certain view
10483 basis certain meaning actual-basis view
10484 basis whatever transform able view
10485 basis whatever promise able placed view
10486 basis various view and seven
10487 that also primordial-pure's direction one to attached after respective promised
self-arise's wisdom this to
10488 whatever exist not-exist's promise not-have and*
10489 elaboration-free drop great's aspect from basis primordial-pure view
10490 awareness's nature to quality self-nature primordial dwell sun and ray's
manner having and stain not-have view spontaneous-presence
10491 awareness's nature to this is one not-established direction all elaboration-free
great view not-certain

10493 awareness's nature change not view certain having
10494 awareness's nature to whatever arise view by-means-of whatever transformable view
10495 awareness's nature to samsara-nirvana's dharma all arise view whatever promise able view
10496 awareness's nature to appear manner thought not-cease appear view by-means-of various view khra bo called
10497 this also awareness one to respective's tenet direction one see after placed is
10498 consequence from
10499 fall by-means-of establish one's ground-reality
10500 dwell seven's manner also*
10501 various aspect from spontaneous-presence to
10502 move measure aspect from certain not-have
10503 not-move from certain having
10504 appear's measure whatever transform
10505 all arise therefore promise accompany
10506 delusion purify therefore primordial-pure to
10507 appear manner all khra bor call
10508 thus and*
10509 klong six from
10510 first fall by-means-of establish one's basis
10511 exist one from not-have from
10512 delude as appear's direction from
10513 realize ones by-means-of certainty placed if
10514 sequence seven's manner appear*
10515 sequence seven's appear also*
10516 nature one's appear manner from
10517 one not-know by-means-of thus appear*
10518 however that meaning this like is
10519 spontaneous-presence itself in dwell to
10520 various gather by-means-of essence appear*
10521 certain not-have in dwell to
10522 move do mind having aspect appear*
10523 certain self face in dwell to
10524 remember do move not aspect appear*
10525 transform able in dwell to
10526 effort mind's aspect appear*
10527 what of nature in dwell to

10528 whatever appear self's nature aspect appear*
10529 khra bo in dwell to
10530 various respective's manner aspect appear*
10531 primordial from pure in dwell to
10532 stain primordial not-have aspect appear*
10533 this all mind's sequence from
10534 self face primordial from pure
10535 thus
10536 second extreme-hold's basis seven fault having shown is
10537 blind before elephant say like
10538 awareness's direction one realize's part to cling promise deep placed one
accompany after view by-means-of
10539 that refute to meaning seven from
10540 first spontaneous-presence view refute to
10541 view speak and*
10542 that refute two from
10543 first is spontaneous by-means-of accomplish one's ground-reality
10544 india also not-cut
10545 direction whatever to not-fall view
10546 second is first from spontaneous by-means-of accomplish if samsara always
circle by-means-of liberate not-reasonable spontaneous-presence is one's
purpose
10547 nirvana also self face know etc. condition not-depend fall

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10548 first from nirvana spontaneous by-means-of accomplish one's purpose
10549 that two's basis spontaneous-presence is thus also not-reasonable
10550 spontaneous-presence is if not-change by-means-of samsara-nirvana arise
not-reasonable
10551 or who also effort not-have liberate become
10552 Cause-effect primordially spontaneously-accomplished being cause
10553 like-that-if cause-effect time simultaneous follows
10554 accept-if cause samsara be time
10555 effect nirvana-from not being cause clear
10556 those two one-if samsara nirvana-as follows
10557 nirvana samsara-as follows two one being cause
10558 accept-if separate not possible and

10559 pure impure exist cause clear
10560 those and other also faults many not dwell
10561 Klong-drug-pa from
10562 spontaneous-accomplishment variety base that also*
10563 correct base truly not
10564 if be then like-this become
10565 these sentient beings effort by-means-of
10566 liberation itself-as not become
10567 non-recognition itself-by-means-of obscured cause
10568 awareness exist cause liberation said-if
10569 effect also liberation itself not become or
10570 for-example charcoal black upon
10571 cleaning pure by-means-of white of
10572 color change able not like
10573 cause and effect separate cause
10574 again spontaneous-accomplishment not
10575 like-that cause and effect one-if
10576 effort those-for need not become
10577 therefore spontaneous-accomplishment called base
10578 meaning understand able not
10579 Samantabhadra me-to said
10580 teacher said bodhisattva great
10581 as you understand like
10582 this knowable dharmas only-from
10583 correct essence not
10584 thus
10585 second also accept establish
10586 nature not established cause not determined and
10587 condition by-means-of changed cause not determined
10588 Semde from
10589 not-determined name-of variety from
10590 meaning also label only-by-means-of empty*
10591 nature one-as not determined cause
10592 whatever label that-like appear*
10593 thus
10594 second that refutation
10595 one be-if one not be direct-contradiction substance separate cause reason
harms

10596 base not-determined that samsara cause-base be-if that itself-as determined
cause own-word by-means-of clear
10597 nirvana-of base be-if also clear
10598 also base that pure be-if impure not cause alternation not-determined accept
cause contradict and
10599 Also impurity pure-from also impure revert follows
10600 base-to not-determined ground no cause
10601 also samsara-nirvana mutually mix follows
10602 base not-determined cause anywhere change being cause
10603 accept-if sentient beings effort without liberate and
10604 Buddha impure revert cause suffering-to engage follows
10605 also base that mind-possessor-as follows not-determined thus one-only
assert-as determined cause
10606 those etcetera-of faults many exist
10607 Klong-drug-pa from
10608 not-determined of base said
10609 this also base truly not-able
10610 I intelligence level this-like understand
10611 effect alternation possess-or
10612 or revert with become
10613 not-determined determined become and*
10614 not-determined determined become
10615 own not-determined own exist cause
10616 determined be-if action end like
10617 this all knowable not
10618 teacher said that-like
10619 thus
10620 third also accept express
10621 essence-to change not cause sky like
10622 appearance change not-able fire and water like determined accept
10623 second that refutation
10624 essence-to not appearance change not-able cause
10625 base that-from samsara arise not valid and*
10626 who also liberate not possible*
10627 nirvana primordially exist-if eternalist permanent and difference not cause
condition-from liberate accept cause contradict
10628 samsara-of essence nirvana being cause not change thus accept-if*
10629 essence nirvana be-if just liberate not necessary

10630 fire hot just change not necessary like
10631 mind-appearance-to necessary thus say-if
10632 appearance change not-able cause contradict
10633 samsara-of appearance being
10634 base-of appearance not thus say-if
10635 base that dual possess follow
10636 base-from separate samsara-of appearance exist cause
10637 also base that realize-if determined accept cause base-as not possible
10638 realization-of before realization-base exist and
10639 then cognition-of mind arise cause realization-to base not depend
10640 base-to realization-of mind depend even*
10641 realization-of before exist must cause pervade
10642 not realize also base be-if base being what know
10643 mind know-if not realize also base being fall
10644 those etcetera-of faults perceive also*
10645 Klong-drug from
10646 determined base called show-to
10647 this also correct essence not
10648 for-example eye yellow-possess those-to
10649 conch-from yellow appear like
10650 self-to revert-of distinction by-means-of
10651 self other two not determined limit free
10652 therefore that also correct not
10653 or cause determined effect determined cause
10654 self permanent and difference not become
10655 this also knowable not
10656 said that also previous and same
10657 thus
10658 fourth also accept express
10659 essence direction and kind-to not divide and
10660 appearance whatever change able
10661 second that refutation
10662 base change able-if pure Buddha impure confusion become
10663 who-by-means-of also effort without sentient beings Buddha-as change cause
liberate follow
10664 also effect cause revert follow
10665 change-of base being cause
10666 earth etcetera matter also awareness become and

10667 awareness also matter become follow
10668 also essence kind-to not divided that change or
10669 other change
10670 essence change-if essence base-as not possible
10671 base-from other-of dharma-as change cause
10672 other change-if essence anywhere change commit damage
10673 also permanent change or
10674 impermanent change
10675 permanent change not possible sky like
10676 impermanent change not necessary change already cause
10677 also three-times-of reason by-means-of past future change possible not being
non-existent be and
10678 present early arise ceased
10679 later part not born cause non-existent cause
10680 change possible not perceive cause base whatever change able that not valid
that itself from
10682 change able called before said cause
10683 own state change able-if
10684 this also determined not same
10685 effect itself cause revert cause
10686 effort those-for need not cause
10687 again and again revert cause
10688 matter those awareness by-means-of who
10689 become able not like
10690 this also knowable not
10691 said that also that-like
10692 thus
10693 fifth also accept express
10694 awareness-of essence-to direction not everywhere arise cause whatever
accept
10695 second that refutation
10696 whatever accept that
10697 base that-from dwell accept or
10698 not dwell accept

first like-if permanent existent impermanent existent two together establish
follow

10700 impermanent appear only-as dwell cause

10701 impermanent establish also permanent existent not establish say-if

10702 whatever accept able damage

10703 like-that samsara effort without liberate and*

10704 liberation those revert follow

10705 whatever accept cause

10706 second like-if rabbit-horn and barren-woman-of son samsara-nirvana make
also accept etcetera limit not fault perceive

10707 that from

10708 accept those possess

10709 teacher itself-by-means-of before said*

10710 this all direction-of projection only

10711 all being establish cause

10712 limit not fault become cause

10713 this also knowable not

10714 teacher said before and same

10715 thus

10716 sixth also accept express

10717 essence everywhere arise cause appearance variegated variety arise accept

10718 second that refutation

10719 variety that outer-appearance-to accept or

10720 inner-consciousness-to accept or

10721 those two gather-to accept

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10722 first like-if

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

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10724 Second according-to consciousness momentary-like basis momentary
consequence and

10725 Consciousness thinking realization many-like basis also-that-to consequence
and

10726	Consciousness affliction condition powerful-like basis also-that-to consequence
10727	Third according-to basis external-internal-to consequence and
10728	Basis grasped-grasper-to consequence and
10729	Basis six-collections abandon object one-sided-to consequence
10730	Again basis expanse as-one not-tenable
10731	Many assembled is's because
10732	These etcetera faults
10733	Six-Expanses from
10734	Teacher above scattered spoke
10735	This also side not-tenable-by
10736	Whose essence that appearance
10737	Result different meaning that similar
10738	Many sound-by deterioration's because
10739	This also object-of-knowledge is-not
10740	Spoke that also that-like
10741	Thus
10742	Seventh-at-also claim expressed is
10743	Awareness self-arisen's primordial-wisdom existence-non-existence's extreme from free-by primordial-wisdom merely established not
10744	Elaboration-free great-bindu's aspect-from anywhere not-established intend
10745	Second that refutation is
10746	Thus anything not-established primordial-wisdom merely-not existence-from pure-by anywhere place-to-put natural-state anything not-exist if samsara-nirvana arise expanse-to contradiction
10747	Primordial-wisdom not-exist if Buddha and sentient-beings's liberation not-exist-by basis realize-from liberate also not-logical
10748	Subtle five-lights not-exist if basis-appearance arise cause not-exist-by that state-from basis-appearance not-logical's because
10749	Not-realized delusion's mind not-logical
10750	Six-Expanses from
10751	Essence at primordially-pure-by
10752	Sentient-beings samsara this not-logical
10753	Non-awareness stain primordially-exhausted's because
10754	Thus earlier six-bases similar
10755	Third primordially-pure spontaneous-accomplishment non-dual's basis own-system posit at actual-meaning and
10756	That-at dispute abandon two from

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10757 First is essence primordially-pure at spontaneous-accomplishment depth clear exist-by non-dual portion's essence primordially-pure's awareness thing characteristic not-established
10758 nature spontaneous-accomplishment-of clarity subtle inner-clarity-as dwell
10759 appearance-of essence empty-to empty-of nature dwell clear essence awareness being form and primordial-wisdom primordially gather-separate not sun-of essence like dwell
10760 essence primordially pure and nature spontaneous-by-means-of accomplish difference not accept
10761 Rangshar from
10762 base-to aspect two-as said
10763 primordially-pure great-of base and
10764 spontaneous-accomplishment variety base-as accept
10765 called and*
10766 Klong-drug-pa from
10767 essence itself-to primordially-pure cause
10768 nature-as spontaneous-accomplishment
10769 called and*
10770 Mu-tig-phreng-ba from
10771 essence primordially-pure expression base free
10772 nature spontaneous-accomplishment whatever appear complete
10773 thus
10774 second that-to dispute abandon number and own-face two from

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

- 10782 first dispute establish
- 10783 primordially-pure and spontaneous-accomplishment each fault exist cause own essence primordially-pure be-if samsara exist not experienced cause sentient beings confusion arise not reasonable follow and*
- 10784 nature spontaneous-accomplishment being cause who effort without primordially liberate follow and*
- 10785 primordially-pure and spontaneous-accomplishment base one-to substance contradiction follow
- 10786 answer essence primordially pure cause sentient beings samsara not exist even*
- 10787 spontaneous-accomplishment-of power path play only-from that-like appear not contradict
- 10788 sleep-to go time and sleep time-of consciousness-of own-face-to dream not exist even*
- 10789 appearance-to horse ox-as appear not contradict like
- 10790 also sentient beings-as appear also illusion-of play only-from meaning-of essence-to not established cause primordially liberate finished and
- 10791 conventional appearance power-to eye mantra-of power by-means-of horse ox-as appear liberation-to
- 10792 effort without own-place place cause nature own dwell and child ball-like revert
- 10793 space-to liberate appear time-from revert appear revert only-from
- 10794 liberate liberation new-arise anything not bondage not established cause
- 10795 also appearance conventional-of part-from spontaneous-accomplishment-to
- 10796 empty ultimate-of part-from primordially-pure word by-means-of express only-from
- 10797 those two substance separate not cause separately not change
- 10798 essence one-to revert different separate ze being not be and
- 10799 vow-possessor being cause fully-ordained being cause two not contradict like
- 10800 those-of dispute-answer also*
- 10801 Klong-drug-pa from
- 10802 essence itself-to primordially-pure cause
- 10803 sentient beings samsara this not reasonable
- 10804 non-recognition impurity primordially exhausted cause
- 10805 teacher said bodhisattva great
- 10806 nature spontaneous-by-means-of accomplish cause
- 10807 that also not-cease play-as appear*

10808 bodhisattva itself-by-means-of also asked
10809 nature itself-to spontaneous-accomplishment-if
10810 sentient beings these self-liberate reasonable
10811 primordially spontaneous-by-means-of accomplish cause
10812 said sentient beings these
10813 essence primordially pure cause
10814 liberation those also play-as appear*
10815 bodhisattva also asked
10816 essence itself primordially-pure cause
10817 spontaneous-accomplishment-to also need not become
10818 or spontaneous-by-means-of accomplish cause
10819 primordially pure not become
10820 teacher said exist way-to
10821 what-by-means-of express word not cause
10822 express sound word and free cause
10823 what-of essence establish not cause
10824 word by-means-of this-to harm free
10825 sentient beings self-grasp mind object-from
10826 variety recollection thought not cease cause
10827 word harm essence distinction not
10828 ultimate conventional term cause
10829 thus
10830 meaning second unsurpassed base particular explain-to three
10831 common brief show
10832 respective parts from elaborately explained
10833 meaning gathering is
10834 first is
10835 beginning base essence primordially pure like conch shell pure unmixed
stains like-wise thing and mark not-established nature spontaneous-presence
white inside subtle self-light depth-clear exist although condition not-existing
therefore outside not-appear because
10836 outside limitless youth vase body actual-state abides
10837 essence primordially pure by-means-of empty
10838 thing not-existing although subtle awareness primordial-resonance self-light
not-restricted self-possession
10839 nature spontaneous-presence by-means-of appearance all-of arise-base abide
although
10840 self-face outside clear mark marked light and body and color not-appear is

10841 essence primordially-pure expanse inside nature spontaneous-presence
primordial-resonance depth-clear subtle self-light wisdom together
10842 one and
10843 different and
10844 separate not-is manner by-means-of light-clear supreme
spontaneous-presence jewel casket
10845 youth vase body field
10846 essence nature compassion three possession supreme abide
10847 essence empty by-means-of thing and mark not-established
10848 nature clear by-means-of primordial-resonance appearance self-face
not-abandon
10849 compassion awareness by-means-of know wisdom expand arise-base
not-cease abide
10850 auspicious beautiful great tantra from
10851 realize buddha not-arisen
10852 not-realize sentient-being not-arisen earlier front in
10853 awareness self-arisen wisdom base from not-moved
10854 condition not-existing appearance three together abide
10855 that then again awareness wisdom itself by-means-of
10856 self abide-manner actual-state this spoke
10857 oh appearance great vast expanse this unmoved dharma-body great from
10858 not-confused buddha great as abide
10859 essence body not-cease abide
10860 essence not-change
10861 method secret
10862 unmoved
10863 not-move
10864 not-shaken
10865 appearance all time one at complete
10866 wisdom all moment at complete
10867 body all mature abide
10868 light appearance all not-obscured clear
10869 actual-state appearance at
10870 appear method not-obscured essence nature compassion three uninterrupted
completely complete great
10871 essence actual-state great that also body-as abide and
10872 mouth eye ear at desire is at-all not-abide
10873 empty-as abide bebs empty-as at-all not-abide

10874 light five-as appearance great at
10875 color divide is at-all not-abide
10876 uninterrupted appear relate-as at-all not-abide
10877 end middle not-exist-as focus and
10878 direction at focus is at-all not-abide
10879 part by-means-of not-stain-as appear and
10880 category divide is at-all not-abide
10881 ornament not-cease-as appear and
10882 height high at above below appearance is what-also not-exist
10883 nature appearance is
10884 vast-as appear direction fall not-exist
10885 clear-as appear thing not-exist
10886 blue-as appear part not-divide
10887 white-as appear order not-hold
10888 yellow-as appear quality complete
10889 red-as appear understanding not-cease
10890 green-as appear quality complete
10891 nose five itself-as abide color not-hold great
10892 round shape not-exist
10893 not-cease condition not-exist
10894 pervade not-exist self-resonance great
10895 self-clear outside inside together
10896 effort accomplishment not-exist bebs by-means-of accomplish
10897 compassion appearance is
10898 empty-as appear clear not-cease
10899 elaboration not-exist elaboration great
10900 nature not-cease various not-certain great
10901 clear darkness not-exist
10902 not-cease by-means-of not-exist great
10903 bebs empty all arise great
10904 not-mixed completely appear great
10905 all pervade one gather great
10906 pure confusion not-cease great
10907 complete one appearance great
10908 compassion understanding not-cease abide thus and
10909 thalgyur from
10910 beginning essence nature and
10911 compassion form three-as abide

10912 that also essence body-as abide by-means-of
10913 dharma and enjoyment emanation part
10914 not-divide divide not-exist manner
10915 bebs from accomplish itself at also
10916 body color etc mind object not-exist
10917 nature arise-do light manner
10918 white red yellow and green blue is
10919 mark marked not-is
10920 category not-exist knowable bebs from accomplish
10921 compassion arise various from
10922 this-like one certain not-exist by-means-of
10923 various appear base called
10924 thus
10925 that also essence primordially-pure reverse-from examine if what-also
not-established outside clear part light and body color etc marked
not-established although
10926 that nature spontaneous-presence expanse from primordial-resonance light
five body and ray and sphere appear most subtle identity
expanses inside swirl inside clear subtle wisdom exist
10927 that also primordially-pure isolate side-as split if
body and wisdom arise part what is
10930 base at primordially-pure what-also not-exist is
10931 that expanse from arise think if
exist or not-exist
10933 not-exist if arise suitable-not
10934 thing-not-exist from thing arise suitable-not like
10935 exist if what-also not-exist desire conflict
10936 that by-means-of primordially-pure nature spontaneous-presence is and
10937 that expanse inside clear subtle wisdom primordial-resonance light-clear
appearance subtle exist
10938 ལྷ་ཡྲང་ସྔନ୍ତରା ସାନ୍ତରା ପଦା ମାନ୍ଦିନ୍ଦା ପାଶା କଣ୍ଠା ପରିମାପଦା ଯାନ୍ତରା
10939 inside clear subtle desire break end from liberate
10940 thus limit-free self-arisen wisdom essence empty where-also not-established
10941 nature clear appear manner not-cease
10942 compassion understanding not-cease what-like-also arise base do is
base thing essence actual-state is
10943 two respective parts from elaborate explain at two are
10944 entity empty-portion's reverse-from extensive-by-means-of explained and*

10946 nature appearance-portion's reverse-from extensive-by-means-of explained
10947 first is
10948 primordially-pure entity and characteristic-to not-established's reverse-to
looking
10949 awareness not
10950 non-awareness not
10951 buddha not
10952 sentient-being not
10953 samsara not
10954 transcended not
10955 light not
10956 color not
10957 body not
10958 primordial-wisdom not
10959 ground not
10960 path not
10961 result not
10962 anyone also confusion not
10963 liberation not
10964 bondage not
10965 release not
10966 karma not
10967 affliction not
10968 wind not
10969 element not
10970 is not
10971 is-not not
10972 what not
10973 how not
10974 anything established and object-to not-existent
10975 negated-dharma only-by-means-of established-dharma abandon-to show is
10976 bkra-shis mdzes-ldan from
10977 primordially-pure great called
10978 authentic buddha not-arisen*
10979 impure sentient-being not-arisen's place
10980 awareness not-moved's primordial-resonance great called
that-to express-to not
10981 infer-to not

10983	object-to not
10984	measure-to not
10985	calculate-to not
10986	anyone-by-means-of also definite-to not-arrive
10987	point-to not
10988	knowing's object-to make-to not
10989	that-by-means-of samsara not-see*
10990	samsara-by that-very not-see *
10991	that dharma not-practice
10992	dharma-by that-of meaning not-realize
10993	that samsara not
10994	nirvana not
10995	ground not
10996	appearance not
10997	darkness not
10998	path not
10999	traverse not
11000	not-traverse not
11001	result not
11002	abandoned not
11003	obtained not
11004	that awareness-of vast-dimension great called said and*
11005	yi-ge not-of tantra from
11006	I self-arising's primordial-wisdom-to
11007	analyze's object not
11008	before passed not
11009	after arisen not
11010	now appearing any also not
11011	karma not
11012	habitual-tendency not
11013	non-awareness not
11014	mind not
11015	mental-faculty not
11016	discriminating-wisdom not
11017	samsara not
11018	nirvana not
11019	awareness itself also exist not
11020	primordial-wisdom appearance any also not said and*

11021 Mu-tig-phreng-ba from
11022 nature dwell-of essence-to
11023 Buddha not and sentient beings not
11024 non-recognition not and confusion not
11025 mind not mental also exist
11026 enemy not friend not relative also not
11027 affliction not and self-grasp not
11028 go not and come not
11029 dharma not dharma-as appear not
11030 method not wisdom itself also not
11031 aggregate not and element also not
11032 object not grasp object not
11033 sense-power not and object also not
11034 grasp object and grasp not
11035 form not primordial-wisdom itself also not
11036 knower and knowable-of master not
11037 light not color exist not
11038 sound not smell etcetera not
11039 desire not and attachment not
11040 space not palace also not
11041 deity not offering-of object-from beyond
11042 called and*
11043 Klong-drug-pa from
11044 elaboration free dharma-nature primordially-pure
11045 own-face completely-pure essence-of base
11046 that-to word and letter free
11047 express by-means-of determine not able
11048 superimpose term all free
11049 grasp and grasp-of conceptualization not
11050 Buddha not and sentient beings not
11051 dharma not dharma-of concept not
11052 what not what not what also not
11053 that-like not-of essence-to
11054 called and*
11055 Yi-ge-med-pa from
11056 I-to birth and death not cause
11057 cease not dharma complete
11058 I-to outer and inner not cause

11059	clear dharma complete
11060	I-to empty and existent not cause
11061	appear dharma complete
11062	I-to perceive-of object not cause
11063	see dharma complete
11064	I-to body and mind not cause
11065	self-appear dharma complete
11066	I-to self and other not cause
11067	awareness-of dharma five complete
11068	I-to action-of cause not cause
11069	meditation great complete
11070	I-to gone-of object not cause
11071	self-appear object complete
11072	I-to direction and kind not cause
11073	secret primordial-wisdom complete
11074	I-to appear cease not cause
11075	space-of dharma three complete
11076	called and*
11077	Rangshar from
11078	first-of base primordially-pure great that-to
11079	thought not
11080	non-recognition not
11081	mind not
11082	mental not
11083	grasp not
11084	that also this-like
11085	extent not cut-of primordial-wisdom
11086	spontaneous-by-means-of accomplish-of Buddha
11087	elaboration and free-of dharma-nature
11088	limit and free-of awareness
11089	pure great-of appearance
11090	direction fall not-of view dwell
11091	that also vast
11092	clear
11093	not change
11094	primordial-wisdom not cease
11095	bindu variety-as spread
11096	not established-of dharma-nature

11097 outer extent not spread
11098 inner primordial-wisdom-of light five not cease clear
11099 form and primordial-wisdom-of essence-as dwell thus
11100 this-by-means-of primordially-pure-to primordial-wisdom and light show cause
11101 primordially-pure also not refute
11102 second nature appearance part-from revert extensive explain
11103 nature spontaneous-by-means-of accomplish-of state
11104 India also not cut
11105 direction any-to also not fall*
11106 form and primordial-wisdom arise-of place
11107 inner clarity subtle exist and outer extent not spread
11108 jewel casket-of meaning
11109 spontaneous-accomplishment jewel-of cavity
11110 youth vase form-of field light clarity thick arrange-of expanse*
11111 outer and inner not everywhere inner-as become if
11112 root life-wind five and*
11113 that-to form five and*
11114 speech five and*
11115 mind five and*
11116 quality five and*
11117 activity five and*
11118 primordial-wisdom five and*
11119 light five etcetera arise-of base
11120 arise-of place
11121 rely-of object
11122 not exist-from beyond-of exist
11123 outer not and inner-to clear
11124 part subtle-to examine difficult
11125 base appearance arise-of form
11126 path appearance arise-of base
11127 effect-of appearance arise-of space
11128 form-body and awareness arise-of expanse great-as dwell
11129 Rangshar from
11130 space that also extent not cut
11131 direction-to not fall
11132 diminish not
11133 increase not

11134 empty not
11135 full not
11136 clear part and possess
11137 form many arise-of place vast all-of self called and*
11138 Klong-drug-pa from
11139 nature itself-of appearance-to
11140 sign grasp primordially not
11141 color not self clear cause
11142 know and awareness-of parts only
11143 grasp grasp object what not cause
11144 conceptualization grasp part not
11145 light-from beyond-of primordial-resound-as
11146 primordially from distinction dwell
11147 form-from beyond-of self-resound-as
11148 completely-pure mudra great-as dwell
11149 however nature appearance-to
11150 sign perceive primordially not
11151 meaning part this-like dwell
11152 self-resound produce white part
11153 depth clear great itself-as dwell
11154 depth clear essence splendor produce
11155 appearance self-dissolve yellow part
11156 not manifest depth dwell own-face clear
11157 own-face attachment not resound produce
11158 self-by-means-of bind free of
11159 attachment self-dissolve red part
11160 depth resound not mix great-as dwell
11161 not mix individual part grasp
11162 action effort move self free of
11163 action not green of
11164 beginning those-of radiance also*
11165 not manifest depth-from clear part
11166 depth clear pervade connection not
11167 change not complete-of lapis-as
11168 primordially complete make not dwell
11169 that-like that-of nature-to
11170 form appearance sign characteristic free
11171 primordially self pure great-to

11172 complete those-of peak-as dwell
11173 this-to power appear not
11174 heap possess sign mark self pure cause
11175 depth clear great-of base-as dwell
11176 pervade and pervade itself-by-means-of empty*
11177 open-from cut not appear
11178 clear make appear part not cease
11179 essence all extract gather-of
11180 impurity not and own-place pure
11181 buddha all possession secret great at
11182 nature possession part at abide
11183 thus and
11184 previous from
11185 nature spontaneous-presence appearance
11186 jewel casket intention
11187 inside wisdom jewel appearance clear at
11188 outside limitless not-separate
11189 youth vase body actual-state called is
11190 third meaning gathering is
11191 essence primordially pure thing and mark not-exist
11192 nature spontaneous-presence by-means-of body and wisdom gather-separate
not-exist intention abide
11193 that two essence one by-means-of appear empty two not-exist
11194 that actual-state essence empty not-change body identity is
11195 body three gather-separate not-exist sun center like inside clear although
thing and mark not-established
11196 nature primordial-resonance light clear although outside appear color marked
not-exist
11197 compassion awareness wisdom abide although form outside object
not-investigate
11198 essence nature compassion three abide
11199 thus also
11200 rangshar from
11201 I not-exist earlier front at base thus abide
11202 base primordially-pure great called
11203 essence nature compassion form three-as abide
11204 essence that not-change wisdom not-cease clear
11205 youth vase body actual-state called

11206 nature light five appearance not-cease
11207 compassion appearance example like sky cloud not-exist like and
11208 thalgyur from
11209 essence primordially-pure wisdom at
11210 ignorance called exist-name not-exist
11211 one and two number not-exist
11212 examine by-means-of exist not-exist establish not-exist
11213 where not-divide dharma-nature from
11214 wisdom only also accomplish not-exist
11215 word not-exist speech accomplish not-exist
11216 end at not-abide self-aware pure
11217 speech hold name end exhaust
11218 cause not-exist condition number not-exist at
11219 two appearance object and subject not-exist
11220 characteristic where-also divide not-exist
11221 subject coarse exhaust
11222 primordially not-exist by-means-of pure by-means-of pure
11223 confusion-thought ceased-by-means-of what-to not-done
11224 not-born by-means-of ceased empty *
11225 nature spontaneously-accomplished primordial-wisdom called
11226 not-born not-ceased what-to not-think
11227 object pure definite not because
11228 capacity and quality ceased not-by-means-of
11229 play only-to appearing from
11230 various perfected's ground-base
11231 not because appearance-to appearance because empty*
11232 appearance empty entering's branch having
11233 buddha sentient-being pure object
11234 thus ground called manifestly abides
11235 nature only-to abiding from
11236 entity's portion-from examined by-means-of empty*
11237 branch elaboration because knowing perfected
11238 self-abiding spontaneous accomplished because
11239 this-to accept-reject two not
11240 compassion all-pervading primordial-wisdom from
11241 not-do various arising's door
11242 deed like-appearing entity perfected
11243 dharma-body empty's nature from

11244 primordial-wisdom knowing perfected's portion
11245 force-by-means-of sentient-beings to arise
11246 that not samsara-nirvana class broken by-means-of
11247 knowing-by-means-of aware and clear
11248 self-aware clear's identity from
11249 nature force-by-means-of compassion itself
11250 not-ceased ceased not
11251 element pure's portion from
11252 karma-to not one perfected's
11253 sun from light like
11254 self-possessed obstruction not
11255 that-from characteristic holding's
11256 enjoyment-body's primordial-wisdom five arise*
11257 mirror primordial-wisdom form-reflection from
11258 shape and color appearance-portion perfected
11259 white stain pure because light
11260 self-possessed appearing samsara-nirvana connect
11261 dharmas all-by-means-of form appearance-by-means-of
11262 self-aware primordial-wisdom called
11263 clear and empty-to empty-by-means-of liberate
11264 liberation hold extreme's thought exhausted
11265 placed-not liberation-ground perfected
11266 equal called is
11267 equal cause two-to equal condition three
11268 listen's time and measure by-means-of
11269 this-to two-not type and free
11270 later earlier not-distinguish self-abiding two
11271 equal called reality-to
11272 pain elaboration and free
11273 itself called modify and effort accomplish not
11274 nature abiding entity-by-means-of empty*
11275 mind-itself thought all exhausted
11276 primordial-wisdom called abiding from
11277 that-of characteristic realized by-means-of
11278 samsara-nirvana two-to not-abiding
11279 individually-discern sense-faculty's type
11280 what-to what appear that-of dharma
11281 sequence individually clear

11282 examined by-means-of self-appearance pure from
11283 awareness object-to become itself
11284 individual called distinction-to
11285 antidote's manner-to arisen
11286 realized called characteristic see*
11287 self-appearance increase and having
11288 primordial called first arisen-to
11289 knowing-by-means-of affliction fault pure
11290 action accomplish called
11291 effort and striving self cease cause
11292 dharma all self-place self-liberate
11293 self-liberate complete-of base appearance-from
11294 part subtle dust free impurity free attain
11295 conceptualization object-from beyond
11296 what-by-means-of not open dharma-nature
11297 nature complete cause appear end exhaust
11298 simultaneous realize do
11299 accomplish cause desire free-to
11300 repeat and revert not
11301 primordially dwell-of meaning itself-to
11302 knowledge by-means-of manifest become cause
11303 dharma all exhaust place reach
11304 dharma-of space vast-to
11305 limit and center-to not perceive cause
11306 liberate base-of dharma-nature pure
11307 dharma engage do-to
11308 beyond and worldly action not
11309 nature clear and resound
11310 space-by-means-of opportunity not-to
11311 self-arise great-of dwell
11312 primordially complete-of self-to
11313 beginning itself-from modify not
11314 knowledge by-means-of samsara-nirvana two-from liberate
11315 self-appear complete-of meaning
11316 thus
11317 that-like base-of meaning primordially-pure and
spontaneous-accomplishment difference not great
form and primordial-wisdom gather-separate not

11319 beginning not-of suchness
11320 self-arise-of primordial-wisdom rival not-of unique
11321 essence nature compassion three-of self great
11322 original Buddha called
11323 nature spontaneous-accomplishment-of mandala called base-of state
11324 vehicle-of supreme jewel treasury-from original base state show section eight
11325 that-like base-of meaning show cause
11326 now that-from base appearance-of arise way-to three
11327 spontaneous-accomplishment base appearance-of arise way
11328 Samantabhadra-of liberate way
11329 non-recognition sentient beings-of confusion way
11330 first also*
11331 appearance-of arise way general show
11332 fault quality-of establish particular explain
11333 first base-to dissolve way show three from

01 08 08 01

11334 first

01 09 01 01

11335 rangshar from
11336 that all essence primordially-pure actual-state called
11337 India also not-cut direction where-also not-fall
11338 that below spontaneous-presence jewel casket called exist and
11339 that at arise-manner form six exist
11340 gate form two exist
11341 that base spontaneous-presence called
11342 base not-certain called
11343 base various arise called also
11344 that below reverse ground exist
11345 that below base appearance great called exist
11346 that below enjoyment-body appearance exist thus spoke by-means-of
11347 here that meaning elaborate explain if
11348 beginning expanse youth vase body inside essence body-as abide
11349 nature speech-as abide

11350 compassion mind-as abide
11351 that-also life-wind limb four possession wisdom wind five essence awareness
abide resonance outside appear from
11352 youth vase body limitless not-separate spontaneous-presence resonance from
light five appearance flame each arise and together
11353 compassion awareness resonance form investigate knowledge arise that also
self-face not-know just part from awareness depend ignorance called abide
11354 that word base not-change although base appear arise change change similar
become is
11355 awareness appearance change called
11356 that time primordially-pure appearance like sky cloud not-exist like state
from
11357 spontaneous-presence arise-manner eight self-appearance arise
11359 jewel casket actual-state great appearance is
11360 compassion like arise understanding not-cease by-means-of sentient-being
compassion arise
11361 light like arise understanding not-cease by-means-of wisdom five self-light
rainbow like appearance pervade
11362 wisdom like arise understanding not-cease by-means-of not-think state abide
11363 body like arise understanding not-cease by-means-of peaceful-wrathful
light-clear body sky pervade
11364 two not-exist like arise understanding not-cease by-means-of one and many
not-investigate
11365 extreme free like appearing's door not-ceased by-means-of spontaneous
self-face-in clear
11366 pure primordial-wisdom's door like appearing's door not-ceased by-means-of
entity primordially-pure's appearance sky cloud not-like appearance above
see
11367 impure samsara's door like appearing's door not-ceased by-means-of below
six-classes's appearance-portion appearance
11368 samsara lower-realms play-to primordially-arise
11369 said manner
11370 thus spontaneous's appearance's capacity from primordial-wisdom five's
field-in enjoyment-body's appearance measure not also directly self-clear
11371 quality's capacity from direction-corner-in nature emanation body's field
appearance also infer-to not self-arise
11372 compassion's capacity from below sentient-being-to appearance also measure
not self-to appear *
11373

thus this-like ground-appearance clear-to directly appearing mirror-to
form-reflection arisen like

11374 self-to appear other-to not-appear self-appearance-to not-know dream's
appearance like

11375 flickering confused scattered arise

11376 self-side not-grasped by-means-of moment instant

11377 that also primordially-pure's below spontaneous's appearance

11378 that-of below light-clear five's thig-le and ray-radiance-to appearance ground
early great exist

11379 that-of below enjoyment-body's appearance

11380 that-of below nature emanation-body's appearance exist

11381 that-of below six-modes's appearance and*

11382 that tame beings-tame emanation-body muni six and*

11383 impure emanation body birth aging death tame-by-means-of field appearance
exist

11384 that spontaneous arising-way eight that arise's ground

11385 being's bag filling like

11386 that-by-means-of ga'u-of sound expressed

11387 that also bkra-shis mdzes-ldan great's tantra from

11388 alas fatigue confusion not also I-of capacity-from confusion arisen

11389 ground not-change from

11390 nature not-cease arise-from

11391 compassion-by-means-of not-determinate from non-awareness self-arise

11392 for-example sky-to cloud truly exist not cloud adventitious arise and like

11393 base path awareness exist truly not

11394 compassion like arise cause non-recognition arise

11395 base spontaneous-accomplishment-of state called attach

11396 that also not-determined appearance great one-as dwell

11397 that also arise way aspect eight possess

11398 jewel casket-of state called

11399 desire-objects-of door not cease

11400 not-established establishment great-to abiding

11401 compassion like arise-of door not cease

11402 primordial-wisdom like arise-of enjoyment not cease

11403 form like arise-of essence not cease

11404 non-dual like arise-of view not determined

11405 limit liberate like arise-of method not cease

11406 pure primordial-wisdom-of gate thorough reach

11407 impure like arise-of compassion not cease

11408 desire-objects-of jewel jewel like

11409 that-like my form-to attach
11410 inner youth vase form called extent open
11411 outer spontaneous-accomplishment-of state-as dwell
11412 time that only my appearance outer spread
11413 clear not clear not
11414 shattered not shattered not
11415 scattered not scattered not
11416 distracted not distracted not
11417 move
11418 flicker
11419 variety-as spread happen*
11420 then spontaneous-accomplishment-of state great attach
11421 that primordial-wisdom-of door not cease cause complete enjoyment
appearance way attach
11422 quality-of door not cease cause nature emanation form appearance way exist
11423 that compassion door not cease cause impure appearance way happen thus
11424 that-like appearance limit not thought not reach-of dharma great
11425 light and form clear all spontaneous-thick arrange good
11426 samsara-nirvana arise-of gate vast
11427 all contain cause cavity great
11428 Mu-tig-phreng-ba from
11429 clear manifest appear majestic great
11430 appearance itself spontaneous lovely
11431 dharma-body introduce and excitement
11432 essence good open cavity vast
11433 nature all-pervade spacious great
11434 compassion all-arise produce great
11435 pervade primordial-resound bright clear
11436 dwell obstacle not swift quick
11437 awareness-of self resound light clear
11438 empty all-arise face amazing
11439 not seek place cause continuous long*
11440 not block self-arise spacious great attach
11441 appear existence base establish height great
11442 effort not self-liberate extent great
11443 primordially realize great circle wise
11444 color five possess write good
11445 appear existence completely-pure even balanced

11446 self-arise light clarity arrange good
11447 base appearance great contain great
11448 samsara-nirvana two relation wise
11449 form five primordial-wisdom stack good
11450 thus
11451 that-like appearance-from
11452 spontaneous-accomplishment-of arise way eight particular explain-if
11453 Gem-Treasury-Tantra from
11454 Alas Teacher Samantabhadra
11455 Base say manifest-how how-like
11456 Quality manifest-door how-much is
11457 Emptiness from how-like
11458 Quality complete-method me-to speak
11459 Then self-by-means-of word-bestow
11460 Birth non-existent miracle from
11461 Buddhas plural-by-means-of deed in
11462 Primordial-from distinguish non-existent as-for
11463 Non-cease cease non-existent also
11464 Appear self primordially-pure in
11465 Own face in abide is
11466 Non-distinguish great-compassion from
11467 Spontaneous designation non-established as
11468 Manifest-make eight-by-means-of method as arise
11469 That-of appear-method non-cease-by-means-of
11470 Compassion like-of appear-method from
11471 Beings all-of protect-place
11472 Appear self-clear cease-non-existent from
11473 Light five-of appear-make method as appear
11474 Knowledge-of appear-aspect non-cease-by-means-of
11475 Primordial-wisdom pure-of door self-in
11476 Appear cease-non-existent path-like arise
11477 Self-appear body all complete-end for
11478 Dharmas all-of body like appear
11479 Say-of nature one is-by-means-of
11480 Two-in non-existent like also arise
11481 That self own-place abide non-existent-by-means-of
11482 Extreme liberate great-of appear in as-for
11483 Establish non-existent spontaneous base in appear

11484 Awareness open-totality one complete for
11485 Pure primordial-wisdom self-of door-to
11486 Nature and relate-of
11487 Arise-method cease non-existent-for
11488 Beings all-of arise-source in
11489 Impure samsara-of door like also
11490 Pervade-make appear-of aspect from arise
11491 This all appear-make eight-in appear
11492 Arise-method as self-arise-by-means-of
11493 Spontaneous-by-means-of accomplish-of appear say
11494 Gem of method as appear
11495 Thus emptiness-clear great from
11496 What non-existent what-as also appear-of method
11497 Arise-method quality non-cease
11498 Spontaneous appear-make non-cease-by-means-of
11499 Various appear-of nature in
11500 Quality great plural-in appear
11501 Appear-make door plural eight from also
11502 Quality eight-of method as arise
11503 Thus
11504 Outward arise-of appear-method eight-of appear-place in base-appear-of spontaneous gem-of cavity say
11505 Primordial base in complete-end and
11506 Base self ground two in base spontaneous gem cavity and
11507 Complete-end result spontaneous gem secret cavity say
11508 Spontaneous-of cavity three as explain
11509 Base-as-appear in path spontaneous gem cavity say speak
11510 Experience take time appear four-of primordial-wisdom and path-appear all this from arise is
11511 Spontaneous-of appear-door eight from samsara-nirvana-of dharmas all arise-of door non-cease as arise and
11512 Especially body and primordial-wisdom-of own-light from manifestly appear-of base enjoyment-complete body light-clear pure-of elements five primordially-arise as clear is
11513 Primordial-wisdom-of warmth fire-of aspect warm and
11514 Compassion-by-means-of gather-of water cool and
11515 Space in stable-of earth light and
11516

	Five own-display-by-means-of wind move-of aspect in abide-of mandala appear-of
11517	Appear that-of tone or display from nature emanation body-of field endowment measure non-existent-by-means-of adorn and
11518	That-of tone from beings-tame emanation body beings-of appear in benefit do and
11519	Impure emanation body-of appear spread and attach
11520	This plural above show although
11521	Part expand explain-by-means-of
11522	Understand easy-for also explain
11523	Palgyi-Trashi-Pe from
11524	That from spontaneous gem-of appear-way arise
11525	That Buddha from dharma all arise-of base say
11526	That from Buddha arise
11527	Beings arise
11528	Primordial-wisdom arise
11529	Light arise
11530	Awareness arise
11531	Non-awareness arise
11532	Karma all arise
11533	Compassion arise
11534	Exist like appear arise
11535	That nature exist
11536	Nature like appear exist
11537	Compassion like appear exist
11538	Display exist
11539	Appear exist
11540	Mind exist
11541	Intellect exist
11542	Delusion exist
11543	Non-delusion also exist
11544	All arise great
11545	That Buddha and beings-of space great say
11546	That in enjoyment body-of appear-way arise
11547	That path manifestly appear-of base say
11548	That also clear
11549	Warm
11550	Cool
11551	Light
11552	Move-of self hold

11553	Body five and possess
11554	Primordial-wisdom five and possess
11555	Families five and
11556	Color five and
11557	Light five and
11558	Father five and
11559	Mother five and
11560	Form five and
11561	Sound five and
11562	Smell five and
11563	Taste five and
11564	Touch five and
11565	Dharma five and
11566	Appear five and
11567	Chief five and
11568	Retinue five and possess
11569	That also marks good thirty two and possess
11570	Marks good eighty and possess
11571	Vast dharma six and possess
11572	That enjoyment body-of appear-way
11573	That and that from arise-of relate
11574	That-of appear from nature emanation body-of appear and
11575	Beings tame emanation body-of appear-way and
11576	Impure emanation body-of appear-way attach
11577	That also nature emanation-of body as-for
11578	Nature spontaneous from arise
11579	Nature emanation-of body that-of appear-way as-for
11580	Enjoyment non-exhaust
11581	Retinue non-exhaust
11582	Quality exhaust non-know
11583	Power exhaust non-know
11584	Display exhaust non-know
11585	Miracle exhaust non-know
11586	Life-of measure number non-existent
11587	Sickness-of suffering all and free
11588	Palace mind-by-means-of non-conceive
11589	Dharma mind-by-means-of non-conceive teach
11590	That nature emanation body-of appear-way say

11591 That from beings tame emanation-of body arise
11592 That also various in appear in various-of object know
11593 Appear although follow not cut
11594 Appear in follow not attach
11595 Eye completely pure possess
11596 Ear completely pure possess
11597 Nose completely pure possess
11598 Tongue completely pure possess
11599 Body completely pure possess
11600 Mind completely pure possess
11601 Compassion-of deed various show
11602 Primordial-wisdom special possess
11603 Knowledge non-cease as all-to appear
11604 That beings tame emanation-of body
11605 that from not pure worldgrammar-marker">-genitive
element form
11606 that also this like appearance great is
11607 outer-container five-elements mandala formation-from
11608 earth and
11609 water and
11610 fire and
11611 wind and
11612 element great space exist-do
11613 that-from grasping thought speech-by-means-of not-perceive and
11614 desire and
11615 hatred and
11616 delusion and
11617 pride and
11618 jealousy and
11619 anger and six are
11620 that-from beings types six arisen-are
11621 jealousy-from human-in form
11622 anger-from god-in form
11623 pride-from god not-in form
11624 desire-from hungry-ghost-in form
11625 delusion-from animal-in form
11626 hatred black-from hell-in form-do
11627 thus types six appearance-in form-do

11628 that cyclic-existence place-is
11629 that-also base-mode great one-from appearance-mode four like arisen-are
11630 base-mode four-from appearance-means four like manifest-do
11631 appearance great four are
11632 spontaneous-presence-to various appearance-do
11633 enjoyment-kaya-to mouth eye ear having light nature illusion body-as
abide-do
11634 emanation-kaya-to form like appearance-do
11635 sentient-beings-to appearance-in distinct appearance-do
11636 that-also sentient-beings-to appearance-means-by-means-of obscuration-do
said speak-do
11637 that all gather-if
11638 primordial-purity-from cloud not-having space like appearance under
11639 spontaneous-presence door eight emergence-mode-from
primordial-awareness appearance enjoyment-kaya and
11640 that potency-from directly five-families appearance measureless-from
11641 nature emanation-kaya appearance-in
11642 downward six realms pure-lands teacher and having
11643 kayas three appearance three-stacked manifest-do base spontaneous-presence
appearance-do
11644 self face-to appearance enjoyment-kaya beings-taming nature emanation
buddhas all self base-to appearance potency is-but
11645 now direction which-in not-exist that
11646 self-awareness appearance is-therefore self-awareness and together abide-do
11647 self-appearance six-realms appearance also other-in not-exist that impure
cyclic-existence door like emergence-mode not-cease-from self-arise-
therefore
11648 thus self self-to appearance this is-although
11649 common agreeing world part common karma and
11650 teacher activity-by arrange-in
11651 self-to appearance although delusion-as appearance part self-appearance
cyclic-existence door-by arrange that
11652 self-appearance part bundle transfer time self-reverse-to go-in
11653 common other face-to now fall-in exist-do
11654 this two divide very important-is
11655 nature awareness-to self-arise spontaneous-presence door-from six-realms
appearance exist-therefore
11656 deluded-appearance dream like primordial-purity ground-to appearance
not-exist-as self-reverse-to send need-do point that is-in

11657 bardo-in also self face six-realms-to self-appearance emanation-by benefit-do
and
11658 not-do part two-as explain-do is
11659 impure cyclic-existence door not-manifest before self-appearance self face
know-if benefit not-do that
11660 action object not-appear because
11661 manifest-from benefit need-do
11662 deluded-appearance not-empty-if liberation not-able because
11663 point this-also subtle very important one is
11664 second fault quality proof particular explain-in three are
11665 quality part eight generally show-do
11666 condition-by fault quality part divide-do
11667 emerge-cessation appearance-mode proof place-do
11668 first is
11669 first base-to spontaneous not-establish-if
11670 base-appearance manifest-do meaning not-exist-in
11671 base-appearance spontaneous-presence emergence-mode not-exist-if
11672 cyclic-existence transcendence arise-do meaning not-exist-therefore
11673 base and base-appearance-to inner space subtle and
11674 outer space coarse-as appear-door show-do
11675 that-also mind light clarity space
11676 spontaneous-presence self-resonance-to compassion arise-cause not-exist-if
11677 cyclic-existence transcendence two faction separate that one-by one tamed
and tamer not-suitable-do
11678 sentient-beings self-appearance delusion
11679 buddhas self face completely-pure is-therefore
11680 appearance not-one because
11681 appearance not-one-also sentient-beings benefit arise-do base-to compassion
exist base-appearance-from emerge-therefore
11682 Tame and tame-maker as relate is
11683 Secret-Essence from
11684 Great-compassion-by-means-of relate-by-means-of
11685 Six-realms time abide not-remain appear
11686 Thus
11687 Likewise light-tone awareness-of base and appear-aspect non-existent if
elements five individually clear-of purpose non-existent in
11688 That non-existent if awareness inside in cut-off
11689

Element what also non-existent-by-means-of container-contents-of appear
non-arise if

11690 Light like appear exist-by-means-of that-of quality

11691 Two-non-existent like non-existent if door three one-to relate cannot if

11692 Beings-of body speech mind three

11693 Buddha-of body three gather separate non-existent-of quality

11694 Body like appear non-existent if body as appear come purpose non-existent if
beings-of body and conqueror-of body-as appear that exist-of quality

11695 Primordial-wisdom like appear non-existent if samsara from transcend go-of
juncture join path primordial-wisdom-of appear non-existent-of defect exist if

11696 This exist-by-means-of path and primordial-wisdom four join-of appear exist
that-of quality

11697 Extreme liberate like appear exist-by-means-of Buddha from back not-return
arise

11698 That non-existent if non-arise-for also that-of quality

11699 Impure door like appear primordial-arise spontaneous in non-existent if

11700 Beings samsara-in appear awareness-face this-to come purpose non-existent
if

11701 That exist-by-means-of six-realms individually-of appear-as arise also that-of
quality

11702 Power completely great from

11703 Samsara bad-realms play-in primordial-arise

11704 Thus

11705 Pure primordial-wisdom-of door non-existent if nirvana-of appear come
purpose non-existent in

11706 That exist-by-means-of awareness-face-in Buddha-of appear exist that
exist-of quality

11707 That also spontaneous in pure impure appear suitable see-of door exist
window like exist although

11708 Base in pure impure exist is not

11709 Thus spontaneous-of appear-method eight in quality-of aspect eight count is
suitable is

11710 Gem-Treasury from

11711 Appear-make door plural eight in also

11712 Quality eight-of method as arise

11713 Families six escape-cave self-cut from

11714 Samsara-in swing-rope cut those

11715 Compassion lasso-by-means-of grasp-for

11716 Birth four-of form-by-means-of beings in

11717 Great-compassion self-as appear

11718 Samsara-nirvana self-relate quality-in

- 11719 Two aspect mix-of method as appear
 11720 This non-existent samsara-nirvana troop cut-by-means-of
 11721 Realize non-existent-of defect become
 11722 Quality arise-method this only
 11723 Buddha all-of own-field in
 11724 Body and shadow like
 11725 Appear-of light five-by-means-of pervade-for
 11726 Inside-of appear-aspect self-clear as
 11727 Light five-of method-by-means-of appear-door from
 11728 Quality clear-make outward not-lose
 11729 This non-existent beings own-light and
 11730 Cut-off apart-as cut become
 11731 Union appear-make relate-for
 11732 Self-appear quality great-as arise
 11733 Body all one-to roll-for
 11734 Body three one-to abide-by-means-of
 11735 Nature body-of nature in
 11736 Self-appear inside in non-distinguish
 11737 Nature clear-make body five-as arise
 11738 This non-existent nature not-find-by-means-of
 11739 Body all complete-of body like appear
 11740 That all different non is
 11741 Two non-existent equal-as abide-by-means-of
 11742 Distinguish non-existent two-in non-existent of
 11743 Appear-by-means-of outside and inside all-to
 11744 Pervade-make great-of method as arise
 11745 This non-existent self-face different-by-means-of
 11746 Samsara-nirvana mix-of juncture non-attain
 11747 Self-place self from non-liberate-by-means-of
 11748 Reverse non-existent-of defect become
 11749 Appear-make quality method as arise
 11750 Know object all in self-pervade-by-means-of
 11751 Base join great-of appear in as-for
 11752 Samsara-nirvana relate-of path as appear
 11753 This non-existent base path non-attain-by-means-of
 11754 Primordial-wisdom four-of path self-in
 11755 Beings plural-of secret path in
 11756 Appear four-of method as also

11757 Simultaneous and gradual
11758 Sense door plural exist while appear
11759 Extreme four-of stain from transcend of
11760 Appear-make quality non-cease
11761 Extreme liberate great-of appear-method in
11762 Spontaneous self-complete great from
11763 Establish pure engage-for
11764 Extreme and leg-of primordial-wisdom in
11765 This self-arise self-arise-by-means-of
11766 Extreme from liberate-of appear in as-for
11767 Nature and relate appear
11768 This non-existent establish not-attain-by-means-of
11769 Cause effect reverse-of defect become-by-means-of
11770 Extreme liberate self-in correct appear
11771 Quality appear-method non-cease-by-means-of
11772 Samsara produce-of arise-source in
11773 Impure of appear-door like
11774 Arise-method cease non-existent as arise
11775 This non-existent delusion name non-existent-by-means-of
11776 Therefore impure samsara-of door
11777 Existence plural-of cause peg in
11778 Appear cease-non-existent method as arise
11779 Impure samsara-of door say show
11780 Leap primordial-wisdom exist-by-means-of
11781 Pure self-by-means-of pure show
11782 emerge-do appearance individual path
11783 pure primordial-awareness great door-to
11784 direct manner three-as manifest
11785 this not-exist self-potency not-complete-therefore
11786 pure primordial-awareness great door-to
11787 essence primordial-purity realize-for manifest
11788 thus
11789 second condition-by fault quality part divide-do is
11790 camphor that fever-to quality-as appearance-in
11791 cold-to fault-as manifest-although
11792 camphor essence-to fault and quality not-establish like
11793 base and base-appearance emergence-mode that-also self face know those-to
liberation-condition-as appearance-therefore quality like manifest-in

11794 not-know-if part-only delusion base make-do fault like appearance-although
11795 base and that appearance fault quality-as establish not-exist
11796 that-also spontaneous-presence ground-to delusion reverse-mode part-from
11797 beings primordial-buddha-therefore
11798 fault itself quality-as manifest-therefore condition bad helper-as
manifest-therefore
11799 primordial-from fault self pure-as liberate-do
11800 spontaneous-presence potency appearance essence-from
11801 primordial-awareness like manifest-therefore
11802 delusion enter-mode like-in afflictions-by fault mode-as delude-in
11803 spontaneous-presence instant desire delusion reverse potency-from
11804 self as-it-is self-place-as appearance-therefore fault quality-as
become-therefore
11805 obstacle attainment-as become-therefore
11806 middle cut-do demon and afflictions not-find-therefore
11807 quality-also not-observed primordial-awareness four gathering direct
manifest
11808 spontaneous-presence appearance-mode part-from nondual-as manifest-in
11809 delusion enter-mode like-in self other two-as become-in
11810 delusion reverse-mode like-in self other two-as not-divide-by
11811 not-modify-by self-place-as place-therefore
11812 selfless emptiness quality-as establish-therefore fault seek-in not-find-
therefore
11813 cyclic-existence transcendence two nondual-as buddha
11814 again spontaneous-presence appearance-mode-from extreme liberation like
manifest-in
11815 cyclic-existence enter-mode like-in thought collection fault-as downward
delude-therefore
11816 delusion reverse-mode like-in
11817 extreme two middle-as become-therefore extreme delusion self-liberate-
therefore delusion primordial-awareness-as manifest-from buddha
11818 again spontaneous-presence quality part-from pure primordial-awareness
door become-in
11819 Samsara enter method like if impure delusion-as appear
11820 Delusion reverse method like if primordially pure display complete
liberate-from Buddha
11821 Also spontaneous appear-method-of aspect from impure samsara-of door
arise
11822 Samsara method in two

- 11823 This like down in delusion and
 11824 Bardo last spontaneous gem in establish pure confidence non-arise-by-means-of existence-of bardo-in delusion
 11825 Delusion reverse method like if non-distracted place pure liberate-from Buddha
 11826 That also nature pure elaboration and free in
 11827 Nature spontaneous quality complete-method as arise and
 11828 Base non-realize plural in defect spontaneous arise
 11829 That plural actual base six one-one-of top from sense sharp-by-means-of liberate although existence non-cease liberate-method six-of top in liberate-of door and seven
 11830 From-above delusion from delusion reverse non-know-by-means-of sequence six like sequence-by-means-of delude
 11831 Impure door say
 11832 Delusion coarse go from
 11833 Miracle-born and light-of egg from birth body complete
 11834 Gradual bardo from liberate also stable attain and wisdom-of display complete-from liberate-method seven that in establish and
 11835 There realize non-arise and habit time short-of sense low as-for
 11836 There ground non-attain-by-means-of existence-of bardo arise
 11837 Next-of appear in reach
 11838 Therefore delusion-base and
 11839 Liberation-base two both spontaneous-of door in reach-by-means-of well realize
 11840 Third arise-set appear-method-of suitable place
 11841 This and
 11842 Bardo
 11843 Life this diligent person-by-means-of experience take time
 11844 Base that heart in abide-of inner-tone base-appear-of aspect light-root and outside sky in appear impure samsara-of door nature manifest time in mainly appear
 11845 Light-appear and
 11846 Outside earth stone inside thought-collections etc sense in arise
 11847 Primordial-wisdom-of door experience take time-of appear and know-of experience plural
 11848 Light like arise experience upward-increase as appear
 11849 Body like arise awareness measure arrive
 11850 Nature exhaust time in two non-existent and extreme liberate like arise
 11851

Compassion like arise that all-of time in inside wisdom and compassion arise
plural

11852 That plural complete-from outside base-appear nature in dissolve-by-
means-of mother-base first liberate

11853 Bardo in first base that pure appear-as arise-from

11854 base-appearance part light clarity-to manifest-therefore

11855 spontaneous-presence appearance-from kaya like manifest-do bundle-is

11856 primordial-awareness and light like manifest-do four gather-do

11857 spontaneous-presence precious appearance-to pure primordial-awareness and

11858 impure cyclic-existence door two are

11859 self face know-if compassion and

11860 nondual and

11861 extreme liberation like manifest-therefore

11862 potency base-to dissolve-therefore liberate-do

11863 thus base-to base-appearance exist-therefore practice time and

11864 bardo and

11865 first sentient-beings-as delude time which is-any emergence-mode eight
appearance arise-do point that is

11866 buddhas and sentient-beings-also appearance self face know not-know
only-are

11867 cyclic-existence transcendence awareness cause one hand palm back like

11868 now appearance this-also impure door-to appearance illusion example eight
only-from

11869 outer inner object not-exist base free equal vast open one-from

11870 abandon not-need

11871 accept not-need appearance other manifest time trace not-exist self-reverse
great

11872 sleep wake-from dream reverse like

11873 base liberation-to self-reverse-therefore primordial-empty one-to go-therefore
point one well realize-from effort not boundless liberation-to go-do is

11874 third first base-to dissolve-mode show-do is

11875 thus base-from manifest-do appearance great those self face know-or
not-know although suitable-therefore

11876 crystal light inside-to dissolve-or

11877 dream later manifest time earlier cease like interval-by go-therefore

11878 appearance any not-exist-as go-do is

11879 primordial-resonance inside-to reverse-from

11880 other-to go-do not-exist that

11881 dream two state-in dissolve-from other-to not-go like

11882

especially wake time dream manifest-do know inside-to dissolve-from other
where-also not-go like

11883 dissolve manner how think-if
11884 precious heap tantra-from
11885 alas speech vajra listen
11886 that all fault quality emergence-mode
11887 awareness itself quality or
11888 play potency-as dissolve-mode eight
11889 spontaneous-presence certainty not-exist base
11890 quality manner this like
11891 compassion sun compassion-to
11892 self essence self dissolve-therefore
11893 not-place obtain-do mode-by-means-of
11894 action not-exist expanse-to go
11895 not-action any not-is-therefore
11896 action conduct all nirvana
11897 not-done action-do appearance not-exist-therefore
11898 conditioned all pure expanse
11899 that itself self-to self dissolve-therefore
11900 other-to go-do not-is
11901 example-for sun heart-to
11902 self rays all self dissolve like
11903 self resonance and having-by-means-of
11904 mirror appearance all nirvana
11905 this all quality precious
11906 fault-in not-abide self ground-is
11907 self light self-to dissolve-therefore
11908 this-also quality great-as manifest
11909 self essence completely-pure-as
11910 sign grasp-do attachment object cease
11911 outer four-elements coarse-as although
11912 here not-appear-therefore attachment reverse
11913 self pure emptiness great-from
11914 color self-grasp nirvana
11915 this-also other-to go-do not-exist
11916 self essence-as self dissolve-therefore
11917 appearance all nirvana
11918 light mandala self dissolve-therefore
11919 example-for sky rainbow itself

11920 sky itself-to self dissolve like
11921 not-divide great expanse-in
11922 grasping-attachment all nirvana
11923 this-also quality precious
11924 quality emergence-mode this like
11925 primordial-awareness itself-to primordial-awareness itself
11926 self essence-as self dissolve-therefore
11927 awareness grasping-thought recollection thought
11928 self-abide equality expanse-to
11929 all nondual nirvana
11930 individual primordial-awareness appearance part-also
11931 made not-exist expanse center-to
11932 set not-exist-as nirvana
11933 that itself self-to self dissolve-therefore
11934 primordial-awareness play various all
11935 self face mother-to dissolve-do is
11936 example-for mother lap child enter like
11937 self primordial-awareness self confident
11938 self nature nirvana
11939 this-also quality precious
11940 again quality dissolve-do mode
11941 kaya itself kaya-to self dissolve-therefore
11942 form all not-thought great-in
11943 appearance not-exist-as nirvana
11944 coarse-by gather-do elements and
11945 subtle-by grasp-do ignorance etc
11946 action-do not-exist-as nirvana
11947 kayas self face-to dissolve-therefore
11948 awareness arise part outward not-fall
11949 example-for vase body form like
11950 inner clear outer move all
11951 nature fire place-as pure
11952 This also quality gem
11953 Again quality this-like
11954 Two-non-existent two-non-existent self-dissolve-by-means-of
11955 Number in hold-of attachment plural
11956 Single-one elaboration and free as-for
11957 Non-two one-of method as also

11958	Self-dissolve self-in nirvana
11959	Two-in appear self self-dissolve-by-means-of
11960	Example river river in
11961	Dissolve like distinguish non-divide
11962	Distinguish non-existent great-in nirvana
11963	This also quality gem
11964	Non-cease quality this-like
11965	Extreme liberate self extreme liberate in
11966	Self-of nature self-dissolve-by-means-of
11967	Body speech hold-of self-continuum all
11968	Body plural exhaust nirvana
11969	Extreme self pure self-dissolve-by-means-of
11970	Example space space in
11971	Dissolve like identify non-existent
11972	Extreme four-of thought-attachment self-cease-from
11973	Non-abide great-in nirvana
11974	This also quality gem
11975	Appear-of quality this-like
11976	Impure samsara-in self-enter door
11977	Nature self-of pure door in
11978	Go non-existent-of method as dissolve
11979	Example tent-of draw-string plural
11980	Draw-by-means-of center in self-gather like
11981	Sense object nirvana
11982	This quality gem
11983	Thus quality aspect complete
11984	Pure primordial-wisdom self-of door
11985	Nature in self-dissolve-by-means-of
11986	Body and primordial-wisdom nirvana
11987	Example lion snow conquer like
11988	Non-turn fear non-existent confidence plural find
11989	This also quality gem
11990	Thus quality arise-method-of
11991	One-as abide-of primordial-wisdom place
11992	Non-seek self-by-means-of self-find
11993	Before-from that-of nature
11994	Thus
11995	Method this Secret-Essence-of difficult point

11996 Tantra and instruction in clear speak although
11997 Tibet here before capable ask merely non-arise-by-means-of
11998 I very clear separate-from show-by-means-of
11999 Afterwards point this know arise if letter this-of end know
12000 Second Samantabhadra-of liberate-method in three
12001 Base-appear see-of instant liberate-of method
12002 Liberate-from space in abide-of method
12003 That from other benefit do-of method
12004 First as-for
12005 Primordial space from
12006 Inner-tone outward arise
12007 Compassion awareness self non-awareness-of aspect arise merely that
base-appear in face outward look-by-means-of
12008 Self-of appear self-is know inward realize-of instant in
12009 Non-awareness self pure-from base-appear spontaneous-of appear-method
self-dissolve pure ground in self-place abide
12010 That also instant in self-appear in distinction divide-by-means-of
12011 Instant in Buddha
12012 Before coming-of teacher
12013 Resultant-Reversal from
12014 Thus samsara-nirvana primordial final from
12015 Buddha delusion-as non-become-by-means-of
12016 Base from transcend-of sense by
12017 Self-appear nature non-existent know
12018 Thought-investigate mind plural outward not-lose
12019 Move self-rope decide
12020 Say and
12021 Intention Pronouncement-Tantra from
12022 That time Samantabhadra dharma six-by-means-of
12023 Base know non-awareness six defeat-from
12024 Slight from mind slight empty
12025 Awareness slight arise-by-means-of awareness obscuration destroy
12026 Clear-by-means-of clear-by-means-of darkness gone dawn
12027 Sudden arise-by-means-of thick non-existent
12028 Add-subtract free-by-means-of non-awareness pure
12029 Change non-existent-by-means-of sky like
12030 That Vajrasattva listen
12031 Delusion non-awareness reverse defeat-by-means-of

12032 Undefined self destroy empty
12033 Matter-awareness divide-by-means-of base and meet
12034 Therefore non-awareness darkness dawn
12035 Mountain Malaya-on sun rise like
12036 Say and
12037 Self-arise bliss wheel tantra from
12038 Slight from awareness arise-from
12039 Sudden clear-from add-subtract free
12040 Say and
12041 Illusion from
12042 Instant one-by-means-of distinction divide
12043 Instant one-by-means-of complete Buddha
12044 Thus
12045 Also Samantabhadra-by-means-of virtue particle one non-do base first-from
Buddha say famous although
12046 Examine if self-face know that outflow-non-existent self-arise-of virtue
ocean is-by-means-of
12047 Collection great completely complete and
12048 Undefined-of non-awareness dawn-by-means-of obscuration primordial time
defeat
12049 Self-appear in know-by-means-of non-awareness dawn
12050 That dawn-by-means-of affliction all dawn
12051 Non-awareness dawn from arise-of for
12052 That merely self-abide-of quality manifest become-by-means-of body and
primordial-wisdom Buddha
12053 Base first-from liberate say rough
12054 Base from base-appear in arise time liberate-by-means-of
12055 Base from transcend-of momentary in liberate
12056 Where liberate
12057 Base first liberate say also rough
12058 Complete-end spontaneous-of ground liberate
12059 If base first liberate also return become
12060 Base that delusion arise suitable-of aspect from place-for
12061 Samsara-nirvana-of base is-for
12062 Liberation-place self primordial say
12063 Base primordial is query
12064 Nature in primordial explain is although
12065 First base non is

12066 Brief self-face know time space-of quality complete-end
12067 Obscuration and free-by-means-of result liberate say
12068 Therefore body and primordial-wisdom etc quality arise-base abide time
space-of quality say
12069 Awareness in exist indeed exist
12070 Non-manifest-for
12071 Complete-end time Buddha-of quality say
12072 Non-awareness dawn and dawn power-by-means-of self-in exist-of quality
appear-by-means-of expand-for
12073 Or base spontaneous-of Buddha-of quality and
12074 Result manifest become accomplish Buddha-of quality say accept is
12075 Thus Samantabhadra Buddha that also
12076 Dharma six
12077 Base from transcend
12078 Self-face-in appear
12079 Distinction divide
12080 Distinguish first liberate
12081 Other from non-arise
12082 Self-place abide
12083 That plural cause from non-arise-of result
12084 Mind from non-arise-of Buddha
12085 Scripture from non-arise-of instruction self arise Buddha
12086 Primordial base and base-appear result liberate
12087 Realize wisdom-by-means-of do
12088 Lamp Blaze Tantra from
12089 Base self result ripen do wisdom
12090 Wisdom body in ripen-by-means-of
12091 Nature self-of dharma body that
12092 Primordial-wisdom dharma-of body in ripen
12093 That-by-means-of primordial-wisdom continuum non-cut
12094 Body and primordial-wisdom spontaneous clear
12095 Thus
12096 That time know object field appear in arise-of aspect self-face realize aspect
all realize-of Buddha is
12097 Self-face inner-clear in abide nature-of state from
12098 Investigate do-of elaboration cease is all realize-of Buddha
12099 That also all know although self-face nature from non-move-by-means-of
12100 Inner abide-of know and

12101 Outward gaze-of know-of aspect in
12102 Aspect appear non-appear-of distinction-by-means-of
12103 All realize-of primordial-wisdom and
12104 Aspect all realize-of primordial-wisdom and
12105 Aspect all realize-of primordial-wisdom say
12106 That two reverse different nature one-by-means-of inner abide in all realize is
12107 Second liberate-from space in abide-of method as-for
12108 Pure spontaneous-of quality manifest become-by-means-of crystal light
inside gather like
12109 Self-face inner-clear youth vase body-as abide
12110 Dharma body pure-of nature extreme center non-existent-of space height
high-of expanse in
12111 Spontaneous depth clear-of light five palace arrangement-of inside in
12112 Awareness empty-aspect nature Samantabhadri appear-aspect dharma body
Samantabhadra-of consort self-clear in
12113 Method and wisdom-of net-by-means-of self-relate and
12114 Wisdom life become-of horse know object all know do complete-by-
means-of fast and
12115 Light clear five-of inner-tone non-mix equal nature expanse vast
12116 That self set non sun secret sun space in arise
12117 That time space-of elements five self-place in arrange-by-means-of appear
and light-of self-tone clear
12118 Depth-clear-by-means-of tone cease not and
12119 Wisdom-by-means-of light-five expanse-in gather-heap-as coil
12120 Entity and sign-like not-established-by-means-of empty-and
12121 Not-being cut-short-as not-gone-by-means-of appearance-beautiful
12122 Essence nature-by-means-of compassion three-by-means-of knot-one-as twist
and
12123 Awareness light-by-means-of mansion possess
12124 Light end-not-possess-by-means-of appearance spontaneous-dense
12125 Complete-liberation-by-means-of wisdom boundless victory-banner-
by-means-of peak ten-powers and
12126 Fearlessness four and
12127 Individual-knowing and
12128 Marks and
12129 Characteristics-by-means-of etc. always not-cease-by-means-of nature
12130 Light-ray boundless-by-means-of lamp-as clear
12131 Wisdom-by-means-of self-appearance to increase-decrease not-possess
12132

Great-compassion-by-means-of benefit intend-by-means-of path other-to
not-go and self-purpose clear

12133 Body-five-by-means-of stupa wisdom-five-by-means-of tier with-together

12134 Expense reality-by-means-of seat from not-move and

12135 Means in-skill great-compassion-by-means-of thousand-path direction
end-reach emit-all-by-means-of

12136 Buddha and sentient-being all-by-means-of teacher-as supreme foremost
early front dwell

12137 That also self-arisen from

12138 Kye noble-man speech-by-means-of lion you listen

12139 Jewel various-arrange-by-means-of mass height

12140 Jewel-by-means-of palace arrange-beautiful

12141 Jewel various-decorate-by-means-of queen ornament-beautiful

12142 Jewel various-arrange-by-means-of net even

12143 Jewel beautiful-by-means-of horse speed

12144 Jewel various-by-means-of storehouse in exhaust not-possess

12145 Jewel five-colors-by-means-of field all-even

12146 Jewel secret-by-means-of sun to rise-set not-possess

12147 Jewel water-by-means-of lotus on stain not-possess

12148 Jewel fire-by-means-of mandala stack-beautiful

12149 Jewel wind-by-means-of wisdom in thought not-possess

12150 Jewel earth-by-means-of mandala vehicle great

12151 Jewel-by-means-of sky end-center not-possess

12152 Jewel blazing-by-means-of light to rise-set not-possess

12153 Jewel ray-by-means-of garland root-beautiful

12154 jewel empty mandala draw-beautiful

12155 jewel end border-knot three are coiled beautiful

12156 jewel deep darkness dispel wide in naturally profound

12157 jewel ocean by-means-of peak upon setting none

12158 jewel lamp burning is light clear

12159 jewel secret pristine-awareness in increase-decrease none

12160 jewel variously spreading path upon traverse none

12161 jewel body-stupa burning stupa is stacked beautiful

12162 jewel vajra seat upon change none

12163 jewel empty path upon meeting none

12164 mind-intent self-abiding quintessential-instruction as shown thus

12165 these all drop-circle secret-cycle in

12166 earth jewel kind-five stupa what stacked beautiful says etcetera with
consistent

12167 third that from other benefit doing is
12168 sphere primordially-pure great dharmakaya field that from unmoving while
12169 spontaneous from-door beings appearance-mode with accord benefit doing
12170 spontaneous light body power from sambhogakaya appearance arranged
having
12171 that from Brahma-great aeon arranged
12172 nature nirmanakaya appearance and
12173 impure samsara from-door beings appearance with consistent teacher beings
realm pervading shown samsara emptied doing
12174 these all common vehicles in also appear
12175 uttaratantra from
12176 compounded-not and spontaneously accomplished
12177 other condition by-means-of realized not and
12178 knowing and compassion and power possessing
12179 benefit-two possessing buddha nature
12180 beginning middle end none of
12181 nature being reason compounded-not
12182 peaceful dharmakaya possessing reason
12183 spontaneously accomplished called expressed
12184 self self by-means-of realize for-reason
12185 other condition by-means-of realize not
12186 thus manner three realize for-reason knowing
12187 path show for-reason mind compassionate
12188 power pristine-awareness compassion by-means-of
12189 suffering afflictions dispel for-reason
12190 first three by-means-of self-benefit
12191 later three by-means-of other-benefit is
12192 says and
12193 That-by-means-of commentary-in
12194 Thus very wonder arise and think not-possess-by-means-of object Buddha
that
12195 Other from not-hear-by-means-of self self teacher not-possess-by-means-of
self-arisen-by-means-of wisdom-by-means-of inexpressible-by-means-of
nature-as completely-perfect Buddha
12196 That-by-means-of after realization to realization and not-possess blind
become other also realize for
12197 That realize path show for
12198 Supreme wisdom and
12199

Compassion possess that-as know should said
12200 Thus teacher all-by-means-of before early awaken and
12201 Time-three-by-means-of Buddha and
12202 Realm-three-by-means-of sentient-being all-by-means-of benefit do to
12203 First and last not-possess-by-means-of dwell sovereignty perfect teacher
Samantabhadra called
12204 Field and deed expense reality and sky end-penetrate sentient-being and
Buddha-by-means-of appearance how-much that-much is
12205 Meaning third ignorance sentient-being-by-means-of delusion manner
12206 First basis to delusion not-possess although
12207 Basis appear-as arise time self face not-know-by-means-of consciousness
latent Rigpa-by-means-of root possess that-by-means-of
12208 Basis appear to categorize-by-means-of sentient-being-as delude
12209 Pearl garland from
12210 Difference great-by-means-of appearance from
12211 Exist and not-possess two arise and
12212 Common ground delusion-basis called and
12213 Ignorance self and mix-by-means-of cause
12214 Object self-also stain-as appear
12215 Said and
12216 Dharmakaya sky-like to
12217 Sudden sentient-being cloud-by-means-of obscure
12218 Not-delude possess reality also
12219 Mind to delusion-by-means-of manner-as appear
12220 Cause condition with together moment
12221 Said and
12222 Vajrasattva heart mirror tantra from
12223 Realm-three-by-means-of sentient-being this all
12224 Basis what-also not-possess from what-also delude
12225 Basis that essence empty
12226 Nature-by-means-of clear
12227 Compassion sentient-being to appear capacity possess
12228 That to grasp-maker-by-means-of consciousness ignorance part from arise
fracture one shift from
12229 Consciousness dark that from I arise or
12230 I from that arise think-by-means-of consciousness arise only-by-means-of
delude
12231 Ignorance that basis to not-possess experience-or appearance to exist
12232 Appearance from condition appearance four arise

12233	That also basis light house-by-means-of manner-as dwell from cause condition called
12234	Ignorance actual
12235	That to investigate go-by-means-of master condition called
12236	That to subject-as grasp-by-means-of object condition called
12237	Example mirror on man face show like
12238	That three time equal-by-means-of immediate condition called
12239	That self-by-means-of basis be self-by-means-of face not-know and delude realm-three samsara establish
12240	That from affliction coarse go-by-means-of sentient-being-by-means-of form different arise
12241	Basis thus from delude said
12242	That also basis appear to investigate-maker-by-means-of consciousness arise time
12243	Cause identity one-by-means-of ignorance self face not-know-by-means-of part from
12244	Condition four-by-means-of object not-pure-by-means-of delude
12245	Manner that Fortune-Beauty from
12246	That also condition basis-by-means-of delude and
12247	End also condition four to touch
12248	Cause object-possessor-as grasp-by-means-of condition from
12249	Result various-by-means-of cause-as delude
12250	Master subject-as grasp-by-means-of condition from name various-as delude
12251	Object mind-possessor-as grasp-by-means-of condition from result to touch not-possess-as delude
12252	Immediate grasp-possessor-by-means-of condition from appearance various-as delude
12253	That mystery basis-by-means-of delusion-manner great
12254	That also appear method mother ignorance condition self raw with together appear
12255	Ignorance that also root affliction five with together thought-collection many gather
12256	Condition thousand myriad with together
12257	Appear manner many with together
12258	Appear manner-by-means-of pervade
12259	That also spontaneous-jewel locket-by-means-of nature-by-means-of appearance not-cease from
12260	Basis not-change although appear change and
12261	Object many-by-means-of after follow

12262 All to realize
12263 Dharmakaya-by-means-of appearance not-change although
12264 Delusion-by-means-of appearance to change change like arise
12265 Vajrasattva to delusion not-possess although
12266 Sentient-being to delusion-by-means-of manner show
12267 End self-by-means-of appearance self condition-by-means-of basis to return
12268 Two-as not-possess-by-means-of appearance self arise-as not-know and
12269 Delusion to master-as grasp-by-means-of master condition
12270 Self awareness-by-means-of result self arise-as not-know
12271 Cause self dependent-as grasp-by-means-of cause condition
12272 Object and consciousness empty-as not know
12273 Object object-as grasp-by-means-of object self face-by-means-of condition
12274 Time to depend light self arise-as not-know
12275 That not-possess although that-as grasp-by-means-of consciousness arise if
12276 Equal immediate condition said
12277 That also first delusion cause ignorance three
12278 Self face not-know-by-means-of part only from
12279 Grasp-hold-as not-arise-by-means-of actual-by-means-of not-delude called
that delude-as go and
12280 Name not-possess name-as go like cause identity one-by-means-of ignorance
12281 That self face not-know only reverse that co-emerge ignorance and
samsara-nirvana two-by-means-of appearance rain arise
12282 Thus object light appear to mind-by-means-of two appear only-as divide-by-
means-of part from name object self-as understand-by-means-of part-as
go-by-means-of all-imagine-by-means-of ignorance called
12283 Thus cause that to condition four
12284 Cause condition thus ignorance three gather-by-means-of make and
12285 Man form and limb with together face self adornment-as arise like
12286 That from object condition mirror like external object to arise and
12287 That on face exist-by-means-of condition mirror inside to arise like
12288 Object-by-means-of object self light outside arise from
12289 Master condition mirror and
12290 Face and
12291 Self actual direct grasp-by-means-of face and mirror-as understand like
12292 Light and
12293 Awareness and
12294 Reality three-as understand-by-means-of master condition called
12295 Thus cause ignorance three-as condition three time equal-by-means-of

- 12296 Equal immediate condition and
 12297 Delusion actual arise
 12298 Condition four that also individual time when
 12299 Cause Buddha and sentient-being-as one-by-means-of accept-reject
 transcend-by-means-of wisdom-as recognize-by-means-of
 12300 Cause condition self place liberate
 12301 Object various-as arise reality-by-means-of self-appearance-as liberate-by-
 means-of
 12302 Object condition object different self place liberate
 12303 That also nature self arise-by-means-of wisdom-as arise and liberate-by-
 means-of
 12304 Master condition self place liberate
 12305 Time to certainty not-possess-by-means-of time before after mutually
 conflict-by-means-of
 12306 Equal immediate condition self place liberate
 12307 Thus cause condition two-as delusion nature make-by-means-of
 12308 That two-by-means-of ripen body-by-means-of make accumulate different
 arise and
 12309 Mind-by-means-of cause make-by-means-of perception object different-by-
 means-of
 12310 Object mind different-as delude and
 12311 Body mind with together that also moment first to delude
 12312 This self samsara first is and
 12313 Consequence from
 12314 Samsara all-by-means-of first
 12315 Not-distinguish make-not-possess nature from
 12316 Object grasp-by-means-of object arise and
 12317 Thought grasp from different appear
 12318 Object grasp connection twelve-as
 12319 Samsara first self-as
 12320 Ignorance three-by-means-of delusion manner and
 12321 Transmit not-distinguish root and
 12322 Self face be-as not-know-by-means-of
 12323 This also samsara first
 12324 Said
 12325 That time when dependent-origination twelve manner arise arise
 12326 Compassion potency self face not-know-by-means-of ignorance three arise
 ignorance
 12327

Condition four samsara gather-make
12328 That from consciousness coarse-as object-by-means-of aspect engage-by-means-of consciousness
12329 That from action different-by-means-of body and name-as arise name and form
12330 That-by-means-of distinction color and element individual part establish sense-base six
12331 that from object from utilize is touch
12332 that from joy sorrow middle three arise is feeling
12333 that from bliss to attached and suffering not-desiring knowing is craving
12334 that from object accept grasping is grasping
12335 that from karma and afflictions spread future birth in propel karma accomplish is becoming
12336 that from realms various in birth is birth
12337 that from mature and aged and die is aging-dying
12338 that also beginning from ego up-to wheel twelve by-means-of delusion
12339 life one even light clear sets samsara bardo appearance-moment first self face not-know is ignorance
12340 outer breath cut time die by
12341 that interval dependent-origination manner enters
12342 then coarse subtle dissolving manner channels transfer stages dependent-origination reverse
12343 deluded-appearance empty from samsara turn when
12344 nirvana self-arisen manner first primordially-pure appearance arise from
12345 dharmata bardo appearances are nirvana dependent-origination manifest appearance
12346 there self face not-know if also wander
12347 know if liberate by-means-of samsara nirvana-samsara liberate called
12348 that-also base and base-appearance
12349 both to ignorance none although
12350 cloud like adventitiously arise by-means-of condition made
12351 impure samsara like appear doorway cause made
12352 realms three kinds six variously deluded
12353 pearl garland from
12354 thus abiding dharmata to
12355 delusion from-start none is
12356 dharmakaya sky like to
12357 adventitiously beings clouds by-means-of obscured
12358 says and
12359

base-appearance great that itself from
12360 ignorance called labeled none by-means-of
12361 delusion accomplished exist not
12362 says
12363 adventitiously force by-means-of labeled impure samsara dharma arise is
12364 that itself from
12365 thus world three itself
12366 aggregates five and faculties five
12367 limbs five and essences five
12368 objects five and afflictions five
12369 minds five mentals five thoughts five
12370 grasped-grasper samsara accomplished
12371 says and
12372 Earth water fire wind sky also
12373 Element great that from arise
12374 God and demigod human and
12375 Hell animal hungry-ghost
12376 Great that from correctly arise
12377 Desire anger delusion and
12378 Pride jealousy etc.
12379 That self from miracle arise
12380 Ignorance sentient-being mind and
12381 Aggregate element and sense-base and
12382 Consciousness collection and
12383 Faculty five etc. arise
12384 Sound and smell and taste and
12385 Touch and object-of-desire
12386 That self from action continuum arise
12387 Husk and cartilage and
12388 Essence not-possess etc. also
12389 That-by-means-of potency and play arise
12390 Alaya and appropriating
12391 Flesh and blood and phlegm and
12392 Bone and skin hair and
12393 Accumulate body that from arise
12394 Said
12395 That time when ignorance six also self adornment-as arise and
12396 Self-arisen from
12397 Ignorance this like

12398 Root mind-by-means-of ignorance and
12399 Delusion object-by-means-of ignorance and
12400 Delusion-basis basis-by-means-of ignorance and
12401 Grasp thought-by-means-of ignorance and
12402 Remedy path-by-means-of ignorance and
12403 Not-know confuse-by-means-of ignorance and
12404 Thus ignorance appearance six-as arise and
12405 Self-by-means-of appearance not see
12406 That also this like
12407 Root mind-by-means-of ignorance co-emerge actual is and
12408 Awareness-by-means-of wisdom face not-know and delude and
12409 I to wisdom-by-means-of appearance this arise or
12410 I-by-means-of appearance this not-possess-or think-by-means-of consciousness arise and
12411 Arrogance arise that co-emerge root ignorance is and
12412 Self-as think-by-means-of mind arise-by-means-of delude
12413 Then awareness wisdom-by-means-of appearance obscure
12414 That root mind-by-means-of ignorance called
12415 Now delusion object-by-means-of ignorance show
12416 Delusion what-by-means-of delude
12417 Object before world not-arise only when
12418 Wish-fulfilling tree spread called
12419 Buddha youth vase body-by-means-of blessing from arise-by-means-of tree and
12420 Egg from arise-by-means-of heat and moisture from hatch one exist from
12421 That from mind self arise-by-means-of wisdom called agitate from Jambudvipa-by-means-of world arise
12422 That delusion object-by-means-of ignorance called
12423 Delusion-basis basis-by-means-of ignorance
12424 Delusion-basis self-by-means-of self not-pure from arise and
12425 First cause condition called ignorance actual arise and
12426 Basis not-know ignorance
12427 That from object condition called delusion object-by-means-of ignorance like
12428 That from master condition called tree on I grasp arise
12429 That from equal immediate condition called
12430 Consciousness coarse go-by-means-of grasp-by-means-of grasp
12431 That from affliction coarse go
12432 That delusion basis-by-means-of ignorance called

12433 Grasp thought-by-means-of ignorance
12434 That from affliction collection measure-not-possess arise
12435 That also this like
12436 Grasp mind six arise
12437 Ignorance and equal mind and
12438 Mind consciousness mind and
12439 All seek mind and
12440 Certainty put mind and
12441 Aspect coarse mind and
12442 Definitely place mind
12443 That also this like
12444 Ignorance and equal possess mind this like
12445 Root ignorance actual is and
12446 Mind-by-means-of movement with together
12447 That ignorance and equal possess mind
12448 Mind consciousness object to I-by-means-of be think-by-means-of
consciousness-by-means-of grasp-by-means-of
12449 I and self-as grasp-by-means-of affliction power go-by-means-of cause mind
consciousness called
12450 Certainty put mind-by-means-of
12451 Object I-by-means-of object is think-by-means-of consciousness-by-
means-of grasp-by-means-of that to attachment arise-by-means-of certainty
put called
12452 All seek mind object-by-means-of power go-by-means-of affliction subtle all
moon to gather
12453 That-by-means-of all seek mind called
12454 Aspect coarse mind affliction coarse-by-means-of life cut and
12455 Vow break action many do
12456 Definitely place mind
12457 That all-by-means-of appearance to I-by-means-of be and
12458 Other-by-means-of be think that definitely place mind
12459 That grasp thought-by-means-of ignorance called
12460 Remedy path-by-means-of ignorance
12461 Mind six gather-by-means-of wisdom-by-means-of path obscure and
12462 That also mind-by-means-of wisdom not-see and clear not-give
12463 Wisdom to thought not-possess
12464 Mind from move-maker exist-by-means-of cause
12465 Buddha-by-means-of path obscure is

12466 That artificial path-by-means-of ignorance called
12467 Not-know confuse-by-means-of ignorance self-by-means-of appearance-by-means-of light-in exist not-know-by-means-of again again samsara cause samsara-in samsara
12468 That not-know confuse-by-means-of ignorance
12469 Thus ignorance six-as arise-by-means-of wisdom-by-means-of appearance not-know said
12470 That ignorance sentient-being-by-means-of delusion manner and
12471 First spontaneous from self arise and
12472 Self face not-know-by-means-of awareness from
12473 End delusion cease time later not-pure lineage cut stain what be that samsara first-last is Buddha last not-possess
12474 Supreme Vehicle Jewel Treasury from
12475 Spontaneous appearance manner door from samsara-nirvana divergence show section nine
12476 Thus expanse appearance from liberation delusion sequence show and
12477 Now delusion manner and delusion reverse manner sequence symbol door from extensive show to eight from

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

12494	Then back-support one arise
12495	Then thief one arise
12496	That all accumulate-by-means-of one arise
12497	That etc. army collection measure-not-possess arise
12498	That etc. measure-not-possess-as delude
12499	That from delusion-basis not-possess from arise-by-means-of cause

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

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

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

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

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

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

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

12734 consciousness land direct-to appear having land delusion this
consciousness-of self-land not

12735 now delusion-in fallen having rigpa there wandered

12736 wisdom five wisdom and light five-of appearance self equipment-as helper-as
complete having-to say-ro

12737 son-by there grasped having method asked is

12738 delusion this-from free method *

12739 land jewel-of pile citta

12740 person four lamp four *

12741 army-to summon is

12742 experience-in take-of companion *

12743 gatherer-of wisdom-by expanse rigpa one-to gather

12744 distinguisher-of mind and wisdom distinguish

12745 liberator-of wisdom-by samsara expanse-to liberate

12746 mover-of expanse-to apply-do action *

12747 son land there gone is

12748 ground-appearance-from samsara here delusion *

12749 demon retinue and captured is

12750 rigpa affliction-of power-to gone having non-awareness etcetera-of
bondage-by bound having *

12751 a-phyi-to attachment feels although person not-releasing is

12752 samsara and affliction word-by birth-free etcetera-to establish although
not-liberate *

12753 message deliver person three basket three that symbol meaning communicate
skilled-by rigpa meaning meet *

12754 youth is

12755 rigpa samsara-in bound to

12756 lamp four-to sheep pen summon having experience-in take having army arise
wisdom and realization many arise having

12757 grasping fixation demon with-of iron break

12758 non-awareness-of old-woman land send-out *

12759 poison five-of person affliction wind horse with individual separate

12760 rigpa-by self-face know having-from not-pass prison seize *

12761 affliction thousand eighty-of head cut

12762 dharmata self-land-of appearance light-clear see having

12763 sister flower carry lamp measure-to arrive *

12764 father mother name tag non-awareness cut having rigpa self-clear time vajra
fish-hook self-arise

12765

- Bindu empty lamp realm-to appear*
 12766 Name sibling advice make-from space-to rigpa enter-from space-awareness
 one-to gatherconverge-from experience take-from teacher see*
 12767 Bardo first-of light-luminous*
 12768 Realm not-arrange appear*
 12769 Dharma-nature bardo-of appearance-object*
 12770 Stupa is
 12771 Light-five collection five-by adorn*
 12772 Wheel-on mirror four exist light path five and primordial-wisdom four
 join-of appearance*
 12773 These strive-from now also appear able know*
 12774 Malaya-from bya ra do is
 12775 Not-abide that-to look-from space-of fence-to rigpa face seize say*
 12776 Ladder and vessel and peak-of teacher light-ray with is
 12777 Realize-from self-face know-from self-appearance-to look-from light-of ray
 cord heart-to connect-from self-place seize instruction*
 12778 House door-eight is
 12779 Spontaneous-of open-door eight*
 12780 Jewel house is
 12781 Spontaneous jewel-of cavity original primordially-pure-to inner space one-to
 strong-ground seize time*
 12782 Prophecy give-as go is
 12783 Ray cord-of sun-ray-to awareness not-change-from light-five appearance
 saddle like and*
 12784 Realize measure-of mind bind*
 12785 Wisdom spear hold self-appearance-of sky-from path arise-from
 12786 Primordially-pure ground-to open release*
 12787 Fourth is
 12788 Again self-arise from
 12789 Before realm pure appear named
 12790 Fort door-eight possessing fort one exist*
 12791 Fort that-of lord youth appearance Rig-byed named-by do*
 12792 That-to old-woman Ling-thog-possess named one exist*
 12793 Realm that-of arrow-protector demon king Glorious-Power named exist from
 12794 That-to son prince five exist from
 12795 Heir five body games-to go-from
 12796 Old-woman Ling-thog-possess below down-to go down-in arise*
 12797 Heir prince brothers five-by prisoner seize say that ya cha*
 12798

- Then daughter-of snyegs-to go also seize-from iron-to put say that ya cha say
 meaning is
- 12799 land pure appear rig-pa of field-in
 12800 castle door eight self-arisen of appearance-door exists having's peak-on boy
 self-arisen of rig-pa that
- 12801 ma-rig-pa and time same having old-woman and together there abided
 having's
- 12802 king is
- 12803 affliction of root self-grasping*
- 12804 son is
- 12805 affliction poison five's
- 12806 body jest is
- 12807 door five-to power-senses self yan having attachment aversion poison five-in
 act time
- 12808 old-woman captured is
- 12809 ma-rig-pa self-land affliction five-by captured having
- 12810 poison five ma-rig-pa and essence one-to become having enter taste one
 having's
- 12811 that also now self ma-rig-pa of consciousness door each-to arise time poison
 five and meet having-to say-ro
- 12812 daughter's snyegs-ma not gone captured is
- 12813 ma-rig-pa of essence that rig-pa-in exists having
- 12814 rig-pa land direct-to captured having
- 12815 mind where-to attachment aversion arose having bound that of essence rig-pa
- 12816 reversal ma-rig-pa
- 12817 know having self freed*
- 12818 symbol five delusion reversal method is
- 12819 again that-from
- 12820 before land jewel pile called exists-having
- 12821 old-woman one-to jewel one exists having
- 12822 thief person five-by carried having old-woman suffering-by seized say that
 err-
- 12823 that-from thief pursued having
- 12824 land thorn-possessor-to went having
- 12825 thief person five-by stolen having old-woman fainted say that err-
- 12826 that-from thief land thorn-possessor-from pursuit cut having
- 12827 old-woman fainted recovered say that err-
- 12828 that-from old-woman that of son fire-god white called that this word thus
 say-to
- 12829 my jewel lost did by-having

12830 person five said
12831 jewel not lost having you self of old-woman kill-do
12832 not old-woman not killed if jewel not give say by-having
12833 he-by he self of mother killed having meat ate
12834 blood drank
12835 bone buried
12836 entity not-made having
12837 jewel thief-by gave say that err- say of meaning is
12838 land jewel pile citta's
12839 old-woman ma-rig-pa
12840 jewel rig-pa
12841 Thief poison-five*
12842 Sorrow-by seize rigpa attachment-aversion-by taint-from self-suffer self not-experience*
12843 After cut-from thorn-possess-from cut-from old-woman faint*
12844 Wisdom-by rigpa and that co-emerge ignorance poison-five with delusion examine-from
12845 Now samsara-in wander time face seize-from
12846 Ignorance poison-five trace near dwell only*
12847 That-like delusion root cut time rigpa self-face know-from
12848 Ignorance self-luminous-to go is
12849 After cut-from faint awake-from*
12850 Fire-god is
12851 Self-face know-from primordial-wisdom arise-from*
12852 Jewel not-lose ask-from
12853 Old-woman kill-from give say-from give is
12854 Rigpa-by self samsara-to go time self-face bad-to go look-from
12855 Hair even not-go*
12856 Gra ma damage corner not-break see-from
12857 Co-emerge self-face ignorance part this not-abandon-from that-by not-help from still samsara-from before-mixed one not-surpass*
12858 Poison-five self-birth-to self-to appear realize-from
12859 Mouth inner-to self-face-to look-from self-awareness time co-emerge-of ignorance luminous-from
12860 All-concept self-liberate-from meat eat anger not-abandon place pure
12861 Attachment-grasp pure-from blood drink*
12862 Not-know pure-from bone gnaw*
12863 Affliction all entity without-to go*

12864	Inner rigpa-to look-from
12865	Self-awareness time
12866	Outer realm-to appear poison-five co-emerge ignorance with pure-from
12867	Self-arise primordial-wisdom jewel self-from find time*
12868	Sixth is
12869	Self-arise from
12870	Realm tame manner arrange named
12871	China-of king Li-gar-ta named great-gab-tse one spread-from
12872	Divination do-from
12873	Reverse-to noble-lady twenty-one beautiful ornament-as put-from
12874	Great-road four-crossing-to send-from die kha cut say that ya cha*
12875	Then China-of king Li-gar-ta magical king that-by
12876	Noble-lady twenty-one beautiful ornament-by adorn
12877	Swift horse mount*
12878	Clear eye open*
12879	Strike weapon apply*
12880	Cut tooth insert*
12881	Wear clothes put-on*
12882	Sit place seek*
12883	Abide home seek*
12884	Go path seek-from send-from die kha cut say that ya cha say meaning is
12885	Samsara sentient-being own-time affliction possessing student body mind gather is
12886	Realm tame manner arrange*
12887	King-by gab-tse spread-from calculation do*
12888	Noble-lady send-from die rgab cut is
12889	Teacher learned-by tantra scripture instruction mind-to impress-from
12890	Introduction twenty-one-by introduction make*
12891	Bardo path appearance-to self-face know make-from
12892	Samsara-from liberate-from birth death continuum cut*
12893	King-by noble-lady ornament-as put is
12894	Teacher-by student-to now introduction twenty-one show-from
12895	Rigpa self-light ornament direct cer see show*
12896	Wisdom horse mount*
12897	Lamp four's eye open*
12898	Tantra scripture weapon apply*
12899	Instruction tooth insert*
12900	Appearance four clothes put-on*

12901	Primordially-pure place seek*
12902	Light-five primordial-sound home seek*
12903	Bardo or this liberate path seek-from
12904	Original basis-to end reach*
12905	Birth death without vajra ground obtain*
12906	Seventh view-by reverse instruction is
12907	Lion-power great-perfection tantra from
12908	Realm three sentient-being all*
12909	Very weapon sharp by
12910	All liberate-from siddhi arise*
12911	Compassion all liberate for
12912	Self vajra teacher self
12913	Liberate-from ocean-to throw make-from
12914	Appearance existence dharma all know become*
12915	Self-awareness primordial-wisdom exist from
12916	Always accompany sibling-two*
12917	Valley ravine hole-to throw make-from
12918	Primordial-wisdom body and not-separate become*
12919	Lasso exist from
12920	Body life produce father mother two*
12921	Plain-to take-from self-body increase*
12922	Primordial-wisdom realm meet from
12923	Stupa temple etc all*
12924	Measure-from ocean-to throw make-from
12925	True meaning essence see*
12926	Lamp sky-in clear from
12927	Three-jewels back direction-in
12928	Field all see become*
12929	Body-three appearance exist from
12930	Buddha liberate-from charnel-ground put-from
12931	Self appearance realize become*
12932	Elements self-to return from
12933	Dharma all fire burn water throw-from
12934	Rigpa self-appearance realize become*
12935	Wisdom meaning act from
12936	Sentient-being all time one-in
12937	Liberate-from appearance empty become*
12938	Compassion meaning not-cease from

12939	Self-life self-by cut become-from
12940	Dharma-nature realm meet become*
12941	Lamp come five-adorn from
12942	Birth-nine all self-power-to
12943	Gatherconverge-from power possessing become*
12944	Primordial-wisdom attachment without from
12945	God assembly all prison hole-to
12946	Seize-from siddhi near become*
12947	Rigpa all wide from
12948	Essence cut-from generation stage clear*
12949	Rigpa effort accomplishment without from
12950	Assembly accumulate without is
12951	Giving all complete become*
12952	Self-awareness release maintain without from
12953	Method wisdom separate become-from
12954	Self meaning obtain become*
12955	Rigpa naked exist from
12956	Cause effect head tail reverse become-from
12957	Birthless result obtain become*
12958	Cause produce without from
12959	All-basis root-from cut become-from
12960	True manifest buddha become*
12961	Dharma-body primordially pure from
12962	Kill cut action-to very-joy-from
12963	True virtue increase become*
12964	Rigpa life without from
12965	Primordial-wisdom realization method likewise*
12966	Thus*
12967	These meaning-to
12968	Realm three liberate-from siddhi arise is
12969	Door three and realm three-by gathered mind mind-arise root cut-from cease make*
12970	Vajra teacher ocean-to throw-from dharma know is
12971	View manner-to sit time mind and thought wherever not-think-from eye clarity emerge-from direct know*
12972	Siblings hole-to throw is
12973	Wind mind seize-from lasso-to look*
12974	Father mother take-from body life increase is

- 12975 Space pure lamp and bindu empty lamp sense direction-to take-from look-from
- 12976 Appearance upward increase*
- 12977 Stupa and temple ocean-to throw-from essence see is
- 12978 Citta center rigpa stupa light-five temple-in exist*
- 12979 View manner-by distance-water lamp-to focus-from outer appearance primordial-wisdominner dharma-nature meaning primordial-wisdom two gatherconverge separate without essence see-from light-luminous mother son meet*
- 12980 Three-jewels back-from turn-from field see is
- 12981 Samsara root poison-three-to mind-of movement back direction-from rigpa-to look-from
- 12982 Dharma-nature direct and*
- 12983 Experience upward increase-to emanation body*
- 12984 Measure reach-to enjoyment body*
- 12985 End dharma-body appearance see*
- 12986 Buddha charnel-ground put-from realize is
- 12987 Rigpa-to ignorance co-emerge exist-from self-face know make-from moment-in self-awareness realize*
- 12988 Also ignorance root rigpa-to return from
- 12989 For-example consciousness affliction-as arise time ignorance trace-sleep affliction manifest exist-to much look-from rigpa naked emerge-from ignorance affliction with rigpa luminous-from
- 12990 Rigpa clear open abide like*
- 12991 Dharma fire water-to throw-from self-appearance realize is
- 12992 Grasper-grasped delusion dharma whatever arise*
- 12993 Realize wisdom-by fire ground without burn-from
- 12994 own thought meditation by-means-of that one's state in place by-means-of awareness's meaning realize is
- 12995 sentient-beings kill by-means-of appearance empty is
- 12996 mindfulness thought all completely place great in send by-means-of deluded-thought self-cessation to gone from deluded-appearance empty is
- 12997 also one as for direct-perception to look by-means-of arising feeling cease and earth stone's appearance reverse is
- 12998 own life cut by-means-of dharmata's object and meet is
- 12999 wind self-cessation to send by-means-of conceptual-thought state by empty and
- 13000 own face clear seeing to realize time expanse-appearance direct arise is
- 13001 that also outer light appearance expanse's self-nature and meet

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

13030 sun moon mouth-join from
13031 self-know self-release self on
13032 self ka ma ni self-release by-means-of
13033 iron by-means-of iron pl sever and
13034 stone by-means-of stone sever as
13035 self-'s antidote self great
13036 self-nature great-perfection realizes by-means-of
13037 thus familiar what is
13038 not-sought left-'s meanings obtain
13039 not-meditated-by-means-of bliss-mahā expands
13040 self-nature just-as direct-know
13041 this who with meet that
13042 in-between-not sin and possessing even
13043 this familiar-by-means-of release to
13044 doubt not nā rag kan
13045 thus
13046 eighth light-expanses in rolled sign is
13047 consequence from
13048 moreover sign meaning words connection explains
13049 eon-'s fire-mass expanse-center in
13050 person one burn not even
13051 mouth from scripture dharma explains and
13052 action as other-'s life sever
13053 virtue practice increases gradually
13054 iron-'s house door not-has if
13055 appearance-not darkness-'s expanse-center in
13056 sun moon light-clear even
13057 who by-means-of see not is
13058 individual sense-power-'s object clear
see not even gradually
13059 thus-'s meaning on
13060 fire-mass by-means-of person not burn virtue increases is
13061 thought-heap affliction-'s fire inside in self-arisen primordial-wisdom-'s
13062 person beginning-not time from abides even
13063 that by-means-of not-stained not-defiled not-burn on
13064 self-face self by-means-of knows time scripture explains on
13065 thought-heap self-release went other-'s life sever is
13066 other as grasp-'s mind is-'s cause

13067 meaning that is awareness vital-point on hit-by-means-of virtue practice
nature-by increases is
13068 iron house darkness possessing is
13069 self-'s body citta-'s inside in awareness non-awareness and dwell one abides
13070 sun moon not see is
13071 all on exists even instructions not-has-by-means-of not see
13072 individual on clear instructions possessing on direct-'s appearance now see
13073 see not is
13074 empty-form that self by-means-of see time
13075 near in abides one by-means-of one-'s thus not
13076 this is awareness light-clear-'s sign meaning
13077 that and-so-forth sign-'s aspect numberless supreme vehicle this on
renowned-by-means-of tantra individual occasion on know should
13078 sign-'s place this is dākinī by-means-of self done-by-means-of extremely
profound and realize even difficult and
13079 realize if meaning waves great by-means-of burn-'s cause even excellent-'s
dharma is
13080 words others middle in distort and mix possible and
13081 sign this who by-means-of change not
13082 distort not-by-means-of blessing great and meaning near shows
13083 words-'s domain not-is-by-means-of secret great is
13084 vehicle-'s supreme jewel treasury from
13085 delusion manner reverse manner and together sign shows stage mansion tenth
13086 thus basis from delusion how reverse-'s stage and together shown after
13087 now delusion time body-'s formation manner show should
13088 generally realms three races six individual on body-'s appearance manner
each exists from
13089 occasion this people-'s domain as-made
13090 birth four from womb from delivered-'s stage and connected-by-means-of
explained is
13091 sun moon mouth-join from
13092 father and mother-'s cause condition from
13093 mer mer po and nur nur po
13094 ltar ltar po and gor gor po
13095 solid become and fish like
13096 turtle like and frog like
13097 thus days seven times seven
13098 navel from body produces
13099

months nine thus face ten on
13100 body complete mother-'s womb from emerges
13101 thus form different
13102 samsara itself from samsara
13103 thus said-'s meaning established if

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13104 first smell-eater near enter-'s mind body seeks-'s cause came and
13105 father mother gather meet do joined-by-means-of mother-'s anus from
entered
13106 father-'s essence white mustard-seed like eye small radiant mercury like
13107 mother-'s race-'s channel-'s essence red on dissolved
13108 mother-'s womb in blood and milk mixed like one became from
13109 body accomplish-'s manner explained if first body form-'s support is
13110 elements four from empty mother space like abides from
13111 father mother those self-nature-'s affliction and channel-petal-'s wind from
desire-'s mind moved-by-means-of
13112 channel abode-'s letter-'s wind-'s self-sound yaM named-'s state from fire-'s
desire actually blazed-by-means-of
13113 raM named rough sound moved-by-means-of blaze and change-'s experience
from
13114 desire that attach went-by-means-of desire cause and attachment condition
two joined
13115 actually enter water-'s desire
13116 one on one look and
13117 laugh and
13118 hold and so-forth-'s attachment by-means-of letter-'s self-sound khaM named
moved
13119 embrace and sense-faculty joined from
13120 body-'s earth-'s stability by-means-of bliss experience
13121 saM-'s self-sound arose
13122 mother-'s race five-'s channel womb that menstruation and time-'s day seven
section became from
13123 red iron-hook like draw-'s wind-'s force exists that by-means-of
13124 father-'s essence cause-'s self head from drawn
13125 stone magnet on iron gathers like
13126 father-'s spine twenty-eight from horse passed-by-means-of stream white-'s
channel from path emerged is

13127 day seven times-four mother-'s womb in body-'s basis grasp and child on
bodhicitta white arise-'s vital-point

13128 then vajra-'s root on great-bliss-'s path prepared

13129 waist on bliss manner filled

13130 tip on bliss mature made

13131 wise on actually emerged-by-means-of mother-'s race-'s channel nose-'s
inside-'s tone red on dissolved-by-means-of

13132 womb in blood and milk mixed like one on one dissolved two-'s race exists
from

13133 kind-five capacity by-means-of father knowing also inner draw like become
from

13134 posterior attachment and free-from vomit-in go and

13135 mother to kind any exist draw-cause exist bliss contentment not-know is

13136 desire cause condition from arisen

13137 desire and attachment two

13138 cause and condition two grasp by-means-of

13139 becoming body base wind by-means-of grasp and

13140 cause condition two dual not know by-means-of bliss and great-bliss result to

13141 body and pristine-awareness result gather become

13142 thus mother womb from day one night father mother cause condition two
outer seal one become having

13143 inner not-mixed bean pod like abide interval child wind-mind grasp having
abide by-means-of elements four binding-maker seal jewel dust like bind
having separate occasion none make is

13144 body complete time food nourishment without life not-abide that from arisen

13145 that time element wind by-means-of body grasp that inner wind rise force
by-means-of upward rise mercury drop rise like very-subtle abide

13146 body complete time body mind adventitious condition what arise although
fearless body tremble key that from arisen

13147 then day two earth with-one mix weight by-means-of press child crown from
class press only suffering exist

13148 this time body cause flesh only ripen only grasp

13149 condition channels only water only expand by

13150 delusion cause condition two dual not from

13151 non-concept pristine-awareness liberate by-means-of great-perfection
rejection-acceptance beyond key

13152 above body cause moist only blood only become condition water only
channels only descend

13153

then also day three wind mind cause condition with that dust very-subtle burn
by-means-of

13154 fire red's pit in entered just by-means-of suffering experiences

13155 this-'s time in body-'s cause wind just first

13156 condition foot just down just rolled-by-means-of

13157 then day fourth on those wind-'s mercury-'s particle very-small like
scattered-by-means-of

13158 saw wood by-means-of limb lump as carried-'s suffering just

13159 that even anger from arose

13160 that even above-'s body-'s body-'s cause particle very-small like mature-'s
condition brightness as clear made is

13161 outer-'s elements four-'s action-'s work by-means-of created

13162 inner-'s elements four as held-by-means-of

13163 body complete-'s time outer sun moon time four

13164 inner day night inside outside four on activity that from arose

13165 that-'s vital-point by-means-of empowerments four-'s change shows

13166 then day fourth-'s time on pervade water-'s channel spread and clear-'s inside
in element light and moved attachment wind by upward sent

13167 that from directions four water-'s earth and

13168 fire and

13169 wind-'s channel quiver and

13170 tremble and

13171 coil-'s inside in letter khaM green and

13172 red and

13173 yellow three channel those and accord-with quiver and

13174 tremble and

13175 coil as abides is manner complete on mind-'s movement many that from
arose

13176 those four-'s center in life know named string stretched like abides

13177 that itself life named

13178 time know named

13179 occasion named

13180 that from abides and

13181 increase decrease do

13182 that itself straight as abides if life long

13183 body in mature earth on fall-'s time sound A yu named famous

13184 life cord left on coil if life on obstacle arises

13185 born just-after khaM named sound famous

13186 down on curve if life short

13187 born just-after sound a khrim named arises

13188 treatise from
13189 life is life warmth and
13190 consciousness support what is
13191 thus this on explained
13192 then day fifth on water essence-'s body grasp and
13193 produce-'s work does
13194 that-'s inside in letter saM yellow clear and radiant attachment by-means-of
13195 beings-'s voice-'s tone that on depend-by-means-of arises
13196 that-'s directions four earth and
13197 water and
13198 fire and
13199 wind-'s channel grasp and gather and spread-'s inside in suM white and
13200 red and
13201 green channel those and accord-with each abides-by-means-of
13202 go sleep sit stay activity manner four that from arise
13203 then day sixth on fire and wind two gather-by-means-of body-'s form and
destroy-'s work does
13204 this-'s time fire-'s channel blaze and expand-'s inside in letter raM greatly
scrape and pulse abides
13205 beings all-'s cognition sharp and dull-'s distinction these letter clear not-clear
by-means-of distinguishes
13206 that-'s directions four on inner part-'s elements four-'s channel expand and
blaze and
13208 burn-'s inside in
13209 raM produce and
13210 ruM empty and
13211 raM sleep-'s sign possessing abides-by-means-of beings-'s memory thought-'s
wheel that on depend-by-means-of arises
13212 thus day six complete-by-means-of elements self that-'s action as form-'s
support made abides
13213 thus four not-done if outer elements four on depend-by-means-of food
clothes on control not-able and
13214 inner dharmas four group as manifest not-become and
13215 secret empowerments four-'s fruit not-mature-by-means-of
13216 four form-'s support as certain
13217 then day two-two on elements two-two-'s work by-means-of body-'s basis
grasp is
13218 male female two gather-by-means-of seed-'s increase arise and like
13219

elements male female gather-by-means-of body-'s aggregation increase know
should

13220 that even day seventh on elements four taste one became from
13221 cause condition wind mind four
13222 flesh blood warmth breath four
13223 channel four
13224 letter four these nur nur po-'s form one became is
13225 all gather-'s aggregation and together made-by-means-of
13226 wind-'s channel jump and move-'s inside in yaM move and flow like
abides-by-means-of
13227 beings-'s breath by-means-of go come and full empty became
13228 that from earth-'s wind channel jump spread and
13229 water-'s gather expand and
13230 fire-'s action manner three-'s inside in yaM pile separate
13231 ye separate gather
13232 oM roll bow abides
13233 letter four-'s center in form-'s aggregate-'s basis particle very-small as abides
13234 perception-'s aggregate-'s basis warmth rta rnga on empty cool-'s part just
abides
13235 feeling-'s aggregate-'s basis memory cord-'s three-part coil just abides
13236 consciousness-'s basis know color-'s move just abides
13237 formations-'s basis arise feel-'s door open like abides
13238 thus cause elements-'s work actually arose-by-means-of aggregates five-'s
basis and
13239 that-'s condition gather from formations arise is
13240 those five-'s outside from light color five-'s fringe net-'s tail gathered like
13241 abides-'s inside supports five-'s head on dzrIM khaM tAM maM byaM five
by-means-of adorned is aggregates five races five buddha-'s vital-point
13242 A+oM dzrIM AM khaM hU~M tAM swA maM ha pyaM these
13243 abides change just from race certain-'s buddha become certain
13244 thus water-'s channel four individual-'s inside in basis abode-'s
primordial-wisdom three-'s face not open not distinguish distinguish not body
small seed on thousand six cool-'s part just face hand as clear light five-'s
upper mass filled self self-'s life form pure-'s letter and together is
13245 nirvana-'s basis grasp-by-means-of basis abode-'s primordial-wisdom named
13246 earth-'s channel four on characteristics grasp-'s primordial-wisdom five not
open not distinguish as abides is
13247 light white yellow red green blue five-'s drop seed on empty cool just abides
on
13248

those each on light five-five-'s fringe beautiful surround is buddha-'s path
light five from arose

13249 that even individual race-'s color by-means-of characteristics grasp-by-
means-of

13250 characteristics grasping pristine-awareness called

13251 fire channels-four within knowing gather base abide light beam grasp
knowing gather green abide action karma power change

13252 past knowing pristine-awareness light white beam star cover like abide

13253 dharmata primordially-pure karma latency by-means-of not-stained key that
from arisen

13254 that also samsara-nirvana knowing only gather abide by

13255 knowing gather pristine-awareness called

13256 wind channels-like knowable pristine-awareness two non-concept mind abide

13257 that-also light essence gather red self-benefit realize abide

13258 yellow other-benefit realize abide

13259 that-also knowable exist and

13260 not-exist and

13261 entity and

13262 not-entity all knowable knowing pristine-awareness two gather by

13263 knowable pristine-awareness called

13264 that-also body channels ultimate and conventional both cessation and

13265 birth and

13266 abide and

13267 pleasure-suffering all experience make by-means-of yogin body three-kayas
nature abide

13268 that-also body arise characteristics knowing by-means-of dharmakaya
certainty find

13269 abide knowing sambhogakaya

13270 cease knowing nirmanakaya abide certainty find

13271 thus seven-days by-means-of body base thick is

13272 approach-accomplish karma all seven-days gather and

13273 elements gather expand seven-days accomplish aim

13274 pristine-awareness those horse-wind are body dissolve time truly-none not
light and move only abide

13275 syllable and light and bodies knowing self-radiance outward arise again
ignorance itself dissolve only

13276 that-also knowing base-abide time inner clear subtle expand base only from

13277 color shape not

13278 body have time base appearance outward arise light body shape appear bardo
also appear and

13279 spontaneous-completion in dissolve after category in accomplished thing any
not-exist by primordial-purity self-place dwell

13280 that by body three body in complete by pristine-awareness path body channel
from arise

13281 that after seven pair two in element action-function above like do by

13282 producer first wheel in day eleven period gather water channel eight in inside

13283 syllable and*

13284 light and*

13285 samantabhadra father-mother body with are channel growth-basis arise

13286 channel those action wind by move and swirl from

13287 channel eight in arose by element male four female four propulsion
consciousness eight basis

13288 gathered portion certain movement not-mixed with move swirl exist eight in
dwell inside in

13289 consciousness self-arisen syllable eight arise is

13290 beings consciousness object-possessor in enjoy that on depend after arise

13291 channel four those from move do press from mouth-gather called wind
self-sound syllable change many spread by

13292 earth channel four wheel upward throw and*

13293 that two in between mouth-gather wind mustard seed by not-touch hold after
mutual star shoot like

13294 light-radiance syllable brilliance with dwell

13295 up-down lotus petal spread like dwell

13296 that after day fourteen basis-consciousness four measure in dwell those glow
form become when

13297 water worm produce cause basis

13298 subtle and*

13299 change know and*

13300 extract and*

13301 action arise worm four body in form

13302 those in inside also*

13303 channel etc basis former like form is

13304 body one in life immeasurable in dwell

13305 this are empowerment body called

13306 buddha body father-mother two two from not-dwell by body not-exist called
material not-being by

13307 vajra tip play from

13308 form one from body-'s limit

13309 grub limit not establish limit grasp

13310 thousand number from exceeds abides
13311 that even space-'s body possessing from
13312 contain-'s work abandoned-by-means-of
13313 form limit particle space know
13314 thus
13315 those bug each on attachment activity-'s wind each abides-by-means-of
beings all on desire attachment-'s action near take that from arose
13316 fourteen action-'s connection show even that-'s vital-point
13317 then day seven section third became
13318 day fifteen from earth-'s channel from increase basis-'s light and letter and
together produce
13319 those by-means-of center on sixteen on memory-'s basis gold-'s vapor just
arose-by-means-of
13320 seventeen on space on cloud gather like gathered-'s inside in draw gather
action-'s move-'s wind and together-by-means-of
13321 eighteen from elements individual-'s power complete
elements eighteen-'s basis calculate change-'s vapor lump eighteen form
13323 then elements two-two gather-'s work by-means-of fit prepare is before-'s
power exhausted-by-means-of
13324 elements eighteen-'s vapor egg-white fringe like from element grasp named
wind quiver and jerk arise-'s sound and together-by-means-of
13325 fire-'s channel wheel four and together upward jump
13326 particle-'s space 'phra seng named on lower by-means-of mustard-seed
two-times exceeded-by-means-of
13327 day twenty-one move-by-means-of basis-of-all-'s support basis channel and
together that ltar ltar po-'s form changed
13328 that five hundred-'s end on mantra all-'s action end day twenty-one by-means-
of does
basis-of-all aggregation destroy on intention
13330 then earth-'s bug four from wind bile phlegm and-so-forth-'s disease-'s horse
do possessing form before and same
13331 then day twenty-two from twenty-five until elements individual-'s power and
body-'s basis accomplish do
13332 day four those on elements-'s power by-means-of above-'s channel four from
increase limb-'s channel four eight as certain and
13333 individual-'s light and letter clear and together produce is
taste all gather-'s wheel star-'s light like radiant tone and together
13334 wheel stacked-'s petal like-by-means-of channel-'s wheel named
13335
13336

those eight-'s center on desire-objects five on bliss touch-'s support warmth-'s
essence sheep-fat just abides-'s vapor from

13337 sense-bases twelve-'s basis fruit sA lu like sprout and spread-'s life twelve as
abides from

13338 gather and expand-'s wheel-'s form basis-of-all-'s action-'s support as abides

13339 expand-'s place wheel-'s letter and together

13340 then again day twenty-nine from thirty-two until elements water by-means-of
gather

13341 earth by-means-of stable and press

13342 fire by-means-of blaze and expand

13343 wind by-means-of blaze and move-'s work did

13344 day thirty-two on elements individual-'s power each exhausted

13345 this-'s time produce action from wild wind named arose-by-means-of

13346 above-'s wind-'s channel four outward upward sent

13347 particle very-small-'s space mustard-seed-'s top on thrown from

13348 above-'s channel four from again channel four increase

13349 those-'s center in tip-'s wind force hold named petal from star-'s light like
light radiate and gather on

13350 above-'s element-basis actual-'s power exhausted-by-means-of

13351 again elements two gather-'s work by-means-of day thirty-four from

13352 basis-of-all-'s support four group and together those solid change as abides-'s
support on

13353 affliction gather and coarse channel poison-'s vapor poison-'s vase from
gathered like abides

13354 tip form arranged-'s wheel named as abides is

13355 day thirty-five on king-'s letter document complete-'s tantra that from arose

13356 thus seven section seven-by-means-of existence body-'s channel-'s wheel four
produced-by-means-of

13357 that each on channel petal eight-eight thirty-two body whole on abides is

13358 existence river substance limb twelve by-means-of existence body-'s basis
grasp that from arose

13359 thus channel thirty-two from primordial-wisdom thirty-two by-means-of
work arise

13360 essence from ultimate drop lamp four-'s ripeness and together arise

13361 that by-means-of bliss path as-made if forceful-method buddha become
certain

13362 those-'s impurity from conventional drop became

13363 elements four-'s ripeness and together arise and

13364 that by-means-of suffering self-continuum went from samsara-'s seed
increase do

that itself channel-'s vital-point on depend-by-means-of path as-made if
13366 bliss excellent-'s nature direct realize do
13367 channel those by-means-of primordial-wisdom-'s path became
13368 drop-'s nature went-by-means-of
13369 bliss suffering experience-'s work do
13370 then again day thirty-five until before like elements individual-'s work-'s power by-means-of produce action first-'s action-'s connection complete made-by-means-of form from particle very-small measure-not-'s aggregate gather and expand and
13371 thus feeling perception formations aggregates-'s part from expand and gather measure-not produced is
13372 aggregates five-'s race manifest project
13373 then day forty-two until elements two gather-'s work by-means-of
13374 produce action water-'s bug thousand eighty-two-'s body increase made
13375 wheel that on channel petal sixty-two as show-'s work did is
13376 eon-'s birth decrease sixty-two arise-'s cause
13377 channel those each-'s inside in channel abode special-'s letter each
13378 that support do light-'s upper mass each
13379 light grasp do samantabhadra father mother two-two as abides
13380 that-also channel tip sixty-two
13381 letter sixty-two hundred twenty-four
13382 light sixty-two
13383 hundred and eighty-six
13384 samantabhadra father and mother combined-by-means-of hundred twenty-four
13385 produce action first-'s wheel on
13386 primordial-wisdom move-'s distinction three hundred and ten limit
13387 those primordial-wisdom pure-'s wind by-means-of jump and dissolve and so-forth by-means-of
13388 calm-abiding and insight-'s action certain realize do-by-means-of produce action named
13389 existence body-'s basis is first named
13390 thus all-'s basis is wheel
13391 elements special-'s dharma wind and-so-forth-'s enumeration that just individual element-'s peak by-means-of go come-'s distinction as abides affliction and action-'s work that just action-'s wind-'s throw and
13392 inhale and
13393 laugh and
13394 hold do-by-means-of day night certain
13395
13396

thus condition gather distinction-'s dharma nine hundred and thirty abides is
empowerment-'s basis path certain from arose
13397 that even elements water-'s wheel dependent-origination twelve by-means-of
turn and gather from
13398 bug thousand eighty-five abides
13399 that each on channel that just each-'s inside in letter that just
13400 wind-'s throw each from not
13401 body each abides-by-means-of gather-'s dharmas measure-not-'s cause
13402 basis-of-all all-'s basis is
13403 purification-'s basis mother even is
13404 thus
13405 then basis-of-all body-'s support and that two mixed is sense-faculties five-'s
basis-'s need empowerment support just abides from
13406 day forty-six until went-'s while on elements individual-'s action-'s power
by-means-of
13407 memory gather-'s wheel on complete and gather-by-means-of
13408 fire particle and-so-forth-'s particles increase and
13409 feeling bliss suffering-'s experience increase and
13410 perception sense-bases and
13411 consciousness object and enter-'s distinction increase on
13412 gather-action-from root and limb's affliction-mind increase-during
13413 realm eighteen's proliferation-change-from increase-lo
13414 that from arise four individual power strength exhausted-from
13415 arise-element two-two gather-by-means-of mindfulness gather wheel's
channel one-one-from spread move channel one-one as sixteen-to increase is
empowerment sixteen's increase show is
13416 those one-one's inside-in nature channel abode's syllable one-one
13417 that steady light five's mass one-one
13418 that support-by-means-of Samantabhadra father-mother two-two-as abode so
13419 that-also channel-by-means-of body support
13420 body-by-means-of element support
13421 syllable-by-means-of wheel's dharma steady
13422 light-by-means-of wisdom support
13423 Samantabhadra yam-by-means-of body three support is
13424 wisdom and
13425 body and
13426 dharmata and
13427 light own's essence-as dwell four upon-by-means-of empowerment four's
result measure-to arrive is
13428

13429 mindfulness gather wheel's channel sixteen inside-in
mind sixteen support-from abiding is
13430 that also mind and
13431 mind-ness's distinction from

01 11 02 01

13432 first mind-to gathering water's mind-by-means-of mindfulness thought's basis
hold
13433 steady-by-means-of mind's collection gather
13434 radiate fire's mind-by-means-of object-to radiate
13435 light wind's mind-by-means-of move cause-do is
13436 mind-ness-to
13437 birth-not meaning's mind-ness
13438 cease-not mindfulness's mind-ness
13439 change-not example meaning mix-by-means-of mind-ness
13440 self-complete actual meaning wherever also not-differentiate-by-means-of
mind-ness is
13441 mindfulness-to mind and
13442 mental two-from
13443 mind's mindfulness is explained as-before is
13444 mental's mindfulness six are
13445 everywhere search-do-by-means-of mindfulness pure god's body-as clear
13446 not-pure god's migration-to throw-during
13447 perverted-if wrong-attachment-possess body-to throw is
13448 certainty fix-by-means-of mental's mindfulness pure-by-means-of
awareness-holder obtain
13449 not-pure-by-means-of god-non-to born
13450 perverted-if butcher's lineage-in is
13451 certainty place-by-means-of mental's mindfulness pure-by-means-of
space-dwell
13452 impure-by-means-of human
13453 perverted-if desire-possessing-by-means-of
13454 going-into hurls
13455 mind-by-means-of consciousness-by-means-of memory pure-by-means-of
mudra-of yoga
13456 impure-by-means-of animal
13457 perverted-if wrong-view-possessing
13458

affliction-possessing-by-means-of mind-by-means-of memory pure-by-means-of syllable single-of yoga impure-by-means-of hungry-ghost
13459 perverted-if desire wrong-of going

moving maker grasping-of mind-by-means-of memory pure-by-means-of wheel-at grasping-of yoga
13460

impure-by-means-of hell
13461

perverted-if suffering-possessing-by-means-of going
13462

that-also thoroughly investigating-of mind wind-of horse with together memory previous-of memory after follows grasping from arises
13463

definitively settling-of mind
13464

earth-of horse with together past from branched memory from arises
13465

definitively grasping-of mind arising water-of horse with together memory from arises now-of memory after follows grasping from arises
13466

mind-by-means-of consciousness
13467

mind six-of knowing portion gathered from arises
13468

mother-of horse with together from arises
13469

now-of memory near points-out from arises
13470

affliction-possessing
13471

water and earth two gathered-of horse with together future-of memory-of after grasping from arises
13472

moving maker grasping mind
13473

latencies early late-of aggregate gathered fire wind two-by-means-of horse with together future-of memory branched from arises
13474

thus six-of ripening in inside consciousness aggregate six-as arose
13475

those-by-means-of individual-of gathering from elements eighteen growing obtained
13476

obtained-by-means-of abides
13477

those-of cause and condition from earth-of insect thousand eighty-four-as arose
13478

body-by-means-of body produces
13479

speech-by-means-of speech produces
13480

mind-by-means-of mind produces
13481

arrangement great from
13482

producing three-by-means-of going beings
13483

individual-of ripening completed
13484

elements from body pure and
13485

syllable from sound voice spoke
13486

memory life from mind etc.
13487

thus
13488

that-also insect based-on-of syllable and
13489

13522	ଦୟନ୍ତରେଷ୍ଟିଷ୍ଟ୍ସାଶବ୍ଦାଵାଦ୍ସୁଧାପଦେହୁନ୍ତମେତ୍ଯା
13523	ଯତ୍ପଶାଶ୍ଵିଷାକିରଣାପଦେହୁନ୍ତମେତ୍ଯା
13524	ଯତ୍ପଶାଶ୍ଵିଷାକିରଣାପଦେହୁନ୍ତମେତ୍ଯା
13525	ଯତ୍ପଶାଶ୍ଵିଷାକିରଣାପଦେହୁନ୍ତମେତ୍ଯା
13526	body's wheel two abandon-by-means-of collection dharma those wind-by-means-of individual scatter-from
13527	water's gather-do-by-means-of one-as gather-by-means-of
13528	embryo-change's seed well conceive like abiding-from
13529	earth's weight-by-means-of those press-by-means-of quake and shift only-by-means-of strength also deteriorate cause-do is
13530	that from fire's power-by-means-of heat lower-during hot contact experience-from
13531	those radiate fire-by-means-of increase like burn-during
13532	particle minute-as make is
13533	that from channel third's night wind's power particle minute very those all quake move shift only-from
13534	wind inside gather-by-means-of direction all-to scatter-from individual separate is
13535	these time-in suffering four experience is
13536	water-by-means-of cold contact-to make-by-means-of suffering only is
13537	earth's weight-by-means-of press-by-means-of
13538	suffering-by-means-of suffering is
13539	fire-by-means-of burn-by-means-of change-by-means-of suffering is
13540	wind-by-means-of scatter-by-means-of fall-by-means-of fear's cause gather-action's suffering is
13541	thus day four-by-means-of element four own power exhausted-from
13542	element two gather's power's time-in
13543	taste all gather's channel petal thirty-two-as individual mature-from one-one's inside-in wisdom and
13544	light and
13545	wind's tone and
13546	syllable and
13547	light's mass and
13548	Samantabhadra father-mother's body one-one mature is
13549	who-by-means-of-also do not-being-from arise-by-means-of self-arise called is
13550	thus element gather-by-means-of channel generate-during
13551	channel's power-by-means-of body generate-during

13552 body's power-by-means-of faculty generate-during
13553 faculty's power-by-means-of limb all generate-during
13554 limb's power flesh blood heat breath all generate-during
13555 those four-by-means-of bone
13556 marrow
13557 fat all generate-during
13558 those-by-means-of skin and
13559 lymph and
13560 spittle etc. generate
13561 that-by-means-of tendon
13562 vein
13563 artery all generate
13564 that-by-means-of sinew generate
13565 that-by-means-of all-complete's bindu generate-during
13566 that-by-means-of also body's wind mind gather four generate-by-means-of is
13567 generation stage meditated-by-means-of body-of attachment maker
definite-of action perform make complete
13568 thus tastes gathered-of wheel source twelve-of growing accomplish-of agent
here fire-of action chief-by-means-of
13569 food etc.-of taste-of essence aggregates and elements and sources etc.
produces
13570 impurity feces and urine etc. discard does
13571 taste sweet-by-means-of complexion produces
13572 bitter-by-means-of radiance produces
13573 astringent-by-means-of majesty produces
13574 sour-by-means-of strength produces
13575 pungent-by-means-of vitality produces
13576 salt-of taste-by-means-of awakened-mind produce purpose taste thus-called
13577 gathering
13578 taste six gather food-of yoga complete
13579 going six-of portion human-at complete-of crucial-point
13580 wheel
13581 food taste-at here gathers
13582 year
13583 year three trained essence extraction complete
13584 that purpose taste gathered-of wheel thus-called
13585 then day fifty-six-at elements fire heat moves
13586

wind-by-means-of heat spreads body-of ripening frog-of form like
sense-power clear but sense-power strength not obtained

13587 limbs-at arose moving-of wind not obtained arose

13588 this-of time-at fire-of insect thousand eighty-five formed

13589 body-possessing-to body-by-means-of emanate

13590 thus-said

13591 thus gathered-of dharma definitively joined-if

13592 channel thirty-two-at syllable thirty-two sixty-four

13593 light-of sphere thirty-two ninety-six

13594 Samantabhadra father mother sixty-four

13595 hundred sixty complete

13596 father mother each-to body speech mind-of deity wisdom being and four
added-by-means-of

13597 four hundred twenty-six

13598 sources action-of connection twelve from change recognize-of number
twenty twenty

13599 two hundred forty

13600 combined-by-means-of six hundred sixty-six

13601 those mature-by-means-of certainty's distinction from

13602 affliction latency thousand eighty-five

13603 that's cause fire's insect thousand eighty-five

13604 those one-one-in syllable one-one

13605 body one-one

13606 body that-from mature-by-means-of wisdom hero one

13607 heart-center-in abiding and

13608 thus insect body-by-means-of increase-do and

13609 affliction thought's basis two-to hundred-thousand three and ten-thousand
half and three as

13610 taste all's wheel etc. dharma hundred-thousand three and ten-thousand three
and

13611 hundred sixty-six-as abode is

13612 thus collection measure not-having is-by-means-of basis-all called is

13613 that also day fifty-seven's night water-by-means-of those one-as gather

13614 earth-by-means-of press and steady cause-do

13615 channel nine-to fire-by-means-of burn and incinerate

13616 wind-by-means-of individual separate-during

13617 month two pass time-in element pacify-do action's power exhausted-from

13618 again element two gather's-by-means-of do is

13619 month two and day three-in peak arrange wheel's channel eight-from own
face's channel and forty-five five-to increase-by-means-of

13620 channel petal thirty-eight and sixty full-from body's outside inside all-to
spread-during

13621 distinction-by-means-of channel's spread and

13622 common's spread all-as arise is

13623 channel those upward move and

13624 downward throw and

13625 side-to rise and

13626 agitate and

13627 coil and

13628 straight and

13629 thick and

13630 thin and

13631 branch-possess all-by-means-of

13632 blood and

13633 lymph and

13634 breath's support and

13635 ride cause-do is

13636 change-do and

13637 long short and

13638 leap's action do is

13639 seventy-two as throw wind's action do is

13640 change and

13641 shift and

13642 increase is

13643 disease's gather-cause various-as make is

13644 change and

13645 steal and

13646 grasp-by-means-of is affliction self-possess-by-means-of action do is

13647 full and

13648 empty and

13649 clearing-by-means-of essence impurity separating-of action does

13650 trembling and

13651 coiling and

13652 gap-by-means-of

13653 bliss and

13654 suffering and

13655 equanimity-of action does

13656 thus channel-of wheel gathered-of center-at syllable-of self-sound and

13657 light-of tone stirred from
13658 varied white red light-of wheel stirred-by-means-of
13659 sense-power five individual grasping-of channel from
13660 sense-power five-of door from self self-of syllable-of light stirred-by-
means-of
13661 varied-of bliss suffering-as branched blazing becomes
13662 channel those all-of inside wisdom-of nature-as abide-or path-as abide actual
not
13663 wisdom-of tone-or potency-by-means-of pervaded sesame seed oil-by-
means-of pervaded-or sun ray spark-like
13664 channel-of self-face wisdom-of potency from view meditation conduct-of
basis-at abides
13665 thus elements two gathered-of action done-by-means-of body-of sense-power
and
13666 limbs and
13667 skin and
13668 hair etc. well produced
13669 then seven nine and day four passed-of time-at
13670 wind-of power-by-means-of movement and
13671 limbs moving-of action-as becomes
13672 mother-of flesh blood-of essence-of food-at activity arose
13673 this-of time-at all-ground consciousness aggregate-of basis pure enjoyment
object and sense-power near takes only-as became
13674 thus body-of tip head is there-at channel-of enumeration syllable-of
connection like arranged-by-means-of tip variety arranged-of wheel
thus-called
13675 those individual-of agent aggregate from wind-of insect thousand eighty-five
13676 syllable-of power-by-means-of stirred and
13677 wind-of power-by-means-of moved and
13678 food near takes and
13679 body individual going moving-at arose body existing-of power-by-means-of
insect those individual-of consciousness clear arose
13680 previous-of insect also thus
13681 insect those wind-of change and
13682 emptying and
13683 contracting and
13684 stabbing and
13685 coiling from
13686 body-of elements stirred

13687 wind and
13688 bile and
13689 phlegm and
13690 combined-of diseases take
13691 bliss suffering-as ripen
13692 those-of enumeration divide-if sixteen-as becomes
13693 that-itself male female-of change-by-means-of divided-by-means-of female disease thirty-two-as becomes
13694 those-of change-of number from common-of disease four hundred four-at branched does
13695 thus tip variety arranged-of wheel-at channel three hundred sixty-of inside-at
13696 ka ka ki ki
13697 etc.-of syllable seven hundred twenty abides-at
13698 light-of sphere three hundred sixty combined thousand one eighty
13699 Samantabhadra father and mother-of body two thousand eight hundred each-to body speech mind-of deity three three
13700 mind-inside-from wisdom being hair drawn-of form like each
13701 three thousand two hundred forty complete
13702 insect ten thousand eight thousand five
13703 syllable that much one that-of inside-from individual-of wisdom-of seed that much one
13704 hundred thousand three ten thousand half three
13705 this-of time-at scripture-not-shown-of affliction ten thousand eight thousand five
13706 hundred thousand four ten thousand one
13707 above-from channel-from growing-of thousand three two hundred forty
13708 hundred thousand three ten thousand one thousand three two hundred forty complete abides
13709 sense-power and sense-power basis-of dharma enumeration measure-not-exist gathered-by-means-of all-ground thus-called
13710 thus body-of wheel four-of channel all-of life-tree taste single all-trembling three-by-means-of
13711 outside body speech mind three produced
13712 inside body speech mind three produced
13713 secret emanation body
13714 enjoyment body
13715 dharma body three produced-by-means-of pillar-of manner straight abides
13716 that-also father-of bindu syllable A-Om Ah-Hung-of sound with together emerged mother-of castle dissolves

13717 mother's condition also seed three's sound and possess-during
13718 sound six inside gather-by-means-of child's body speech mind three's basis
essence-from taste alone middle three-as become middle's inside-in A-OM
and light and Samantabhadra father-mother's body and three-as complete
right-in A-H and light and body three
13720 left-in HUM and light and body three complete-during
13721 body speech mind three-three's basis-as complete is
13722 thus wheel four-from first body etc. basis-all generate navel and
13723 that-from consciousness achieve-by-means-of mindfulness gather
heart-center and
13724 mindfulness's taste experience those's speak-do-as arise-by-means-of taste all
throat and
13725 all's peak arrange crown is four measure-as certainty is
13726 that also root's inside's syllable all wind's sound shake-from
13727 voice arise-during
13728 syllable clear all is voice pleasant is
13729 not clear-in not pleasant and
13730 channel syllable not pure-from voice tremble and
13731 pure and
13732 peak-possess etc.-as arise is
13733 channel's vital-point-from turn-by-means-of
13734 born all voice thick is lineage-possess channel not-being and channel hollow
wide-by-means-of thick is
13735 that also wide and
13736 very wide and
13737 extremely wide-from voice thick and
13738 very thick and
13739 extremely thick etc.-as arise is
13740 woman-to lineage five-by-means-of channel nose narrow and pretty color-by-
means-of
13741 voice also desire's seed shake only-from thin as
13742 clear and soft desire-attachment-from complete
13743 soft and that-by-means-of ignorance-from complete
13744 quake and agitate anger-from complete
13745 thin and pleasant pride jealousy two-from complete is
13746 slow soft-in speak few is bliss arise-by-means-of lineage is
13747 bliss and harm-not speak child slowly increase-by-means-of lineage is
13748 thus seven-group four body form-during
13749

nine-in complete-during
13750 intermediate-in day forty-nine's latency etc. basis-as arise is
13751 that from much increase-during
13752 child boy all is mother's lung right-from mouth inside-to look-during
13753 child girl all is left-from outside look-by-means-of abiding is
13754 own house hold and
13755 other's house-to go-by-means-of dependent-origination's action that-from arise is
13756 that from boy all month nine face and ten-in birth-during
13757 child girl all month nine-in birth-during
13758 wind avadhuti-from nose-channel right left-to actual move-by-means-of
13759 affliction increasingly coarse-to go-during
13760 action many's storehouse-do-as abiding is
13761 that also relative own-place's element four-by-means-of body mature cause-do is
13762 earth-from flesh actual complete cause-do
13763 water-from blood
13764 fire-from heat
13765 wind-from breath actual complete is
13766 flesh-from delusion
13767 blood-from desire-attachment
13768 heat-from anger
13769 breath-from pride
13770 jealousy etc. thought different cause condition-as arise is
13771 desire-attachment-from body actual mature cause-do is
13772 first desire-attachment-by-means-of all motivate cause-do-from arise is
13773 anger-from blood-to mature is
13774 first anger-to depend-during sound speak-from arise is
13775 delusion-from mind various-as mature is
13776 first basis ignorance-from confusion-from arise is
13777 thus three also breath's horse-to ride-from go-by-means-of
13778 poison three's thought different arise is
13779 that also delusion's mature-place go-by-means-of sleep-to arise
13780 desire-attachment's mature-place laugh-by-means-of when-to arise
13781 anger's mature-place dream various-to arise is
13782 flesh delusion-by-means-of generate-by-means-of sign-as go flesh all big is sleep big
13783 heat anger-by-means-of generate-by-means-of sign-as outside moon-to heat moisture arrive time dream many is

13784 anger arise time body light-to heat arise-during speech speak cause-do-by-means-of is
13785 blood desire-attachment-by-means-of generate-by-means-of sign-as blood's move-to depend-during agitation arise
13786 desire-attachment arise time moisture and dust etc. moist part arise is
13787 that also flesh-to depend-during form's aggregate spread
13788 blood-from perception
13789 heat-from consciousness
13790 breath-from gather-action
13791 wind outside complete-to depend-during feeling-to spread is
13792 that also flesh-by-means-of channel generate
13793 channel-by-means-of wind generate
13794 wind-by-means-of action and wisdom two both generate is
13795 action-by-means-of samsara gather
13796 wisdom-by-means-of nirvana gather is
13797 that also blood-to depend-during lymph generate
13798 that-by-means-of bindu generate
13799 bindu-by-means-of relative's mature-place faculty five arise
13800 faculty's cause affliction five
13801 condition object five
13802 past future present thought collection gather-from samsara-nirvana's cause arise is
13803 that-to ultimate's element four is
13804 color white very spread-from
13805 far-lasso water's lamp's cause make
13806 earth's channel-from arise
13807 red very red-from bindu empty lamp's cause make
13808 water's channel-from arise
13809 yellow very yellow-from space pure lamp's cause make
13810 fire's wind's channel-from arise
13811 color green very green-from
13812 wisdom self-arise's lamp's cause make
13813 wind's channel-from arise is
13814 that also wisdom self-arise-by-means-of awareness generate
13815 far-lasso-by-means-of light generate
13816 bindu-by-means-of body generate
13817 space-by-means-of wisdom generate is
13818 far-lasso's dharmata direct appearance see

13819 bindu empty-by-means-of experience increase see
13820 space-by-means-of awareness measure arrive see
13821 wisdom self-arise's lamp-by-means-of dharmata exhaust appearance-to
engage is
13822 those also door eye-from wisdom arise-to actual engage is
13823 vehicle's supreme jewel treasury-from
13824 latency body's complete manner show is sequence chapter eleven is
13825 thus body complete manner general-from show-from
13826 now that-to channel and wind and bindu's abode manner particular explain-to
three are
13827 basis channel
13828 support-by-means-of wind
13829 abiding bindu's particular distinction is
13830 first-to three are

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13831 channel's nature general-from show
13832 enumeration particular-from explain
13833 practice manner show is
13834 first is
13835 pearl garland-from
13836 channel all-from bindu is
13837 subtle and quick's essence-possess
13838 light ray itself-by-means-of beautiful is
13839 that also part is three as
13840 right and left and middle is
13841 said-by-means-of
13842 here those's meaning explain-if
13843 channel's chief three is
13844 Roma
13845 Kyangma
13846 Kun'darma is
13847 that-also Roma is
13848 all's taste take cause-do-by-means-of salt and resemble-during
13849 bindu's bliss-to depend-during experience-by-means-of enjoy common
not-being arise cause-do-by-means-of taste called
13850 that also cause desire-attachment-from arise-by-means-of ma called

13851 desire-attachment-possess that-to depend-during buddha cause-do is
13852 or taste is action-do few as bindu's confusion-to depend-during
experience-by-means-of enjoy that express difficult-by-means-of ma called is
13853 that's inside-from relative's bindu move cause-do-by-means-of method's
nature-possess is
13854 Kyangma is
13855 crooked and branch not-being-by-means-of straight hollow called is
13856 nature-as ultimate's bindu and relative's bindu two both's cause-from
13857 ultimate's element and
13858 relative's element mature and separate cause-do is
13859 straight is-by-means-of not-change is is
13860 all's basis is-by-means-of mo called is
13861 this-to depend-during effort exert-not-by-means-of buddha is
13862 Kun'darma called is
13863 all gather is
13864 this-to depend-during bindu and
13865 channel's bliss and
13866 wind's bliss all arise-by-means-of ku called
13867 that general-to pervade-by-means-of dharma called is
13868 that-also Roma is
13869 navel's left-from coil all right-from move-during
13870 Kyangma is
13871 heart's peak's left-from exit-during
13872 throat channel's net-from exit-from
13873 cranium's inside-from return-enter-during eye left-from door open is
13874 Roma is
13875 eye right-from is
13876 Kun'darma is
13877 center-in straight-to abide
13878 tip three-to diverged from door center crown brahma's aperture-to appearance
make
13879 that-from awareness thought not-of body arise *
13880 tip right ear right-to appearance by-means-of
13881 karma-of wind move
13882 this-of branch subtle two nose-holes two-to enter by-means-of karma wind
make and having move and*
13883 wind a-wa-dhU-tl-to enter and wind's samadhi meditate's support make
ear left-to tip one enter that-from primordial-wisdom-of wind arise make
13884

13885 left channel-in nature-of thig-le
13886 right-in conventional-of thig-le
13887 that right conventional-of thig-le-to depend-from body ripen make
13888 that itself-by-means-of body pleasure and suffering and equanimity and*
13889 element increase and decrease etcetera-of karma make
13890 that-to knot subtle four exist
13891 navel and*
13892 memory and*
13893 taste and*
13894 tip like
13895 first cause produce make's channel produce from channel's inside-in father's
cause thig-le white mustard-seed-to tenth divided's portion one abide
13896 that-to depend-from body up increase-to born from cause called
memory is
13898 mother's condition thig-le red
13899 mustard-seed's tenth portion abide from
13900 memory-by-means-of various-to become's support-to abide from memory
called
13901 taste-in wind's thig-le mustard-seed's tenth portion-to abide
13902 that-by-means-of pure impure separate make
13903 impure bile precious bile etcetera out throw and*
13904 pure-by-means-of body's radiance and glow produce from taste called
13905 tip-in
13906 mind's nature light-of thig-le mustard-seed's tenth portion-to abide from tip
called
13907 that conventional-of support called
13908 that move from body mind two separate become
13909 conventional-of cause that from blood-to ripen and
13910 blood-from flesh
13911 flesh-from tendon
13912 from lymph
13913 lymph-from fat
13914 fat-from bone
13915 bone-from marrow
13916 marrow-from sinew
13917 sinew-from relative's bindu-to mature is
13918 Kyangma's knot like generate-do if
13919 far-lasso water's lamp's seed pupil very shine two abode is

13920 mindfulness-in
13921 wisdom self-arise's lamp's support fire's bindu very radiate-as abode is
13922 taste all-in
13923 space pure's support light five's bindu sesame-seed like rim and possess-as
abode is
13924 peak-in
13925 bindu empty's support light's bindu individual color wherever abode is
13926 that-to depend-during ultimate flow-not wisdom direct arise is
13927 that-to depend-during nature-as buddha is
13928 that's cause nature's bindu called is
13929 door pure-by-means-of lamp four
13930 not pure-by-means-of element four-to become is
13931 middle Kun'darma is
13932 channel all's nature gather
13933 that also wind's throw-gather-by-means-of quake
13934 samsara-nirvana's basis-as become-by-means-of ma called
13935 that-from ultimate dharmata's bindu cause is
13936 that's knot like
13937 generate-do if
13938 body all's support body sesame-seed like light's face hand-as clear abode is
13939 mindfulness-in
13940 wisdom's support mansion door four
13941 horse-tether four and
13942 god individual body color and hand symbol-as clear sesame-seed like
13943 own wherever good god individual's mandala complete-as abode is
13944 this's vital-point-by-means-of flower hit mandala accomplish close is is
13945 peak-in
13946 light all's support wrathful mandala abode is
13947 that-also middle-from blood and lymph not-being empty open wind's action
13948 right-from water and blood and bodhicitta move-by-means-of bindu's action
13949 left-from element's clarity and wisdom move-by-means-of channel own's
action is
13950 second enumeration particular-from explain-to two are
13951 channel's chief three's nature general-from show and
13952 wheel four's distinction particular-from explain is
13953 first is
13954 Thal'gyur-from
13955 body's vital-point is channel is

13956 abode and arrangement move and
13957 wheel's support and body's life
13958 name and distinction cause and condition
13959 do-by-means-of action and characteristic and
13960 affliction action and wisdom action
13961 action-to depend-during appear
13962 disease and element's distinction and
13963 disturb-as abiding's end-by-means-of distinguish
13964 insert-by-means-of obstruct and press-by-means-of bind
13965 press-by-means-of vital-point-to extract-by-means-of clear
13966 extract-by-means-of cross and draw-by-means-of know
13967 extend-by-means-of empty-to force-by-means-of seize
13968 thus channel vital-point-by-means-of-also
13969 buddha abode is indicate is
13970 said-by-means-of
13971 this's meaning show-to eight are
13972 channel's name and
13973 purify-do and
13974 indicate and
13975 generate manner and
13976 accomplish cause-do and
13977 essence and
13978 dharmata and
13979 how train-by-means-of instruction is
13980 first is
13981 general body one not-complete-if not-complete
13982 complete from-up-to channel complete-during
13983 channel-to wind and wisdom etc. complete-during
13984 that's vital-point-by-means-of liberation-by-means-of
13985 channel recognition is is
13986 that-to general channel thousand seventy-two body abiding-from
13987 distinction-as generate-do if sixty-four
13988 mindfulness-in sixteen-as eighty
13989 taste all-in
13990 thirty-two as hundred and twelve
13991 peak-in
13992 three-hundred and sixty as
13993

wheel four combine-by-means-of four-hundred seventy-two-as abiding is
distinction-as gather is

13994 wheel four's middle-in channel three life-pillar like straight and crooked
not-being-from arise-by-means-of that-by-means-of

13995 outside body speech mind three's support cause-do

13996 inside body speech mind-by-means-of connect

13997 secret body three's arise-basis cause-do is

13998 channel three is

13999 Roma

14000 Kyangma

14001 Kun'darma as

14002 those three's inside-in A-OM A-H HUM three abide-during

14003 that purity by body speech mind three in ripen basis do

14004 impurity by body speech mind three ripen basis do

14005 impurity by body speech mind three in ripen basis do

14006 perverted by poison three arise door open do

14007 that also roma called is

14008 press by food excellent equal taste enjoy do

14009 nature in established corpse taste equal purpose able-not

14010 this man right woman left in exist

14011 tantra some from reverse also visible purpose other only

14012 rkyangma is

14013 extract by dharma concept-free experience arise purpose rkyangma to

14014 nature in established other with not-connected self-alone dwell

14015 this man left woman right in exist

14016 kundarma is

14017 man and woman both center in dwell

14018 press by pristine-awareness clear experience arise

14019 nature in established body speech mind three sustain action do

14020 channel three those channel all basis not-being by ma called

14021 roma man right in come is

14022 bodhicitta produce do is

14023 woman left in arise is

14024 bodhicitta swallow desire in satisfy not

14025 rkyangma man left in come is

14026 blood throw power hold is

14027 nose from blood drip action by pristine-awareness time hold do

14028 woman right in come is

14029

that from race five channel divided man to not-exist disease and race
difference sign arise

14030 that also color dark and body short tooth good and cheek round deer-possess
channel chief

14031 channel that example deer enaya belly like channel-base thick desire superior
great and

14032 tip subtle by bodhicitta actual emit able-not

14033 this to thigle point path do channel move instruction chief

14034 also flesh complexion white hair long and yellow body small and hidden

14035 eye round and limb fine naga-nose race is

14036 channel elephant nose like channel-nose upward navel from exist by

14037 bodhicitta actual descend able-not

14038 desire somewhat small is

14039 channel spread from arose

14040 this to channel straight instruction chief

14041 also color black and limb coarse face rough and appearance ugly is

14042 lotus-possess is

14043 channel lotus mouth open like exist by

14044 channel mouth round by bodhicitta actual not-descend

14045 that long by bliss great

14046 this to channel mouth open chief

14047 also color blue-green

14048 tooth line tight

14049 eye and eyebrow long

14050 hair yellow and some thin

14051 limb fine and hidden behavior slow is lined is

14052 channel line drawn like joy-joy in exist beginning bliss taste great

14053 channel branches many by bodhicitta actual not-arise

14054 channel branch many by whatever touch produce emit do

14055 this to channel gather instruction chief

14056 also color yellow

14057 body small

14058 tooth thin

14059 brow-marks clear

14060 limb short

14061 finger wide is conch-possess is

14062 channel conch right in curl like

14063 bodhicitta actual not-descend

14064 channel curl by desire taste not-obtain

14065 this to channel split instruction chief

14066 thus woman to race five channel come five-poison superior coarse from arose
14067 that from change-deception different thirty-two arose by
14068 disease difference different thirty-two exist race channel from arose
14069 that also channel pristine-awareness race different hundred and channel one
from
14070 woman womb-eating worm disease even race five exist is
14071 race five meet from arose
14072 that not menstruation even disease race different ten
14073 everywhere enter individual disease five
14074 hold vessel disease five
14075 dwell seed disease seven
14076 combined thirty-two man to not-exist superior exist
14077 that also situation man than child vessel superior and
14078 seed not-drip and
14079 worm many etcetera action-by arose
14080 disease common vessel from enter many
14081 man to that not-existent few explained
14082 rig-can-of rtsa and
14083 vessel and
14084 enter child body-by produce from arose
14085 kun-'dar-ma two both-of center in unchangeable dwelling is
14086 unfabricated meaning-of ground great-completion all to show
14087 two superior-of rtsa three-of purifier is
14088 ro-ma point-to skilled body-of action all pure does
14089 rkyang-ma-by speech and
14090 kun-'dar-ma-by mind-by done action pure does
14091 three rtsa those-of indication is
14092 ro-ma-by bliss conceptless-as indicate that-itself-to dependent-arising-of
wheel turn-by mindfulness exhaust corpse form equal become ro-ma called
rkyang-ma-by
14093 clear taste one indicate thig-le single meaning in dwell rkyang-ma called
14094 kun-'dar-ma union non-dual-as indicate method bliss and wisdom emptiness
union and
14095 relative subject and ultimate subject not-being two union enter-by-means-of
non-dual extreme from free pure view called
14096 that-also right-by method indicate left-by wisdom indicate
14097 middle-by non-dual indicate
14098 four rtsa those-of produce manner is

14101 ro-ma-by body produce that beginning body formed four-elements action from

14102 father cause from arose earth water two ripen enter action-of wheel from body-of ground taken

14103 mother condition from fire wind ripen face action-of wheel from body-of pure-dross divided-by-means-of

14104 body produce wheel four-of navel from body formed support semen and blood drop each dwell

14105 thus wheel four cause-condition eight in dwell

14106 consciousness eight-of gather gather and

14107 increase place prepare does

14108 relative-also mind-of ripen face born those-of vertebra twenty-first on exists

14109 woman-of thirteenth on exists rtsa padma petal tip on exists

14110 that-of branch breast tip from gather

14111 those-of branch sixteen center gather in exists

14112 man-of ribs between in exists

14113 those-by body form and dwell and disintegrate action near do

14114 rkyang-ma-by

14115 speech produce

14116 that-to crooked not straight speech pleasant symbol clear

14117 branch fine exists speech hoarse and short or

14118 symbol not-clear dig-pa like come

14119 nature-as branch and crooked not is

14120 rtsa that ten-as gone speech throat throat-to gone abandon come

14121 rtsa that-itself-to upper-lower thick-fine cavity exists speech-to tip many and interrupted come

14122 rtsa that-to ribs exists speech tremble and quiver come

14123 rtsa straight-through exists speech resounding other to chew come

14124 yogi-by rtsa instruction-by those transform and

14125 split and

14126 press-by correct exists

14127 ro-ma-of rtsa draw body ten-as come etcetera above equal

14128 straight dwell body-of marks complete form and youth endowed is

14129 rtsa good body-to come quality endowed

14130 kun-'dar-ma-by mind produce that rtsa that-to crooked many always mind agitated one-to not-arrive

14131 that-to branch exists mind sharp forget frequent

14132 thick-fine exists awareness change many and one-to not-dwell

14134 action many-to engage ground seize one not
14135 rtsa that straight-through exists whatever-think virtue become wisdom
endowed mind clear
14136 rtsa that-to thick-fine not straight mind stable change not
14137 right-in exists concept many
14138 left in exist always doubt and uncertainty in dwell
14139 tip that change always suffering many and mind unhappy
14140 channel that slip always mind light virtue in engage
14141 channel that mouth open always effort great and engage complete
that body by channel produce
14142 channel speech produce
14143 speech mind produce
14144 mind reality produce
14145 reality yogi produce produce called
14146 five channel those action what do is
14147 roma pure-ma lamp radiance show do
14148 dross urine drip action do
14149 rkyangma pure-ma upward throw lamp self-appearance show do
14150 experience increase do
14151 that dross downward split urine feces discard do
14152 kundarma pure-ma upward throw
14153 ultimate bodhicitta mind actual show
14154 dross downward drip
14155 relative bodhicitta thigle descend do
14156 that man actual descend by
14157 bliss encounter touch destroy called
14158 experience thigle fall before bliss destroy do
14159 woman race five covered dwell touch increase called again bliss expand
satisfy not-know
14160 woman menstruation descend is
14161 channel nose change from arose
14162 blood actual descend
14163 that element point time not menstruation descend disease disturbed is
14164 month one time two and three etc descend child vessel change is
14165 month upper always descend child male develop
14166 lower always descend child female develop
14167 interrupted and great-small do child not-come
14168 blood request and color yellow child few

14170 color black and feces child child many develop odorless and not-felt descend
male female separately come

14171 six channel those essence is

14172 roma essence bliss is method superior with endowed grasp object reality pure
essence liberate do

14173 rkyangma essence is

14174 emptiness is

14175 wisdom pure by grasp mind thought reality liberate do

14176 kundarma essence bliss-emptiness two not unity non-duality grasp-grasp free
pristine-awareness spontaneously show do

14177 seven channel those reality is

14178 roma food take and food pure-dross wash action reality

14179 that artery wide person belly big

14180 fine belly small

14181 crooked always vomit and food not-take

14182 sudden disease various many

14183 rkyangma

14184 body heat rise-fall do

14185 channel this fine body nature heat great

14186 wide few always cold

14187 crooked and change etc former like

14188 kundarma

14189 body thirst difference and not-thirst reality show do

14190 this fine always not-thirst

14191 wide thirst great

14192 crooked certainty-not action various show

14193 sudden split-split change body speech mind self-power not-exist disease
various arise

14194 that roma point skilled food attachment cut meditation food become

14195 rkyangma clothing attachment cut warmth endowed

14196 middle thirst attachment cut dream cease

14197 light-meaning purpose engage

14198 this three point great

14199 eight channel those how apply instruction is

14200 body roma apply body form sambhogakaya

14201 dwell nirmanakaya

14202 disintegrate dharmakaya liberate body three mandala

14203 rkyangma speech dwell meditation

14204 speech express concentration
14205 speech cease those reality appear
14206 sound arrangement secret-mantra's self-sound
14207 all-vibrate-by-means-of mind's movement memory thought pure's reality-to connect-from thought before-after self-ceased self-dissolved self-arising's primordial-wisdom and connect-from object condition reality-to liberate
14208 memory thought self-exhausted reality's intention-to arise
14209 thus said
14210 body three-body mandala body
14211 as said mantra-of word
14212 as thought meditation itself
14213 mu-tig 'phreng tantra-from said like
14214 that also channel's ripen essence trace-from channel self's characteristic definite-to arrive
14215 place ground seek-from channel-from arisen's reality identity grasp
14216 channel's leap time know-from death-transition and birth-place identity grasp
14217 channel's nature dissolve-from mind samadhi's wheel and not-separate
14218 channel accumulate's heat measure hold-from always food-of yoga-to become
14219 channel move's calculation follow-from clothing-of yoga-to become
14220 channel propel's essential-point follow-from habitual-tendency stream cease's because channel's essential-point very profound
14221 second wheel four's distinction-to two
14222 wheel four's tenet and*
14223 individual's enumeration explained
14224 first is
14225 being one-of body-to wheel-to depend and*
14226 wheel not-to depend's dharma many-from established also*
14227 outer existence's attachment-pattern wind-to depend-from water
14228 water-from earth from etcetera depend like
14229 wind mind clear gather water-by-means-of one-to gather from inner body-to form and*
14230 wheel first water's function-from established from
14231 blood and water-yellow and saliva tears etcetera's ripen essence-from arisen
14232 body's increase decrease blood-by-means-of function
14233 element hot's time-in blood dry from body's sickness-to become
14234 blood increase-from sickness dispel
14235 cold time blood freeze from sickness-to become
14236

warm-from sickness liberate
14237 thus water-to earth depend from
14238 wheel second earth's function chief is
14239 earth-by-means-of body's flesh and*
14240 raw-flesh and
14241 flesh various heart-from expand and support
14242 these cut and
14243 pressed and
14244 pounded and
14245 pierced life-of time make
14246 bloodletting burning dependent-arising disease-from free
14247 thus earth from tree etcetera produce fire cause egg mouth power-
14248 wheel three fire action chief
14249 this-by body-of heat sense color produce-by-means-of
14250 heat great heat element become-by-means-of
14251 body-of sickness and death condition does
14252 heat small cold disease condition does sickness and death condition does
element equal-by-means-of chos-nyid-of dependent-arising done liberate
that-also fire from heat move wind-by move great blazing equal
14253 wheel four wind action action does
14254 breath outer inner move and
14255 upward move downward remove action does
14256 action wind wheel root does
14257 latent-hatred and animosity action-by body-of element individual action
disturbed sickness death condition does
14258 element point place dependent-arising liberate
14259 that-also water depend flesh form body flesh expand did
14260 emptiness sky nature like depend water form blood expand did
14261 earth depend fire ripen body heat pure expand did
14262 fire depend wind form breath color radiance power expand did
that-also produce-by male female two-to transform does
14263 mindfulness life long-short transform does
14264 taste enjoyments great-small transform does
14265 tip sense pure impure being kind-hate transform did
14266 produce-by body big limb coarse power great throw
14267 that-of gather form small power weak does
gather form big power weak limb fine
14268 gather rise form small power endowed do
14269 mindfulness throw mind clear sense clear thought coarse not do
14270

14273 gather thought great forget confused do
14274 gather sense clear mind clear forget confused do
14275 throw fly thought great meditation quick arise do
14276 taste throw pure speech pleasant word clear sound skilled do
14277 gather speech unpleasant
14278 increase impure speech pleasant eloquence great speech power not do
14279 tip throw pure mind pure intention accomplish do
14280 increase impure mind good accomplish virtue not-increase
14281 gather mind desire not-accomplish mindfulness thought reverse do
14282 those pure mind desire not-accomplish virtue increase do
14283 that throw-gather determination
14284 that wheel four determination cause is
14285 one two power path end result not-ripen three also not-ripen opposite
determination four determined
14286 apply applier order compatible determination four determined
14287 outer element four
14288 inner pristine-awareness four
14289 secret lamp four
14290 supreme body four determination wheel four determined
14291 correct body speech mind mind four
14292 purify power four
14293 purify result four determination that basis wheel four determination
14294 two wheel four individual terms explain four
14295 navel emanation wheel
14296 heart dharma wheel
14297 throat enjoyment wheel
14298 crown great-bliss wheel
14299 first four
14300 terms general show
14301 limb individual explain
14302 point difference show
14303 repair method definite explained
14304 first is
14305 root channel petal six sixty-four-from split-of petal countless-to
14306 particularly inner channel definite is
14307 elements and
14308 mind and
14309 ignorance and

14310 intellect and
14311 leisure all-gathered-of distinction-by-means-of
14312 surrounding-small-of petal each-from thirty-eight eight-times transform-and
14313 divided-if two-thousand four-hundred-and thirty-two exist
14314 that also root and branch-of regard-to made-from
14315 channel abiding wheel from
14316 emanation wheel petal sixty-four
14317 elements etc. sequence-by-means-of distinction-to
14318 earth-of channel various five-by-means-of
14319 body-of basis hold-doing make
14320 water-of channel various five-by-means-of
14321 body-of essence gather-doing make
14322 fire-of essence gather-doing make
14323 wind-of channel various five-by-means-of
14324 wind-of essence gather-doing make
14325 mind-of channel various five-by-means-of
14326 breath-of essence gather-doing make
14327 ignorance channel various five-by-means-of
14328 individual body constituents connect-doing show
14329 space mind-of channel various two
14330 breath and awareness-of essence gather
14331 leisure all-gathered channel-plural six
14332 object and ignorance gather-of
14333 channel-of form these are
14334 fifteen upward-to go
14335 fifteen downward-to go
14336 eight direct transform definite
14337 said
14338 second outer channel-of branch explained is
14339 that itself from
14340 emanation wheel these from
14341 various outward transform doing-by-means-of
14342 channel-of form these are
14343 that-of right left petal from
14344 garland like-of channel great
14345 color possessing variously transform
14346 knee-of hollow-in
14347 black light-possessing each

14348 these two-to ten ten
14349 that-of petal from
14350 gold-of color like-of channel
14351 calf-of center-in each
14352 these two-to five five
14353 that-from wheel-of petal-to
14354 variously transform-of channel great
14355 mist like-of channel two
14356 hip-of inside-to transform definite
14357 these two-to also five five
14358 wheel bliss-of petal-to
14359 extremely subtle-of channel great
14360 ankle-of channel two each
14361 these two-to four four
14362 said
14363 thus outer channel inner-in action and wisdom etc.-of movement is
14364 that from
14365 channel form those
14366 wheel body in dwell
14367 emanation nature wheel
14368 channel great sixty-four channel
14369 channel branches mind-not-fathom
14370 channel form those
14371 gather channel ten dwell
14372 disturb grasp action do
14373 those in inside
14374 gather pure-ma each each
14375 time time arise disturb do
14376 time time latent
14377 time time self-place dwell
14378 pristine-awareness channel form eight
14379 awareness part grasp only dwell
14380 remain action affliction channel
14381 fifty dwell from
14382 action channel ten is
14383 remain affliction channel change
14384 affliction channel forty from
14385 ignorance channel ten is

14386	mind channel that-much
14387	intellect channel ten is
14388	three-poison that-much
14389	ignorance channel ten
14390	three together-born is
14391	three cause-effect ignorance
14392	remain imputed is
14393	mind channel form ten
14394	three object grasp
14395	four object gather mind is
14396	remain concept mind show
14397	intellect channel form ten
14398	two everywhere search do
14399	two settle intellect
14400	three definitely place is
14401	remain intellect consciousness
14402	three-poison channel form ten
14403	three produce desire channel
14404	three attachment-free confusion channel
14405	four ripen hatred channel
14406	navel emanation wheel
14407	dwell channel those
14408	gather channel those
14409	two phlegm channel is
14410	two wind channel is
14411	two bile yellow-water channel
14412	remain gather channel is
14413	pristine-awareness self-clear
14414	that navel channel is
14415	thus three point difference show is
14416	dum-dum-khrigs rtsa text from
14417	elaborate rtsa those from
14418	emanation rtsa petal sixty eight
14419	rtsa form those from
14420	grasp suitable rtsa five exists
14421	not-press defect change five exists
14422	press defect change hundred
14423	rise rtsa twelve exists

14424 bloodletting death rtsa seven exists
14425 not-bloodletting defect rtsa seven exists
14426 burn suitable five exists
14427 burn defect change hundred
14428 stir suitable four is
14429 stir defect change that-much
14430 remain to benefit harm not
14431 that action other result
14432 thus
14433 that-also sixty eight explain sixty four rtsa root ro rkyang kun-'dar-ma three
light rtsa ka-ti gold rtsa great combined
14434 root-of roma rkyangma kun'darma three light rtsa ka-ti gold-of rtsa great
combined
14435 nature sixty four is
14436 some root three count that is
14437 light rtsa four and combined also maintain
14438 four disease cure method determination is
14439 dum-dum-khrigs point text from
14440 bi-ma from spoken
14441 navel emanation wheel point-to
14442 knee below from
14443 finger four calf right yi-ge su head exists
14444 medicine language liver rtsa black called
14445 this speech stop rib pain deep bloodletting element balance support is
14446 that-of left yi-ge sU head exists
14447 medicine language liver face small called
14448 this vertebra draw inside arise time bloodletting free
14449 that-from finger four face right She head exists
14450 medicine language kidney rtsa black called
14451 this contract foot right spread pain bloodletting
14452 left ShA+e rtsa end exists
14453 medicine language bile yellow rtsa black called
14454 body bile yellow disease arise bloodletting benefit
14455 that-from calf middle right k+She end exists
14456 medicine-speech-in by-means-of shin-continuation long called-is
14457 kidney-center pressed-if extract by-means-of benefit-is
14458 left-in Sha located by-means-of
14459 medicine-speech-in by-means-of shin-continuation short called-is

14460 this extract by-means-of bent disease-to benefit-is
14461 hip-right-in Sha's tail located-is
14462 this extract by-means-of ox-ailment's disease-to benefit-is
14463 left-in kSha located medicine-speech-in by-means-of womb-in zig-zag
called-is
14464 this extract by-means-of deaf disease-to benefit is
14465 ankle's outer-ankle right-in kha's tail exists
14466 medicine-speech-in by-means-of shin-continuation left
14467 this extract by-means-of kidney disease-to benefit-is
14468 left-in letter khaM located
14469 medicine-speech-in by-means-of kidney-artery curved called-is
14470 this extract by-means-of waist crooked and hip-pain-to benefit-is
14471 this plural disease that from-arisen time when yogi-by-means-of self-to this
like do not-is
14472 letter this plural which-of interior arisen time speech-in recite by-means-of
14473 five-five breath with-harmful place-from expel by-means-of liberate
14474 ti Ti two shoulder-top right and left
14475 la lA by-means-of thigh-joint right and left
14476 sa sA two kidney-joint right and left
14477 sha Sha black-space-in located is
14478 mi mI two knee's right and left
14479 this same burn by-means-of constipation and cramps cure
14480 nya i two shoulder-top right left
14481 this same burn by-means-of kidney disease-to benefit
14482 mi letter hU short-channel-in located
14483 this same burn by-means-of rigidity disease-to benefit
14484 yogi by-means-of that like not-do
14485 breath with outside-from inside-to draw
14486 ra rA two kidney right left-in
14487 right-to contract and left-to release should-do
14488 nga pa two navel's front back-in
14489 thumb-finger press by-means-of wind stop by-means-of does
14490 raM and ha navel-joint below and above
14491 u and e two feces-urine two's door
14492 letter kSha hip's passage-in located
14493 this plural thumb by-means-of press having
14494 slowly breath by-means-of upward draw having-also
14495 inside-to letter many scatter meditate

14496 navel clean letter by-means-of filled when
14497 absorb and letter this plural mind by-means-of recite
14498 that like habituated yogi by-means-of
14499 food and clothing's perception
14500 years two by-means-of end certain
14501 ra and hU thigh inside right left-in
14502 burn-artery this two thumb by-means-of press if
14503 mind escape become not-is

14504

14505 Ta and la vajra above below-in
14506 this two insert-if drop's cause movement cut
14507 letter sha vajra's tip-in
14508 this two press by-means-of desire abandon by-means-of does
14509 yogi body-in congestion by-means-of seized when
14510 this all recite and well insert by-means-of
14511 gather disease that root from uproot
14512 T+ya T+ya two origin below right and left
14513 Ta TA two hip-joint right left-in
14514 To TA+o two buttock right left-in
14515 dza dzA two origin below right left-in
14516 Ta TA two kidney-joint right left-in
14517 this all inside-to insert not-having
14518 well recite and common-to expel by-means-of
14519 elements plural equalize by-means-of does
14520 waist below even how also
14521 letter this plural recite having expel by-means-of
14522 elements disease plural self-place-to cease certain
14523 right and left letter self's vital-point
14524 hot and cold color white and red
14525 letter plural's color this plural
14526 that not root-letter this plural benefit harm not-do said
14527 two heart dharma wheel-to also four-from

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14528 first numbers common show
14529 root mud eight-from divided thirty-two-from branch leaf numberless exist
14530

channel-located wheel-from
14531 dharma wheel's channels from past thirty-two-from
14532 karma and wisdom located channel
14533 this plural know should
14534 heart dharma wheel-from
14535 channel great leaf thirty-two
14536 channel small thousand and nine-hundred located
14537 that form that plural from
14538 gather channel four is
14539 end twenty eight become
14540 gather channel four is
14541 that-from twenty eight divided
14542 awareness channel fourteen
14543 body channel five is
14544 light and wisdom channel four is
14545 that channel great location manner-to
14546 wheel stage three having by-means-of
14547 wheel first above like
14548 stage two here explain
14549 wisdom channel twenty five
14550 gather channel five is
14551 mind channel form two
14552 stage three explain
14553 drop channel form five
14554 wisdom channel form eight
14555 ignorance channel two is
14556 gather channel fifteen is
14557 light-ray channel five is
14558 elements channel also that only
14559 two empty channel is
14560 wheel first explain
14561 awareness channel five is
14562 body channel form five
14563 each each-to two two
14564 gather channel form ten
14565 phlegm channel three is
14566 wind channel two is
14567 bile channel also form two
14568 remainder gather are

14569 light and wisdom channel four
14570 actual thing as called
14571 stage two this like
14572 wisdom channel twenty five
14573 dharma-space wisdom five is
14574 mirror also that with same
14575 five equality wisdom is
14576 likewise discernment five
14577 action accomplish channel five
14578 gather channel form five
14579 elements fire five located
14580 mind channel form two-from
14581 wind and consciousness always-located
14582 stage three explain
14583 drop channel form five
14584 conventional drop two is
14585 awareness drop two is
14586 wisdom drop one is
14587 wisdom channel form eight
14588 two discern wisdom
14589 two gather by-means-of does
14590 liberate wisdom two is
14591 remainder maintain wisdom
14592 ignorance channel form two
14593 self-place only-to press
14594 gather channel fifteen
14595 four phlegm mind channel
14596 five delusion bile channel
14597 four hatred wind channel
14598 two desire gather channel
14599 light-ray channel form five
14600 base light-ray channel is
14601 path light-ray one is
14602 remainder eye light-ray
14603 citta jewel palace-from
14604 wheel stage three having
14605 channel leaf ninety six
14606 channel form that plural-to

14607 some water-yellow essence
14608 some blood essence
14609 some wind and earth plural and
14610 elements five essence
14611 each each-to also essence plural
14612 order by-means-of located
14613 wind and drop's location is
14614 each each-to one one
14615 that plural wind-to radiate and
14616 form located only
14617 said
14618 that plural's action and classification is
14619 also that-from
14620 dharma wheel's leaf-to
14621 five above-to go by-means-of does
14622 essence's shine and wisdom send
14623 five left-to go is
14624 wisdom cause and sense-power hold
14625 five space and center-in located
14626 secret continuity and holding place
14627 five direction and center-in located
14628 arise send and set gather
14629 that like channel form is
14630 two-in exist secret channel is
14631 upward send and downward remove
14632 above below two-to know should
14633 move by-means-of does sixteen
14634 ten karma wind is
14635 day one twenty thousand
14636 form wander by-means-of does
14637 remainder six-hundred wisdom wind
14638 moment each parts-in
14639 movement thirty two
14640 person day each each-to
14641 moment ten-thousand and four-thousand
14642 wind also that much only is
14643 that remainder sixteen is
14644 coiled and latency and

14645 inside clear and inside move
14646 each each-to located
14647 that half self-place is
14648 located string stretched like
14649 own-continuity bodhicitta channel
14650 from-action and free
14651 this located channel's fortress
14652 body's support also does
14653 consciousness essence that plural all
14654 color light and a ka ra
14655 drop body and holding sign
14656 said
14657 two inside-from divided outer channel's branch-leaf is
14658 that same-from
14659 dharma wheel's location manner is
14660 that location-to become is
14661 flower like channel one
14662 collarbone right left above-in located
14663 that-from very subtle channel
14664 form five five-to divided
14665 that side's leaf-from
14666 stake like channel one located
14667 that-from outer measure divided when
14668 blood by-means-of intoxicated channel one
14669 that side's leaf center-from
14670 pearl red like
14671 channel form three three
14672 arm channel inside's location
14673 two-to three three divided-from
14674 one-to form four located
14675 that side's leaf-to
14676 sandalwood fire-streak like
14677 channel form each each
14678 arm's corner-to arise
14679 that two-to two two
14680 that leaf's side plural-from
14681 dust-mote like channel one
14682 arm elbow thick-thin space

14683	form located move
14684	that two-to three three
14685	that back's leaf-from
14686	spear-tip like channel one
14687	arm back-in located
14688	that direction's leaf-to
14689	very subtle channel six
14690	thumb-finger and shoulder-top and
14691	palm corner-in located
14692	that remainder leaf-from
14693	club like channel one
14694	finger ten's center-in located
14695	one-to three-to located
14696	channel form that plural
14697	karma and wisdom three-portion
14698	said
14699	three vital-point specific explain is
14700	also that same-from
14701	dharma wheel thirty two
14702	channel form that plural and
14703	wind form that plural-to
14704	form think wish even also
14705	suitable-to-squeeze channel five-to
14706	suitable-to-hold wind five exist
14707	suitable-to-insert channel five-to
14708	suitable-to-reverse wind five exist
14709	suitable-to-circle channel two-to
14710	suitable-to-hold wind two and
14711	draw drop two exist
14712	suitable-to-insert not six exist
14713	not-inserted disturbed four inside-in
14714	insert by-means-of located four is
14715	remainder plural-to harm not
14716	jump channel twenty
14717	suitable-for-opening seven is
14718	not-jump remainder
14719	suitable-to-burn seven is
14720	not-suitable that does

14721 channel form that plural-to
14722 wind power and elements resonance
14723 drop support located
14724 drop form that plural also
14725 move and not-move form is
14726 channel characteristic that is
14727 consciousness support one one
14728 hold object also that much exist
14729 said
14730 four remedy method certain is
14731 vital-letter-from
14732 person's body's location-from
14733 heart-from divided channel great is
14734 outside plural-in this like appear
14735 hand's wrist right's hollow
14736 letter ka's entry located
14737 medicine-speech 'ba' bsam grub head is
14738 this extract fever's disease-to benefit
14739 left's hollow-in kha exists
14740 this name bha la ti ta ka
14741 this extract bile disease-to benefit
14742 phlegm disease also remove by-means-of does
14743 that outside right-in
14744 ga located this extract-if
14745 liver disease-to benefit is
14746 this name ru thung right called
14747 left-in gha located
14748 this name ru thung left called
14749 this extract stomach disease-to benefit
14750 arm inside-in
14751 na located elbow's queen is
14752 this extract bile disease-to benefit
14753 that right corner channel located this name liver-artery copper called
14754 this bloodletting liver disease all-to benefit
14755 that-of ru-thung inside-in
14756 tsha-nas rtsa small kha-kha called
14757 this bloodletting phlegm-disease-to benefit
14758 arm elbow bile-corner dza located

14759 this name upper-rtsa right called
14760 this bloodletting lung-of disease-to benefit
14761 left-in-also dza located upper-rtsa left
14762 this manner phlegm yellow-to benefit
14763 elbow's back-center straight-in
14764 ta located back-rtsa success-head called
14765 this bloodletting torso-upper disease-to benefit
14766 hand-of thumb-ring-finger two-of between
14767 tson gang measure-possessive measure-bu-in
14768 tTa located heart-rtsa white called
14769 this bloodletting kidney liver heart-disease benefit
14770 back-center straight-in tha located
14771 this name back-rtsa great is
14772 this bloodletting torso-back disease-to benefit
14773 ring-finger outside-corner dha located
14774 this name liver-rtsa 'khron-bu called
14775 this bloodletting hand disease-to benefit
14776 thumb back-in straight-in
14777 dha located bile-rtsa gha-nde called
14778 this bloodletting head-of disease-to benefit
14779 index-finger back-in na located
14780 this name stomach-of branch called
14781 bloodletting-by poison-of disease-to benefit
14782 middle-finger back-in ta located
14783 gall-bladder-of branch called
14784 this bloodletting spleen-of disease-to benefit
14785 spleen-in back-in letter tsa
14786 kidney-rtsa crooked called-by
14787 this manner kidney-of disease-to benefit
14788 ring-finger back-in da letter exist
14789 male-rtsa crooked called-by
14790 this bloodletting stomach-of disease-to benefit
14791 palm-center-in dha letter
14792 liver-possessive rtsa black called-by
14793 this bloodletting stomach-liver disease-to benefit
14794 index-finger face-in na letter
14795 heart-rtsa 'khor-ma called-by
14796 this bloodletting consciousness not-happy and

14797 heart-wind rise tired-to benefit
14798 yogi-by recite and extract
14799 pha is breast-of top-in located
14800 pha is likewise left-in
14801 ba is armpit right-in
14802 likewise bha is left-in
14803 ma is chest-of lhen-na-to
14804 la is stomach-of top is
14805 ya is back-center vertebra-from
14806 this all direction-in where-in burn
14807 that-by that-of disease-to benefit
14808 yogi-by press-by accomplish
14809 this-by vital-point-of letter condensed
14810 remainder-to benefit harm not
14811 press and agitate and pull is
14812 yogi-by know should
14813 said
14814 third throat enjoyment-of wheel-to-also four-from

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14815 first enumeration general-from show is
14816 rtsa-i petal sixteen
14817 that-from inside and outside diverged-possessive petal-smalllet
numberless-from
14818 inside rtsa coarse three-hundred sixty wheel seven-of center-in located is
14819 rtsa located wheel-from
14820 throat enjoyment wheel-to
14821 rtsa great three-hundred sixty located
14822 wheel stage seven possessing
14823 first-of stage-of petal is
14824 form ten is
14825 remainder all-also that-with resemble
14826 all-of end twenty
14827 rtsa is form this are
14828 action and affliction latency and
14829 primordial-wisdom move-of vital-point gather-possessive

14830 path is this are
14831 primordial-wisdom move sixteen-as
14832 awareness body also that much
14833 sherab thig-le sixteen is
14834 element also sixteen is
14835 empty clear-of thig-le-of
14836 rtsa is form eight is
14837 gather-possession rtsa is fourteen
14838 remainder-of action is path is
14839 awareness body-of wheel is
14840 form sixteen possessing
14841 seven is awareness entity is
14842 remainder is body is
14843 first root awareness-of body
14844 second vast body is
14845 third daduka-to move
14846 fourth not-change vajra body
14847 fifth bodhisattva-of body
14848 sixth nature is
14849 seventh seeing self-liberated is
14850 eighth true bliss-of body
14851 remainder one-in move
14852 awareness-to two-two
14853 prajna-of thig-le sixteen is
14854 eight is thig-le empty-from move
14855 four is basis-path thig-le
14856 remainder sherab move-of path
14857 element-of petal sixteen is
14858 four-from wind-of essence
14859 four-from ya-of essence heat
14860 three-from earth-of essence yellow
14861 three-from water-of essence blood
14871 four is hatred wind-of rtsa
14872 two desire earth-of channel
14873 fourteen affliction path is-by-means-of
14874 four ignorance entity
14875 five conceptual mind is
14876 five poison three path-as explained

14877 those abodes each-at
14878 action and wind each
14879 channel those-of transfer enter and action
14880 also that from
14881 throat enjoyment wheel-of channel
14882 four above-to going
14883 empty-of potency purify does
14884 two all pervading
14885 awareness-of self-potency purify does
14886 two below-to going
14887 elements-of essence impurity stir does
14888 four right-to going
14889 wisdom potency purify does
14890 four left-to going
14891 action-of power produce does
14892 those all-of characteristic
14893 direction-of portion each-at
14894 moving-of wind two two
14895 remainder moving-of essence
14896 one-at both move
14897 those all-by-means-of knowing portion
14898 dissolve reverse abide
14899 action and result complete
14900 knowing-of essence each-at
14901 moving-of potency six six
14902 dissolve-of door two two
14903 enter-of ground also three three
14904 subtle coarse direction-at abides
14905 move empty end reaches
14906 grasping-of essence five-of portion
14907 knowing-by-means-of grasped not
14908 form-at two two pair unite
14909 gathered-by-means-of bindu empty
14910 separate-by-means-of earth-at liberated
14911 shown-of goddess not moving
14912 hand-at wind-of banner waves
14913 force holding goddess clear grasping
14914 hand-at wind-of vase holds

14915 arise does abide
14916 goddess great not moving
14917 hand-at wind-of noose throws
14918 clear maker goddess protecting
14919 hand-at wind-of box holds
14920 radiate throw does
14921 goddess great lifting
14922 hand-at wind-of boat rides
14923 wind-of goddess those
14924 elaborate elaborate-of action do
14925 gather grasp radiate
14926 thus
14927 goddess five is
14928 wisdom-space-to coiled wind five pure
14929 two outer channel's mud specific explain is
14930 also that-from
14931 throat wheel's channels plural is
14932 this like all-to know should
14933 wheel that's front back-in
14934 fire-streak like channel one
14935 right-to form coil is
14936 silk-tassel wind by-means-of moved like
14937 channel great one one
14938 tip-small right and left-to located
14939 wisdom light and blood essence
14940 left-in hollow like
14941 tip-small left called
14942 gather defilement move channel
14943 wheel's side right left-in
14944 pea-seed like channel one
14945 shoulder's head right left
14946 wheel that's spoke four-in
14947 conch-shell like channel exists
14948 collarbone mirror right left
14949 that-in channel two two
14950 wheel's remainder leaf-to
14951 water drop like
14952 channel one form located

14953	shoulder's byin gzhug center
14954	right left two-in one one
14955	that's above leaf-from
14956	stake like channel two
14957	shoulder's self center's
14958	right left two-in located
14959	that's remainder leaf-from
14960	sun-ray like channel one
14961	shoulder's corner-to located
14962	that two-to also two two
14963	that plural enjoyment wheel's
14964	channel form is famous
14965	said
14966	three vital-point specific explain-to also
14967	that same-from
14968	sa bha ta wheel
14969	leaf sixteen with
14970	channel form that plural-in
14971	move wind and drop support
14972	consciousness pair located
14973	suitable-to-insert channel four-in
14974	suitable-to-circle wind four exist
14975	located by-means-of held drop four
14976	not-inserted falling channel four-in
14977	consciousness wind four exist
14978	gather drop four located
14979	equal channel four-to
14980	back-forth not wind four exist
14981	secret drop four located
14982	remainder harm-to harm not
14983	jump channel eleven
14984	empty-in capable eight is no
14985	if-burn defect becomes remainder
14986	abiding remainder those from
14987	if-burn defect becomes two exist
14988	that is abiding essential-point is no
14989	thus
14990	fourth nadi-abiding here disease arisen if cure capable method is

14991	essential-point-letter from
14992	throat right in upward flows
14993	e abode that name tip-small right
14994	this bloodletting neck-paralysis for benefits
14995	left in o abode tip-small left
14996	this bloodletting upper restrained and
14997	head-broken internal-disease all for benefits
14998	shoulder right in e abode is
14999	this name mind-nadi crooked called
15000	this bloodletting by-means-of lung hot for benefits
15001	left in letter a abode is
15002	this name general-nadi firm called
15003	this bloodletting disease all for benefits
15004	shoulder sun-center right in
15005	a abode poison-nadi crooked called
15006	this bloodletting poison of disease for benefits
15007	left a toad-nadi great called
15008	this bloodletting insanity-bog faint for benefits
15009	shoulder-corner right in letter I
15010	this name toad-nadi black called
15011	bloodletting by-means-of waist-disease all for benefits
15012	left in likewise DI abode is
15013	gold-nadi short called
15014	this bloodletting nadi of disease all removes
15015	A+o is clavicle mirror-center
15016	lung-nadi great called
15017	this burning head whirling for benefits
15018	shoulder sheep-penetrate center in A+o
15019	gshen-thread right called
15020	this burning shoulder arisen removes
15021	left i gshen-thread left is
15022	this burning abdomen bloated for benefits
15023	rI is throat-below hollow in abides
15024	II is fingertip right in
15025	left in li is tiger-center e
15026	those four front-center A+ai is no
15027	these all press and agitate not
15028	yoga body of elements disturbed if

15029 letter these abiding of
15030 direction and forehead-front from then
15031 breath with-means-of recitation by-means-of accomplish
15032 remainder to benefits harm not
15033 this know elements disturbed not possible
15034 thus
15035 fourth great-bliss chakra sequence individually explained to four from

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15036 first enumeration generally shown is
15037 nadi-petals thirty-two from branched three-hundred sixty
15038 petal-smalllets two-thousand nadi-nine division with is
15039 nadi-abiding precious chakra from
15040 crown bliss chakra to
15041 extremely great nadi-s is
15042 three-hundred sixty complete are
15043 nadi-smalllets two-thousand nadi-nine abides
15044 those all of meaning explained
15045 gather nadi is twenty-four
15046 variously beautiful and gathering
15047 wisdom variously spread of
15048 nadi is fifty complete
15049 body to thirty-eight is
15050 awareness to is twenty
15051 drop thirty-two is no
15052 elements to is fifty
15053 discriminating-wisdom twenty-eight is
15054 bodhicitta nadi is ten is no
15055 non-awareness also ten is no
15056 mind is variety twelve is
15057 remainder defilement nadi is no
15058 gather nadi is twenty-four
15059 six is non-awareness gather nadi
15060 six is attachment phlegm nadi
15061 six is delusion bile nadi
15062 six is wind nadi is no

15063	wisdom nadi is fifty is
15064	dharma-sphere wisdom ten is no
15065	mirror wisdom ten is no
15066	equality wisdom that much
15067	discriminating also ten explained
15068	accomplishing wisdom that is
15069	body of thirty-eight is
15070	nadi is two-two as is
15071	two is nadi body is no
15072	two is sphere body as explained
15073	two is vast body is no
15074	two is pure body is no
15075	likewise two is reverse abides
15076	two in not-change vajra body
15077	two is nature is no
15078	likewise two is vision abides
15079	two is end not-different body
15080	attachment-not pure is two in
15081	two is one drop come
15082	likewise remainder to also
15083	two-two as know should
15084	awareness nadi is twenty to
15085	two in lion like abides
15086	likewise two is elephant like
15087	two is great-garuda like is
15088	two is rainbow like abides
15089	two is burning fire like
15090	remainder to one-one
15091	drop nadi is thirty is
15092	ten in base-path drop abides
15093	ten in empty drop is
15094	ten is cause drop
15095	elements nadi is fifty in
15096	ten in wind of hold-means breath
15097	ten in fire of hold-means warmth
15098	ten in water of gather-means blood
15099	ten-in earth produce meat
15100	ten-in space send mind

15101 wisdom channel twenty eight
15102 nine-in discern prajna
15103 nine-in gather essence
15104 five-in liberate wisdom
15105 five-in move does
15106 mind channel ten plural-in
15107 one one plural located
15108 one-in two-to located
15109 ignorance channel form ten
15110 two-in root ignorance located
15111 two-in confusion ignorance located
15112 two-in four-confusion ignorance located
15113 two-in grasp thought located
15114 remainder plural-in one one
15115 mind form twelve
15116 mind each channel two two
15117 defilement channel twenty eight
15118 ten-in hatred located
15119 five-in same desire located
15120 five-in delusion form located
15121 four-in jealousy same located
15122 four-in pride located
15123 that like channel and wind plural
15124 order located arise
15125 said
15126 that plural's classification and action explain-if
15127 that same-from
15128 crown great-bliss wheel-to
15129 awareness and wisdom wind and karma
15130 gather and blood and consciousness
15131 place seven-to one one
15132 channel fifty fifty
15133 channel form that plural
15134 fifty above-to go is
15135 consciousness essence gather by-means-of does
15136 fifty left-to go is
15137 mind essence gather by-means-of does
15138 fifty spoke-in located is

15139 object essence hold by-means-of does
15140 fifty center-in located is
15141 each each consciousness portion hold
15142 fifty all pervade is
15143 breath and essence mind horse
15144 body and sense-power with ten
15145 door-to not-release twenty
15146 breath horse-thirty
15147 disturbed and karma wind horse
15148 karma element disturbed
15149 channel form four exist
15150 upward vomit and downward cleanse
15151 between disturb by-means-of does
15152 not-restrained channel great four
15153 blood and water-yellow essence-from
15154 body and limb sick become having
15155 heart also tremble and hand tremble
15156 tears drip and head spin
15157 limb plural-also shiver arise
15158 that by-means-of body essence shed by-means-of does
15159 base-in located six is
15160 place and empty and element and
15161 karma individual by-means-of does
15162 drop gather and essence send
15163 forty spider's string like
15164 compress same-to located
15165 same channel form plural
15166 cause thousand move dissolve great
15167 body heat and karma whatever all
15168 this complete one-to result
15169 various gather and move
15170 consciousness essence one one-from
15171 wisdom wind two two
15172 move wind seventy two
15173 breath twenty-thousand one-thousand-from
15174 channel hundred-thousand four plural and
15175 seven-thousand plural move by-means-of does
15176 crown bliss-wheel channel that plural

15177 coiled time and disturbed time
15178 located time and move time
15179 empty and enter
15180 gather by-means-of dispersed state-to dissolve
15181 said
15182 two that-from divided outer channel's leaf and limb is
15183 also that same-from
15184 bliss wheel's channels plural-in
15185 outside limbs this plural
15186 wheel's stage with
15187 outside stage right direction-in
15188 conch-white coiled color like
15189 crown Brahma aperture-to
15190 lotus like channel great and
15191 cattle-horn horn like channel
15192 that two-from branch is
15193 form six-to divided
15194 wheel that's left direction-from
15195 form move by-means-of does
15196 lotus like right left-to
15197 channel form two exist
15198 that-from form spread
15199 ear's above-from finger four-from
15200 right left two-in four four
15201 wheel's outer stage front-from
15202 wish-fulfilling-tree form like
15203 root trunk with channel
15204 head-top crown-to near
15205 buffalo tongue like one
15206 that-from channel forty
15207 that below wheel's rim-from
15208 form divided channel great is
15209 neck's protrusion right left-to
15210 bee tail form like
15211 channel trunk two located
15212 gather channel ten ten
15213 wheel that-from left direction-in
15214 outer-wrap like channel great is

15215	joined direction near
15216	located channel one one
15217	that two-to ten ten
15218	wheel stage three-from
15219	form spread channel great is
15220	ant's wheel like
15221	action channel three exist
15222	forehead-in mandala-in
15223	center-in gold needle like
15224	form subtle channel located
15225	that-to branch ten exist
15226	wheel that's right left-from
15227	hold cause with
15228	channel form two arise
15229	eye see white black space
15230	right left two-in one one
15231	right-in form located is
15232	lotus beautiful like and
15233	silk-white thread like two
15234	form arise located
15235	that two-to also five five
15236	left's form located is
15237	vajra like channel great and
15238	hook like two located
15239	that two-to also five five
15240	wheel that's center-from
15241	forehead's right left two-to
15242	pearl like channel two exist
15243	that two-to also five five
15244	wheel form four-from
15245	finger like channels plural
15246	eye socket's right left-in
15247	fish like channel one
15248	color red light-ray blaze
15249	that two-to also ten ten
15250	wheel that's front back-from
15251	moon like channel one
15252	tip-top two-to form emerge

15253 light-ray white stainless
15254 that two-to also ten ten
15255 that-from wheel's space-from
15256 sun like channel great is
15257 form coiled one one
15258 nose's right left eye socket
15259 form located one one
15260 that two-to five five
15261 wheel stage five-from
15262 illusion like channel great is
15263 form coiled trunk one
15264 mouth trunk two with joined
15265 one lotus like
15266 tongue's above-in form located
15267 that-to also two two
15268 conch-shell color and coral color
15269 form two located
15270 that plural li ten ten
15271 that channel's empty-moon is
15272 leaf with three with
15273 color black hook's form
15274 form three coiled
15275 that plural-to also ten ten
15276 channel form that plural
15277 elements method and vital-point cause
15278 accomplish by-means-of know should
15279 wind and drop gather vital-point and
15280 consciousness horse and essence is
15281 form five five-to know should
15282 wind and bile phlegm and
15283 gather and form four
15284 desire class and delusion and
15285 anger from become
15286 that plural's characteristic is
15287 one one-to also three three
15288 object and odor place plural and
15289 enter by-means-of does plural is
15290 wind-to form two is

15291 wisdom wind and karma wind
15292 hot and cold
15293 wisdom wind four is
15294 family and wisdom color and
15295 drop actual wind is
15296 drop-to also two is
15297 karma cause and wisdom
15298 karma-to form two is
15299 grasp cause and produce cause
15300 wisdom-to two is
15301 wind resonance and light cause
15302 gather plural two is
15303 hot and cold two is
15304 consciousness horse also that with same
15305 gather mind and wisdom
15306 essence also form two
15307 blood and water-yellow meat plural and
15308 light and wind color
15309 that like all-to know should
15310 said
15311 three vital-point specific show also
15312 that same-from
15313 crown bliss wheel-to
15314 remainder pervade leaf plural
15315 all-to appearance is
15316 channel form that plural-to
15317 located wind and drop and
15318 consciousness horse this like exist
15319 suitable-to-insert channel four-to
15320 suitable-to-open channel four exist
15321 appearance drop four located
15322 suitable-to-insert wind door-from
15323 enter channel fifty
15324 obtain result that same
15325 very stable channel five-from
15326 consciousness essence one one
15327 that insert heat instruction complete
15328 located channel thirty two

15329	clear wind thirty two
15330	portion and portion appearance-from
15331	this plural complete
15332	insert-if reverse become
15333	channel fifty this plural-from
15334	dull wind one one
15335	enter wind that plural-from
15336	remainder plural base-in located
15337	channel form that plural-to
15338	jump channel thirty two
15339	wind resonance also that only
15340	channel and wind portion and
15341	confused wind also that only
15342	located wind seven times two
15343	body-in located complete
15344	bliss channel that plural-from
15345	appearance and not-appearance
15346	confusion support also that only
15347	open-in fault become twenty eight
15348	not-open fault become nineteen
15349	burn-if fault become seven exist
15350	not-burn fault become twenty
15351	said
15352	four channel wheel this-in gather disease how remedy instruction is
15353	vital letter-from
15354	crown-of-head peak-of ni upright na
15355	letter a ni located pa ste
15356	man-speak sound-of fear-by-means-of hope-continuity yin
15357	'di bloodletting heart-by-means-of fever disease benefit
15358	'di nas right-by-means-of finger-span from
15359	letter kA ni located pa ste
15360	'di name side right pa called
15361	'di bloodletting flank right na benefit
15362	that left finger-span kI letter ste
15363	'di name side left pa called
15364	'di bloodletting flank left na benefit
15365	then finger-four shangshu steng*
15366	ki located eyelid large called

15367	'di bloodletting eyebrow swelling la benefit
15368	that right finger-span bcal ba na
15369	ku located dung-rtsa 'khor ma called
15370	'di bloodletting ldan right disease la benefit
15371	that below finger-span klu letter ste
15372	dung-rtsa 'greng du called ba
15373	'di bloodletting ldan left disease la benefit
15374	then finger-span front-face na
15375	kyeh+ya located eyelid small called
15376	'di bloodletting eye disease la benefit
15377	that right finger-span na
15378	kyeh+ya located gall-vein yellow called
15379	'di bloodletting dang ga fading la benefit
15380	that left from finger-span na
15381	ke located gall-possessive dong bu called
15382	'di bloodletting kha kha disease la benefit
15383	then forehead center na ni
15384	kA+ai located gall-vein yellow spear yin
15385	'di bloodletting chang disease la benefit
15386	that right eye corner from upward
15387	designated kA+o located eye-vein 'greng*
15388	'di bloodletting ling thog disease la benefit
15389	left corner na ko letter located
15390	eye-vein 'phar ma called ba
15391	'di bloodletting tshad pa disease la benefit
15392	that from upward finger-span right
15393	kA located eye-vein 'phred nyal called
15394	left series kaM located mi bloodletting ro
15395	then far bcal tip 'dang right
15396	tha located bloodletting-by-means-of brain-disease benefit
15397	tip 'dang left na letter thA
15398	bloodletting-by-means-of eye ni sheep la benefit
15399	eye corner na thi located te
15400	'di name eye-vein ldum bu yin
15401	'di bloodletting eye-vein-possessive disease la benefit
15402	left corner na letter thI
15403	'di name eye-vein gang po called
15404	'di bloodletting eye ni sharp make

15405	tongue top right-direction ya-kan direction
15406	white vein-large two na ni
15407	thu dang thU two wrap-possessive manner
15408	'di name tongue-vein black called
15409	'di bloodletting tongue corner escape la benefit
15410	yogin by-means-of recite zhing bzlas
15411	'di-by-means-of ni element disturbed pa clear
15412	ces so
15413	three-ordinal practice do tshul la
15414	general dang particular two from

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15415	first la point-four from sitting-manner-possessive point ni
15416	three-bodies-by-means-of sitting-manner la located-by-means-of dharma-nature-possessive truth understand nas samsara-possessive dharma from liberate ba'o
15417	detailed future explain do
15418	vein-possessive point ni
15419	twist dang press dang shake la etc. visible pass-as
15420	gate-possessive location ni looking-manner three ste
15421	delusion-appearance light clear-to transform ba'o
15422	sleep dang dream expand ni sleep-manner-possessive point ces-pas accomplish ste
15423	lion like sleep-by-means-of sleep light clear-to appear-possessive base make
15424	elephant like sleep-by-means-of dream-possessive root empty-possessive path clear
15425	that also delusion-possessive sleep-manner abandon-by-means-of light clear equal-possessive meaning arise'o
15426	desire-possessive sleep-manner abandon-by-means-of desire clear-possessive base obtain
15427	hatred-possessive sleep-manner abandon-by-means-of dharma-nature equal-possessive equipoise'o
15428	that-also sequence like face-cover dang*
15429	flat-on-back dang*
15430	right-upper-to place abandon-possessive'o
15431	thus general-possessive meaning show nas
15432	now particular-to practice actual ni

15433	preliminary dang main-part two from
15434	preliminary ni
15435	day three-four about-to body loose make'o
15436	then day three-four-to body la butter various-possessive rub-massage do zhing sun la roast
15437	foot sole la chang good smear nas fierce rub
15438	then day-three-to limb straight-cut la flat-on-back la gather sleep ro
15439	that-by-means-of vein all rise nas come ste
15440	'phar ba dang*
15441	rgal bar 'gyur ro
15442	born-possessive right 'phar fierce pa la
15443	sandalwood dang acacia-possessive thang-chu smear la curved smooth-by-means-of outside warm'o
15444	thus do ba point great'o
15445	second main-part ni
15446	wind la agree-possessive food dang chang good rely la
15447	men by-means-of flank left lower-to insert nas sleep la
15448	women by-means-of right lower-to insert nas sleep-by-means-of vein each-possessive work 'gyur make-possessive point'o
15449	that-by-means-of vein 'phar zhing rise nas come ste
15450	whatever blaze support zhing fierce pa rnames la ru-rta-possessive fire-vein soft do'o
15451	hand-possessive ring-finger-by-means-of
15452	right-possessive 'phar-vein whatever fierce pa all press te
15453	first little soft pa from more-fierce more-fierce press time
15454	wind inside-to introject la res outside-to fierce phul
15455	res inside-to inhale fierce do'o
15456	thus do-by-means-of consciousness nyogs-by-means-of go time rise la throat right-to turn la
15457	larynx shoulder right upper-to place ste
15458	hand right-by-means-of throat-possessive outside from
15459	vein 'phar weak upward move ba one yod de
15460	that la first bean seven-possessive weight about press no
15461	then gradually more-fierce fourteen dang*
15462	twenty-one-possessive weight-by-means-of press-by-means-of
15463	first ban-bun 'gyur te
15464	karma dang defilements-possessive vein abandon make-possessive experience'o
15465	

then dawn-clear appearance dag come ba ni wisdom-possessive vision
own-nature-possessive object lo
15466 then khral-khrol appearance ni
15467 wisdom complete-clear-possessive path manifest 'gyur-possessive
experience'o
15468 thus 'gyur time dus skabs su guru la request make dang path appropriate do'o
15469 thus ma do na wind life vein lose nas consciousness 'ur ba dag come
possible'o
15470 then session-to divide la long-time do-by-means-of
15471 light clear great-possessive experience trace place dang with appear ro
15472 thus constant do-by-means-of body numb dang touch feel-lose 'gyur ba ni
vein-possessive object empty la from arise-by-means-of
15473 butter black dang bdellium mix-possessive rub-massage do'o
15474 mind-possessive thought various all cease nas light clear great-possessive
experience la located ba ni
15475 wisdom great-possessive thig-le point reach la from arise ste
15476 'di-possessive time mind arise-ba four-possessive net-to enter bya zhing*
15477 wind inside-to draw ni secret-instruction go
15478 'di la bliss arise ba dang*
15479 arise ba dang*
15480 stable ba dang*
15481 special-by-means-of wisdom path-to arise pa la etc. arise ba ni
15482 effort-possessive stage from arise-possessive'o
15483 women rnams la left from do'o
15484 that also vein-possessive object la rely nas practice do ba ni
15485 press dang*
15486 press-down dang*
15487 pull dang*
15488 squeeze dang*
15489 bind dang*
15490 drain dang*
15491 hide ba rnams su know bya ste
15492 that la hide ba ni ro-ma-possessive point
15493 bind ba ni rkyang-ma-possessive point
15494 kun-'dar ma drain-possessive point
15495 vein-small rnams la press ba body-possessive point make ba dang*
15496 press-down ba speech-possessive point make ba dang*
15497 pull ba mind-possessive point make ba dang*
15498 squeeze ba appearance-possessive point make ba yin no

15499	'dir also body-possessive point-by-means-of vein-possessive object seek ba dang*
15500	wind-possessive point-by-means-of vein-possessive path clear ba dang*
15501	vein-possessive move-amount-by-means-of birth-death-possessive source examine ba dang*
15502	vein-possessive essence-by-means-of dharma-nature arise-possessive time hold ba rnams su know bya'o
15503	vein-possessive increase ni
15504	man body la element-possessive disease not-exist pa na age prime la bab pa one la
15505	day-night about-one la
15506	vein-possessive move-amount six-thousand four-thousand dang eight-hundred move la
15507	that also 'phar ba fierce weak-possessive power la disease dang spirits examine
15508	vein-possessive number from life-possessive time examine
15509	vein-possessive change-make-possessive increase-decrease from disease dang suffering-possessive difference examine
15510	vein-possessive coarse-fine-possessive difference from karma dang defilements-possessive time examine
15511	vein-possessive slow dang fast from wisdom arise-possessive time recognize
15512	vein each-possessive area-possessive sleeping from body speech mind-possessive action examine-possessive'o
15513	that dag also body dang*
15514	time dang*
15515	place three-to ma connect na certainty la not-reach so
15516	number many ba dang*
15517	few ba dang*
15518	increase-decrease-by-means-of wind bile phlegm-possessive disease recognize ba dang*
15519	night-day certain-possessive life dang*
15520	merit dang*
15521	enjoyment dang*
15522	power dang*
15523	decline etc. examine-by-means-of
15524	element calculation-possessive dependent-origination la skill make'o
15525	that also wheel four time-possessive difference dang connect la
15526	spring-time producing
15527	summer mindfulness

15528	autumn taste rnams
15529	winter peak-possessive wheel body dang*
15530	speech dang*
15531	mind dang sems tha-not-different train ngo*
15532	produce-possessive-to body-possessive illusion
15533	mindfulness speech
15534	taste rnams-to mind
15535	peak-to mind-possessive illusion la connect ro
15536	produce-possessive first-possessive wheel-possessive navel-to letter a la rely nas predispositions various empty-possessive state dharma-nature-to connect
15537	mindfulness-to letter aM la rely nas dharma-nature-possessive state dang connect
15538	taste rnams-to hU~M la rely nas dream dharma-nature-possessive state dang connect
15539	peak-possessive navel la ha la rely nas samadhi dharma-nature-possessive state dang connect ro
15540	thus train-stage four-possessive first-to thought various hide-possessive time la skill-by-means-of move wind dang mix
15541	second-to delusion mindfulness-none-to hide
15542	third-to predispositions former-later rnams self-pure-to hide
15543	fourth-to bliss hold-none self-release-to hide-by-means-of beings
15544	six-possessive karma dang predispositions continuity cease-possessive'o meaning second rely-possessive wind-possessive special classify ni
15545	consequence from
15546	vein la rely-possessive wind dag ni
15547	twenty-thousand dang ni thousand one
15548	six-eight dag-to move ba ni
15549	move great-possessive wind-to 'dod
15550	that-possessive action las manner two
15551	upward-to move dang downward-to send
15552	between na skilled-by-means-of point actual seek
15553	vein from certainty-to move ba ni
15554	hundred-thousand one dang ten-thousand two
15555	thousand six dang hundred six
15556	vein from certainty-to arise ba ste
15557	move small-possessive wind-to 'dod
15558	disease dang spirits dang life-possessive time
15559	skilled-by-means-of know bya that also*
15560	

that-possessive point-by-means-of connect method 'bad
15561 great la ni time calculate ste
15562 supreme dang common attainment examine
15563 each-possessive work-possessive difference-by-means-of
15564 karma dang wisdom two-par dang*
15565 defilements rnams dang thought-none from
15566 each-possessive number dang amount hold ste
15567 meditator-by-means-of ni various connect
15568 that-by-means-of ni each-possessive wind amount grasp
15569 ces say-by-means-of
15570 that-possessive meaning certainty la establish pa la three ste
15571 move certainty-possessive location general-to show pa
15572 transfer certainty-possessive location particular-to explain pa
15573 wisdom dang karma wind certainty-by-means-of conclude-possessive'o
15574 first ni
15575 general body la vein located
15576 vein la wind located-by-means-of
15577 wind la move great small two
15578 outside dang inside move ba yin no
15579 that la move great-possessive wind ni man prime la bab pa disease not-exist
pa one la
15580 day-night about-one la wind twenty-thousand one-thousand hundred outside
inside-to move bar certainty
15581 special mouth nose ma-except vein-possessive inside na thought dang
wisdom-possessive support-to move small-possessive wind 'phar vein from
move ba gather-by-means-of
15582 hundred-thousand twenty-thousand dang six-thousand six-hundred inside-to
move-possessive'o
15583 'di dag-possessive time nose right from move ba male-wind*
15584 left from move ba female-wind*
15585 part equal-to move ba neuter-possessive wind-to 'gyur ro
15586 that-also element five-possessive wind mind certainty-by-means-of time
four-possessive transfer time la connect te
15587 man-by-means-of female-wind dang*
15588 woman-by-means-of male-wind dang*
15589 both-by-means-of neuter-possessive wind la chief train na
wisdom-possessive wind develop easy yin no
15590 that also upward-move
15591 downward-send

	equal-stay three-possessive point from
15593	upper-wind press-down ba dang*
15594	lower-wind gather ba dang*
15595	middle-wind pull ba three-possessive point do zhing*
15596	arrow like shoot ba dang*
15597	hook like draw ba dang*
15598	vase having-to pull ba dang*
15599	crocodile bind-to bind ba dang*
15600	mountain like press-down ba dang*
15601	bellows mouth like gather ba dang*
15602	vein location-to arrange ba dang*
15603	self location-to drain ba dang*
15604	sky like dharma-nature-to la bzla-possessive point dang*
15605	nine-by-means-of practice bya'o
15606	second-by-means-of transfer certainty-possessive point particular-to explain pa ni
15607	time four-possessive sequence like connect na
15608	winter-possessive month three la ice-floe like-possessive wind arise-possessive point-by-means-of
15609	that actual fire-wind-to go na life-possessive time make
15610	spring-possessive time na seed like-possessive wind arise-possessive point-by-means-of that actual water-possessive wind-to 'gyur na life-possessive time make
15611	summer-possessive time na spark like-possessive wind arise-possessive work-possessive point-by-means-of
15612	that actual earth-wind-to 'gyur na life-possessive time make
15613	autumn-possessive time na flower like-possessive wind-possessive work-possessive point-by-means-of wind-possessive wind-to 'gyur na life-possessive time make-possessive'o
15614	that dag-possessive sequence ni
15615	day-time fire-wind-to located-by-means-of
15616	that water-wind-to 'gyur na body la disease-to 'gyur
15617	night-time water-wind-to located-by-means-of
15618	that earth-wind-to 'gyur na disease make
15619	inside-time earth yin-by-means-of
15620	that wind-possessive wind-to 'gyur na disease make
15621	dusk-time wind yin-by-means-of that fire-wind-to 'gyur na disease-to 'gro-possessive'o
15622	

that also fire-wind-to located 'gyur-by-means-of bile-possessive disease 'gro
la

- 15623 water from phlegm dang*
15624 wind from wind-disease dang*
15625 earth from ldan pa dang gather make-possessive'o
15626 ldan pa ni
15627 disease two gather la
15628 'du ba ni
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- 15629 third la etc. gather-possessive'o
15630 that also water-possessive wind-by-means-of water-yellow-possessive impure
dang purify make do
15631 water-possessive earth-by-means-of blood dang flesh-possessive pure dang
impure make
15632 water-possessive fire-by-means-of water-block-possessive work gather dang
separate make
15633 water-possessive water-by-means-of saliva dang eye-water-possessive move
dang not-move make'o
15634 earth-possessive earth-by-means-of flesh produce la
15635 that-by-means-of fat dang*
15636 bone dang*
15637 marrow dang*
15638 bodhicitta sequence five-to produce'o
15639 earth-possessive water-by-means-of thig-le-possessive work do
15640 mercury-possessive piece like 'gyur-by-means-of son mi-come la
rta-rnga-possessive knot like-by-means-of daughter dang*
15642 eye-corner small like from son-to ripen-possessive work do'o
15643 earth-possessive fire-by-means-of heat produce la
that-by-means-of vessel dang*
15645 object dang*
15646 'phar shib make-by-means-of
15647 birth aging disease death four-possessive work make do
15648 earth-possessive wind-by-means-of strength dang complexion dang*
15649 trembling-movement and
15650 paralysis etcetera doing is
15651 fire nadi wind by-means-of vaporized made by-means-of that
ripening-essence scent-water variety become
scent-water thickening and

15653 coagulating and
15654 scattering and
15655 drawing four from
15656 male to sense-organ rising capacity not and
15657 always numb and
15658 time not-at seed flows and
15659 object and not-contact if rise and contact if not-rise and
15660 contact if rising makes and
15661 female to menstruation not-flow by-means-of disease becomes and
15662 time not-at flows and
15663 month one in times-some flows makes
15664 also month waxing second and third on menstruation stain-not flows if boy-to develops and
15665 month center fifteen etcetera on flows if girl-to develops and
15666 waning always flows if boy and girl mixed ripening makes
15667 menstruation prolonged blood much twenty-two on or five on always flows if child any also not-arise
15668 earth wind by-means-of sense-organ and sense-basis produces
15669 that by-means-of action and thought many produces
15670 wind fire by-means-of consciousness power light and heavy and spreading and humming and full and empty produces
15671 wind wind by-means-of breath outside-inside moving and
15672 female to child attains time liver-disease and
15673 male to chang-disease makes
15674 wind water by-means-of thought ceasing non-thought makes
15675 earth wind by-means-of limb extending-contracting etcetera makes
15676 fire wind by-means-of defilement power variously makes
15677 wind wind and fire mixed by-means-of
15678 discriminating-wisdom power various and
15679 example distinguishing wonder and
15680 dharma word-meaning to skilled and
15681 female to praising skilled and
15682 body speech transformation skilled
15683 that also elements four birth sequence is
15684 summer autumn spring winter four action changes by-means-of
15685 elements sequence shifts and
15686 disease and
15687 hot and

15688 death and
15689 body speech mind of action differences show makes
15690 that also elements sequence deterioration and
15691 reverse and
15692 effort and
15693 change by-means-of
15694 going time deterioration and
15695 reverse and
15696 effort and
15697 change are no
15698 that also past time long if change by-means-of remove and abiding
by-means-of change as certain
15699 future time long if shift by-means-of remove and shift by-means-of abiding
itself as certain
15700 present short if sending action and counting change by-means-of know
should
15701 inner shift certain measure to
15702 that also person youth arrived one day one wind count twenty-one-thousand
six-hundred moves by-means-of
15703 that also water-clock and finger-count with-means-of combined if
15704 day one on watch eight
15705 watch thirty-two
15706 finger sixty-four
15707 shift sixteen is
15708 shift one-one to wind thousand and three-hundred and fifty
15709 finger one-one to three-hundred and thirty half and eight-eight moves
15710 watch one-one to two-thousand seven-hundred moves
15711 thus day one on elements action twelve by-means-of twelve times twelve
become
15712 that by-means-of wind twelve develop and decrease as shows
15713 those of develop decrease is sun Meru south go and
15714 south go day-night long short arisen essential-point
15715 commentary white-lotus from
15716 south go time add subtract should
15717 thus also arise
15718 sun south go month one-one to water-clock two-two by-means-of sun long
and
15719 night short and
15720

south go time those two reversed by-means-of day short night long
15721 thus wind moving six-hundred and seventy-five develop decrease make is
15722 water-clock one-one control counted
15723 that also year one on month twelve
15724 day three-hundred and sixty
15725 meal seven-hundred and twenty count by-means-of
15726 day one on time twelve as counted thousand and nine-hundred thirty half and
two on thought sudden moves
15727 thousand nine-hundred twenty-eight on wisdom pure measure moving wind
held
15728 thus day five
15729 night five
15730 inside outside two is twelve portion count by-means-of
15731 that also day-night equal time at count is
15732 autumn spring equal-time two from certain take should
15733 month itself also day develop decrease count is
15734 month female and male difference is
15735 month female six on day twenty-nine from not
15736 male six on thirty complete is
15737 year one on day six by-means-of not-complete by-means-of
15738 thus month control strong if
15739 autumn spring two middle on day-night equal is remainder half and three
excess by-means-of know
15740 discipline from also sojong capable and not-capable count is
15741 thus wind count certain grasp is outer year and month with-means-of
combined
15742 day time by-means-of divide by-means-of know
15743 that field summer autumn spring winter four on month twelve as dawn
by-means-of that wheel-of-illusion not-reverse if appearances all definite
arrive
15744 that also consequence from
15745 time is ten groups three to also
15746 month is one is no
15747 thus twelve complete from
15748 year is one as held
15749 inside and night seven-hundred and
15750 twenty is complete on
15751 day is three-hundred sixty as held
15752 those complete by-means-of year one is

15753 day is male female action by-means-of divide
15754 month autumn spring summer and winter
15755 one-one to three-three by-means-of
15756 enter and elements actions make
15757 mouse ox and tiger and
15758 hare dragon snake and also
15759 horse sheep monkey and
15760 bird dog pig twelve by-means-of
15761 elements counts extend
15762 thus
15763 third wisdom and action wind certain by-means-of conclusion gather to three
is
15764 suit general-to establish
15765 action las each explain
15766 change amount certainty la establish-possessive'o
15767 first la suit actual dang*
15768 that la objection abandon ba two from

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

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15778 first ni
15779 that also vein from move ba only-to one from
15780 karma dang wisdom two each 'gyur ba what yin
15781 or move ba not-same ba two-to appropriate la
15782 one yin na two-to mi-suit la

15783	move ba only-to ni one-by-means-of
15784	samsara-nirvana any one from mi-appropriate so ces na
15785	answer ni move ba only-to one also vein ma-twist-possessive 'gyus-possessive from wisdom-possessive wind-to go-by-means-of action las bliss power*
15786	empty dang*
15787	clear-to empty-by-means-of wisdom-possessive wind ces bya'o
15788	vein-possessive location 'gyur twist-possessive from karma-possessive wind-to go-by-means-of action las thought various dang non-virtuous- possessive connection various dang*
15789	unclear dang*
15790	dull dang*
15791	agitated dang*
15792	torpid dang*
15793	coiled la etc. wind defect bad arise-possessive'o
15794	example na bhaṭa-ra'i son one actually anger-by-means-of tiger-to 'gyur la
15795	ma anger-by-means-of man-to come ba like
15796	awareness-possessive resonance dang body-possessive vein from move-possessive wind only-to one also
15797	vein twist ma-twist from
15798	consciousness work-to suitable ba wisdom dang*
15799	ma suitable ba from karma defilements-to 'gyur-possessive arise-by-means-of defect not-exist do
15800	second action las each explain la two te
15801	wisdom dang*
15802	karma wind-possessive action las so
15803	first wisdom-possessive wind-possessive action las wisdom four te
15804	wind that located-possessive part from basis-stay-possessive wisdom-possessive work do la
15805	that do-by-means-of whatever appear also actual-state-possessive top from
15806	other-to 'gyur mi possible do
15807	that appearance-possessive part from characteristic hold-possessive wisdom-to make la
15808	that do-by-means-of each-possessive family dang body dang wisdom dang light dang color-to clear ba from pass mi possible
15809	thus clear also that la attachment not-exist-by-means-of wisdom ces bya'o
15810	that arise-possessive part from knowable gather-possessive wisdom make la
15811	that do-by-means-of self other-possessive benefit obstacle not-exist make do
15812	that do also do ba dang do-pa self-continuum-to mi ma yin no

- 15813 move-possessive part from consciousness-by-means-of gather-possessive wisdom make la
 15814 that do-by-means-of worldly dang transcended-possessive knowledge-possessive difference various arise ste
 15815 that arise also self dang self-possessive hold-pa ni ma yin no
 15816 thus four-to certainty ni cause-possessive time yin la
 15817 path time ultimate-possessive element four-to make la
 15818 result-possessive time body four-possessive essence-to ripen-possessive'o
 15819 thus basis path result three la refer nas twelve-to arise ba ni buddha-possessive activity twelve-to come-possessive cause certain make-possessive'o
 15820 second karma-possessive wind-possessive do-possessive work four ni
 15821 right from move-by-means-of male
 15822 left from move-by-means-of female
 15823 outside come-by-means-of appearance various-to enter inside-to fill-by-means-of thought-groups various-to spread make-possessive'o
 15824 right left-possessive time certainty from male dang female-to ripen pa ni father dang mother-possessive power make-possessive'o
 15825 nature-to right from move-by-means-of transfer-possessive work dang*
 15826 karma-possessive end near make la
 15827 left-from move-of time-in grasp-of action-as do
 15828 outside go ba dang inside-to fill ba ni go-come-possessive power make-possessive ste
 15829 outside go-by-means-of happy-possessive work make
 15830 inside-to come-by-means-of not-happy make do
 15831 that two also wheel-possessive spread-gather-possessive point from day-night-to arise-possessive'o
 15832 that-also outside go-possessive part from day-possessive appearance arise*
 15833 inside-to fill-possessive part from night-possessive appearance-to arise-possessive'o
 15834 thus two-by-means-of do-possessive work four two-two-to count-by-means-of eight-to 'gyur ro
 15835 that dag also part-by-means-of count na twenty four-to located so
 15836 karma wind-possessive difference from twelve ni 'gyus-possessive action las twelve te
 15837 body increase-decrease-possessive work do
 15838 that-by-means-of outside year twelve
 15839 inside month twelve
 15840 secret time twelve-to arise-possessive'o

15841 then samsara-possessive work various karma-possessive wind-by-means-of
do

15842 third change amount ni

15843 thus body-to ripen nas age prime la bab pa one la day-night about-one la
element four each-possessive wind-possessive change amount ni

15844 earth-possessive wind la thousand five dang four-hundred

15845 water dang*

15846 fire dang*

15847 wind-possessive wind rnams la-also five-thousand four-hundred
four-hundred ste gather-by-means-of

15848 twenty-thousand one-thousand six-hundred ni prime la bab pa one-possessive
change amount certainty-possessive'o

15849 youth la teeth two-by-means-of ma-complete ba ni element ma-develop-
by-means-of so

15850 wind-possessive element predisposition sleep-possessive life-possessive time
calculate na

15851 wind-possessive transfer long na life end bring

15852 short na mi bring-possessive'o

15853 fierce na merit dang enjoyment dang ldan la

15854 attachment na disease certainly la suffering lo

15855 slow na samsara-to disease few*

15856 slow na body la weapon 'du zhing virtuous-possessive mind mi arise

15857 press na constant not-virtuous dang harm decrease la located

15858 agitated na mind-agitated dang beings mi kind so

15859 also aged rnams la fifty eight-by-means-of ma-complete ba ni

15860 element-possessive rank damage-by-means-of lan te

15861 'di ni very agitated na life-possessive time quick do

15862 dull na suffering dang sorrow dang lamentation-to engage

15863 swirl na mind actual-state-to mi reach shing non-virtuous-to engage

15864 slow na life end extend dang constant bliss

15865 'khyig na constant enemy dang dispute-possessive cause ma arise*

15866 'khyog na constant action-to happy dang life short*

15867 'gyur na enjoyment great dang disease certainly

15868 rgal na body speech-possessive work mi accomplish

15869 increase na pacify-increase-possessive work quick-to accomplish

15870 summary na body la enemy spread dang constant suffering

15871 pause na good-bad show-possessive'o

15872

prime la bab pa from three-hundred ma-complete na year one la
life-possessive time make

15873 fifty not-complete-if year two

15874 thirty-two not-complete-if year three

15875 twenty-one not-complete-if year four

15876 eighth-part not-complete-if month seven

15877 sixth-part not-complete-if month five

15878 fourth-part not-complete-if month one tenth-part not-complete-if day
twenty-nine

15879 twenty not-complete-if eighteen

15880 thirty not-complete-if ten

15881 forty not-complete-if seven

15882 sixty not-complete-if day five is

15883 thus wind-of calculation conjunction-to

15884 worldly and

15885 transcended two from

15886 worldly-of life and merit and

15887 pleasure-pain etc.

15888 transcended-to

15889 change-measure and transference-time two from

15890 change-measure is

15891 day-of part-to twelve-to transform-and night-of part-to sixteen-to transform

15892 day elements-of action individual-by-means-of pleasure-pain and virtuous
non-virtuous-of thought-group many-of horse-on move

15893 night also that with similar from

15894 wisdom-of wind increase-possessing make-doing

15895 transference-time explained finished

15896 meaning third abiding drop-of thoroughly distinction is

15897 result-transmission from

15898 drop-of nature show desire-by-means-of

15899 ultimate and conventional from

15900 first conventional drop-to

15901 rely-from buddha desire-of

15902 consort characteristic complete is

15903 god and demigod brahma and

15904 if caste low heretic or

15905 characteristic complete see-if

15906 attract-of conjunction definite begin-from

15907 rely-should that and channel-plural and

15908 object-of body complete do

15909 that-from conventional drop itself
15910 send-down-and hold and reverse and
15911 channel-to insert-and wind-to mix
15912 emptiness rely-should mind follows cut
15913 body and mind itself understand reverse do
15914 ultimate drop rely-doing-by-means-of
15915 dharma-body empty-of objects-plural obtain
15916 drop empty-of lamp itself
15917 insert-and awareness-of power-plural purify
15918 day-night without habituation train-if
15919 this itself effort-free manifest appear
15920 that-by-means-of completion-of measure is
15921 said
15922 secret-mantra-of near-path is nadi-bindu-wind three essential-points
rely-upon is and
15923 this-to effort-possessing elaboration-having-of system and*
15924 effort-without elaboration and free-from-of system two are
15925 elaboration-artificial-plural by-means-of nadi-wind coarse by-means-of effort
path-as make from
15926 temporarily relative-of bindu yoga-as make by-means-of*
15927 knowledge-woman seek and*
15928 draw and*
15929 serve and*
15930 nadi seek and*
15931 hold and*
15932 apply do and*
15933 main-part bindu drop and*
15934 hold and*
15935 reverse and*
15936 potential bestow and*
15937 wind and mix and*
15938 reality-as meditate and*
15939 afterward experience-examine and*
15940 body-mind reverse-of experience-train etc. are above empowerment third-of
occasion-to detailed elaborate finished and
15941 that-also karma-wind-of time-in bindu hold and*
15942 wisdom-of time-in bindu reverse-and potential bestow is essential-point
correct is

15943 elaboration not-possessing-of yogi-by
15944 clear-light-of bindu directly path-as make by-means-of
15945 sitting-posture and gazing-posture determine by-means-of
15946 action first-of time-in bindu empty-of lamp insert-and meditate by-means-of
15947 clear-light-of appearance day-night mixed-in engage
15948 that-also relative-of bindu ro-ma-in dwell and
15949 that path-as make union father-mother-of method is and*
15950 left-in essence-of bindu pure-subtle-of tone-in light-of self-tone-as dwell just
is
15951 mouth-pair-of bliss-of essence empty-to transform-of meaning is
15952 center-in dharmakaya-of bindu elaboration-free clear-light pure self-arising
wisdom-of lamp blaze-of basis-in dwell
15953 this self extensive below explain
15954 that-also pearl-garland from
15955 nadi-plural from bindu is
15956 subtle and tremble-of self-nature-possessing
15957 light-ray self by-means-of beautify is
15958 that-also part are three is
15959 right and left and center
15960 right relative bindu is
15961 great-bliss-of essence-possessing
15962 bliss gather-of source is
15963 buddha all-of great-secret is
15964 method by-means-of indicate-of essence is
15965 ultimate dharmakaya-of essence-possessing
15966 empty-luminous bindu single is
15967 center-in dwell-and essence clear
15968 emanation-withdrawal speech-thought object from-beyond
15969 gradually thought from free
15970 existence-nonexistence limit two from-beyond
15971 eternal-nihilism extreme-in dwell not
15972 thought not-having spontaneous accomplish
15973 expression not-having-and nature-from empty*
15974 ultimate thing-of bindu
15975 left-in essence bindu dwell
15976 bliss union two spread-and
15977 firmly dwell not-is
15978 mouth-pair self by-means-of bliss obtain

15979 great-mudra self-of cause
15980 great-bliss wisdom great-of path
15981 secret-mantra all-lord mandala is
15982 samsara save-of method great
15983 secret-of wisdom-tone blaze-of light
15984 that is great-bliss essence
15985 thus
15986 thus effort-possessing coarse purify and*
15987 effort-without self-place aspect two both vehicle this-in said and
15988 especially intelligence excellent-plural-to
15989 body-speech-of essential-points press by-means-of mind spontaneously free
from
15990 wisdom actually appear by-means-of three-kayas path-as make bindu
supreme-of essential-points said by-means-of vehicle all by-means-of
transcend-of essential-point is
15991 vehicle-of supreme precious treasure from
15992 essential-points determine particular-to explain is sequence chapter twelve is
15993 thus habitual-tendencies-of body complete manner-in division and
together-with show having
15994 now wisdom-of support lamp four-of division parts and together-with explain
to two are
15995 lamp four-of essence brief show and*
15996 nature extensively explain
15997 first is
15998 body first form-of time-in water on rely upon previously form-of producer-of
nadi-of knot-of inside-to lamp-of eye and*
15999 element-of eye two previously form having
16000 element-of eye-from element-four-of body accomplish manner before
explained
16001 lamp-of eye-from primordial-wisdom-of appearance light and thig-le and
body etc.-of nature ultimate sorrow-from liberated-possessive basis-to eye
two-of a'-bras-of center-to rtsa-root men-of horn resemble rtsa-root subtle-at
tip wide two attached
16002 far-lasso water-of lamp called
16003 that-to depend-from thig-le empty-of lamp and
16004 sherab self-arisen-of lamp and
16005 space pure-of lamp and four-as become
16006 pearl-garland from
16007 move-of path is illuminate make door

16008 that right two left two center
16009 lamp blaze-of manner-in located
16010 thig-le empty-of lamp and
16011 pure space-of lamp and
16012 sherab self-arisen and
16013 far-lasso water-of lamp is
16014 seeing object-to appearance
16015 said and
16016 self-arisen from
16017 lamp four-of this like
16018 thig-le empty-of lamp and
16019 awareness space-of lamp and
16020 sherab self-arisen lamp and
16021 far-lasso water-of lamp
16022 sentient-being all-to located
16023 said
16024 that also ultimate-of element-four pure-by lamp four-to ripen

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16025 karma-wind pure-and wisdom-of wind-of part from
16026 distance-snare
16027 part
16028 wisdom-of wind by-means-of elements distance-snare
16029 virtue
16030 etc. four arise from
16031 of support small-in mountains and houses etc. great-plural appear is
16032 wind-of part-of subtle detailed from arise is
16033 that-to distance-snare actual is
16034 light-root pure wisdom-of appearance hold-and
16035 that-of support-of delusion-appearance-of appearance see by-means-of
16036 support and supported is
16037 part two-as wisdom and possess-plural by-means-of examine when realize
should
16038 that-also lamp four are
16039 samsara-of delusion-appearance delusion-mind and different
16040 transcended-of part hold-of cause is

16041 essential-point this important great
16042 hereafter this two-of difference know-plural appear possible-if I-of
essential-point is understand should
16043 bindu empty-of lamp is
16044 bindu round light five-of rim-possessing is karma-wind pure-of part from
arise is
16045 that-from wisdom self-arising-of lamp and*
16046 space completely-pure-of lamp two arise-and
16047 wisdom-to essence and*
16048 potential and*
16049 tone three from
16050 essence is
16051 distance-snare gaze-posture-of essential-points from bindu empty-of lamp-to
apply time-in inner-of awareness pure self-clearly experience that is
16052 potential from outward-clear object knowledge-of wisdom sharp quick
16053 words-meaning expanse arise-plural are
16054 tone is vajra-chain-of appearance gold-of cord hang like
16055 these not-distinguish if
16056 sometimes knowledge-to wisdom self-arising-of lamp-as label
16057 sometimes inner-of tone-to label
16058 sometimes chain-to label by-means-of confused merely
16059 space-of lamp-to outer inner two from
16060 outer sky pure-of center-in light-tone blue-green somewhat first appear is
16061 inner that-from expand like arise-and
16062 light five-of radiance color five-as clear is
16063 that-also*
16064 space is outer and inner-to is
16065 outer is cloud free sky-in hold
16066 inner space lamp pure-to
16067 thus said
16068 this-to-also some outer sky cloud-not mere that-to identify very not-proper-
and
16069 sky that person and connection not-established-and
16070 lamp person existence-nonexistence-of follow do-of cause is
16071 here inner-of sky-of tone blue that outward arise-to outer-of space call
16072 that-by sky open arise-basis-of ground mere from space actual not is
16073 actual is dark-blue is-and
16074 space inner-of inner space is

16075 thus-then space that-from appearance that arise-as appear by-means-of this
two-to outer space inner space call separately say-and rainbow-light-of load
house-in not-clear clear understand transfer just understand should
inner near-as make outer far-as make like not is-but
16077 that-from that arise-as appear-of outer inner-as know
16078 light five-as clear also mind self essence-from clear-light-of self-tone arise is
16079 that self-to thing-of stain and intellectual wisdom-of stain and*
16080 bad-concept mind-of stain by-means-of completely pure
16081 lamp is
16082 appearance that see time
16083 karma and habitual-tendencies-of darkness clear-of part from say
16084 that-to lamp four-of first chakra four-from essence gather is
16085 producer first wind by-means-of up from up-to mother's womb-in propel
by-means-of distance call-and distance far-from mother's womb-in
cause-condition-of and mother's center enter show-and
16086 mindfulness wind-mind cause-condition and together-with four one-as
gather-and
16087 bind by-means-of snare call
16088 taste-plural-in taste six-of bliss increase-and essence-of eye expand
by-means-of water-of call
16089 tip-to sense-five-of action-of distinction and wisdom five-of distinction-to
directly realize-and reality sense-of object-to directly arise by-means-of
samsara-of darkness clear-of cause lamp call
16090 bindu empty-of lamp from
16091 relative cause-of bindu and compare if
16092 bindu is posture by-means-of essence lower
16093 le is speech-of HUM etc. by-means-of secret hold-and wisdom identify
16094 empty is bindu reverse-and potential bestow and wind and mix by-means-of
bliss empty-as meditate mind-of action is
16095 lamp is that-of meaning by-means-of darkness clear
16096 ultimate wisdom-of bindu and compare if bindu is gaze-posture-of
gaze-posture awareness self-of essence not-change three are
16097 le is
16098 appearance light-of rim round-as arise is
16099 empty is
16100 appearance that thing and characteristic not-established by-means-of
four-elements-of harm not
16101 self-appearance is by-means-of show-also other by-means-of not-see*
16102

clear-light is by-means-of elaboration-of extreme and free-and ignorance-of darkness clear

16103 lamp is

16104 samsara-of darkness clear

16105 knowledge self self-arising-of lamp from

16106 essence realize time-and compare if

16107 wind dwell nadi-of essential-point main by-means-of knowledge call

16108 wind-of propel-withdrawal number-of essential-point main by-means-of excellent call

16109 reality from arise-and reality-in dwell by-means-of

16110 sense excellent moment three-in free-of occasion arise by-means-of self-arising call

16111 wind exhaust-and space-in free by-means-of lamp call

16112 appearance clear-light and compare if

16113 inner wisdom by-means-of self-tone self-aware sense-of object-to arise by-means-of knowledge call is

16114 arise-appearance chain bindu bindu-particle and together-with that delusion-appearance all exhaust-of sense-field-to most-transcend excellent call

16115 this-of inside-to exhaust letters and*

16116 hand-symbols and*

16117 form etc. appear-and

16118 earth etc. ten exhaust time actually appear-and

16119 delusion and together sense-to appear able not by-means-of exhaust-of wisdom call said is

16120 appearance that and that-of time-of reasoning basis appear wisdom and together-with other from not-arise self from arise by-means-of self call

16121 arise is that and connection establish is

16122 awareness from self-appearance arise cause is

16123 lamp is

16124 mind mental-events-of darkness mind-from that word say is

16125 space completely-pure-of lamp is directly essential-point see from arise is

16126 that-also light five-of arise-basis is by-means-of space call

16127 appearance light-to arise time elements impurity together-with pure by-means-of completely-pure call

16128 that self see by-means-of impurity-together light body-to transform-and samsara-of darkness clear by-means-of lamp call

16129 sequence experience-apply and compare if

16130 before body speech mind three basis purify by-means-of space call

16131 first body-of essential-point not-press if wisdom power-under not-gather

16132 speech-of essential-point not-press if inexpressible-of meaning not-obtain
16133 mind-of essential-point not-press if movement self-continuum not-cut-and
16134 press if that-plural accomplish is
16135 directly self-seen-of path main great by-means-of completely call
16136 door-of essential-point by-means-of space see-and delusion-appearance cease
cause pure call
16137 that-also arise-produce door-of essential-point by-means-of reality-of space
see-and certainty-to arrive
16138 appearance object-of essential-point by-means-of whatever-appear reality
from grasp-place not
16139 vital-point bestow wind-of essential-point by-means-of conceptual-thought
different cease
16140 arise-produce clear-light-of essential-point by-means-of subtle-coarse-of
elements reverse
16141 reality directly-of appearance see-of essential-point by-means-of intellectual
words by-means-of reality-of meaning meet-of view-meditation-
conduct-result-of sequence cut
16142 experience progress increase-of appearance see by-means-of
delusion-appearance not-pure-of material-awareness self-cease
16143 awareness measure arrive-of appearance see by-means-of form-body two-to
enjoy
16144 reality exhaust-of appearance see by-means-of three-kayas self-continuum-of
bind from free
16145 thus result path-as make by-means-of cause-result from-the-start
effort-accomplish-to make vehicle all from transcend is
16146 lamp is wall lamp like-and experience-in take-of essential-point-of branch-to
final support-of instructions four-as show is
16147 that-also not-change three-on basis having by-means-of conceptual-thought-
of increase exhaust-and reality and self-of appearance from go-place not
16148 dwell three all measure hold by-means-of body speech mind three realms
three-to not-return understand
16149 obtain three-of vital-point hit by-means-of cause-condition wind-mind
four-of connection cord cut-and hereafter that four together meet not-possible
16150 confidence four free measure grasp by-means-of samsara-nirvana-to
hope-doubt not-and certainty object reality-of space-to gone is
16151 thus lamp four not-if samsara-nirvana-of connection not-cut-and
16152 body speech mind mind four always samsara wander from lamp four exist
understand decide experience-in take by-means-of liberation-of
enlightenment obtain is
16153 that-also lamp four exist by-means-of

16154 basis ripen do empowerment four by-means-of self-continuum purify from
16155 path appearance four measure-to arrive-and result four-kayas space-in
dissolve that-of essential-points from arise is
16156 that-also precious-jar-of meaning heart precious heart-of jar-in self-arising-of
lamp sky like dwell
16157 middle mouth-of connection-cord-of sky like lamp four by-means-of interval
join by-means-of
16158 outer sky great like primordially-pure space-of free-place-to mother son
unite-and
16159 measure-to arrive-or bardo self-clear-of reality arise time impurity-together
body-of jar break by-means-of
16160 spontaneously-accomplish precious secret cavity-in penetrate is lamp four-of
reality experience-in take from arise is
16161 here-also summarize by-means-of lamp four-of enumeration explain if
lamp four that ultimate-of element-to gather from
16162 distance-snare-to ripen is
16163 form-of aspect distance far-from see by-means-of distance call
16164 that self element wind from arise by-means-of movement hinder not make
distance far-of form hold by-means-of snare call
16165 color and shape etc.-to engage element water-of part-to water call
16166 sense and family and enjoy etc.-of object-to expand by-means-of fire and
similar cause lamp call
16167 bindu is
16168 basis-dwell-of wisdom is
16169 that self directly appear-also primordially-pure-of wisdom-as dwell
by-means-of nature spontaneously-accomplish elaboration-free direction-side
from-beyond-and
16170 all-pervading-of wisdom-as dwell by-means-of not-change-of basis
empty is
16171 characteristic hold-of wisdom-as appear by-means-of thing self-continuum-in
hold-of dharma-also empty-and
16172 emptiness clear-light-of arise-basis mirror like-of wisdom-as clear-and
direction and side and center and limit not-observable by-means-of empty
by-means-of diminish self-of wisdom-as dwell-and
16173 emptiness direction-side not-possess-of nature-in intellect thought different
all cease from individually-discriminate-of wisdom-as not-cease*
16174 empty effort from-beyond by-means-of action accomplish-of wisdom-as
free-and
16175

emptiness one-of mandala-from not-move by-means-of dharma-of space-of wisdom gather by-means-of
16180 elaboration and free-of wisdom call
16181 lamp is
16182 knowledge by-means-of gather-of wisdom is
16183 that-also abandon not-possess-of reality-to extreme-limit and free-of worldly-of knowledge by-means-of gather-of wisdom and*
16184 basis-on anything abandon not-need from-the-start correct-of reality-to establish not-possess by-means-of transcend by-means-of gather-of knowledge-of wisdom and*
16185 not-fabricate free-of root see by-means-of knowable by-means-of gather-of wisdom and*
16186 clear-light sense-of directly see view by-means-of gather-of wisdom and*
16187 object and aspect how and how-many see omniscience by-means-of gather-of wisdom-plural are
16188 wisdom self-arising-of lamp-of knowledge is
16189 movement and*
16190 mindfulness and*
16191 thought and*
16192 contemplation-plural are
16193 movement from wind and mind-of movement two from
16194 wind is previously show finished
16195 mind-of movement is six are
16196 all seek-of mind-of movement by-means-of
16197 karma and afflictions different-of cause and*
16198 conditions and*
16199 action and result-plural-to arise is
16200 certainty-to bring-of mind-of movement by-means-of
16201 outer inner all-to move by-means-of I and*
16202 self and*
16203 other and*
16204 both and*
16205 both not arise
16206 definite place-of mind-of movement by-means-of
16207 one and two etc.-to mind-and move by-means-of
16208 self and*
16209 other and*
16210 appear-empty and*
16211 individual distinction not-mix all-to engage-and hold
16212

mind-of discrimination-of awareness-of movement by-means-of object
not-same different-to knowledge one-by appear manner various think do and
doubt etc. do

16213 afflictions-possess-of mind-of movement by-means-of
16214 desire and*
16215 dullness and*
16216 hatred and*
16217 attachment and*
16218 clinging and*
16219 not-know etc.-of cause and*
16220 conditions and*
16221 essence and*
16222 particular-to arise is
16223 movement do hold-of mind-of movement by-means-of
16224 past and*
16225 future and*
16226 present thing and*
16227 follow move by-means-of samsara-of karma and*
16228 maturation various etc.-
16229 mindfulness and*
16230 latent-tendencies various-of cause-conditions and action many from thus
label

16231 some mind call one say by-means-of enough
16232 division many by-means-of not-proper think if
16233 mental-events call one-as gather by-means-of enough
16234 fifty-one-to division not-proper equal
16235 then division-gather how-much-also parts-on depend upon contradiction not
16236 space completely-pure-of lamp is
16237 light and form-of arise-produce gather is
16238 that-also color five gather pervading dark-blue change not vajra fence
by-means-of all-around surround by-means-of vajra chain-to grasp-place not
16239 that-of inside-to light-of form light-ray emanate appear by-means-of
16240 reality-of bardo this-in cut-and actually perfect buddha
16241 light-of appearance upward-stand and side-arise and rim-to appear by-means-
of delusion-appearance self-cease-and wisdom-as clear is
16242 that-plural from light-of layer piece and*
16243 layer and*
16244 partial break-to appear-and space outer inner mix by-means-of wisdom-to
interval not
16245 that-from eye-webs and*

16246	eye-many and*
16247	eye-many lines and*
16248	net and*
16249	net half and*
16250	flower and*
16251	lotus thousand-possess and*
16252	house-fire and*
16253	thatch-under-of tent house like arise by-means-of reality-of appearance path-as make
16254	that-also lamp four by-means-of path-of appearance four-of sign measure determine
16255	distance-snare by-means-of reality directly-of appearance see by-means-of philosophical-position self-asserter-to hold from intelligence reverse
16256	by-means-of bindus-empty experience-top-increase-to seeing-by-means-of bliss own-continuum-in holding-of appearance from mind-turns
16257	by-means-of sphere completely-pure-by-means-of awareness measure-reached-to seeing-by-means-of impure delusion-of appearance from mind-turns
16258	wisdom self-arising-by-means-of exhausted-of appearance seeing-by-means-of body and wisdom-as attachment from mind-turns of
16259	meaning second lamp four each-of essence detailed-to explain-to four are
16260	far-casting-water-of lamp
16261	bindu empty-of lamp
16262	sphere completely-pure-of lamp
16263	wisdom self-arising-of lamp of
16264	first also
16265	essence
16266	definition
16267	classification
16268	characteristic
16269	that-of abode
16270	what-by-means-of arises manner
16271	arises door-of appearance
16272	simile
16273	measure definite and nine from

16274 first water-of lamp-of essence is
16275 samsara-nirvana two both-of part holding-by-means-of pure-appearance and
deluded-appearance see agent-to arisen-of power-support clarity and that-to
rely-on-of light-essence clarity is
16276 gold-of flower beautiful jewel-of lamp blazing-of tantra from
16277 far-casting water-of lamp of
16278 essence-by-means-of appearance two both gather
16279 see agent hold part not-ceased because
16280 two both-of part hold view-by-means-of because
16281 samsara-nirvana agreement-of view of
16282 thus
16283 second definition is
16284 light-luminous clarity-of form-reflection and deluded-appearance earth
stone-of appearance far distant-at abiding hold and
16285 samsara-of deluded-appearance deluded-thought with-means-of together
far-to cast-by-means-of far because-of
16286 not-realize if nirvana far-to cast-by-means-of also far thus
16287 self-appearance see time impure bind by-means-of snare to
16288 not-realize if deluded-appearance-to attachment by-means-of self-awareness
bind by-means-of also snare thus
16289 rope with-means-of similar
16290 rope also examine if hair single one one bind-of benefit do cannot-like to
16291 not-examine if collection bind agent-to established-like
16292 deluded-appearance and deluded-hold two examine if ground-emptiness
essence-by-means-of empty although
16293 not-examined if mind and appearance-object confusion self-awareness
binding-agent like appear
16294 bound appear time-from bound not-exist and
16295 liberated appear time-from binding-agent self-characterized not-exist-
by-means-of liberation not-exist that
16296 magical-illusion from
16297 anyone-by-means-of also not-bound bound not-exist that
16298 bind-agent object exist not exist
16299 bound not-exist completely untie not-exist
16300 primordial spontaneously-complete buddha-dharma
16301 teach purpose-by-means-of emanate various make
16302 thus speak like
16303 furthermore self-appearance vast into not-enter binding-by-means-of also
noose

- 16304 appearance to attachment not-exist inward samadhi bliss-by-means-of
 moisten make-by-means-of water called
 16305 water-of essence gather to rely-by-means-of also water called
 16306 form-appearance power-consciousness to clear and
 16307 light-appearance increase upward arise-by-means-of lamp called
 16308 space-awareness-of appearance produce-of base not is-by-means-of mother
 called
 16309 essence-of power form-possess view-of support base make-by-means-of also
 mother called
 16310 thus also burning-lamp from
 16311 definitive word this like-this
 16312 distance far continuum hold-by-means-of
 16313 form-as appear hold and
 16314 color etc gather and
 16315 awareness body also distance far from
 16316 see agent hold make and
 16317 samsara thought side from
 16318 distance outward throw-by-means-of distance called
 16319 likewise not-realize side from also
 16320 nirvana throw-by-means-of distance is
 16321 likewise samsara-of appearance aspect from
 16322 form and desire-object five
 16323 this-by-means-of bind-by-means-of noose is
 16324 power-of appearance to appearance-of
 16325 memory thought self-as this-by-means-of hold-by-means-of
 16326 noose called distance from hold
 16327 likewise sky cloud free to
 16328 awareness selfless body-as appear
 16329 appearance vast into not-enter
 16330 this-by-means-of hold-by-means-of noose called
 16331 water appearance those to
 16332 attachment self-place return and
 16333 all to attachment-of mind not-exist
 16334 appearance self-place set-by-means-of
 16335 self-grasp free-by-means-of water called
 16336 lamp self-of appearance all
 16337 above from above increase-by-means-of
 16338 awareness pristine-awareness clear-by-means-of lamp

16339 element coarse-of appearance all
16340 self-know experience cease not-exist and
16341 power-of self-door clear-by-means-of lamp
16342 awareness outer-of space set-by-means-of
16343 inner space self-place pure and
16344 appearance
16345 experience-of appearance this-by-means-of produce-by-means-of
16346 space-race mix-by-means-of mother also is
16347 power all-of essence also
16348 arise make door eye is-by-means-of
16349 all-of base hold mother called
16350 thus
16351 three divide if three
16352 element gather-of distant-noose water-lamp wind-of essence from root
ram-horn like
16353 pristine-awareness gather-of distant-noose water-lamp light-root essence
pristine-awareness-of color hold
16354 deluded-appearance not-hold
16355 power gather-of distant-noose water-lamp power five-of essence eye-of
a-berry center in power-support essence form see make produce
deluded-appearance see pristine-awareness appearance not-see
that-also water-lamp actual pristine-awareness gather that is
other two that-of support make-of aspect from designate only is
lamp actual nirvana-of appearance hold
16359 samsara and substance contradict-of reason
16360 this know important
16361 furthermore that from
16362 divide aspect three is
16363 element-of essence self-gather-of
16364 distant-noose water-of lamp and
16365 pristine-awareness gather-of distant-noose and
16366 power gather-of distant-noose
16367 thus
16368 four characteristics to
16369 general characteristics form-appearance hold capable produce-by-means-of
object-appearance
16370 self characteristics to three

element gather-of distant-noose-of characteristics appearance gather hold
expand aspect abide

16372 pristine-awareness gather-of characteristics light-clarity-of self-appearance
clear hold

16373 power gather-of characteristics appearance and appearance-object and
self-know eye-of consciousness hold

16374 that to appearance

16375 first object-as appear mountain etc place set

16376 appearance-object

16377 object self-characterized rock etc like

16378 appearance consciousness thought-free and sign name-of aspect is

16379 appearance-object object self-characterized inert abide etc

16380 furthermore that from

16381 this-of characteristics this like-this

16382 arise make cease not-exist-by-means-of

16383 power-of essence eye-of door-to

16384 produce-by-means-of lotus eye-as abide

16385 self characteristics power hold

16386 element from throw and

16387 gather and hold and expand appear

16388 pristine-awareness from view and

16389 abide and above hold

16390 power-by-means-of object and object-possess and

16391 object not-exist self hold

16392 thus

16393 that to object appear capable-of forms

16394 object-possess power-consciousness

16395 object not-exist

16396 not-exist clear-appearance double-moon-of aspect etc

16397 five location

16398 eye-of a-berry

16399 first body form time navel-of channel-knot triangle-of inside lamp-eye and
element-eye two form from

16400 eye-of power-support power and

16401 light-root essence arise

16402 navel from heart

16403 heart from spine branch from

16404 ear two-of inside surface skull membrane from eye-by-means-of a-berry two
to pierce

16405

channel blood and water-yellow not-exist ram-horn like two inside light-of
filament fill-by-means-of door water-lamp to pierce

16406 that-also channel two-of inside-of light-root two distant-noose water-lamp
actual abide

16407 that from

16408 this-of location eye is

16409 see make cease not-exist-of

16410 object hold make-of

16411 brain conch-hall white from

16412 right to coil three exist-of

16413 channel ram-horn shape

16414 power-of essence all gather-from

16415 power-of object-to arise make-of

16416 channel-of inside this abide

16417 thus

16418 channel that also pulsation-of branch in upward root one to

16419 move inside skull cavity enter-from branch three-of right left two eye two to
pierce

16420 middle brahma-aperture to pierce-of inside from

16421 awareness thought-free-of body vajra necklace and light-round-of dot stack
five nine arise

16422 lamp four-of part exist-of

16423 that-also channel nose water-lamp-of part

16424 dot

16425 emptiness-lamp-of part

16426 light five

16427 space-of part

16428 consciousness not-realize

16429 wisdom lamp-of part

16430 pearl garland from

16431 awareness thought-free necklace

16432 great-bliss brahma-of door from appear

16433 thus

16434 six produce manner

16435 navel from produce

16436 burning-lamp from

16437 first self body produce-of mother womb enter time

16438 body all-of essence-as

16439 navel-of channel-knot great from

16440 center-of triangle itself also

16441 father mother-of cause condition essence from
16442 eye-of fruit itself form
16443 that also father mother-of portion two from
16444 white black mix itself
16445 thus
16446 seven door
16447 eye-of a-berry essence-of center straight
16448 that from
16449 arise-of door eye two self
16450 power object-to arise make-of
16451 channel from this all appear arise
16452 thus
16453 eight example
16454 object-appearance hold hook like
16455 that from
16456 example hold make hook-by-means-of
16457 whatever appear nose from hold like
16458 samsara and nirvana-of
16459 nose two this-by-means-of hold make
16460 thus
16461 nine measure to three from
16462 element gather-of distant-noose-of measure object-appearance expand and
gather complete
16463 pristine-awareness-of measure necklace see
16464 essence gather-of measure form-appearance particular distinguish
16465 that from
16466 lamp appearance make purpose-of
16467 object form-appearance awareness also
16468 necklace appearance measure is
16469 thus
16470 second dot emptiness lamp to also
16471 essence
16472 definitive word
16473 divide
16474 characteristics
16475 location
16476 door
16477 nature

16478 object-appearance
16479 measure
16480 lamp actual
16481 that experience make method
16482 example and twelve from

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16483 first essence
16484 dot light five-of rim round surround-by-means-of self-clear color essence
16485 burning-lamp from
16486 bindu empty-of lamp is
16487 phenomena all-of mind-trust place
16488 this self who-by-means-of knows that
16489 bindu-of body-to enjoy that
16490 familiarization all-of activity field obtain
16491 that therefore this-of essence is
16492 singular part subtle elaboration and free
16493 empty-of extreme free self-luminous great
16494 nature self-abide equality
16495 non-conceptual elaboration free round-in abide
16496 not-imparted self-power ground complete because
16497 red self-luminous primordial resounds
16498 stain that by-means-of ka-pure by-means-of
16499 self bind afflictions all and free
16500 self-by-means-of self-luminous essence-by-means-of empty
16501 this is that-of essence desire
16502 thus
16503 second definition is
16504 self-abide light round that not-change by-means-of bindu
16505 object-to pervade wide by-means-of le
16506 thing identify-as non-exist by-means-of empty
16507 empty-of self-light five blaze by-means-of lamp is
16508 that itself from
16509 bindu is not-change straight to
16510 primordial fabrication itself and free
16511 le is wide great to

16512 appearance all self-place complete
16513 empty thing-of hold is
16514 object-to attachment-of mind all cease
16515 nature empty great by-means-of
16516 clear self-attachment mind not-appear
16517 lamp-by-means-of light five appear-to
16518 make and self-face clear awareness with
16519 these definite-of definition are
16520 thus and
16521 pearl garland from
16522 example-as peacock-of thing like
16523 bindu is change exist not-exist
16524 le is pervade and object-to appear
16525 empty-by-means-of thing mark-as not
16526 lamp darkness appear-to become
16527 thus
16528 third classify if five from
16529 abide ground-of bindu
16530 heart wisdom-of hero-bullet-in samsara-nirvana all-of dividing-line or
16531 source or
16532 exhaustion-at abide thus
16533 body abide channel-of bindu
16534 distinction great-of channel like self-luminous by-means-of bliss-pain
self-liberated primordial-liberated-to abide thus
16535 relative cause-of bindu
16536 roma etc.-in body-of constituents mere hold agent-to abide thus
16537 ultimate elaboration non-exist-of bindu
16538 awareness ka from pure-by-means-of space-awareness cease-of intention in
abide
16539 self-arisen fruit-of dot
16540 power-of manifest in appear-by-means-of day night light-clarity into mix
16541 buddha-of intention vast completely-liberate great in engage
16542 burning-lamp from
16543 divide itself aspect five
16544 base abide self-awareness dot-by-means-of
16545 appearance-exist samsara-nirvana one gather
16546 body abide channel-of dot-by-means-of
16547 bliss and suffering one gather

16548 conventional cause-of dot-by-means-of
16549 aggregate consciousness produce-of cause condition
16550 aggregate element etc one gather
16551 ultimate elaboration-free dot-by-means-of
16552 space and awareness one gather
16553 self-arisen fruit-of dot-by-means-of
16554 buddha all-of intention
16555 effort accomplishment free-of space into gather
16556 this all that-of divide-by-means-of
16557 unchangeable dot emptiness from
16558 appearance aspect-of object to aspect five
16559 one gather-of location in clear
16560 thus
16561 four characteristics
16562 moon and free emptiness power-of object-to arise if not-meditate river
flow-of meditation in abide
16563 that from
16564 self characteristics essence-by-means-of empty
16565 whatever to manifest attachment cease
16566 self called not-change thought-free pure
16567 not-meditate and gap not-exist-of
16568 dot moon and free itself
16569 self-abide great-of intention in
16570 division action rock middle flow abide
16571 characteristics emptiness clear-by-means-of pervade
16572 thus
16573 five location
16574 special great-of channel four
16575 ka-ti gold-of channel great in
16576 base-of dot good self-arisen in abide
16577 white-silk filament like in
16578 path-of dot good lamp to enter fine in coil if
16579 good peak-of dot self-arise in clear
16580 crystal cavity in good ornament possess-of dot light-clarity appear
16581 furthermore that from
16582 sentient-being all-of body-of center
16583 citta jewel palace from
16584 channel thousand number many although

16585 special great-of channel four from
16586 ka-ti gold channel great and
16587 white-silk filament like and
16588 fine coil and crystal cavity
16589 this four-of inside in special
16590 abide and wind-of horse ride
16591 arise and enter and self-arise and
16592 appearance-of self-nature-as
16593 primordial elaboration not-exist although
16594 base-of dot good and
16595 path-of dot likewise good
16596 good-of peak and
16597 good-of ornament possess also
16598 channel-of inside in abide
16599 thus
16600 six door
16601 eye-of clarity center-from generally lamp four all appear and
16602 particularly bindu empty lamp self-light with appear and
16603 that itself from
16604 condition-by-means-of not-obscured sentient-being eye
16605 cakshu called-of door from
16606 sun-of mandala like also
16607 self-of light and ray itself-to
16608 self-parts all-to completely appear
16609 thus
16610 generally eye right-from far-casting and wisdom two
16611 left-from bindu and sphere two
16612 brahma-aperture-in awareness-of body lamp blazing-of manner-in abide and
16613 pearl garland from
16614 beings-of path is
16615 see agent door
16616 that itself right two left two center
16617 lamp blazing-of manner-in abide
16618 thus
16619 seven nature is
16620 first ka-pure-of nature from light-luminous spontaneous bindu empty
water-moon like arise is
16621 empowerment completely distinguish-from

16622 ignorance darkness dispel bindu empty
16623 sense power-of object-to appearance wonderful great
16624 thus and lamp blazing from
16625 empty from self-return-of
16626 experience agent clear-of appearance-in
16627 primordial resound five with together also
16628 nature flow-by-means-of abide from
16629 clear agent all-of essence-to also
16630 thing from reverse-to enter
16631 empty not-is and
16632 self-luminous know-of first-in
16633 primordial self-of characteristic-to
16634 first ka-pure great from
16635 nature itself is this like
16636 who-by-means-of also not-made self-luminous
16637 primordial itself from nature is
16638 thus
16639 first from abide manner-to
16640 ground ka-pure-of time-at lamp four spontaneous-of part-to inner luminous
subtle-at exist and
16641 ground appearance-to arise time
16642 sphere light ray five-of appearance-to arise
16643 bindu each self-light house-in body-of part-to arise
16644 far-casting self-luminous light ray-of connecting-cord-to arise
16645 wisdom awareness-to arise by-means-of liberation-delusion two-of awareness
non-awareness mere-to abide of
16646 body-to abide time
16647 heart inside from eye-to light-root path make appearance to
16648 dot this heart in light five-of palace round rim five-as abide-of self-essence
distant-noose in lamp clear-of
16649 between-essence sky to light five-of round gather move tremble small little
appear
16650 lamp itself outward appear time that from expand-of self-essence
immeasurable arise
16651 that-also heart center inside-of dot from include-from
16652 lamp actual lamp clear
16653 gather in not-abide door abide
16654 bird flock like nature clear

16655 thus-of meaning
16656 hundred object where to appear if
16657 between-space pure to self-essence light and possess appear
16658 that from
16659 between-space itself emptiness to
16660 appearance self-face not-cease-by-means-of
16661 self-arisen dot great in abide
16662 unexpressable self-abide essence-as also
16663 primordial sky element into appear
16664 thus
16665 nine measure
16666 lamp actual between-space time space-awareness day night not-exist
appear-by-means-of samsara nirvana into liberate-of measure
16667 that from
16668 dot emanate and gather not-exist
16669 between-space itself-in who hold
16670 that-of measure-to that become
16671 effort-free liberation-of sign-as appear
16672 effort-possess to effort measure
16673 thus
16674 ten lamp actual face grasp
16675 light five-of rim round surround-by-means-of dot race six each-of appearance
possess
16676 god-to self hand-span white big
16677 titan-to self hand green
16678 human-to self thumb-span red clear
16679 animal-to view capable not-exist nature-as blue exist
16680 hungry-ghost-to also outward not-exist yellow
16681 hell-to outward not-appear although nature-as color five exist
16682 bad-destiny virtue portion small-by-means-of outward not-appear
16683 inside-in also portion small only self-complete in exist
16684 result-come from
16685 buddha sentient-being all to
16686 different-not nature not-exist-by-means-of pervade
16687 that and buddha completely pure complete
16688 stain-free dust and free abide
16689 sentient-being race six appearance aspect from
16690 each continuum in abide

16691 gods self-clear complete
16692 titans-to fine and flicker
16693 humans self-luminous round itself
16694 animals all-to inner-to luminous
16695 pretas all-to subtle from
16696 hells self-appearance complete of
16697 thus and
16698 lamp blazing from
16699 light five gather-of bindu is
16700 gods all-to self-high extent
16701 round self-luminous great-at exist
16702 demigods self-of hand extent of
16703 humans self-of thumb extent-to
16704 round leak not-exist-at exist
16705 animals-to outer not-appear
16706 pretas self-face subtle-at exist
16707 hells all-to self-luminous mere
16708 gods-to white part great-ly appear
16709 demigods likewise green great
16710 humans-to red-luminous self-attachment free
16711 animals sun-to blue part great
16712 pretas yellow likewise of
16713 hells all-to color five
16714 self-luminous awareness-of part abide
16715 lamp actual is likewise of
16716 thus
16717 eleven that practice-to take method is aperture not-exist-of place-to thumb
finger-by-means-of slowly press-by-means-of lamp and light and bindu many
appear and
16718 effort release and appearance gap-of extent-to look and
16719 also that like practice-by-means-of night light-luminous-to appear and
16720 appearance darkness mix is samsara nirvana-to liberated of
16721 that also color red not-exist-at five-possess-to self-luminous is effort
non-exist-of take manner of
16722 effort with take if tip small outer two slowly press and eye before like
cover-by-means-of light ray spread is
16723 that itself from
16724 self-of thumb and finger-by-means-of

16725 cakshu cavity and side press-by-means-of
16726 first appear and mind-trust-by-means-of
16727 familiar become-of essential point-by-means-of
16728 red-of part not-exist five-possess-to
16729 become and sky-to appearance-of person
16730 this-by-means-of awareness-of self-power obtain
16731 that is effort non-exist self-liberated of
16732 effort possessor that also this like
16733 self-of nape outer power
16734 vibrate and leap fierce to
16735 finger and finger-by-means-of again press-by-means-of
16736 eye-of posture skilled-by-means-of do
16737 light is arrow extent until clear
16738 that-to seize-of time all hold
16739 that-of method-of instruction-to
16740 these all that-of that-to become
16741 thus
16742 tip small-of inner-to channel two element clarity descend-of channel blood
clarity mix is
16743 press time life channel-to bindu fall by-means-of faint-to make and
16744 outer channel two wind and light ray mix move by-means-of press time
awareness clear-to light five arise of
16745 twelve simile is
16746 self-resound round peacock-of tail like-to
16747 clarity part and that-of resound part appear vulture-of eye like and
16748 luminous and bindu particle other also appearance fish-of eye like-to
16749 sparkle radiance and light ray cat-of eye like is
16750 that itself from
16751 example-as peacock-of tail and similar
16752 likewise vulture-of eye or
16753 or likewise fish-of eye
16754 likewise animal thief-of eye
16755 these like-by-means-of abide of
16756 thus
16757 third sphere completely-pure-of lamp-to also
16758 essence
16759 definition
16760 classification

16761 nature
16762 characteristic
16763 familiarization manner
16764 measure
16765 abode
16766 door
16767 actual
16768 simile and eleven from

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16769 first essence is
16770 blue from
16771 five-possess-to spread and light five-of rim round inner-in petal with-means-of together under-barrel house like appearance is
16772 awareness snake noose ray shoot-of fence-to arise of
16773 this bindu-of light house is-by-means-of move slight part small of
16774 lamp blazing from
16775 completely and sphere-of lamp-by-means-of
16776 awareness of essence gather
16777 snake noose-of fence-to appear
16778 this-to who familiar meaning that itself
16779 blue not-change self-luminous
16780 rim-of fence-to abide
16781 self-luminous outer-of object-to appear
16782 essence itself is not-fabricated of
16783 thus
16784 that-also sky-to focus time first treasury-brow-of straight-drawn-of sky blue
pervade great-of light-to arise and
16785 that-of inner-from color five arise
16786 that also eye corner two-from rainbow error like arise and
16787 pearl garland from
16788 example-as sky-of rainbow like
16789 pure afflictions stain exhausted
16790 sphere is vast and expanse not-cut
16791 reality object-to completely-pure by-means-of
16792 two both-of object-from arise-to make
16793

pervade great blue change not-exist
16794 appearance pure-of condition meet is
16795 color five with-means-of together become
16796 thus
16797 second definition is
16798 Rig-pa-by-means-of self-object and appearance-by-means-of display-ground-
doing-by-means-of dbyings
16799 Object-as appearance-to defilement not-exist-by-means-of completely-pure
16800 Chain-circle go-space grasp-from appearance-rig clarify-by-means-of
doing-by-means-of lamp-te
16801 Former from
16802 Dbyings-by-means-of rig-pa-by-means-of self-object do
16803 Vajra itself chain-circle
16804 This itself inside-to enter-by-means-of do
16805 Self-by-means-of essence thought-not-as
16806 Inside-by-means-of dbyings-by-means-of go-space-also
16807 Not-grasp not-abide manner-by-means-of indeed
16808 Separation not-exist-as continuous-as appear
16809 Aspect object-as appear-to
16810 Pure defilement-by-means-of number limit exhausted
16811 Lamp-by-means-of vajra chain-circle
16812 Space itself-to stare-release indeed
16813 Nature not-exist-as appear-by-means-of do
16814 By-means-of that meaning grasp-by-means-of
16815 Nature itself-by-means-of definitive-term-as
16816 From-beginning gather-separate not-exist-as abide
16817 Thus
16818 Three-by-means-of divide if three from
16819 Ground-at abide-by-means-of dbyings completely-pure-by-means-of lamp
tsitta inside-at pristine-awareness and light-by-means-of body
spontaneous-presence inside clear-as abide-by-means-of
16820 Path-at appear-by-means-of dbyings completely-pure-by-means-of lamp rim
five-by-means-of enclosure surround center-at lotus petal possess-by-
means-of bindu essence gather-by-means-of
16821 Fruit object-at appear-by-means-of dbyings completely-pure-by-means-of
lamp-by-means-of chain-circle bound-as grasp-by-means-of light five-by-
means-of web and web half and
16822 Projection-below design-to etcetera
16823 Also lamp blazing from
16824

Divide aspect three exist-te

16825 Ground-at abide-by-means-of pure dbyings-by-means-of
16826 Rig-pa-by-means-of pristine-awareness body-as grasp
16827 Path-at appear-by-means-of dbyings-by-means-of indeed
16828 Rig-pa-by-means-of bindu essence gather
16829 Object-at appear-by-means-of dbyings-by-means-of indeed
16830 Chain-circle that bound-as grasp
16831 This all that-by-means-of divide-by-means-of
16832 Thus
16833 Four nature indeed
16834 Self-face primordially-pure-as abide-by-means-of dbyings enclosure-as
rig-pa insert time naked-straight equal-by-means-of intention self-ease
great-by-means-of meditation state-by-means-of set-down
16835 Spontaneous-presence primordial-resonance-by-means-of appearance from
space-to projection-below wall house etcetera-by-means-of appearance
many-as appear-by-means-of indeed
intention ka-pure and spontaneous-accomplish two not-exist this-of nature
that from
16838 nature appearance not-cease-by-means-of
16839 mind actual memory all cease
16840 appearance self-pure space into
16841 thought not-exist-of awareness-to also
16842 not-move equality know-by-means-of
16843 all cease-of space into also
16844 primordial thought cease
16845 nature completely pure space in abide
16846 express and appearance word two not-exist-by-means-of
16847 outer and inner not-exist space into also
16848 self-ease great-of state in abide
16849 thus
16850 five characteristics
16851 outer light-of space empty clear open and
16852 self-awareness-of space ka-pure open in primordial abide
16853 that from
16854 outer inner not-exist open through-by-means-of
16855 not-obscure stain not-exist
16856 primordial ka-pure great-in also
16857 completely pure-by-means-of space-of
16858 characteristics-as primordial abide

16859 this not-exist awareness-of object not-exist-by-means-of
16860 appearance cease not-exist-of
16861 aspect sound-of lamp
16862 thus
16863 six habituate manner
16864 samsara-nirvana distinction cut-from body speech natural place put
16865 manifest face-introduce space-of fence-in awareness ten abide day night
not-exist experience make-by-means-of

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16866 first light mirror like from
16867 that from piece and
16868 object area like and
16869 sky fill from
16870 whatever appear space-of appearance arise-from body-of between see
cease-of appearance to reach this-of habituate manner
that from
16872 samsara-nirvana distinction cut-from
16873 body speech natural place put
16874 that from space-awareness appearance examine
16875 this to habituate-of measure find-from
16876 outer itself-of appearance
16877 above from above increase-by-means-of
16878 gradually self-habituat great obtain
16879 this to stable-of measure find-from
16880 dharma all cease become
16881 that itself habituate make-of
16882 branch-to I explain
16883 thus and
16884 self-arise from
16885 see and habituate-of pristine-awareness
16886 what to hold-of mind not-exist-of
16887 see-of measure this-by-means-of grasp
16888 sky completely pure to
16889 eye-of power not-cease-by-means-of
16890 below sky center-to thusness
16891

space-of lamp pure that
16892 know-awareness king-by-means-of see that
16893 that to habituate become
16894 self-of view see is
16895 that to very habituate precious
16896 thus
16897 seven measure
16898 experience make-by-means-of nose tip from eyebrow center-of upward
space-to blue from expand-of light shimmer lower contour spike appear from
16899 mirror like and
16900 piece and
16901 view extent pervade-of inside in body arise this-of measure
16902 secret conduct seed-of tantra from
16903 space and awareness-of view manner
16904 obstruct make free-of sky view
16905 space-of inside in necklace
16906 completely set and separate not do
16907 thus who-by-means-of see-of person
16908 first samantabhadra and
16909 fortune itself equal
16910 that from dot see is
16911 there focus appearance above to go-by-means-of
16912 self-face see-from thus
16913 upward space from finger four from
16914 free person fortune-good place
16915 samsara into enter how possible
16916 area cut completely whatever appear
16917 emanation-of quality this-by-means-of accomplish
16918 see-of object extent whatever appear
16919 sphere to likewise
16920 outward appearance cease whatever is
16921 moment sixteen to
16922 this also thus become
16923 not-ripen etc dot and
16924 likewise body to reach-of between
16925 six and ten and five three to
16926 doubt not enjoyment-body
16927 inner body cease place reach time
16928 finger etc likewise appear

16929 here focus element self-arrest
16930 arise and enter-of difference-by-means-of
16931 dharma all cease-of self-place-to
16932 what also hold not-exist
16933 abide is emanation-body
16934 this enter momentum-by-means-of power
16935 birth-of self-power who obtain
16936 that also that to focus-from
16937 again time thus do time
16938 appearance-of self-sound rustle
16939 manifest return delusion appear
16940 this-by-means-of sentient-being purpose all do
16941 awareness equal one-of reason
16942 thousand three sentient-being-of
16943 transfer great this-by-means-of accomplish
16944 likewise gradual and sudden-of
16945 body this-by-means-of accomplish is
16946 that all body cease measure from free
16947 this all fruit certain-of
16948 ground supreme mandala great accomplish
16949 thus and
16950 burning-lamp from
16951 blue not-change appearance from
16952 throat door clear-of light five-to also
16953 this itself very clear become and
16954 self-of front-of upward space-to
16955 finger four or hand-span from
16956 rise body and free
16957 that-of measure-to that become
16958 thus and
16959 self-arise from
16960 that from appearance arise and
16961 self-of wisdom great-by-means-of
16962 examine if pristine-awareness appearance to
16963 body and pristine-awareness direction not-exist arise
16964 that also arise manner this like
16965 first mirror mandala like
16966 that from appearance piece arise

16967 that from object area like arise
16968 that from sky fill arise
16969 whatever appear light-of mandala-to
16970 arise-from form-body see time
16971 body-of mandala all
16972 self from arise and self from emanate
16973 sky fill-of appearance
16974 see-of nature not-cease-of
16975 pristine-awareness sky-to gone-of sign
16976 nature itself-of appearance to
16977 essence itself-of body arise
16978 arise that itself self is
16979 buddha intention valid dharma
16980 true meaning-to thus gone
16981 that habituate-of measure-to explain
16982 thus
16983 eight location
16984 base-of space citta
16985 path-of space briguta
16986 fruit self-arise-of space-of location sky cloud free
16987 burning-lamp from
16988 eye arise-of condition not-exist to
16989 abide-by-means-of self-of awareness itself
16990 necklace appear
16991 cloud-free sky-to hold make
16992 self-know inside clear time
16993 citta-of center in abide is
16994 outward emanate cloud-free sky
16995 eye-of consciousness pure to
16996 clear make blaze-of light-ray five
16997 not-change pervade manner-as also
16998 blue-of self-essence great in abide
16999 thus
17000 nine door
17001 eye from arise
17002 that from
17003 this-of arise door eye from also
17004 change-free pervade manner appear

17005 this-of appearance self-pure-by-means-of
17006 space and awareness-of union
17007 primordial abide and relax
17008 self-arise self-of engage object
17009 appearance eye and self connect-by-means-of
17010 that itself condition-free sky-to arise
17011 thus arise door not-cease-of
17012 thus
17013 ten space-of lamp actual
17014 eye-of corner two from arise blue pervade great-of light end not-exist
17015 inside awareness light that-of house in abide
17016 outward necklace dot emptiness and possess that-of fence in abide
17017 light five-of appearance and rim-of fence two space actual is
17018 that also thing coarse not-exist-by-means-of grasp object-to not-establish
17019 cut extreme cut is-by-means-of self-clear rainbow like
17020 element harm-by-means-of not-break-by-means-of compounded samsara not
is
17021 key possess-by-means-of see-from habituate if already-buddha
17022 again buddha become
17023 that from
17024 thus key three instruction and
17025 who to meet-of person
17026 space-to habituate and manifest
17027 existence-of upward space in
17028 this itself two enter corner from
17029 method and wisdom nature from
17030 two coil and one also
17031 finger one-by-means-of ignorance
17032 day time arise-of condition possess-by-means-of
17033 appearance become and night also
17034 blue self-face itself and join
17035 space-of nature light-of house
17036 change-free primordial-essence great-in
17037 buddha sentient-being all to
17038 anyone-by-means-of make not-exist
17039 primordial two-not equal abide
17040 this pervade great fine from
17041 self-of consciousness aspect arise-from

17042 manifest itself very secret
17043 secret great this to
17044 whoever engage wish that-by-means-of
17045 already-buddha to again buddha
17046 thus
17047 eleven this-of example
17048 letter na-ro like wing two gather-by-means-of na-ro one accomplish like
17049 outer space blue and that from arise-of appearance two gather-by-means-of
space-of lamp called one gather designate
17050 Na-ro-of-form-like blue-green khyab-chen also first eyebrow-space-at appear
time somewhat-black-of-form straight-slightly crooked-and with-to
17051 that itself-to focus time later rainbow-color-five-as appearance-dimension
light-is
17052 that itself-from
17053 example-as letter Na-ro-like
17054 two-by grasp-and collected-by one
17055 black transformed-can-suit be-is
17056 that-to familiarization-of confidence attain-from
17057 appearance-dimension rainbow-color as-exactly
17058 color-not-mixed completely perfect
17059 that-from again indeed familiarization-power-by
17060 that-of signs-and possessed-to
17061 appearance-dimension dharmadhatu-also that-exactly-be
17062 thus-is
17063 fourth wisdom self-arisen-of lamp-to-also*
17064 nature
17065 definitive-meaning
17066 divisions
17067 characteristics
17068 door
17069 abode
17070 measure
17071 examples-and eight-from

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17072 first nature-is
17073

lamp-all-by knowledge-intention dharmata empty-luminous self-abiding
knowledge-of dynamic-and with-is
method ground-hook
bindu
three-dimensions unmoving-by placing-from
within self-awareness crystal-clear split-by self-abiding-of intention
expanse-full-of knowledge-interval-and with-is
lamp blazing-from
wisdom self-arisen lamp-is
thus lamp-all-of
knowledge-intention-as abiding-by-is
all-of part-at this-exactly-by
discriminating wisdom exactly-by
discriminating-not-exist mode-as abiding
part subtle produce-of nature-as
primordially-from abiding-is
thus-is
second definitive-meaning-is
within self-abiding effortless-of intention knowledge time outer-appearance
self-appearance completely-obvious-as know-and
dharma-all-of universal empty-and selfless-as know-and
self-of primordial-wisdom-of measures know-by knowledge say
excellent-is all-by difficult-to-realize intention not-sought self-from found-by
extremely-superior summit-become say
primordially self-at exist-of jewel found-by self say
self-arisen ceaseless-as appear-by appear say
dharma-all clear-as know-by lamp say
self-appearance self-face-at awareness-by pervade-and knowledge-by not say
again that-exactly-from
knowledge-by entity-and entity-not-exist-of
appearance all-to completely enter-from
universal-of meaning-all knowledge-and*
not-sought left-of confidence attain-and
self-of primordial-wisdom measures know
nature pure-of dharmakaya-is
three-not-found self-awareness-by
all-from surpass excellent clearly-appear*
other-by examine-of basis not-exist-by
self-arisen primordially pure-of object

17108 other-of object-not self say
17109 made-by this-meaning find not-exist
17110 whom-to hope not-exist-of cause
17111 primordially self-appearance arise say
17112 lamp-by dharmata all
17113 two-as not-exist appearance make
17114 by self-face pervade-by-is
17115 thus say-and*
17116 pearl-garland-from
17117 example-as fire-lamp-like
17118 knowledge-by dharma-all simultaneously realize
17119 excellent-is all-of summit become
17120 self-is other-depend dharma-and free
17121 arise-by not-blocked open-as appear*
17122 thus taught
17123 third divide-if five-from
17124 basis-abide self-arisen-of wisdom-is
17125 within-abide awareness-of knowledge-aspect-is arise-basis-and support-as
abiding-is
17126 appearance raw-hold-of wisdom-is
17127 dimension-awareness two-not-exist pair-join-of self-time self-clear stainless
pure-by intention dharmata-to bring make
17128 memory cease-not-exist-of wisdom-is
17129 arise mark-not-exist-as repeatedly arise-yet*
17130 liberate self-face dharmata one-as gather
17131 individual examine-of wisdom-is
17132 dharma-and dharma-subject self-and universal-of form-and*
17133 characteristics etcetera as-appear not-mixed-as know
17134 enter-make three-of wisdom-is
17135 nature-of bardo-this-in hearing-by determine
17136 contemplation-by ascertain make
17137 meditation-by taste experience-from samsara-from definitely liberate-is
17138 word-meaning realize make
17139 again that-exactly-from
17140 divisions forms five-is
17141 basis-abide self-arisen wisdom-by
17142 body etcetera dharma-of support-all make
17143 appearance raw-hold knowledge-interval-by

17144 dimension-and awareness-of longing-ground hold
17145 memory cease-not-exist wisdom-by
17146 knowledge single-pointed objects-all gather
17147 individual examine-of wisdom-by
17148 universal-and self-of characteristics discriminate
17149 enter-make three wisdom-by
17150 nature bardo-in determine
17151 thus-is
17152 fourth characteristics-is
17153 object-appearance-by included-of dharma-and*
17154 object-possessor awareness-by included-of dharma-all nature not-exist-as
know is this-of characteristics is
17155 that-exactly-from
17156 appear-and not-appear dharma-all
17157 nature not-exist who-by know
17158 this-is that-of characteristics-is
17159 thus say-and*
17160 condensed-in
17161 dharma-all nature not-exist completely become
17162 this-is wisdom paramita supreme say
17163 thus taught exactly
17164 fifth arise-make-of door-is
17165 sense-powers five-is sense-knowledge-by object perceive is wisdom-is
that-of door is-of cause
17166 especially nose-from memory wisdom-of horse fire-wind move-by
that-exactly-is
17167 fire-wind wisdom-of expression fire-spark-like night yawning arise time
arise-by know
17168 again that-exactly-from
17169 arise-make door-is sense-powers five
17170 especially nose-from arise make
17171 that sign night-of time-exactly-at
17172 breath-and yawn intense-and*
17173 very breath intense body-at time
17174 red-and shine-of light-rays
17175 fire-spark like-as spread-by
17176 that-of measure-and signs that-by
17177 arise make-of door identify

17178 thus-is
17179 sixth abode-is
17180 citta-at special great-of channels four-at awareness-of primordial-expression
wind-by grasp-from out not-project within-in self-abide unclear merely-from
17181 karma-wind-by out dynamic move-from object aware-as arise
that-also name-basis gathered-of primordial-expression-at abiding-is
17183 elements
17184 consciousness
17185 primordial-wisdom awareness four-of primordial-expression-as abiding-is
17186 that-exactly-from
17187 produce make-of channels four-from
17188 quiver-and move-and twitch-and*
17189 fire-spark rise-of characteristic-as
17190 five
17191 wisdom
17192 from
17193 from
17194 -of wind-and with
17195 knowledge-by clear-clear aware-aware
17196 wisdom-all-of nature-as
17197 taste-channel left-channel all-shake
17198 crystal-duct hollow empty-of within*
17199 clear wisdom great-as abide
17200 name-four gathered-of primordial-expression-as
17201 all discriminate-of nature-as
17202 primordially body-of part-at abiding
17203 occasion-at wind-by self-grasp-by
17204 knowledge memory-not-exist torpor-as-yet*
17205 wisdom dynamic-all expand-restrain-by
17206 clear-of part-not-exist torpor-as become
17207 self-of wisdom dynamic move time
17208 before not-heard-of dharma-all-even*
17209 mind-to memory-and clear-as appear
17210 clear-and not-clear dynamic-all-is
17211 wind-of movement-only-from arise*
17212 body-center channels within abiding-is
17213 thus-is
17214 seventh measure-is

17215 basis-abide-of wisdom-of measure intention equal-of heat measure-at
abiding-is
17216 appearance raw-hold-of wisdom-of measure
17217 dimension-awareness mixed-and knowledge-and self-power obtain
17218 memory cease-not-exist-of wisdom-of measure
17219 arise-liberate mark-not-exist-by gather-dissipate cease-and self-ease
effortless-of intention-at abiding-by condition-by awareness not-steal
17220 individual examine-of wisdom-of measure
17221 two-with-of dharma-all individual split-by determine arrive
17222 enter-make three-of wisdom-of measure
17223 word-meaning realize-from meaning self-face-at abiding-is
17224 that word-as again lamp blazing-from
17225 basis-abide wisdom self-arisen measure
17226 dharma-all equal-of experience arise-from
17227 knowledge stable-of confidence attain-is
17228 that-exactly change not-exist-as
17229 continuously continuum-at abiding-by-is
17230 this-by basis-abide wisdom grasp
17231 this-of body-also light-and*
17232 knowledge-all-is clear
17233 appearance raw-hold wisdom measure
17234 rest experience-of signs
17235 body-center color-five-of light
17236 effort not-exist-from out arise-from
17237 this-at knowledge self-place grasp
17238 body-also earth-to touch not-exist
17239 this-by knowledge-anywhere placed-of
17240 solid all-even dissolve can
17241 self-dynamic train-of measure-is
17242 memory cease-not-exist wisdom measure
17243 knowledge other-to enter not-exist
17244 single alone stay happy-and*
17245 solitary-of ground continuously-and*
17246 human-and accompany mind-not-desire-as
17247 knowledge-by single-pointed change not-exist
17248 other-by spoken-of speech-to-even*
17249 dual grasp-only-and free
17250 view not-change confidence-exactly-as

17251 sky pure-to go think
17252 mind that anywhere place there cease
17253 other all-by condition-by-even*
17254 this-to transform how can
17255 carelessness-not knowledge spacious-bliss
17256 this-at born-of person that-is
17257 memory cease-not-exist wisdom grasp
17258 individual examine-of wisdom measure
17259 kunzhi-and dharmakaya-also*
17260 thus split sign thus-like
17261 body-to attachment-of mind free-from
17262 awareness anywhere place place-at abiding-and
17263 body-is solid like-as become
17264 mind-and primordial-wisdom split-by
17265 move-make all-of door-even cease
17266 elements clear-impure who-by split
17267 coarse-of appearance self-obstruct-and
17268 child's-necklace-to happiness engage
17269 thus samsara-nirvana who-by split
17270 delusion-of mind-all arise not-possible
17271 if arise-also benefit-harm free
17272 that etcetera-of self-knowledge-by
17273 samsara-nirvana determine arrive is
17274 individual examine-of wisdom is
17275 enter-make three wisdom measure
17276 dharma-all word-one say-by
17277 that-of text knowledge is
17278 hearing-of wisdom measure-to arrive
17279 knowledge-by which-to contemplated-of
17280 meaning-that continuum-to bliss arise-from
17281 contemplation-by again thus train
17282 what-arise condition-by not-harm-as
17283 delusion-thought attachment self-cease
17284 this-by meditation-of knowledge obtain
17285 thus-is
17286 eighth example-is
17287 what-to look-of object aware-and realize-and
17288 afflictions all burn-from tinder-to fire kindle like-is

17289 lamp blazing-from
17290 example-as tinder moisture-not-to
17291 fire-spark subtle itself meet-even*
17292 tinder all kindle fire burn-like
17293 wisdom-by habitual-tendencies burn
17294 this-all wisdom lamp
17295 thus say-and*
17296 condensed-in
17297 wisdom-by dharma-of nature completely know-from
17298 three-dimensions mother-not-exist-from completely transcend become
17299 thus taught exactly
17300 vehicle-of supreme jewel-treasury-from
17301 lamp four enumeration show step thirteen
17302 thus basis body that dharma assembly another explain from
17303 now that depend know nature establish three
17304 all-basis dharmakaya distinction
17305 mind pristine-awareness distinction
17306 distinguished dharma another explain
17307 first two
17308 briefly show and
17309 extensively explain
17310 first
17311 sentient-beings basis buddhas basis regard awareness essence manner
primordial-purity defilement not-exist and
17312 defilement-possess ignorance thought-assembly possess coated
deluded-appearance deluded-grasp all basis become aspect from
all-basis dharmakaya aspect two know do
17314 spontaneous-change from
17315 all-basis dharmakaya essence
17316 thus
17317 that all-basis ignorance distinguish done mind mental-factors all first basis
17318 middle abode
17319 last home
17320 habit vessel become pond similar
17321 dharmakaya
17322 ignorance reverse distinguish done
17323 mind mental-factors object exceed
17324 karma habit all completely-pure

17325	all-basis
17326	projection space spread many appear basis become
17327	object various snad appear and
17328	subject ignorance six realms three essence appear that body and
17329	pleasure-pain and
17330	mind delusion portion many grasp
17331	dharmakaya
17332	that all not-exist
17333	mind etc together not-abide
17334	self-arisen from
17335	all-basis thought grasp
17336	various delusion awareness deceived
17337	all-basis ignorance entity
17338	all-basis called that do
17339	thus and
17340	also
17341	sentient-beings basis buddhas basis
17342	distinction one separate certain
17343	thus and
17344	pearl string from
17345	all-basis accumulation purpose
17346	dharmakaya outflow exhausted
17347	empty clear clear pervade
17348	thought not-coated recollect waking
17349	elaboration free
17350	space like pervade empty
17351	self-pure indicate all free
17352	cause condition all-basis
17353	habit etc purpose pond similar
17354	dharmakaya habit free
17355	mind mind etc gather from
17356	body-possess all-basis many appear
17357	dharmakaya mind etc free
17358	many form-appearance body not-exist
17359	thus
17360	that all-basis

17361	mind-of abode-is
17362	dharmakaya-is primordial-wisdom-of abode-is
17363	kunzang klong-dru-of tantra-from
17364	hey mind-hero great
17365	mind-of abode-is
17366	kunzhi is
17367	that what-of cause-for ask-if
17368	kunzhi-is thought-of object all gather-and*
17369	mind-as know-of cause
17370	primordial-wisdom-of abode-is dharma-of body is
17371	that what-of cause-for ask-if
17372	dharma-of body-is memory-thought all not-possess-and*
17373	object different-as grasp-of knowledge not-exist-of cause
17374	thus-is
17375	that-at manifest-of pride-possess some-is
17376	kunzhi dharmakaya-as think
17377	this-to common-of treatise-from-even*
17378	kunzhi pure impure all-of support-as think-and
17379	dharmakaya pure-of within-from-even stain-not-exist-of thusness-as think-and*
17380	mantra some-from-even*
17381	kunzhi abode transformed-and pure-of dharma-of dimension-of primordial-wisdom-and essence-of body-as think
17382	kunzhi all-of basis is
17383	nirvana-of basis-mother-also is
17384	thus say-and*
17385	kunzhi abode transformed is
17386	dharma-of dimension-of primordial-wisdom essence-of body-of say-by different within-from-even substance contradictory-as say
17387	this-to harm exist
17388	if kunzhi dharmakaya-is dharmakaya stain-possess result-and*
17389	kunzhi container-contained-of delusion produce dharmakaya delusion produce result
17390	think-if
17391	buddha-from again sentient-being-as delusion result etcetera-of reasoning-by harm-and*

17392 unsurpassable scripture-by-even harm-not
17393 kunzang mind-of mirror-from
17394 kunzhi dharmakaya-as think me-from deviate is
17395 thus say-and*
17396 awareness self-arisen-from
17397 some kunzhi dharmakaya-as think
17398 that-to reply teach-of cause
17399 kunzhi-of characteristics thus-like is
17400 that-from that-by reply spoke
17401 all complete-cause kunzhi is
17402 that-from ask-of word-by reverse
17403 buddha become exist reason
17404 all-basis various appear purpose
17405 that all complete purpose
17406 buddha sentient-beings reason
17407 why all complete purpose
17408 occasion-possess become
17409 why various appear purpose
17410 occasionally buddha exist become
17411 occasionally sentient-beings exist become
17412 why definite-establish purpose
17413 then asked reverse say
17414 then all-basis not-exist what
17415 then asked answer give
17416 all-basis thought grasp
17417 various delusion awareness deceived
17418 all-basis ignorance entity
17419 thus
17420 that all-basis dharmakaya distinguish precious
17421 expanse-six from
17422 that all-basis dharmakaya not-distinguish if form one different grasp
awareness similar
17423 meaning individually appear not-able thus
17424 these two example
17425 ocean boat aspect similar
17426 dharmakaya primordial-purity awareness defilement exist not-experienced
expanse ocean clear similar
17427 where not-established where appear potential not-ceased

17428 first field nature completely-pure and
17429 condition adventitious defilement free expanse stability gain pure
two-possess aspect
17430 all-basis ocean top boat not-enter like
17431 first expanse delude time basis ignorance all basis and
17432 pervader and
17433 essence abide boat like
17434 mind mental-factors karma habit delusion person many fill
17435 self-arisen from
17436 all-basis dharmakaya example
17437 ocean boat manner path arise
17438 sleep fall wake manner
17439 faculties distinction exist purpose thus
17440 that awareness defilement not-exist dharmakaya essence time all
reverse-object not-thing final liberation-basis exist
17441 all-basis sleep deluded-appearance dream all appear basis become wake
distinction great
17442 that sleep dream reverse need although
17443 self-of awareness reverse not-need-by
17444 dharmakaya basis examine make is
17445 that-of state familiarization make become-and*
17446 result liberation-place-at identify*
17447 kunzhi-and that-to support-of dharma-all purify stain-as know make
17448 second expand explain-to two-is
17449 kunzhi-and*
17450 dharmakaya expand explain
17451 first is
17452 thalgyur-from
17453 kunzhi-and dharmakaya-of essential-point
17454 that-at kunzhi first explain
17455 dharma-and dharma-not all-of basis
17456 nature word-meaning divide-and with
17457 nature habitual-tendencies all-of container
17458 division body-and connection-and*
17459 various-and original-basis
17460 definitive-meaning all-is gather-at
17461 basis-is complete-and etcetera
17462 thus taught-by

17463	kunzhi-of nature
17464	definitive-meaning
17465	division
17466	sound enter-of cause-and five-from
17467	first nature-is
17468	compounded virtuous-forms-and samsara-of dharma-all complete habitual-tendencies-and with-of container become
17469	definitive-meaning-is
17470	all-many-at
17471	basis gathered many-of time ground-or support-basis-as abiding
17472	divide-if
17473	original-meaning-of kunzhi
17474	connection meaning-of kunzhi
17475	habitual-tendencies body-of kunzhi
17476	habitual-tendencies various-of kunzhi-and four
17477	first is
17478	samsara-of dharma-all-of dimension first-of basis
17479	investigate-do first-of movement awareness-at depend-of ignorance co-exist-as exist-of reverse-from speak
17480	second is
17481	consciousness that-exactly-at self ignorance-if samsara-to connect
17482	realize-if nirvana-to connection-of part-from speak
17483	third is
17484	root-of consciousness that-exactly-at
17485	body-of habitual-tendencies exist-by
17486	flesh
17487	blood
17488	light
17489	mind-body appear-of part-from speak
17490	fourth is
17491	consciousness that-exactly-at impure-of karma-and habitual-tendencies-of source all-of basis make-of part-from speak
17492	thus name-four speak-yet*
17493	meaning consciousness one-of part-at reverse four-as distinction exist-at label is
17494	thus first-of movement part-from grasp-from now-of until knowledge all-of support kunzhi-and that-to support eight-as abiding-also part individual divide-if root samsara-of door-open appear-of basis original-meaning-and

	samsara-nirvana-to connection-by connection meaning-and body-as appear-by body-and mind-of habitual-tendencies support-by kunzhi basis place-at that time consciousness-of form-as exist outer-inner-to not-cease-by kunzhi consciousness-as label
17495	that-from sense-knowledge five-at self-self-of consciousness thought-not-exist object-five grasp-of part-from door-five-of consciousness-as label
17496	that time thought-investigate mouth inward look-of realize-by first that-at meet-by mind-knowledge investigate-by distinction individual grasp-as meaning-exactly-as think
17497	mind one-at reverse different-as know make
17498	function is
17499	original-delusion basis make
17500	connection-by body-mind connect-from bliss-suffering-of connection make
17501	body-by body-and that-of gathered many-of condition make
17502	habitual-tendencies-of karma-and afflictions-of accumulate-make-and cause condition make
17503	sound enter-of cause-is
17504	habitual-tendencies before-after-of connecting-and*
17505	karma-of result-five outer-of connection-and*
17506	cause-effect-of fit-together-and*
17507	universal connection-of bind make-by
17508	kunzhi say-of sound enter
17509	second dharmakaya expand explain is
17510	thalgyur-from
17511	dharma-of body-is elaboration-free
17512	self-as grasp-of sign not-exist
17513	nature empty-luminous differ-not-at
17514	division dharma-and sambhogakaya nirmanakaya*
17515	three-by divided-by distinction enter
17516	definitive-meaning dharma-is correct path
17517	body-is that-from accomplish
17518	thus taught-by
17519	dharmakaya-of nature
17520	definitive-meaning
17521	division
17522	function
17523	sound enter-of cause-and five-from

17524	first nature-is
17525	first-of original-purity great within-luminous nature effortless-of arise-basis subtle-of primordial-wisdom-as abiding-and*
17526	delusion-time that-of expression-at place-by mind entity elaboration-free singular-as realize-from experience taste-and with
17527	that-exactly-from
17528	abide mode natural-state forms two
17529	first-of basis-at abiding-and*
17530	delusion-of object-at abiding
17531	first-of nature nature-and*
17532	compassion forms three-as abiding
17533	that-also nature body-as abiding-by
17534	dharma-and enjoyment emanation-of rain
17535	not-divide divide not-exist-of mode
17536	down-from accomplish only-from-even*
17537	body-color etcetera mind-object not-exist
17538	nature arise-make light-of mode
17539	white red yellow-and green blue is
17540	sign mark-possess not-as
17541	mark-not-exist knowledge-by down-from accomplish
17542	compassion arise various-from
17543	this-like one-as certain-not-exist-by
17544	various appear-cause basis say
17545	delusion-of object-at self-place-and*
17546	rest self-liberate expand place
17547	thus say-and*
17548	self-arisen-from
17549	dharmakaya primordial-wisdom great-of scripture*
17550	characteristics forms three-and with
17551	nature nature compassion three
17552	dharma-of body-of characteristics is
17553	thus-is
17554	that now where exist ask
17555	heart-center glorious jewel precious secret-of treasury-in exist
17556	that-exactly-from
17557	dharma-of body-of palace change-not-exist this

17558 self-self citta-of center-in clear-as abiding
17559 empty primordial-wisdom essence
17560 clear light-of essence
17561 self-arisen awareness-of essence
17562 essence three-with dharma-of body
17563 primordial-wisdom meaning realize path-ground traverse not-exist
17564 expression-of limit-free dharmakaya great this
17565 all-to abiding-and all-by realize not-exist
17566 mind-not-exist consciousness-not-exist ignorance delusion not-exist
17567 thus-is
17568 this-at sometimes basis-abide-of primordial-wisdom-as label
17569 sometimes dharmakaya-as label
17570 sometimes liberation-basis-as label all
17571 nature one-at reverse-of part-from speak-and
17572 body-and primordial-wisdom gather-separate not-exist-of intention is know
make
17573 second definitive-meaning-is
17574 profound-and vast-of dharma-of essence gather-by dharmakaya say
17575 third divide-if
17576 basis original-purity great-of meaning nature completely-pure-and*
17577 that body-in exist-and*
17578 adventitious stain-free-of dharmakaya supreme-and three-to depend
17579 body three-and that-from divided-by nine become
17580 self-arisen-from
17581 body-to inconceivable-yet gather-if three-as gather
17582 what ask
17583 dharmakaya sign-of object-from transcended-and*
17584 sambhogakaya grasp-of object-from transcended-and*
17585 nirmanakaya attachment-of object-from transcended
17586 that-also dharmakaya-to three-is
17587 dharmakaya-of dharmakaya-and*
17588 dharmakaya-of sambhogakaya-and*
17589 dharmakaya-of emanation-of body
17590 that-also dharmakaya-of dharmakaya-is awareness
17591 dharma-is object-as appear
17592 body-is awareness-of nature not-cease
17593 dharmakaya-of sambhogakaya-is
17594 light five

17595	dharmakaya-of emanation-body-is
17596	eye-of sense-power-to see not-cease
17597	dharmakaya-of object-is
17598	sky completely-pure
17599	dharmakaya-of abode citta
17600	dharmakaya-of path
17601	jewel crystal-of duct-with is
17602	sambhogakaya-to also three-is
17603	sambhogakaya-of dharmakaya-and*
17604	sambhogakaya-of sambhogakaya-and*
17605	sambhogakaya-of emanation-body
17606	that-also sambhogakaya-of dharmakaya-is
17607	primordial-wisdom five-of appearance not-cease-as lucidly abiding is
17608	sambhogakaya-of sambhogakaya-is
17609	bindu forms five-of path-and with
17610	sambhogakaya-of emanation-body-is
17611	door-five-of knowledge-object-to arise-of awareness
17612	sambhogakaya-of abode-is
17613	avadhuti
17614	sambhogakaya-of path-is tip-small right
17615	emanation-body-to three-is
17616	emanation-body-of dharmakaya-and*
17617	emanation-body-of sambhogakaya-and*
17618	emanation-body-of emanation-body
17619	that-also thus-is
17620	emanation-body-of dharmakaya-is
17621	lamp two
17622	emanation-body-of sambhogakaya-is
17623	light five see
17624	emanation-body-of emanation-body-is
17625	afflictions five arise-of individual self-of awareness
17626	emanation-body-of abode
17627	brain
17628	emanation-body-of path eye
17629	emanation-body-of object delusion-as appear is say
17630	that-also dharmakaya mind-and afflictions-as not-exist-and
17631	that-of division body three-of sambhogakaya-of emanation-body-and*
17632	

emanation-body-of emanation-body two door-five-of knowledge-and
afflictions-as speak contradictory think-if
not-contradict
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 dharmakaya-by liberation-basis make
path time naturally-clear by-means-of dharmakaya liberation-doing
by-means-of action doing on
three-kayas that-by-means-of purifying and pure-basis action do
five word-entering cause-reason is
from-beginning dust and separate and stain that-pure and
circumstance self in exist though face not-know by-means-of secret dharma
as exist and
final-meaning aim seeking fruit-as exist dharma by-means-of dharmakaya
word express just
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 is
scholars by-means-of know should
thus arise by-means-of
mind is
root non-awareness and equal-possessing stain possessing dharma samsara
self-same jnana sun obscuring by-means-of cloud like
jnana is
dharmakaya and equal-possessing stain not-possess and mind
recollection-thought together not-abide sun like
that same from
mind is latencies all basis
embodied beings stain is
grasp object on hold mind
that reason samsara dharma-nature
thus and
again
jnana recollection-basis itself and separate
thus

17665 six-expanses from also
17666 mind and jnana self essence not-distinguish if
17667 sun cloud-masses by-means-of obscured and like outer appearance meaning
do not-possible thus
17668 that-also mind is
17669 karma and afflictions and latencies all basis and source and accumulate-do
and all-from arise and
17670 non-awareness house in always abide by-means-of jnana sun and oppose and
obscure
17671 self-arisen from
17672 mind is latencies all gather
17673 mind is afflictions all accumulate
17674 mind is latencies all basis is
17675 latencies that also cut difficult by-means-of
17676 self appearance obscure do
17677 ignorance equal abide
17678 thus and
17679 pearl string from
17680 mind gather-assembly arise purpose
17681 defilement also coat
17682 all-basis gather mind etc
17683 defilement number become
17684 thus
17685 that awareness obstruct mind exist possess sentient-beings called
17686 mind karma accumulate delusion delusion one one samsara do
17687 mind awareness liberate
17688 pure exhausted purify buddha called
17689 awareness defilement free purpose
17690 that free-object defilement assembly true
17691 mind only
17692 that from
17693 mind free buddha
17694 body-possess all defilement exhausted
17695 migrate beings mind migrate
17696 that not migrate able not-exist
17697 that purpose migrate delusion-wheel like
17698 thus
17699 mind object appear this this called symbol name universal grasp object mind

17700 that distinction investigate analyze grasp subject mind two gather
17701 grasp object grasp mind
17702 thus explain
17703 these need common text from
17704 mind cease body directly do
17705 thus and
17706 word-clear
17707 mind mental-factors enter continuous break
17708 jewel-heap from
17709 mind intellect consciousness free
17710 concentration abode not-abandon
17711 this tathagata heart secret thought not-fathomable called
17712 pristine-awareness
17713 space like elaboration cease buddha dharma measureless basis source wheel
pristine-awareness ocean assembly together dharmakaya home always abide
affliction habit thicket all burn fire like abide
17714 pearl garland from
17715 conceptions all burned by-means-of
17716 jnana itself fire like consume
17717 space itself and equal is
17718 empty-luminous awareness-possess itself is
17719 thus
17720 here not-know some
17721 mind not-possess if inanimate or darkness like become thus also learning
small is
17722 mind not-possess though jnana exist by-means-of awareness cease not
by-means-of reason
17723 that-also non-awareness delusion mind cease by-means-of
17724 jnana clear sun arise
17725 night dawn by-means-of day rise like
17726 some is
17727 non-awareness awareness pervader is by-means-of
17728 mind cease time awareness cease think also very mistake great is
17729 awareness by-means-of non-awareness outward pervade though
17730 non-awareness inward not-pervade buddha jnana like
17731 mind on non-awareness by-means-of pervade by-means-of
17732 mind pervader as suitable
17733 awareness on not-pervade by-means-of

17734 non-awareness awareness expanse from cease or continuum break think
17735 therefore mind cease time basis non-awareness part possessing cease though
17736 awareness not-cease cease basis awareness is by-means-of reason
17737 awareness-also not-possess if what top on cease think suitable
17738 here non-awareness mind part possessing cease by-means-of awareness jnana
expand and two-knowledges on enjoy is
17739 pearl garland from
17740 mind is movement all separate by-means-of
17741 inanimate like not is
17742 know and awareness on clear do appear
17743 thus spoken is
17744 there mind and jnana each-other is
17745 common body from also
17746 mind and mind-itself nature by-means-of pure two distinguish
17747 that on mind is all-conception samsara dharma
17748 mind-itself is elaboration and free nirvana dharma
17749 arya prajnaparamita eight-thousand from also
17750 mind on mind not-exist
17751 mind nature luminosity is thus spoken
17752 mind on thus is basis gather essence nature show by-means-of
17753 Sems elaboration-possess thought defilement-by-means-of dharma emanate
gather and one-pointed higher-realms enter like indeed nature not-exist
17754 Sems-by-means-of nature
17755 Sems-by-means-of natural-state
17756 Sems itself called name-by-means-of enumeration that itself-by-means-of
character luminous pristine-awareness-as abide thus arise
17757 Sems and sems-itself distinguish-as not-know-by-means-of fool-by-means-of
also pitaka know-as arrogant indeed display arrogance-possess-as only
17758 Thus sems and pristine-awareness well separate-from common
object-possess-by-means-of vehicle-to sems-to ground path fruit-as do
although
17759 That all meaning directly not-arrive-by-means-of
17760 Vehicle this-to pristine-awareness-to buddha-by-means-of ground path
fruit-as enumerate-by-means-of
17761 Quickly samsara from liberate
17762 Other samsara-by-means-of root-to enlightenment hope-by-means-of long
even that obtain difficult
17763 Ground open-manner err purpose
17764 Kuntu-zangpo heart-by-means-of mirror from

17765 Sems from buddha desire-from I-from err indeed
17766 Thus say
17767 Err manner indeed
17768 Reason and scripture two-by-means-of contradict indeed
17769 Thus seems from buddha and path and
17770 Ground three open if
17771 Open-ground seems that itself grasp-grasp and possess-by-means-of purpose
you-by-means-of ground path fruit all grasp-grasp and possess-as result
17772 Desire-from buddha not-accomplish and accomplish although reverse result
17773 Grasp-grasp from not-liberated-by-means-of purpose
17774 Also seems habit and karma various gather like
17775 Ground path fruit also that-to result
17776 Desire if delusion-as result-by-means-of flaw exist indeed
17777 Opponent-by-means-of this thus
17778 Seems not-exist if that-by-means-of also buddha not-reason
17779 Buddha that bya-sems-by-means-of distinction-by-means-of done-as you also
desire-by-means-of purpose
17780 Answer say
17781 Seems not-exist and exist-by-means-of buddha become not-thing
17782 Chos-sku-by-means-of pristine-awareness exist not-exist-by-means-of thus
arise
17783 Seems-by-means-of delusion wake-by-means-of buddha distinction-by-
means-of done true although still ground spontaneous-presence-by-means-of
buddha-by-means-of not-certain-by-means-of true actual also not-thing
rigpa on basis-do path-do fruit-do if
17785 Buddha from-mind arisen not is
17786 here scripture-by-means-of also harm
17787 common scripture*
17788 Madhyamakavatara from also*
17789 mind ceased that body-by-means-of direct made
17790 says and*
17791 uncommon scripture*
17792 Vajra-tip from also*
17793 consciousness element five pure are wisdom five nature is says etc.
state-change explained
17794 mind entity from Buddha if-achieved
17795 to-be-purified and state-change meaning not-have
17796 unsurpassed scripture*
17797

Rigpa-self-shine tantra chapter eighty-six by-means-of opponent all refuting chapter from

- 17798 some genitive desire is
17799 mind on result seeking think
17800 that on return this like
17801 mind genitive entity how-much exist
17802 asked answer extensively given is
17803 mind on entity not-have by-means-of
17804 then mind genitive characteristic what
17805 asked answer extensively give is
17806 mind on entity not-have by-means-of
17807 dharma-nature grasping-holder where exist
17808 example like sky genitive characteristic as
17809 grasping and holding not-have by-means-of
17810 that on return word spoke
17811 mind on grasping-holder exist or not-exist
17812 asked answer extensively give is
17813 mind on grasping and holding exist although*
17814 dharma-nature grasping-holder not-have by-means-of
17815 that on return also spoke
17816 who genitive assertion fall will-become
17817 mind and dharma-nature one by-means-of
17818 mind on grasping-holder arise if
17819 Buddha effort-by-means-of find not will-become
17820 mind on grasping-holder exist by-means-of
17821 asked answer reverse say is
17822 if mind not-exist Buddha-ness
17823 your find or what by-means-of
17824 that on asked answer extensively given
17825 mind on result not-seek
17826 mind from various arise by-means-of
17827 sentient-being latencies gather is
17828 grasping object on move by-means-of
17829 mind is samsara root is
17830 mind is to-be-abandoned stage is
17831 what by-means-of mind-as exist by-means-of
17832 mind is confusion root is
17833 all that from separate is
17834 similar-basis from miss by-means-of

17835 mind is defiled-as demonstrated
17836 what by-means-of thought exist by-means-of
17837 mind is action feather like is
17838 what by-means-of mind not-have by-means-of
17839 then reverse word spoke
17840 then how mind itself desire
17841 then kindness answer extensively granted
17842 mind on result not-desire
17843 rigpa wisdom exist by-means-of
17844 then rigpa this itself on
17845 characteristic form how-many and possess
17846 then asked answer this like do
17847 rigpa wisdom characteristic is
17848 empty and clear and pervade is
17849 says
17850 awareness to ground-do path-do result-do if
17851 awareness that itself thing mark become not question say
17852 not-become
17853 empty and clear and grasp-attachment any also not-possess reason
17854 again that same from
17855 know awareness clear itself exist
17856 why clear exist become if
17857 mark-possess become not
17858 why clear by-means-of beautiful reason
17859 that on ask-answer this like do
17860 mark-possess become not
17861 that on attachment not-possess reason
17862 that also this like know should
17863 example sun mandala like
17864 clear though direction into not-fall
17865 why desire not-possess reason
17866 thus
17867 second each own-nature extensively-explain on two
17868 mind and jnana own-nature extensively-explain
17869 first is
17870 consequence from
17871 mind and jnana essential-point is
17872 mind thus called delusion-conception on

17873 essence enter and pervade
17874 recollection-thought various by-means-of basis not
17875 distinction pure and impure
17876 definition thought by-means-of recollection-object produce
17877 what on mind and what by-means-of mind
17878 what mind and what reason mind
17879 thus spoken by-means-of
17880 this on essence
17881 definition
17882 distinction
17883 each meaning and four from

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

17904 realization-possess compassion mind-generate etc liberation cause suitable
17905 precious-garland from
17906 emptiness compassion essence-possess
17907 enlightenment accomplish some on
17908 thus and
17909 not-attachment not-hatred delusion not-exist
17910 that produce karma virtuous
17911 thus like
17912 these all also self-arisen ultimate meaning general grasp by-means-of directly
object not-possible by-means-of
17913 samsara aspect belonging mind gather
17914 uttaratantra from
17915 self-arisen ultimate that
17916 faith itself realization object on
17917 sun mandala clear-light though
17918 eye not-possess by-means-of see not-exist
17919 thus spoken like
17920 impure mind distinction if two
17921 briefly-shown and
17922 extensively-explained
17923 first is expanse on impure not-exist though
17924 that from move time basis-appearance from cut not-possible what also arise
17925 non-awareness play from mind
17926 mind ornament from intellect
17927 intellect from affliction arise
17928 that also play is capacity or power or ray like that from arise tone just
17929 seed from sprout and
17930 face form from that reflection mirror in arise like
17931 ornament is that from ripen arise grain portion just seed flower and mark like
17932 that like also self-arisen from
17933 completely pure primordial-pure appearance on non-awareness not-exist
17934 mind not-exist
17935 intellect not-exist though
17936 spontaneous-accomplishment power from
17937 non-awareness arise
17938 non-awareness play from mind arise
17939 mind ornament from intellect arise
17940 intellect object from five-poisons arise

17941 five-poisons from afflictions sixteen arise
17942 sixteen from twenty-five arise
17943 that from fifty-one arise
17944 that from thousand eight ten four arise thus
17945 second extensively-explained on three
17946 root ignorance genitive division
17947 that from arisen mind genitive division
17948 that from arisen affliction genitive division extensively explained
17949 first is again that itself from
17950 ignorance this like
17951 root mind genitive ignorance and*
17952 confusion object genitive ignorance and*
17953 confusion-basis basis genitive ignorance and*
17954 grasping thought genitive ignorance and*
17955 artificial path genitive ignorance and*
17956 not-knowing delusion genitive ignorance and*
17957 thus ignorance form six-as arisen and self genitive appear not-see go says
17958 that also sequence like
17959 first rigpa self face not-know by-means-of self on other-as confused delusion
and*
17960 appear object genitive essence nature not-have-as not-know genitive delusion
and*
17961 condition from confusion scarecrow man-as confused like delusion and
17962 rigpa essence on self not-have although form on self-as delusion self genitive
house says like delusion and*
17963 path like artificial and*
17964 antidote poison-as become and free not give genitive delusion and*
17965 nature-by-means-of light-clear genitive meaning not-know by-means-of
always samsara in delusion
17966 second that from arisen genitive mind genitive division is
17967 self-shine from
17968 mind genitive division this like
17969 mind genitive division this like
17970 various gather water-like mind and*
17971 clean-unclean not-have pig-like mind and*
17972 brave timid great tiger-like mind and*
17973 light feather-like mind and*
17974 move wind-like mind and*

17975 greatly intoxicated mud-puddle-like mind and*
17976 spread fire-spark-like mind and*
17977 desire bird-like mind and*
17978 expand branch-like mind and*
17979 stop difficult garuda-like mind and*
17980 planet-tether not-have madman-like mind and eleven are says
17981 those also sequence like object and latencies various gathered by-means-of
water and*
17982 accept-reject on deluded by-means-of pig and*
17983 anger and pride coarse by-means-of tiger and*
17984 object many on enter from focus one on not-decide superimposition and
17985 move on obstacle not-exist wind and
17986 object desire by-means-of intoxicate mire and
17987 one from many conceptions spread fire and
17988 object accept desire bird and
17989 knowledge power expand by-means-of meaning examine branch and
17990 object by-means-of awareness grasp that power into gone actor and
17991 not-diverge object knowledge direction not-give waver mad like mind
17992 these all also object and condition by-means-of virtuous non-virtuous
unspecified mind three gather
17993 mind from intellect arise
17994 all search intellect etc six
17995 third that from arise affliction distinction on three
17996 six root afflictions
17997 sixteen proximate afflictions
17998 subtle-arise clear limitless afflictions
17999 first is sun-moon union from
18000 afflictions is six
18001 non-awareness thus called basis delusion-conception part grasp
18002 delusion is wisdom part from delusion
18003 anger is produce sequence from delusion
18004 pride is view part from delusion
18005 desire is appearance part from delusion
18006 jealousy is not-realize part from delusion thus
18007 that-also sequence like object subject delusion-conception part delusion and
18008 wisdom awareness from reverse just not-know and
18009 object on hate part-possess and
18010 I-am pride and

18011 object desire and
18012 meaning not-realize by-means-of other on anger
18013 second sixteen proximate afflictions is
18014 self-arisen from
18015 sixteen what say
18016 non-awareness and
18017 mind and
18018 intellect and
18019 grasp and
18020 conception and
18021 not-know and
18022 not-see and
18023 not-realize and
18024 not-understand and
18025 self that impure and
18026 I-as grasp and
18027 other on jealousy do and
18028 desire and
18029 attachment and
18030 pride and
18031 spread and sixteen thus
18032 these all also sequence like
18033 that alone not-know delusion by-means-of all affliction make and
18034 object on mind grasp and
18035 subject on grasp intellect and
18036 both on self-as grasp and
18037 all conception and
18038 meaning non-awareness and
18039 nature aim not-see and
18040 word meaning not-realize and
18041 general-specific not-understand and
18042 delusion know after promise meaning before wrong form and
18043 object I-as grasp and
18044 other excellence on not-happy and
18045 object take and
18046 object on special desire and
18047 slightly puff pride and
18048 object on spread anger

18049 third subtle-arise clear limitless afflictions on three
18050 twenty-five
18051 fifty-one
18052 thousand eight ten four
18053 first is root non-awareness pervader exist by-means-of separately not-counted
18054 pervaded five-poisons on five distinguish by-means-of twenty-five
18055 self-arisen from
18056 delusion on five
18057 very-dull delusion and
18058 not-know delusion and
18059 not-see delusion and
18060 very-dark delusion and
18061 very-intoxicate delusion and five
18062 desire also five
18063 face desire and
18064 very-torment desire and
18065 life not-care desire and
18066 anger possessing desire and
18067 space move desire and five
18068 anger also five
18069 desire much anger and
18070 rage possessing anger and
18071 very-coarse anger and
18072 delusion possessing anger and
18073 time thunder-rain like anger five
18074 pride also five
18075 suppress lion like pride and
18076 above not-exist space like pride and
18077 brave brave great tiger like pride and
18078 I-am think vulture like pride and
18079 unequal equal elephant like pride and five
18080 jealousy also five
18081 subtle jealousy and
18082 I from arise jealousy and
18083 very-harsh jealousy and
18084 coarse jealousy and
18085 view jealousy and five
18086 that is afflictions twenty-five thus

18087 second fifty-one is that like twenty-five on object grasp afflictions
twenty-five

18088 subject grasp afflictions twenty-five fifty

18089 root non-awareness and root one arise

18090 third thousand eight ten four is

18091 desire from become twenty-one thousand

18092 anger from become twenty-one thousand

18093 delusion from become twenty-one thousand

18094 part equal from become twenty-one thousand

18095 sum thousand eight and four

18096 afflictions eighty-four thousand also clear limitless distinguish if measure
not-exist mind not-comprehend

18097 that-also arise from

18098 that from mind not-comprehend speech not-utter

18099 count not-possible arise thus

18100 these all also mind and

18101 intellect and

18102 recollection and

18103 latency and

18104 doubt by-means-of produce and all-from arise and affliction influence
by-means-of imprint by-means-of samsara affliction do action-possess

18105 sun-moon union from

18106 these etc afflictions is thought all follow hold mind and

18107 recollection all follow hold intellect and

18108 interval connect latency and

18109 doubt all basis become conception and

18110 object and thing grasp part etc measure not-exist thus

18111 that like karma and afflictions all three-realm mind mental-factors on depend
by-means-of

18112 that also consciousness group eight

18113 basis-all consciousness object not-think appear cause become consciousness
conception-not-exist clear and

18114 that from spread door five knowledge from

18115 eye consciousness form grasp conception-not-exist

18116 ear consciousness sound grasp conception-not-exist

18117 nose consciousness smell grasp conception-not-exist

18118 tongue consciousness taste grasp realize-not-exist

18119 body consciousness touch grasp conception-not-exist

18120 that from grasp-holder intellect-consciousness two
18121 object first general grasp intellect-consciousness and
18122 after particular grasp affliction-intellect
18123 grasped and grasper
18124 intellect-consciousness this two on
18125 virtuous non-virtuous unspecified three exist and
18126 conception-possess conception-not-exist each suitable exist
18127 door five and basis-all consciousness conception-not-exist is
18128 thus three-realm mind and mental-factors fifty-one all abandon object
superimposition only is
18129 two-truths from
18130 mind and mental-factors three-realm
18131 superimposition form-possess conception is
18132 thus
18133 these abandon object is
18134 non-awareness nature is reason
18135 here mind path make buddha desire great-text madhyamaka etc tradition
by-means-of also
18136 mind and mind-itself two distinguish by-means-of mind group eight or seven
or six nature abandon object gather by-means-of
18137 mind-itself nature by-means-of pure accept object realize by-means-of path
cultivate on enter do
18138 this also that and part similar
18139 awareness and awareness from arise mind-itself and
18140 self characteristic grasp mind thus explain
18141 six-expanses from
18142 hey mind-hero great
18143 awareness and awareness from arise mind-itself is stain and conception all
from beyond
18144 brief nirvana cause and fruit all
18145 awareness self-appearance see beings object-field
18146 self characteristic grasp mind is thus superimpose appearance all and
exist appearance and
18147 not-exist appearance all and
18148 appearance and
18149 renown and
18150 view and
18151 meditation and

18153 conduct appearance all and
18154 grasp and
18155 conception and
18156 afflictions
18157 thought object appear all is
18158 brief samsara dharma all is self characteristic grasp mind
18159 beings six-classes self-same appearance all thus spoken is
18160 then this two same question
18161 difference great
18162 common vehicle view-meditation-conduct what do also mind from transcend
not-possible and
18163 here mind not-mixed awareness direct by-means-of more-superior etc many
18164 fourth each meaning on mind basis and
18165 abode and
18166 path and
18167 door and
18168 essence and
18169 power and
18170 action and
18171 fruit eight from
18172 basis is form aggregate upper-torso chest is
18173 abode is heart from lung connect interval in navel aorta tube just from wind
horse on awareness tone ride abide
18174 wind is horse blind leg-possess like
18175 awareness tone is not-spread person eye-possess like
18176 that two one together not-mix if not-move nine-move conception not-arise
18177 tone awareness self-as abide by-means-of
18178 object appear also that on not-think knowledge clear-dawn half arise
by-means-of
18179 wind essential-point by-means-of
18180 wind and awareness distinguish continuum mark that is
18181 that two mix by-means-of conception not-clear nine-clear arise
18182 move part wind is
18183 awareness part awareness tone is
18184 that-also heart inside awareness thing water like
18185 that from power tone navel channel enter by-means-of wind mix mind that
water bubble like
18186 mind that awareness channel-path tone is

18187 that-also mind is awareness exist not-exist follow do
18188 awareness is mind exist not-exist follow go-return not-do by-means-of
18189 essence on mind power-in awareness not-become and
18190 power is awareness power-in mind become is
18191 awareness move if mind conception not-possible
18192 water not-move if wave arise not-possible like
18193 self-arisen from
18194 mind and awareness example is water and bubble manner
18195 mind power-in not-become thus
18196 path is life-channel from move
18197 that from mind horse life-wind move reason
18198 door is
18199 mouth nose two wind that from exit door is reason
18200 essence is samsara nature grasp-holder
18201 power is object on grasp and I self cling
18202 action is samsara pleasure-pain various do
18203 fruit is samsara and lower-realm end not-exist
18204 that word also self-arisen from
18205 impure nature is
18206 beings all self-continuum on
18207 impure three-layer abide
18208 that also nature this like
18209 heart and lung interval in
18210 layer three abide
18211 that from navel from move
18212 life navel from path arise
18213 door is mouth and nose from arise
18214 that from thousand eight-ten
18215 that etc afflictions
18216 various many arise
18217 thus and
18218 vajrasattva heart mirror tantra from
18219 beings life by-means-of gather beings all on afflictions non-awareness thus
called much abide
18220 that also basis form aggregate on depend heart and lung interval in abide
18221 that also non-awareness alone not-exist
18222 mind thus called latencies all gather by-means-of ornament abide
18223 that on intellect thus called object on thought together abide

18224 those three one gather from non-awareness thus samsara in
18225 that from five-poisons anger-hatred and six arise
18226 that from afflictions thousand eight arise
18227 those path what from arise say
18228 lung and heart connect interval in life-channel red thus called
18229 navel tube just inside upward move
18230 that also spine wing on upward move
18231 that also tip small left and connect
18232 those breath horse on ride move
18233 that also mouth and nose from move
18234 that from action and affliction various arisen go says
18235 heart and lung interval channel is
18236 lung from wind genitive horse-channel there enter and
18237 heart from rigpa-resonance channel there enter two meet is
18238 wind and rigpa-resonance mix from
18239 latencies genitive gather agent mind
18240 object on think mind rigpa on depend genitive ignorance empty essence one
on return different three-tiered wind genitive horse on dwell by-means-of
18241 grasping-holder affliction genitive conceptual-thought samsara called become
this realize if adventitious is by-means-of destroy easy and
18243 not-realize if beginning-not-have from habituated great separate difficult is
18244 adventitious is as
18245 Hevajra from
18246 sentient-beings are Buddha-ness
18247 but adventitious obscurations-by-means-of obscured
18248 that remove if Buddha-ness
18249 says and*
18250 Vibhanga from
18251 mind genitive nature light-clear
18252 defilements are adventitious
18253 says
18254 conceptual-thought ignorance is by-means-of accumulate long and samsara
cause is as
18255 Manjushri praise from
18256 conceptual-thought ignorance great is
18257 samsara ocean into fall cause is
18258 conceptual-thought that and free by-means-of
18259 you always nirvana

18260 says
18261 meaning

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

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

18290 exalted-wisdom itself this-like-is
18291 basis-abiding pure-by-means-of exalted-wisdom and*
18292 characteristic-hold and object-pervade
18293 thus
18294 first basis-abiding-of exalted-wisdom-to three-from
18295 essence ka-dag-of exalted-wisdom existence-non-existence-of extreme-from
transcended sky-like-is
18296 thal-'gyur from
18297 essence ka-dag exalted-wisdom-to
18298 non-awareness called existence-name non-existence
18299 one and two-of number non-existence
18300 conceptualized-by existence-non-existence establishment non-existence
18301 where-to non-divided-of dharma-nature-from
18302 exalted-wisdom merely-even establishment non-existence
18303 word non-existence expression-to establishment non-existence
18304 extreme-to non-abide self-aware pure
18305 expression-hold name-of extreme exhausted
18306 cause non-existence condition-of number non-existence-to
18307 two-appearance object and subject non-existence
18308 characteristic where-even divided non-existence
18309 object-condition coarse self-exhausted
18310 primordially non-existence-by pure-by-means-of pure
18311 confusion-cognition ceased-by anything-to non-engage
18312 non-born by-means-of cessation empty-are*
18313 thus
18314 own-nature spontaneously-accomplished-by-means-of exalted-wisdom
primordially qualities complete-by-means-of potency and
manifestation-ground establish desire-arising-of jewel like appearance-while
abiding-of essence entity and characteristics by-means-of empty are
18315 again that from
18316 own-nature spontaneously-accomplished exalted-wisdom called
18317 non-born non-cease anything-to non-think
18318 object pure definite non-existence reason-by
18319 potency and quality cease non-existence-by
18320 play merely appearance-from
18321 various complete-of ground-mother
18322 non-existence reason-by appearance-to appearance reason-by empty*
18323 appearance-empty engage-of limb possessing

18324 buddha sentient-being pure object
18325 this-like ground called evident abide
18326 own-nature merely abide-from
18327 essence-of part-from conceptualized-by empty*
18328 limb emanate reason-by knowledge complete
18329 self-abide spontaneous-by-means-of accomplish reason
18330 this-to abandon-accept two non-existence
18331 thus
18332 mind-compassion all-pervading-by-means-of exalted-wisdom self-face-to
non-exist manifest-ground-to pervade-of root do are
18333 again that from
18334 mind-compassion all-pervading exalted-wisdom-from
18335 non-exhaust manifold manifest-of gate
18336 exhaust like-appear essence complete
18337 dharma-body empty-of own-nature-from
18338 exalted-wisdom knowledge complete-of part
18339 force-by-means-of sentient-beings-to manifest
18340 this non-existence samsara-nirvana host severed-by
18341 knowledge-by know and clear are
18342 self-aware clear-of self-nature-from
18343 own-nature force-by-means-of mind-compassion itself
18344 non-cease cessation non-existence
18345 arising pure-of part-from
18346 action-to non-exist and one complete-of
18347 sun-from light like
18348 self-possess obstruction non-existence
18349 thus
18350 second characteristic-hold-by-means-of exalted-wisdom root five and divide
twenty-five-of essence are
18351 root five self-arise-from
18352 dharma-dimension exalted-wisdom concept non-existence and*
18353 mirror exalted-wisdom cease non-existence clear
18354 equality exalted-wisdom non-mixed complete
18355 discriminate exalted-wisdom before-like realize
18356 action-accomplish exalted-wisdom dharmas complete
18357 thus aspect five-as regard
18358 thus
18359 those-of meaning apply elaborate explain

18360 thal-'gyur from
18361 that-from characteristic-hold-by-means-of
18362 enjoyment-body-of exalted-wisdom explain
18363 mirror exalted-wisdom reflection-from
18364 shape and color appearance-aspect complete
18365 white stain pure reason light
18366 self-possess appearance samsara-nirvana connect
18367 dharmas all-of form appearance-by
18368 self-aware exalted-wisdom called
18369 clear and empty-to empty-by-means-of liberate
18370 liberation-hold extreme-of thought exhaust
18371 place non-existence liberation-ground complete
18372 equality called
18373 equal cause two-from equal condition three
18374 equal-of time and measure-by
18375 this-to two non-existence class and free
18376 non-divide non-distinguish self-abide two
18377 equality called dharma-nature-to
18378 pain-of elaboration free
18379 itself called modification and effort accomplish non-existence
18380 own-nature abide essence-by-means-of empty*
18381 mind itself thought all exhaust
18382 exalted-wisdom called abide-from
18383 that-of characteristic realize-by
18384 samsara-nirvana two-to non-abide
18385 discriminate sense-faculty-of type
18386 what-to what appear that-of dharma
18387 sequence each clear
18388 conceptualized-by self-appearance pure-from
18389 awareness object-to become itself
18390 each called distinction-to
18391 antidote method-to arise are
18392 realize called characteristic see*
18393 self-appearance increase and possessing
18394 exalted-wisdom first arise-to
18395 know-by affliction fault pure
18396 action accomplish called
18397 effort and struggle self-cease-from

18398 dharmas all self-place self-liberate
18399 self-liberation complete-of ground-appearance-from
18400 part subtle dust-free stainless obtain
18401 thought-investigation object-from transcended are
18402 what-of non-divided-of dharma-nature
18403 own-nature complete-by-means-of appearance-limit exhaust
18404 simultaneous realize
18405 accomplish-by desire free-to
18406 return and revert non-existence
18407 primordial abide-of meaning itself-to
18408 know-by manifest become-from
18409 dharmas exhaust-of ground reach
18410 dharma-of dimension vast-to
18411 extreme and middle-to non-observe-by
18412 liberation-ground-of dharma-nature pure
18413 dharma action do-to
18414 transcended and worldly action non-existence
18415 own-nature clear and pure
18416 dimension-by-means-of opportunity open-from
18417 self-arise great-of abide
18418 primordial complete-of self-nature-to
18419 beginning-from modification non-existence
18420 know-by samsara-nirvana two-from liberate
18421 self-appearance complete-of intention
18422 thus
18423 that also mind-compassion-of part-to know-by-means-of gather-by-means-of exalted-wisdom and*
18424 know-by-means-of gather-by-means-of exalted-wisdom two-as-even abide
18425 know-by gather-by-means-of buddha-to body and exalted-wisdom-of
18426 intention self-clear manifest-become abide and
18427 sentient-to can subtle essence-to abide
18428 that from
18429 know-by gather-by-means-of exalted-wisdom
18430 buddha sentient-being all-to
18431 distinguish non-existence own-nature non-existence-by-means-of pervade
18432 that and buddha completely-pure complete
18433 stainless dust and free abide
18434 sentient-being type six appearance-aspect-from

18434 each-of continuum-to abide are
18435 thus
18436 know-by-means-of gather-by-means-of exalted-wisdom-to two-from
18437 how-much know-by-means-of aspect-to what appear all each non-mixed-by
knowledge and
18438 how-are know-by-means-of abiding-mode elaboration-free sky like
knowledge are
18439 again thal-'gyur from
18440 know-by-means-of gather-by-means-of exalted-wisdom
18441 aspect two-as know
18442 that-to know-by-means-of how-much explain
18443 this-by-means-of disciple-of thought knowledge
18444 other-benefit heart-to understand-by-means-of
18445 dharmas own-nature know
18446 how called abiding-mode-to
18447 how-much-by-means-of non-remainder complete-by
18448 primordial sentient-being all benefit-to
18449 know-by-means-of realm three cavity-from extract
18450 emanation body-of knowledge-of part
18451 self-appearance face-to complete
18452 how knowledge-of exalted-wisdom explain
18453 appearance-possess expression-ground free-to
18454 self-appearance pure-of reflection clear
18455 entity abiding-mode knowledge-to
18456 self-benefit realize-by-means-of confusion-continuum exhaust
18457 how called abiding-mode-to
18458 view wander non-existence-by conduct
18459 knowledge cease non-existence reason-by complete
18460 primordial path-to become-to
18461 know measure-to reach
18462 non-modify self-liberation great-of
18463 ground-from move non-existence
18464 thus
18465 exalted-wisdom twenty-five divide
18466 vajra-mind heart-of mirror from
18467 kye-ho secret lord listen
18468 exalted-wisdom aspect five-to
18469 five five twenty five-as know

18470 that-of division this-like are
18471 dimension-of exalted-wisdom and*
18472 dharma-of dimension-of exalted-wisdom and*
18473 dimension completely-pure-by-means-of exalted-wisdom and*
18474 dimension great-of exalted-wisdom and*
18475 dimension all two-as non-existence-by-means-of exalted-wisdom and five
18476 mirror like exalted-wisdom and*
18477 mirror great-of exalted-wisdom and*
18478 concept non-existence clear-by-means-of exalted-wisdom and*
18479 concept non-existence pure-by-means-of exalted-wisdom and*
18480 clear-to hold non-existence-by-means-of exalted-wisdom and five
18481 equality-of exalted-wisdom and*
18482 equality-to cease-by-means-of exalted-wisdom and*
18483 non-move equality-of exalted-wisdom and*
18484 non-cease equality-of exalted-wisdom and*
18485 what-to-even non-abide equality-of exalted-wisdom and five
18486 discriminate exalted-wisdom and*
18487 meaning all thoroughly distinguish-by-means-of exalted-wisdom and*
18488 thought moment-to arise-by-means-of exalted-wisdom and*
18489 sound all completely remove-by-means-of exalted-wisdom and*
18490 sound and word-to non-abide-by understand-by-means-of exalted-wisdom
and five
18491 action accomplish-of exalted-wisdom and*
18492 action all do-by-means-of exalted-wisdom and*
18493 action-to non-abide-by-means-of exalted-wisdom and*
18494 action free-by-means-of exalted-wisdom and*
18495 superimpose all sever-by-means-of exalted-wisdom and five thus
18496 those-of meaning explain
18497 awareness self-arise-of continuum from
18498 completely-pure dharma-nature vast-of expanse
18499 completely-pure dimension-as explain
18500 concept non-existence thought all abandon
18501 dimension great clear-by-means-of exalted-wisdom is
18502 outer-inner empty awareness non-existence
18503 dimension great clear-by-means-of exalted-wisdom is
18504 outer-appearance empty two non-existence
18505 dimension-of exalted-wisdom great-as regard
18506 outer-inner secret words all complete

18507 dharma-of dimension-of exalted-wisdom is
18508 two non-existence meaning-possess vajra meaning
18509 two non-existence dimension-of essence-as regard
18510 cease non-existence clear pure great-of meaning
18511 mirror like exalted-wisdom
18512 pure clear pure essence-to
18513 pure appearance time one complete
18514 mirror exalted-wisdom great is
18515 conceptual thought non-existence mind non-existence-to
18516 attachment-of hold non-enter-by
18517 concept non-existence clear-by-means-of exalted-wisdom is
18518 light-appearance non-break clear-to
18519 mind-of thought non-waver-by
18520 concept non-existence pure-by-means-of exalted-wisdom is
18521 clear clear-agent dharma and free
18522 that-to thought non-waver-if
18523 clear hold non-existence exalted-wisdom is
18524 dharma-nature equal and non-mixed
18525 equality-of exalted-wisdom is
18526 non-cease each-of characteristic hold
18527 equality non-cease exalted-wisdom is
18528 non-move body-of scope
18529 scope-cut extreme-fall non-existence
18530 non-move equality exalted-wisdom is
18531 non-cease clear pure great-to
18532 mind-by-means-of non-think clear
18533 equality non-cease exalted-wisdom is
18534 what-to-even non-abide exalted-wisdom all-of peak
18535 sign entity self-place liberate
18536 what-to non-abide equality exalted-wisdom is
18537 mind-to appear doubt essence-to liberate
18538 discriminate exalted-wisdom great is
18539 manifold one-to gather are
18540 that-to divide-from meaning all arise*
18541 meaning all distinguish-by-means-of exalted-wisdom is
18542 thought-of meaning-from non-transcend
18543 moment three-to liberate-do
18544 moment arise-by-means-of exalted-wisdom is

18545 sound word awareness-of essence-to transcended
18546 convention one-to complete reason
18547 sound all remove-by-means-of exalted-wisdom is
18548 sound word all nature-to complete
18549 awareness-of expanse word all transcended
18550 word-to non-abide exalted-wisdom is
18551 self-aware hold-by-means-of dharma-from liberate
18552 convention label-by-means-of name abandon
18553 action accomplish-of exalted-wisdom is
18554 mind-of light-ray direction ten-to pervade
18555 emanation-by-means-of being-of benefit do reason
18556 action do-by-means-of exalted-wisdom is
18557 exalted-wisdom move non-existence nature-to action release*
18558 entity sign-of dharma-from transcended
18559 action non-abide exalted-wisdom is
18560 awareness concept non-existence clear-to
18561 know nature-by-means-of leisurely
18562 action release-by-means-of exalted-wisdom is
18563 outer-inner secret dharmas all
18564 awareness-of expanse-to all gather-by-means-of
18565 superimpose sever-by-means-of exalted-wisdom is
18566 thus exalted-wisdom meaning apply
18567 who nirvana desire-by
18568 this-to abide-if two non-existence obtain
18569 body three ground-from return non-exist
18570 exalted-wisdom example sign that-like
18571 thus said
18572 third object-to pervade-by-means-of exalted-wisdom inner-of self-resonance
light five and that-from color five-of appearance outer-to manifest
exalted-wisdom four apply-by-means-of appearance are
18573 vajra-mind heart-of mirror from
18574 exalted-wisdom-from light-ray arise
18575 sun like light and*
18576 firefly like light and*
18577 butter-lamp like light and*
18578 appearance light and possessing appear said and*
18579 thal-'gyur from
18580 concept-free dharma-nature self-resonance-from

18581 object non-existence exalted-wisdom appearance arise*
18582 that-from yogin exalted-wisdom complete
18583 correct gather-by-means-of limb-to
18584 exalted-wisdom essential-point eye-from arise*
18585 eye-of gaze manner know-by
18586 dharma dimension and together conduct
18587 realm three exhaust-to reason
18588 eye-of socket-from arise-of root
18589 upward reverse-by-means-of exalted-wisdom descend
18590 essential-point-from arise-by-means-of exalted-wisdom what
18591 sequence-possess dharma-nature like
18592 thought all-from definite liberate-by
18593 dimension-from arise-by-means-of exalted-wisdom
18594 eye-of essential-point upper and lower
18595 skilled-by-means-of effort nose-channel arise*
18596 all-gather exalted-wisdom appearance
18597 again eye-of exalted-wisdom-from
18598 color five-by thoroughly divided-by
18599 mandala complete-of form similar
18600 this-from arise-by-means-of experience what
18601 what-by-means-of express able non-existence-by
18602 e-ma wonderful great itself
18603 quality complete-of appearance
18604 pervade-great part-subtle wisdom from
18605 direct and path-to
18606 thus
18607 that-by-means-of indicate-from object-appearance-to appearance-immediate-
from self-liberate appearance-by-means-of exalted-wisdom and*
18608 empty-of exalted-wisdom and*
18609 object-of exalted-wisdom and three-from

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18610 first thal-'gyur from
18611 other also appearance-by-means-of exalted-wisdom explain
18612 earth water fire wind space-from
18613 exalted-wisdom appearance wonderful-by

18614 bhagavan lord touch non-existence
18615 thus
18616 emptiness that from
18617 conceptualized-by non-find exalted-wisdom
18618 realm three skin-flesh sever-from
18619 gate five-of attachment-object continuum severed
18620 moon and jewel lapis-lazuli light
18621 what-by-means-of extract desire-by
18622 hold-arise body-of appearance hold*
18623 again great completion-of
18624 essential-point know-from exalted-wisdom
18625 action-free sky like
18626 all thought transfer and free
18627 wonderful marvelous exalted-wisdom
18628 before non-existence after non-existence originally non-existence
18629 now thought object-from transcended
18630 extreme-free empty-of own-nature
18631 word transcend thought-free essence-by-means-of empty*
18632 own-nature what-to non-divide-by
18633 mind-compassion action non-appear
18634 exalted-wisdom appearance three-from
18635 mind arise wisdom confusion-rain hold*
18636 this-to aspect observe extreme non-existence
18637 non-existence mother marvelous play-from
18638 buddha all-by-means-of fruit obtain
18639 outer and inner all dharma-of dimension
18640 this-to what-even non-appear
18641 thus
18642 third object-of exalted-wisdom form etc object five self-liberation-to
gone-from
18643 four-visions genitive dharma-nature upward-progress-as obtain
18644 again that itself from
18645 further object genitive wisdom explain
18646 form and sound genitive distinction from
18647 train-by-experience experience also five-as become
18648 know genitive experience finish vision is
18649 increase show moon waxing-like
18650 vision each on experience each

18651 further object genitive wisdom explain
18652 warmth and measure and sign from is
18653 two-truths union thought-end finish
18654 action not-have by-means-of characteristic empty*
18655 designated-basis ceased by-means-of end not-dwell
18656 flow finish by-means-of stone with not
18657 memory source ceased essence clear
18658 clear-know object genitive end not-think
18659 sound-free correct word not-have by-means-of
18660 dependent-basis all finished
18661 says
18662 meaning fourth individual meaning on two
18663 briefly-demonstrated and*
18664 extensively explained
18665 first is basis blissfully-gone heart essence nature spontaneously-accomplished
genitive Buddha natural-state meaning genitive wisdom great that-by-
means-of sentient-beings all on add-subtract and great-small and good-bad
not-have-as pervade
18666 common scripture Tathagata-heart Sutra from also*
18667 sentient-beings all genitive body inside on Tathagata-heart first how-like
dwell says and*
18668 Uttaratantra from
18669 perfect-Buddha body is radiate by-means-of and*
18670 suchness not-different by-means-of and*
18671 lineage exist by-means-of body-possess all
18672 always Buddha-heart-possess
18673 says
18674 uncommon scripture Two-Examinations from also*
18675 sentient-beings are Buddha-ness
18676 but adventitious obscurations-by-means-of obscured
18677 says and*
18678 Doha from also*
18679 scholar all treatise explain by-means-of
18680 action on Buddha exist not realized
18681 says
18682 unsurpassed scripture is
18683 Vajrasattva heart mirror tantra secret from
18684 world genitive realm genitive sentient-beings all on

18685 Tathagata-heart sesame-seed oil-by-means-of pervaded like dwell says
18686 thus dwell if actual visible-as see suitable think if
18687 body-of appearance light and possessing stone possessing-by-means-of
obsured-by view-of object-to non-existence
18688 however now example sun like body-of cloud-mist-in abide
18689 meaning-essence inner-to face-introduce
18690 sign thig-le empty-of lamp show-by faith
18691 speech-to word-by-means-of obscured
18692 mind-to thought-by-means-of obscured-from non-see are and
18693 person effort possessing-by-means-of appearance four measure-to cultivate-if
now like exist and
18694 intermediate state-to self-appearance pure how exist like briefly manifest
18695 now garuda-egg wide-covered like habitual-tendencies-by-means-of
widely-obsured are
18696 lion-potency great-completion-of continuum from
18697 sentient-being all-of own-body-to
18698 exalted-wisdom pure-of appearance abide
18699 vast wide-appearance able non-exist
18700 example womb and egg-of shell
18701 manifest non-arise obscured become even*
18702 self-potency complete-from arise like
18703 thought body this abandon immediate
18704 self-appearance object and contact become
18705 primordially abide-of self-aware itself
18706 essence concept non-existence see become
18707 exalted-wisdom pure-of appearance and*
18708 buddha truth see become
18709 exalted-wisdom self-appearance essence
18710 mind-of thought non-existence are
18711 past object and future object
18712 appearance straight cut
18713 exalted-wisdom great-of self-appearance that
18714 direct object-to non-exist though*
18715 self-arise lamp show exist
18716 lamp itself-of exalted-wisdom
18717 appearance and non-appearance extreme-from transcended
18718 thus
18719

that also exalted-wisdom great that heart middle light-root pure-of
celestial-palace-in essence body-as abide-by-means-of light five-of
example-sign complete

18720 own-nature light-as abide-by-means-of exalted-wisdom five-of appearance
measure non-existence

18721 mind-compassion awareness-as abide-by-means-of knowledge inner-in clear

18722 that-of resonance conch-house-in emanate-by-means-of wrathful mandala
completely-complete great abide and

18723 light and*

18724 ray and*

18725 thig-le and*

18726 thig-subtle-to appearance-of resonance heart-of light-root-from divide-by-
means-of root great like own-nature-by-means-of abide and

18727 eye on four-lamps manner-as dwell

18728 that-also citta on body

18729 four-channels on thigle

18730 skull-cavity on light-ray

18731 eye is Bhuguta on vajra-knot genitive vision-as dwell is

18732 Sengge-tsal-dzog from

18733 e-ma-ho rigpa wisdom itself

18734 Buddha sentient-being all on

18735 change not-have manner-as dwell

18736 that also natural-state this like

18737 citta jewel immeasurable and*

18738 jewel channel genitive immeasurable and*

18739 pure skull-cavity immeasurable and*

18740 Bhuguta genitive immeasurable and*

18741 immeasurable great those in

18742 rigpa essence display like appear*

18743 that also explain this like

18744 some in body-as dwell

18745 some are thigle is

18746 one in light-ray manner-as dwell

18747 one from knot arise*

18748 that-by-means-of dwell genitive sutra itself demonstrated

18749 Buddha since-dwell dwell genitive meaning

18750 sentient-being all on dwell that

18751 victorious by-means-of extensively explained

18752 says

18753 that-also body and knot and*

18754	expanse and wisdom genitive meaning is
18755	that itself from
18756	rigpa and ignorance vision is
18757	action agent two genitive end from beyond
18758	vast is and body like radiate
18759	clear is and light like arise*
18760	empty is and ray like radiate
18761	Buddha-ness and sentient-being two
18762	rigpa individual not is
18763	vision individual-as demonstrated
18764	body genitive characteristic this like
18765	change not-have and clear and*
18766	empty and thought-free
18767	rigpa genitive characteristic this like
18768	subtle is and radiate and*
18769	knot and move
18770	expanse genitive characteristic this like
18771	vast and spontaneously-dense empty limitless
18772	clear and warm and cool and*
18773	light-heavy move genitive self-nature hold
18774	pervade and rim fence
18775	wisdom characteristic this like
18776	arise and enter and self-clear and*
18777	since and know and realize
18778	clear and shine and vast is
18779	appear and dark and open and*
18780	empty and clear genitive wisdom supreme
18781	secret-mantra characteristic pure-as regard
18782	thus
18783	that also heart-in body
18784	conch-mouth-in exalted-wisdom
18785	b+h+ri-gu-ta-in awareness
18786	root four-like dimension-appearance-of light and thig-le manifest are
18787	root four self-arise-from
18788	white-soft empty-of root pure and*
18789	jewel emanate-of root all and*
18790	completely liberate-do root great and*
18791	crystal white move-by-means-of root all from

18792	consciousness wind-to ride-from
18793	b+h+ri-gu-ta-of gate great-from
18794	path arise empty-of nature-to dissolve
18795	dissolve-do non-existence clear luminous
18796	cluster five-possess exalted-wisdom complete
18797	thus
18798	that-like exalted-wisdom self-abide heart-of root great-in resonance clear self-light exalted-wisdom-of self-resonance-to abide also*
18799	root four-in exalted-wisdom five-of self-resonance-to rely-from eye-of inner-of lamp four-from how-are exalted-wisdom thig-le empty-of lamp and dimension completely-pure-of lamp-to ripen and
18800	how-much exalted-wisdom far-water-of lamp and wisdom self-arise-of lamp-to ripen are thal-'gyur from
18801	body-of time this-like are
18802	element gather-by-means-of aggregate-of
18803	tsitta jewel celestial-palace-in
18804	essence ka-from pure-of part
18805	empty-clear gather-by-means-of body-of resonance
18806	face hand complete vase-body manner
18807	spontaneously-accomplished light-of sphere-as abide
18808	mind-compassion color each clear
18809	ro-ma rkyang-ma kun-'dar-ma
18810	ka-ti crystal-of tube possessing
18811	mirror equality discriminate
18812	action-accomplish dharma-dimension exalted-wisdom
18813	thig-le move and non-move
18814	self-potency complete-of support-to abide
18815	pure gather-by-means-of eye two-from
18816	method and wisdom distinction-from
18817	how knowledge-of thig-le and*
18818	pure dimension-of lamp-to ripen
18819	how-much far-water and*
18820	wisdom lamp-to ripen-by
18821	being all-of action and
18822	sense-faculty-of distinction how-like
18823	that-to train-by know become
18824	thus
18825	second elaborate explain two

18826 know-by-means-of essential-point general show and*
18827 take-by-means-of essential-point distinction explain
18828 first-to eight-from
18829 support form-of aggregate upper-torso is
18830 abide heart jewel corner eight-of middle light-root-of pure-to light five-of
middle peaceful body mustard-seed-like awareness abide
18831 path root four-from arise
18832 gate eye two
18833 resonance lamp two peacock essence and na-ro like
18834 object sky cloud and free-to dharma-nature empty thought-object and free
18835 time this itself or intermediate-state-of appearance manifest time
18836 go-place spontaneous-of manifest-gate eight awareness know dimension-to
liberate non-know dimension samsara-to wander-by-means-of path mouth
separate like
18837 liberation-place ka-dag-of appearance
18838 that word-by-means-of self-arise from
18839 kye friend all listen
18840 dharma all-of thusness example-by-means-of indicate
18841 that-to perfectly-complete buddha-of intention
18842 support form-of aggregate-to rely
18843 example egg-in sleep like
18844 abide heart-in abide example vase body like
18845 path root four-from arise example mu-tig-of string wound like
18846 coil conch-house white-of inner-in coil example vase inner-of lamp place like
18847 gate eye-from arise example constellation-of sun-ray like
18848 thig-le empty-of lamp example peacock feather like
18849 dimension awareness-of lamp example letter na-ro like
18850 object sky empty
18851 time intermediate-state-of appearance example mirror-of mandala like
18852 go-place jewel body example snow-mountain-of path like
18853 liberation-place ka-dag-of appearance example vase body like said and*
18854 vajra-mind heart-of mirror from
18855 a-ho expanse great all listen
18856 world-of realm-of sentient-being all-to
18857 thus-come heart essence sesame-seed oil-by-means-of pervade like abide
18858 that also support form-of aggregate-to rely
18859

abide heart-of mandala-in samantabhadra ga'u mouth-join-of intention called
example ox-of ga'u mouth-join like abide-of inner-in light color five-of
mandala-in peaceful body mustard-seed-like light house-of manner abide
that awareness-of abide
example vase body like
that-from arise-by-means-of exalted-wisdom abide head conch-house-in
abide
that also wrathful body mustard-seed-like eye span length-to abide
that also light-ray-of manner abide
that-from arise-by-means-of light mirror-of mandala like clear and pure or
example fish-of eye like light-ray-as abide
that and awareness-of connection heart-of tip-from upward root white-silk
thread-like backbone wing-in upward exist that-from path arise-from head-of
inner-to enter
root that also tip small right left-from emerge-from head-to connect
that also ear-of wing right left-from emerge-from eye and connect
that-from eye sky-to reverse root coil look-at-if exalted-wisdom-of
light-appearance sky fill become said
that-also heart-of middle-of light-root ka-ti gold-of root great-from divide-by-
means-of upward tip white-silk thread heart tip-from backbone pass-from
ear-from branch three-of two eye-of gate-to enter
middle brahma-hole-to enter
subtle-to coil wheel four-of middle each-to heart-from connect
crystal-channel possessing life-possess tsa-in clear light-of wind five-of
resonance and together abide
second exalted-wisdom-of take-by-means-of essential-point distinction
explain-to three abide support root purify manifest-of gate lamp hold
appearance-of resonance light clear show
first body-to exalted-wisdom abide-by-means-of essential-point two-by-
means-of path-to enter
that-also general essential-point wind-mind gather-to release and lamp ar-to
place-by-means-of dimension awareness-of increase-exhaust do thal-'gyur
from
self-aware exalted-wisdom body-to abide
sesame-seed-from oil like
body-of radiance and splendor this
exalted-wisdom permeate-by-means-of pervade do
body and support-by-means-of body all and*
exalted-wisdom light-radiance color sign
action and enter and body all-by-means-of
resonance and possessing pervade
wisdom itself and lamp-of action

18887	ultimate relative sign distinguish
18888	ripen-do thig-le each-of essential-point
18889	change-do thought coarse hold
18890	exalted-wisdom appearance four two part
18891	action arise enter-of distinction-from
18892	tsitta jewel celestial-palace-to
18893	jewel gather corner eight gate
18894	exalted-wisdom five and body five
18895	wind and know-by-means-of potency also five*
18896	all five five-of own-nature
18897	body-of essential-point resonance-by-means-of
18898	exalted-wisdom posture pure-by-means-of
18899	thig-le coil and stir-by-means-of accomplish
18900	light spread and gather
18901	connection possess gather-by-means-of wind-of essential-point
18902	enter-of action extreme-by-means-of divide
18903	that-of move-do action wind exhaust
18904	confusion-of rhythm and apply
18905	awareness-of essential-point release and*
18906	coil and space-to place
18907	dimension-of essential-point gather and*
18908	draw and element-of spread vast apply
18909	appearance-of essential-point increase and exhaust
18910	manifold self-place liberate
18911	thus
18912	distinction-of essential-point wheel four and principal three-of essential-point coil-by-means-of wind-mind exalted-wisdom-of net-to enter that from
18913	awareness exalted-wisdom path itself
18914	self-of root-of wheel-to
18915	body-speech self-complete abide-from
18916	ro-ma rkyang-ma kun-'dar-ma
18917	ma three pure-by-means-of body hold
18918	middle-by-means-of wheel four support do
18919	these right left middle abide-by
18920	conventional ultimate distinction-by
18921	body and limb produce and*
18922	lamp itself also ripen do
18923	ro-ma-by-means-of taste all wheel-to

18924	wind-by-means-of impel and thig-le propel
18925	taste root-to rely-by
18926	bliss-by-means-of body-mind expand do
18927	ma-by-means-of pure gather and*
18928	upper-lower abide-of ground-mother do
18929	this-to coil and press essential-point
18930	this-of limb six-to
18931	cut and burn-if exalted-wisdom cease
18932	Heat obtain desire-if rub essential
18933	Wind and bindu draw should
18934	Central-channel-by-means-of generated wheel at
18935	Wind-by-means-of project gather bindu enter
18936	Central-channel named dual lack-by-means-of
18937	Single unique intention show do
18938	Channel-by-means-of impurity remove do and
18939	Essence's clarity increase do
18940	This at open-space rub essential
18941	This at branches unmanifest-by-means-of
18942	Eyebrow four at bindu place
18943	Food over control obtain desire-by-means-of
18944	Wind gather and water not expel
18945	Pledge-by-means-of root-channel examine
18946	All-tremor-channel-by-means-of mindfulness and
18947	Pinnacle's wheel gather-by-means-of ripen
18948	Action-wind reverse and wisdom hold
18949	All emanation-body's qualities give
18950	Tremor-by-means-of enjoyment-body's qualities
18951	Channel-by-means-of dharma-body manifest show
18952	This of limbs twelve at
18953	Open-space twist essential is
18954	Life increase-if ointment apply
18955	Bindu body and mind-by-means-of do
18956	Wisdom path this from
18957	Bindu body and become
18958	Wind going coming action all do
18959	Mind's master mind-by-means-of hold
18960	Path-by-means-of hold and draw
18961	Thus said

18962	Second arising-door lamp hold at door and lamp two from
18963	Door's essential heart from head to connection channel defect-virtue senses clarity make at branches five exist eye at horn-bow similar channel's center from light channel from wisdom manifest emerge-by-means-of unmoved space view gaze is correct essential thus-result from
18964	Wisdom arising-door itself is
18965	Body channels essence all gather
18966	Eye named door from emerge
18967	Two of aspect hold appearance show
18968	Generated-channel from connection emerge
18969	Pinnacle from one become
18970	Senses object at arise make
18971	One at branches five exist
18972	Each sense's door at appear
18973	Special defect-virtue clarity distinguish
18974	Horn-bow similar coil from
18975	A-fruit named white black half
18976	Know and forms hold and
18977	Knowledge's own-activity perfect show
18978	This at wisdom manifest emerge
18979	Direct and self-essential-by-means-of
18980	Reality pure self-appearance object
18981	Conception having cease abide
18982	Thus said
18983	Lamp's essential gaze-style and sight-style press bury and extract and draw and sun-moon's support from train is and that from
18984	Ultimate reality from arise
18985	Lamp aspect four named
18986	Ripen and enter pervade empty-by-means-of
18987	Reality object-appearance gather
18988	Far-snare from form gather
18989	Wind-by-means-of cut and project do
18990	Come and go increase decrease-by-means-of
18991	Wisdom pure gather do
18992	Bindu empty-by-means-of action all do
18993	Past path snout hold from
18994	Past path snout hold from
18995	Wind-by-means-of radiance and clarity generate

18996	Transform and wisdom appearance show
18997	Wisdom self-arisen lamp-by-means-of
18998	Dharmas all equal taste one
18999	Gather self-appearance hold do
19000	This-by-means-of tendencies connection-continuum cut
19001	Space-by-means-of essence gather and
19002	Awareness bodies hold and
19003	Essential-three channels ripen-by-means-of
19004	Samsara day abandon do
19005	Thus eye from lamp arise-by-means-of
19006	Buddha intention's essential gather
19007	Self-appearance objects hold
19008	Lamp's essential I explained
19009	God-son fortunate you listen
19010	Object and awareness wind by-means-of
19011	Reality path hold for
19012	Wisdom perfect-by-means-of reality pure
19013	This also lamp's essential is
19014	Far-snare move without essential
19015	This time gaze-style three and apply
19016	Wisdom lamp train essential
19017	Ritual three-by-means-of increase and
19018	Practice essential-by-means-of scope generate
19019	Bindu lamp bury essential
19020	Channel and thumb-finger unseparated-by-means-of
19021	Wisdom increase up grow
19022	Space's essential draw is
19023	Sun's train-method yogin-by-means-of
19024	Well apply draw do
19025	Moon also train should
19026	Thus continuum by-means-of who do
19027	Deluded appearance continuum cut
19028	Pure wisdom five of light
19029	Earth stone mountain cliff empty from
19030	Limit break or realm limit
19031	Draw skilled-by-means-of appear become
19032	This time method-by-means-of adjust essential
19033	Perfect-by-means-of reality obtain

19034	Thus habituation-by-means-of reality force
19035	Body arise self-place perfect
19036	Thus body arise continuum cut-by-means-of
19037	Contaminated aggregates unmanifest
19038	This manifestly awaken
19039	Thus said
19040	Third appearance's tone light-luminous show at five body
19041	Wisdom
19042	Light
19043	Bindu
19044	Awareness nature extensively explained
19045	First at two brief-show and extensively explain
19046	First is thus-result from
19047	Mind's within body abide
19048	Tone's body aspect five-by-means-of
19049	Each family's characteristic hold
19050	Light's body six-by-means-of also
19051	Nature appearance's reality gather
19052	Pure body three-by-means-of
19053	Nirvana indicate hold
19054	Aspect's body eight-by-means-of also
19055	Ground-path perfect action do
19056	Thus said
19057	Mind at essence body arise-place exist that tone family five's body unmixed standard reach time at appearance
19058	Body from light radiate-by-means-of channels within bindu light-tone and out spread and appearance's body minute aspect six appear
19059	Abide-place's wisdom three liberate ground's body inner space exhaust standard hold
19060	Aspect's body eight final spontaneous ground at body three nine division from
19061	Dharma-body's dharma-body space pure all's arise-place is place make separate uncounted eight
19062	Second body extensively explain at two common distinction and
19063	Special distinction extensively explain
19064	First at two
19065	Awareness object-appearance's body and
19066	Essence gather body sun-moon mouth-union from

19067 Body two awareness object-appearance's body and
19068 Essence gather body
19069 First senses at appear and refute-establish without distinction senses and
19070 Aggregates and
19071 Object and subject pure body and three
19072 That from
19073 Awareness object at appear body senses pure body great and
19074 Aggregates pure body great and
19075 Elements sense-fields object subject afflictions pure body great
19076 Thus said
19077 Second essence gather body habituation force become those at appear
19078 Distinction path complete without-mistake self characteristic hold body and
19079 Light and body characteristic color undivided thus-just-as-is body two from
first is
19080 Essence nature compassion three-by-means-of path characteristic hold-by-
means-of fruit standard reach do-by-means-of play great body and
19081 Crown-crest great body and
19082 Family trace hold body named sun-moon mouth-union from
19083 Self characteristic hold body this-like
19084 Aspect without-divide play great body and
19085 Supreme crown-crest great body and
19086 Family trace hold body
19087 Second thus-just-as-is body ground and path and fruit three
19088 Ground self-arisen wisdom from abide body and
19089 Path light tone space body thus-prior from out appearance merely from
unchangeable body and
19090 Fruit body three spontaneous space exhaust ground reach body three and that
from
19091 Thus-just-as-is body this-like
19092 Thus-abide first body and
19093 Thus-prior unchangeable body and
19094 Fruit self-perfect body
19095 Fruit self-perfect body three
19096 Dharma-body elaboration without great and
19097 Enjoyment-body complete hold without great and
19098 Emanation-body self without great
19099 Thus said
19100 Second special distinction extensively explain at two essence brief-show and

19101 Aspect extensively explain
19102 First self-arise from
19103 That body what question root awareness body and
19104 Vast reality's body and
19105 Spread space's body and
19106 Unchangeable essence's body and
19107 True bliss body and
19108 Wrong mind's body and
19109 View self-liberate body and
19110 One bindu's body and
19111 Uninterrupted space body and
19112 utmost-non-different-from the-other-one by-means-of body and
19113 attachment non-existent self-liberated by-means-of body thus is-said
19114 second is
19115 body thirteen these-of characteristics what is-explained also from-that-itself
19116 that-also thus is
19117 root awareness body vajra chain-link by-means-of body is own eye
by-means-of sense-power non-ceased in clear
19118 that root awareness body by-means-of is-called
19119 vast dharmata by-means-of body first ground ka-dag great from-that thought
non-existent
19120 non-awareness non-existent
19121 mind non-existent
19122 intellect non-existent
19123 grasping non-existent
19124 that-also thus is
19125 boundary non-broken by-means-of primordial-wisdom
19126 spontaneously by-means-of accomplished buddha
19127 elaboration from-separated by-means-of dharmata
19128 extreme from-separated by-means-of awareness
19129 purity great by-means-of appearance
19130 direction falling non-existent by-means-of view in abides
19131 that-also vast
19132 clear
19133 non-changing
19134 primordial-wisdom non-ceasing
19135 bindu various into spread
19136 non-changing by-means-of dharmata

19137	outside boundary non-veiled
19138	inside primordial-wisdom by-means-of light five non-ceased clear
19139	body and primordial-wisdom by-means-of nature as abides
19140	that vast dharmata by-means-of body by-means-of is-called
19141	expansive space by-means-of body space completely pure by-means-of lamp is
19142	space that-also boundary non-broken
19143	direction into non-fallen
19144	diminishment non-existent
19145	increase non-existent
19146	emptiness non-existent
19147	fullness non-existent
19148	clear quality with-possessed
19149	body many appearing place
19150	vast all by-means-of lord itself
19151	extremely great by-means-of above non-existent
19152	view seeing by-means-of buddha
19153	certainty obtaining place by-means-of is-called
19154	that expansive space by-means-of body by-means-of is-called
19155	non-changing vajra by-means-of body buddha non-existent by-means-of result
19156	sentient-being non-existent by-means-of samsara
19157	life cut by-means-of buddha
19158	action non-existent by-means-of arising
19159	seen non-experienced by-means-of object
19160	known non-experienced by-means-of speech
19161	taken non-experienced by-means-of body
19162	life cut by-means-of virtue
19163	accomplished non-existent by-means-of deity
19164	non-counted by-means-of essence
19165	non-meditated by-means-of meditation
19166	non-drawn by-means-of mandala
19167	Accumulate without collection
19168	That unchangeable vajra-body
19169	Unchangeable essence's body tenets unchange
19170	Reasoning definite without
19171	Characteristic two without
19172	View direction see

19173	Meditation see
19174	Conduct action without
19175	Fruit obtain without
19176	Pledge keep without
19177	Play cease without
19178	Essence good thus
19179	Nature all-pervade
19180	Compassion space-pervade
19181	That unchangeable essence's body
19182	Pure bliss body clear space-pervade
19183	Empty all-pervade
19184	Wisdom eye-pervade
19185	Awareness body-pervade
19186	Lamp object-pervade
19187	Dharma-body ground-pervade
19188	Enjoyment-body self-pervade
19189	Emanation-body all-pervade
19190	Light five abide-pervade
19191	That pure bliss body
19192	Wrong mind's body various arise
19193	Various gather
19194	All of path
19195	All of abode
19196	All of ground
19197	Samsara self-ka-ma
19198	That wrong mind's body
19199	View self-liberate body unchange moving
19200	Move and unchange
19201	Breath without body
19202	Mind without sentient-being
19203	Breath without movement
19204	Come-go without buddha
19205	Time all's wisdom
19206	Always dwell reality
19207	Hold without self-liberate
19208	Conception without body five
19209	View uncease wisdom
19210	Self-place liberate reality

19211	That view self-liberate body
19212	One bindu's body
19213	Arise all-pervade wisdom
19214	Arise all-appearance wisdom
19215	Arise all-arise wisdom
19216	Arise all-clear wisdom
19217	Arise depth-clear wisdom
19218	Arise space-clear wisdom
19219	Arise self-arisen wisdom
19220	That one bindu's body
19221	Uninterrupted space body appearance and wisdom uninterrupted
19222	Space and space uninterrupted
19223	Sentient-being and buddha uninterrupted
19224	Arise and light-appearance uninterrupted
19225	View and self-body uninterrupted
19226	Empty and reality uninterrupted
19227	Spontaneous and pure-from-birth uninterrupted
19228	Field and spontaneous uninterrupted
19229	Clump and deluded-appearance uninterrupted
19230	Mind and wisdom uninterrupted
19231	Intellect and wisdom uninterrupted
19232	Non-awareness and awareness uninterrupted
19233	Non-awareness and awareness uninterrupted
19234	Empty and clear uninterrupted
19235	That uninterrupted space body named
19236	Direction un-fallen sun-moon's body hold without self-liberate conception without self-buddha
19237	Move without self-pure
19238	Clear without shine
19239	Meditation without reality
19240	Grasp without vast
19241	Buddha without sentient-being
19242	That direction un-fallen sun-moon's body
19243	Tha-mi-one other body lamp space-pervade
19244	Wisdom space-pervade
19245	Wisdom object-pervade
19246	Method-by-means-of path-pervade
19247	Senses mind-pervade

19248	That tha-mi-one lamp body
19249	Attachment-without self-liberate body
19250	Appearance at not-attach
19251	Empty at not-cling
19252	Without not-establish
19253	Existent not-abandon
19254	Without at strive-desire not do
19255	Existent at manifestly not-attach
19256	Done not-establish
19257	Arisen not-cease
19258	Arisen at defect not-view
19259	Unarisen at virtue not-think
19260	Afflictions not-abandon
19261	Buddha not-establish
19262	Meditation not-meditate
19263	View not-view
19264	Deluded-appearance not-cease
19265	Pure-appearance not-seek
19266	Mind at buddha not-hope
19267	Awareness sentient-being not-fear
19268	Ground-all dharma-body not-hope
19269	Lamp form-body not-fear
19270	Path train without
19271	Fruit obtain without
19272	Ground good-bad without
19273	Realize and not-realize two without
19274	That attachment-without self-liberate body said
19275	These extensively explain clear infinite elaboration sufficiency
19276	Second wisdom nature extensively explain at two abide-place's wisdom and
19277	Characteristic hold wisdom
19278	First essence nature compassion three from
19279	Essence body appear
19280	Nature light appear
19281	Compassion action's activity appear
19282	That word also sun-moon mouth-union from
19283	Abide-place's wisdom three essence pure-from-birth wisdom and
19284	Nature spontaneous wisdom and
19285	Compassion self-appearance wisdom

19286 Thus said
19287 Second characteristic hold wisdom five
19288 Body at space exist that capacity from arise self-arise from
19289 Body unchange from wisdom cease without arise
19290 That also this-like
19291 Body at space exist for
19292 Dharma-space wisdom and
19293 Space at clear-aspect exist for
19294 Mirror-like wisdom become
19295 Clear two without exist for
19296 Equality wisdom arise
19297 Two without view exist for
19298 Discriminate wisdom arise
19299 View standard exist for
19300 Accomplish-action wisdom arise
19301 Thus said
19302 Third light wisdom's own-tone is

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

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

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

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

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19404 First light curtain appear and

01 14 07 02

19405 Second light ray-thread abide and

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19406 Third at bindu's rim arise
19407 Thus said
19408 That heart within bindu that color five clear color five pellet like
19409 Size fish-eye like
19410 Light standard flock within sleep eye like
19411 Clear standard sky-goer mind move eye like

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

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

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19441

first thig-le upright-standing-as arise when pristine-cognition self-of essence
pure-of appear-ones are

19442 this-of time jaw-below-of tent-house-like and

19443 pristine-cognition palace-as appear-ones are

19444 former-than extremely clear to

19445 thig-le and outer-of lights all-to mixed-as example mid-space-of rainbow
ground-as appear-ones are

19446 then this self again and again accustomed-to from

19447 experience higher-and-higher increasing-of appear-ones rising-of time is-by

19448 those-from eye variegated-lines and

19449 eye webs and

19450 net and

19451 net half-of appear-ones also see

19452 second pristine-cognition ripening-of thig-le are

19453 also that from

19454 pristine-cognition ripening-of thig-le spokes-on remain

19455 color and clear sun-of mandala-like

19456 this-to accustomed-to-by also self-appear see

19457 thus-by

19458 this pristine-cognition self-of essence naked-through seen-of appear-ones are

19459 pristine-cognition ripening-of thig-le spokes or horizontal-on appear-by

19460 color five-as clear-by rays emanate-by-means-of sun-with similar

19461 this-to also again-and-again accustomed-to from pristine-cognition all-of
sphere-of appear-ones spear-tip-of form-like and

19462 trident-tip three and

19463 tip five and

19464 weapons various-of form-like and

19465 stupas stacked and

19466 stupa great and

19467 lotus and

19468 flowers various and lotus thousand-possessing-of appear-ones see-by

19469 experience increasing-of appear-ones measure-to reach near are

19470 third awareness ripening-of thig-le are

19471 that from

19472 awareness ripening-of thig-le rim together-with

19473 self-clear round this-to what accustomed-to

19474 great purity-of appear-ones see become

19475 those all-by-means-of thig-le outer shape round

19476 this-to accustomed-to then yogin result obtain

19477 thus-by
19478 characteristic-holding-of awareness ripening-of thig-le shape round-of center-in
19479 great purity-of appear-ones partial-body and
19480 self-alone and
19481 father-mother and
19482 families five and
19483 groups and
19484 groups great all see become-by
19485 those-by experience exhaustion-to near
19486 thig-le general-of shape round are accustomed-to-by-means-of reality exhaustion-to practice
19487 characteristic-holding-of pristine-cognition-of inner sphere-to families five existing
19488 here body ripening-by-means-of awareness body-to ripening-of time called
19489 wisdom body-to ripening called
19490 thig-le these channels-of inner radiance outer appear-ones are
19491 families collected-if inner sphere essence body-of thig-le
19492 nature light-of thig-le
19493 compassion ray-of thig-le are entering-of thig-le three and
19494 sphere-appear-of thig-le-of part
19495 weapons and
19496 lotus and
19497 stupa and
19498 net lines and
19499 pristine-cognition palace-to birth-of thig-le five and
19500 partial-body and
19501 self-alone and
19502 pairs and
19503 families five-of mandala together-with and
19504 each each five five are groups and
19505 mandala completely complete groups great-of appear-ones and six are arrangement-of thig-le six called
19506 Thal-'gyur from
19507 channels-of inner-in thig-le are
19508 entering-of thig-le three-by-means-of
19509 samsara-nirvana connection-of seed cast
19510 birth-of thig-le five-by-means-of also

19511 yogin experience-of mandala establish
19512 arrangement-of thig-le six-by-means-of
19513 reality many taste one gather
19514 that and that-to depend-by-means-of
19515 dharmas all equal-of self-nature are
19516 thus
19517 thig-le-of locations are
19518 Rang-shar from
19519 e-ma Buddha thig-le
19520 brief and extensive as spoken
19521 sentient-beings all-of heart-in
19522 pure body-of thig-le remain
19523 sentient-beings all-of central-channel-in
19524 emptiness signs-of thig-le remain
19525 sentient-beings all-of crystal-in
19526 empty-clear blazing-of thig-le remain
19527 sentient-beings all-of white-silk-in
19528 path-of thig-le good remain
19529 sentient-beings all-of hollow-path-in
19530 light-clear non-dual thig-le remain
19531 sentient-beings all-of vertebrae-in
19532 gathering-separation without-of thig-le remain
19533 sentient-beings all-of conch-chamber-in
19534 pristine-cognition radiance-of thig-le remain
19535 sentient-beings all-of eye-in also
19536 pure light-of thig-le remain
19537 sentient-beings all-of object itself-in
19538 various arising-of thig-le remain
19539 thus sentient-beings all-to
19540 without-difference manner-by-means-of remain-by are
19541 thus
19542 that-also heart inner-of light radiance inner-of channels and
19543 outer-of space-to appear-ones all detailed-by analyzed-if thus existing
19544 fifth awareness-of nature extensive explained-to two-are
19545 connection-establishing and
19546 awareness self extensive explained
19547 first sphere-to awareness existing-by
19548 that-of radiance vajra-intertwined and

19549 qualities body and
19550 body-of play from pristine-cognition and
19551 pristine-cognition-of ornament from light and
19552 light-of tip from ray as arisen-by
19553 Rang-shar from
19554 that also true aware vajra-intertwined-to existing
19555 thing-to awareness thus not-existing although
19556 power-as appear-ones-to thus arisen
19557 that-of qualities from body arisen
19558 body-of play from pristine-cognition arisen
19559 pristine-cognition-of ornament from light arisen
19560 light-of tip from ray arisen thus said
19561 second-to two-are
19562 Sun-Moon Mouth-Joining from
19563 awareness two-are
19564 basis-holding-of awareness and
19565 characteristic-holding-of awareness as said
19566 first basis-holding-of awareness are
19567 thing self-arisen-of pristine-cognition are-as
19568 radiance vajra-intertwined-of appear-ones from fifteen-as distinguished all
19569 second characteristic-holding-of awareness are
19570 pristine-cognition five-of self-nature bodies three-of nature sphere-of
established-of Buddha
19571 samsara-nirvana all add-subtract without pervading that are
19572 that-also that from
19573 basis-holding-of awareness-holder vajra-intertwined-as appear-ones-of
awareness great are
19574 Distant-Water Lamp from awareness naked self-emerged
19575 this yogins all-of experience-established-of pristine-cognition appear-ones
are
19576 characteristic-holding-of awareness sentient-beings all-to self-pervading-as
remain-by said
19577 intertwined-of appear-ones from distinguished-of awareness are
19578 Rang-shar from
19579 that also thus are
19580 suppressed-not-being lion-like-of awareness and
19581 distinctive elephant-like-of awareness and
19582 garuda-like-of awareness and

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

19613	awareness nature from experience realization and wisdom bubble like burst bubble like awareness
19614	aspect fifteen arise
19615	these-also lamp four essence in gather from appearance four action complete arise
19616	thal-gyur from
19617	door from how arise is
19618	entering wind by-means-of urged by-means-of
19619	lamp four from action four arise
19620	pervading wind by-means-of moved by-means-of
19621	awareness itself from chain-link
19622	ripening wind by-means-of gathered by-means-of
19623	five five pair from body appear
19624	eye from wind two grasp and hold
19625	right by-means-of grasp by-means-of appearance spread
19626	left hold color complete
19627	ear pervading and entering wind from
19628	right pervading by-means-of sound quality show
19629	left entering wind by-means-of action
19630	what and what aspects hold do
19631	crown pervading complete wind
19632	subtle and moved non-existent from
19633	awareness body also hold
19634	object to appearance characteristic is
19635	space blue-green ridge non-existent to
19636	light and color shape itself and
19637	primordial-wisdom five self-appearance show
19638	pure space by-means-of lamp to
19639	bindu body and illusion appearance pure
19640	nature self and essence self
19641	two-without from separation-without appear
19642	this time exhaustion-of characteristic are
19643	deed-free space as-like
19644	that-to what-by seeing are
19645	accustomed-to and essential-point-by seeing are
19646	accustomed-to before go-by
19647	begin-by body speech essential-point press-by
19648	self-appear pure-of form see-by

19649 confusion all subside
19650 thus
19651 thus experience-as take-of essential-point-of path lamp four-as gather-by
19652 before also extensive shown although
19653 here occasion summarizing-by extremely clear distinguished-if
19654 characteristic
19655 object basis
19656 distinctive and four-from

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19657 first characteristic-to two-from
19658 general-of characteristic pristine-cognition-of self-appear show light-clear
mother-son connect-by-means-of samsara-nirvana two-of boundary open-by
19659 Thal-'gyur from
19660 lamp-of characteristic thus are
19661 general appear-ones show and
19662 pristine-cognition mother-son-as connect do
19663 samsara-nirvana two-of boundary join
19664 self-radiance clear-by-means-of light-body-to
19665 concept-free pristine-cognition gather do
19666 concept-possessing object-of appear-ones-to
19667 non-concept pristine-cognition basis not-hold
19668 thus
19669 particular-of characteristic-to four-of first Distant-Water are elements four-of
essence gather what thing object form two-of part hold-by-means-of
appear-ones increasing-of door become-by
19670 Thal-'gyur from
19671 Distant-Water lamp-of characteristic are
19672 pervade-by-means-of enter-to enter-by-means-of pervade
19673 elements four self maker-as remain
19674 hold enter increase and do
19675 thus
19676 wisdom self-arisen-of characteristic outer-of radiance from inner arise
mind-of realization-by-means-of reality pure-of intention-to remain-by
means-of samsara-nirvana-to transcend-by
19677 that from
19678 wisdom pure-of characteristic are

19679 clear word enter basis gather
19680 afflictions karma and latencies burn
19681 ripening-doer samsara-nirvana life cut
19682 thus
19683 that-also basis-appear sense-power-to arise that state-as body and
pristine-cognition
19684 final ka-dag space to apply result ripen is
19685 wisdom lamp great is
19686 ground itself result ripen cause wisdom
19687 nature itself by-means-of dharma-body that
19688 know as body ripen by-means-of
19689 primordial-wisdom dharma body ripen
19690 that by-means-of primordial-wisdom continuum non-broken
19691 body and primordial-wisdom spontaneously accomplished clear
19692 thus lamp blazing from spoken as-is
19693 bindu lamp characteristic is
19694 round compact red clear eye in appear by-means-of primordial-wisdom
arising support do
19695 previous from
19696 bindu empty characteristic is
19697 round and nature all clear
19698 red clear color clear light
19699 elaboration with possessed spread do
19700 thus
19701 space lamp characteristic blue-green pervading great light from spread aspect
five eye corner two from self-clear arise by-means-of body arising ground do
thal-gyur from
19703 space itself pure characteristic is
19704 blue-green self-complete two by-means-of portion
19705 method and wisdom complete by-means-of
19706 corner two portion from body two hold
19707 extremely appear spread do
19708 these all also self-know complete
19709 pervading-lord being form show
19710 chain-link rope from pull
19711 mandala complete form similar
19712 primordial-wisdom all ground luster show
19713 light depth luster shine also show

19714 body and bindu gather place
19715 thus primordial-wisdom complete body
19716 this who see buddha
19717 body three exhaustion ground nature liberated
19718 grasp hold precipice from cross after
19719 samsara-nirvana limit rope cut
19720 thus
19721 lamp outer these two secret great vajra fortress body and primordial-wisdom source is
19722 jewel spread great tantra from
19723 bindu empty lamp and
19724 self-arisen space lamp two
19725 empty and non-empty extreme from transcend
19726 effort non-existent manifest abide
19727 appearance complete therefore self-abide
19728 dharmata non-separate space from transcend
19729 awareness primordial-wisdom body possess
19730 self-appearance light mandala vast in
19731 grasp attachment free self-appearance object
19732 dharma thought complete abandon by-means-of
19733 fortress in vajra palace build by-means-of
19734 what by-means-of non-destroyed vajra great
19735 vajra palace in birth destruction non-existent
19736 empty thing object from separate
19737 direction non-existent completely pure by-means-of
19738 ultimate conventional two in non-existent
19739 meaning self awareness to
19740 sign manifest body with-possessed
19741 clear sharp spontaneous thick light ray blaze
19742 thus
19743 second object to two from
19744 general-of object outer space cloud-free
19745 inner reality self-essence
19746 between increase appear light-clear
19747 Thal-'gyur from
19748 this object essential-point thus are
19749 cloud-free outer object empty-to
19750 yogin space-of bird-path remain

19751 this-with not-free reality
19752 general individual-of characteristic are
19753 object different one complete essential-point
19754 pristine-cognition gather-by-means-of mind continuum cease
19755 elements gather-by-means-of body complete
19756 distinctive great-of appear-ones from
19757 ripening entering moving-of object-as remain
19758 concept extreme exhaust-by-means-of samsara-from liberate
19759 thus
19760 second particular-of object-to four-from
19761 Distant-Water-of object light-appear-of empty-form are intertwined held and
gate not-move-by-means-of awareness emanate gather without establish
essential-point
19762 that from
19763 Distant-Water object form-as et-cetera
19764 gather and hold-to project do
19765 essential-point-by-means-of bind and place and
19766 thing transform and root cut
19767 draw and form-to train should
19768 thus
19769 that-also light-clear and lamp-as et-cetera important all-of essential-point
eye-to gather-by
19770 gate not-move and gaze fixing essential
19771 Norbu Phra-khod from
19772 spiritual-son awareness-of that-ness eye-of thusness resting-view know-if
dharmas all-of general and know become said-and
19773 Yul Bar-ma from
19774 eye-of thusness know-if dharmas all-of brief and extensive know become
thus
19775 why
19776 that-from vajra-intertwined body and pristine-cognition-of radiance
together-with confusion-appear light-clear-to transform-by
19777 reality exhaustion-from original sphere-to join-of reason
19778 Lamp Blazing from
19779 kye-ma spiritual-daughter self-of eye-of that-ness essence vajra-body
intertwined-as shown are
19780 eye-of thusness bodies three-to separation-without-of meaning awareness
self-clear-of intention not-modified pristine-cognition wise-ones look-at
should

19781 Distant-Water lamp-to true Buddha awareness intertwined-of body clear
19782 that also sphere and awareness gather-separation without remain-by
19783 meaning-by-means-of not-obscured self-appear-by
19784 eye-of that-ness-of nature that to grasp should
19785 that-of time awareness-of appear-ones-of essence together-with that
awareness resting-view-as recall should
19786 awareness that aware-of manner-of thing self-from not-moved-by
19787 also that-to eye-of corner-by-means-of look-at should
19788 then self-of sphere-of appear-ones body together-with clear thus said
19789 second wisdom lamp-of object word meaning are realization-of
confidence-by-means-of cut should
19790 Thal-'gyur from
19791 wisdom object word and meaning
19792 word meaning connected-as desired-by
19793 point-by-means-of know and express-by-means-of
19794 point example and symbol point and
19795 word-by-means-of point final express
19796 express-by-means-of know conventional and
19797 face-to-face show and guide and
19798 signs distinguish and
19799 thus
19800 third thig-le-of lamp-of object are
19801 appear-ones-of increase measure are
19802 light five-of rim-of fence at
19803 partial-body-as et-cetera six and
19804 body and light and ray three and
19805 sphere-of body and
19806 awareness-of body two and
19807 ultimate-of elements pure and arise-basis pristine-cognition-of nature
collected-by-means-of six-are
19808 Thal-'gyur from
19809 thig-le-of object color are
19810 five and six and three two six
19811 clear and warm and cool and
19812 light and moving-of self-nature hold
19813 ultimate reality elements
19814 thus
19815 also Space Vast-Clear from light five-of source and

19816 fire hot without pristine-cognition six-of nature and
19817 water wet without pure
19818 radiance
19819 bliss three and
19820 earth solid without sphere pristine-cognition two and
19821 wind move without awareness radiance moving body five
spontaneously-complete and six-as also explained
19822 fourth sphere-of lamp-of object light five-of self-radiance are
19823 that from
19824 sphere-of object empty and
19825 clear and obscuration-free radiance complete
19826 pervading and vast one gather
19827 mist dust cleared-of space-to
19828 even-complete reality pure
19829 clear and pristine-cognition five-of radiance
19830 light-clear pure-of body self
19831 thus
19832 third basis-to two-from
19833 lamp general support samsara space liberated support do
19834 thal-gyur from
19835 primordial-wisdom pure lamp support
19836 general support and supported by-means-of
19837 samsara-nirvana seed spread do
19838 thus
19839 second individual support four from
19840 far-reaching lasso support pure impure two appearance impure pure liberated
body and primordial-wisdom supported is
19841 that-itself from
19842 far-reaching lasso support appearance from
19843 pure and impure distinction by-means-of
19844 action and gather pure and
19845 body and primordial-wisdom itself supported
19846 thus
19847 wisdom support word meaning supported is
19848 also thal-gyur from
19849 wisdom self-arisen support place is
19850 word and is non-is think and
19851 established extreme and view meditation and

19852 dharmata to supported
19853 thus
19854 bindu outside inside appearance know two supported
19855 that-itself from
19856 bindu empty support place is
19857 consciousness itself and space and
19858 channel and wind and bindu and
19859 primordial-wisdom pure supported
19860 thus
19861 space outside inside dharma light and body supported
19862 previous from
19863 completely pure space support place is
19864 eyebrow-center itself and space and
19865 light and bindu pure and also
19866 various body supported
19867 thus
19868 fourth support and object difference is
19869 this-way lamp etc. possessed dharma quality supported and supported
established
19870 that-way that appearance arise place object is difference exist and
support place supported dharma supported manner three gather support is and
19871 object object appear
19872 gather three gathered object dharma
19873 especially eye far-reaching lasso lamp dharmata direct appearance habit
by-means-of samsara destroy
19874 that-also thought investigation exhaustion wisdom lamp by-means-of
understanding produce
19875 bindu empty lamp flower see by-means-of appearance spread
19876 space lamp light clear arise by-means-of illusion appearance empty
19877 dharmata exhaustion from ka-dag go
19878 thal-gyur from
19879 that-also support object difference is
19880 three action gather difference show
19881 far-reaching lasso itself supported by-means-of
19882 fault non-existent action activity all abandon by-means-of
19883 dharmata mother engage
19884 action and habitual-pattern pure do by-means-of
19885 dharmata direct appearance to

19887	supported by-means-of samsara hollow-out
19888	nirvana border touch able
19889	thought investigation exhaustion mind itself by-means-of
19890	samsara far throw by-means-of
19891	primordial-wisdom pure body see after
19892	samsara-nirvana two gathering place destroy
19893	who flower beautiful see
19894	this dharmata direct go
19895	awareness rope to place after
19896	dharma exhaustion ground convey
19897	space habit become who by-means-of
19898	illusion appearance empty make after
19899	dharmata pure object see by-means-of
19900	attachment object source from release
19901	thus
19902	thus lamp four meaning see habit from
19903	body and primordial-wisdom appearance space fill appear
19904	that-also distance inside luster
19905	root inside abide manner ascertain if
19906	jewel spread from
19907	e-ma awareness nature is
19908	self heart center in abide
19909	father mother two portion hold
19910	method and wisdom manner abide
19911	father portion hold method body
19912	mother portion hold wisdom body
19913	light and light-ray manner abide
19914	space and awareness by-means-of well-adorned
19915	spontaneous complete bindu great abide
19916	thus and
19917	bindu abide manner show this thus is
19918	channels inside in bindu body like abide
19919	great size space extreme equal
19920	small size horse ear ten cut like
19921	clear size sun moon mandala like
19922	that-also clear sharp splendor possessed
19923	go and come and abide
19924	action non-existent go-come possessed

19925 complete ground in self-complete
19926 thus and
19927 also
19928 self self-as anger-hero remain
19929 father and mother-as clearly appear
19930 wrathful and wrathful-female-of manner hold-and
19931 pristine-cognition five five pure together-with possess
19932 body-of pristine-cognition each each-to
19933 head-of pristine-cognition five five
19934 thus
19935 thus remain-by meaning experience-as what-by take
19936 view meditation practice result four-by take
19937 that-also view meditation practice result-of meaning also primordially self-to
existing experience-as take
19938 not-existing take cannot-of reason
19939 existing Norbu Phra-khod from
19940 view-of thing changeless body-as-like remain
19941 meditation-of thing concept-free light-clear remain
19942 practice-of thing empty-clear difference-without remain
19943 result-of thing basis complete original-purity remain
19944 self-clear awareness light-clear even-of state
19945 grasping-attachment free-of great-complete secret-mantra great
19946 that state original-basis-of remain-manner
19947 thus
19948 that-also view-of essence cease-without naked-through
19949 meditation-of essence concept-free even-remain
19950 practice-of essence spontaneously-arisen power-liberated
19951 result-of essence sphere awareness self-clear
19952 that from
19953 view cease-without naked-through-to
19954 meditation concept-free even-as remain
19955 practice cease-without play-as arise
19956 result sphere and awareness possess
19957 thus
19958 view-of mother-basis awareness self-arisen-of pristine-cognition heart-in
remain-as
19959 meditation-of state-essence light-clear pristine-cognition-of thig-le channels
four emanate-and

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

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19975 first are
19976 intertwined-to eye-by-means-of not-move look-by-means-of view
19977 that-of state-to not-distracted-by meditate-by-means-of meditation
19978 intertwined-of appear-ones-to practice-by-means-of practice
19979 sphere awareness stable result
19980 Norbu Phra-khod from
19981 remain-manner great that to
19982 view-of meaning intertwined
19983 dharmas appear-ones numberless although
19984 reality meaning-to one-from not
19985 e-ma view continuum-of yogin-by
19986 that-of meaning-to changeless look
19987 that also intertwined-of body
19988 directly appear-and grasp difficult
19989 awareness-of essence that to
19990 cease-without naked-through remain-of example
19991 example ocean clear-from
19992 planets and stars arise as
19993 latent time not-at

19994 various naked-through great-as remain
19995 view continuum-of yogin-by
19996 that-of meaning-to not-distracted-if
19997 latent and not-latent without
19998 day appear and night subside
19999 two-as appear existing not
20000 practice continuum-of yogin-by
20001 intertwined-of essence and
20002 times four self-as not-free-if
20003 practice continuum-of yogin are
20004 self-aware meditate-of continuum without although
20005 meditation continuum-of yogin arise
20006 time and not-time all-to
20007 intertwined and not-free-if
20008 meditation continuum-of yogin are
20009 thus
20010 second error-place face grasp are
20011 also that from
20012 e-ma ho
20013 view continuum-of yogin-to
20014 error-place form three exist
20015 emptiness-to looked-at when
20016 formless sense-fields four-as error
20017 thing self-as looked-at-by
20018 form-realms locations seventeen and
20019 inert self-as error become
20020 intertwined-of appear-ones-to
20021 permanent self-as thoroughly looked-at-if
20022 attachment great-by-means-of bound become-by
20023 six-realms locations-to error become
20024 practice continuum-of yogin-to
20025 error-place form three exist
20026 thus appear-ones all-to
20027 crazy-one as-like practice done-if
20028 demi-god-to error become
20029 meaningless word-mute practice done-if
20030 self-view-to error become
20031 collections six object-appear all-to

20032 child as-like practice done-if
20033 undefined location-to error
20034 meditation continuum-of yogin-to
20035 error-place form three exist
20036 equanimity selfless meditate done-if
20037 center-from darkness-appear self-as error
20038 concentration letter meditate done-if
20039 attachment-by-means-of samsara-of location-to error
20040 non-concept empty meditate done-if
20041 extreme limitless self-as error
20042 error-of cause thought although
20043 error-place great that-from not
20044 intertwined-to error-place not
20045 path-of continuum-to error appear
20046 meaning-to error-place one also not
20047 cause and result-as designated also
20048 error-place cut reason spoken
20049 thus
20050 that also awareness direct-of appear-ones not-seen-of yogin mind path do-of
view meditation practice result and see although power dull-by-means-of
extreme grasp-as held all-to error-place exist-as
20051 that cut also
20052 awareness self-clear radiance together-with sense-power-of gate-to look-at-as
established-by
20053 existing-not-existing-of intellect discrimination concept-of extreme free-from
20054 self-essence
20055 self-dawn view-of intention inner-to definite cut error-place cut are
20056 Thal-'gyur from
20057 view-of essence seen-to
20058 intellect discrimination word-by-means-of moved not
20059 thus
20060 self-dawn self-appear-of state-from thig-le meditate although sudden
grasping-holding-to not-gone-by-means-of vast open-attachment-as expand
produce essence complete not-distracted depth clear-of pristine-cognition
face grasp vast meditate error-place not
20061 that from
20062 not-error remain-of meditation are
20063 sense-power-of gate all clear-to
20064

mind-of concept-as not-moved
20065 know self-to discrimination-of mind
20066 outward lost not self
20067 type clear not and
20068 separated cut empty-to not-gone and
20069 bliss continuity without and
20070 equanimity dull-to not-gone and
20071 mindful aware clear rest and
20072 purification reverse not-gone and
20073 grasping part inner-to move easy and
20074 manner clear-of grasping part and
20075 color letter transform doer all
20076 those direction-to not-fallen-if
20077 not-error remain-of meditation
20078 thus
20079 that-of state-to concept-as moved
20080 sense-power-of appear-object two-appear-of part what arise all practice-by-means-of liberate do from
20081 that-of error-place cut are
20082 spontaneously-arisen-as arise-by-means-of spontaneously-arisen-as liberate
20083 between there accept-reject-of attachment not-enter
20084 face-to-face show-of benefit not-meditate
20085 what-appear-of time when appear-there place-by-means-of aware-there
liberate-by
20086 suddenly dawn type without vast universally bubble-bubble dawn-by-means-of two-possessing-of dharmas-to grasping part not-enter
20087 Seng-ge Tsal-rdzogs from
20088 Great-Complete cease-without practice self
20089 done-by-means-of arise become not
20090 attachment-without self-liberated three-to meet
20091 thus
20092 result self-complete pristine-cognition obtain great are
20093 primordially not-establish-by
20094 self-abiding-by-means-of awareness this very as-fruit knowing-by-means-of decided one-by-means-of ground seized-as made-by-means-of straying-ground cut-off
20095 that very from
20096 great-perfection familiarity indeed-exist itself
20097 familiarized-by-means-of arisen not is

20098 change-free thought-free four to arrived
20099 great-perfection meaning itself realize difficult as
20100 point-out-by-means-of words by-means-of not find
20101 instructions secret-essence two to arrived
20102 great-perfection awareness thought-free itself
20103 familiarized-by-means-of realize-by-means-of not change
20104 sent-place great one to arrived
20105 great-perfection self-arisen primordial-wisdom itself
20106 accomplished-by-means-of accomplish-by-means-of not change
20107 certain essence two to arrived
20108 great-perfection result single-pointed itself
20109 produced-by-means-of complete-by-means-of not change
20110 attachment-free instructions three to arrived
20111 thus
20112 third awareness doorway-to appearance manner is
20113 awareness and*
20114 appearance two from
20115 awareness is self-resonance-to looked or self-arisen-to recognize time
doorway-to appearance called
20116 that-of time-at potency ground above-to dissolved-by-means-of clarity-to
effusion gather not-exist spread-out wide relaxed settled blazing-clear
abiding
20117 jewel subtle-array from
20118 doorway-from path-to arisen-from
20119 sky-equal empty-of mode-in dissolved
20120 meaning-of primordial-wisdom generally appear though*
20121 mode-in complete and mode-from arisen*
20122 thus
20123 appearance doorway-from emerged-from light and body and sphere etcetera
is
that very from
20125 then doorway-to emerged-of time
20126 space-of self-nature wisdom body
20127 awareness-of self-nature means-by-means-of body
20128 gather separate not-exist manifest-appearance
20129 not-burst cease-not-exist essence great
20130 powerful body like not-abide
20131 entity completely-pure primordial-wisdom vast itself

20132 emptiness great-of nature object-to play
20133 clear unobstructed body entity-by-means-of empty*
20134 empty-of time-at self-nature not-certain
20135 body and primordial-wisdom mandala thought not-exist
20136 means and wisdom meaning-to change not-exist
20137 empty-of lamp action-effort two and free
20138 compassion arisen-of lamp sun-ray like
20139 lamp-of light-ray depth to arrived not-exist
20140 secret light is mind-supreme inside-in clear
20141 self-nature meaning is sky-of expanse-in clear
20142 mandala self-complete light is that like
20143 thus
20144 fourth time and measure certain-by-means-of teach-to
20145 ground space awareness-of distinction show and*
20146 measure actual show two from

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20147 first-to three is
20148 ground path result
20149 first ground-of space awareness is heart inside-at light five-of mass is
space-to
20150 infant-cord-of resonance light channel-in abiding is awareness is
20151 lion potency complete from
20152 ground-to abiding-of space awareness and*
20153 path-to appearance-of space awareness and*
20154 end-to convey-of space awareness go
20155 ground-of space awareness various two is
20156 space is space-of lamp-to
20157 awareness infant-cord-as clear
20158 thus
20159 path-of space is light five-of fortress-to
20160 channel-in nañī inside-to body-of appearance arisen is
20161 that very from
20162 path-to appearance-of space awareness is
20163 space is light-of surrounding-to
20164 awareness body five-of appearance-as explained

thus
result-of space is original-purity-of self-appearance sky cloud-free like-to
awareness that-of space-as inside dissolve appear ground only-as
abiding is
that very from
end-to convey-of space awareness is
space is self-nature appearance-to
awareness body and entity-as shown
therefore space and awareness-as explained
thus
space awareness-of essential-point this distinguish very important is
second measure actual is
again that very from
primordial-wisdom certain-of secret meaning is
appearance piece piece-of time
skilled-by-means-of thoroughly investigate must
very subtle and move-of time
familiarity-by-means-of thoroughly abide must
flicker and subtle and move-of time
see-by-means-of thoroughly grasp must
round and subtle and swirl-of time
skilled-by-means-of distraction-free absorption firm
flash and flame and body appear time
familiarity-by-means-of appearance not-exist grasp*
true all-to appear-of time
skilled-by-means-of appearance gather-as explained
attachment and fixation not-exist-of time
skilled-by-means-of grasp method know must
secret mantra familiarity-of characteristic is
then primordial-wisdom stirred-of time
elements various five dissolve become
primordial-wisdom attach not-exist that
appearance-of object-to arrived-of time
appearance delusion-free see become-from
familiarity-of truth see time
light-appearance union like-as explained
thus
that-also path-appearance-of appearance those inside space-to dissolve time

20203 also-from warm-from cool-from so-forth for ultimate-by-means-of elements
five also expanse-into pervading
20204 elements not-to sunk
20205 pristine-cognition expanse-into pervading
20206 wisdom space-into pervading pristine-cognition expanse-into moving-called-
that intention's time-and date definite
20207 those-by-means-of pristine-cognition nature extensive explained
20208 general meaning third distinguished-by-means-of phenomena other
distinguish to two
20209 example definite-by-means-of individually dividing-and
20210 meaning definite-by-means-of particularly dividing
20211 first of comparison-basis's pair-groups fifteen from

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20212 first basis rig-pa one at
20213 realized buddha basis original-position-in self-liberated-by-means-of head
like
20214 not-realized sentient-being delusion-by-means-of horn like
20215 self-arisen from
20216 sons-of-noble-family example's presentation this-like
20217 buddha-and sentient-being-by-means-of example of head-and horn's manner
20218 one-from many-into arisen said
20219 second expanse one at rig-time self-place-in liberated-by-means-of water-on
drawing like basis original-position-in liberated
20220 non-recognition-by-means-of water fire-like delusion condition-by-means-of
source does
20221 also that-itself from
20222 rig-pa-and non-recognition-by-means-of example of water-and drawing's
manner condition-to depend said
20223 third nature's expanse one-from not-transcended also
20224 rig-pa water-like's potency-from mind water bubble-and froth arisen time
20225 mind-from rig-pa not-arisen-by-means-of power-under not-become
20226 that from
20227 mind-and rig-pa-by-means-of example of water-and bubble's manner
20228 mind-by-means-of power-under not-become said
20229 fourth rig-pa one at
20230 wisdom self-potency not-mistaken grasping-holding-from liberated gold-like

20231 mind potency mistaken grasping-holding-into arisen-by-means-of
20232 counterfeit like comparison-basis rig-only object-measuring appearing
20233 that from
20234 wisdom-and mind-by-means-of example of gold-and counterfeit-by-means-of
manner color not-different said
20235 fifth expanse one at universal-ground boat-like
20236 dharmakaya ocean-like's state-in floating
20237 body empty-of obscuration-part or path or potency-by-means-of manner
arisen
20238 that very from
20239 ground-of-all and body empty-of example is ocean and boat-of manner is
path arisen thus
20240 sixth delusion liberation two ground awareness-of mode-in one though*
20241 person one sleep gone and awake like is
20242 that from
20243 delusion and liberation-of example sleep fallen and awake-of manner is
20244 senses-of distinction exist-of cause thus
20245 seventh delusion-appearance and ground appearance two awareness-of
mode-in appearance equal from
20246 self-resonance day like and*
20247 inverted-resonance night like clear not-clear-of distinction exist is
20248 that very from
20249 delusion-of appearance and intermediate-state-of example is darkness and
appearance-of manner is pure and not-pure-of distinction exist-of cause thus
20250 eighth realize not-realize two awareness-to one though delusion-of fixation
grasp purify not-purify-of distinction exist is cow-of touch self-nature
condition and not-meet not-realize like-to
20251 sun-of condition and meet time purify realize-of example is
20252 self-arisen from
20253 realize and not-realize-of example is cow and touch-of manner is
20254 appearance overwhelm-by-means-of abide and not-abide-of distinction
exist-of cause thus
20255 ninth wisdom and habitual-tendencies two awareness-of potency-as equal
though abandon antidote-by-means-of distinction exist is
20256 that very from
20257 wisdom and habitual-tendencies-of example is tinder and fire-of manner is
afflictions burn-of cause thus
20258 tenth awareness primordial-wisdom-by-means-of appearance-to enter-of
example meaning is awareness not-like-to

20259 primordial-wisdom like ground dissolve-to liberate is
20260 that from
20261 awareness primordial-wisdom-by-means-of appearance-to enter-of example
is mother-of lap-to child enter like
20262 trust-of cause thus
20263 eleventh awareness resonance-as one though ground and that-from arisen
only-of reversal from primordial-wisdom and light-as distinguished is
20264 that from
20265 primordial-wisdom and light-of example is gold and yellow like
20266 name and color not-separate-of cause thus
20267 twelfth awareness one-to strike-to instructions beer and*
20268 strike drink like is
20269 that from
20270 instructions and strike-of example is beer and enjoy like
20271 know-to enter-of cause thus
20272 thirteenth outward-clear-of primordial-wisdom inside light-to dissolved-of
manner crystal light inside-to gathered or rainbow space-as dissolved like
mark not-exist
20273 that very from
20274 primordial-wisdom light-to dissolved-of example is sky and rainbow like
20275 thing not-exist-of cause thus
20276 fourteenth space ocean-of mode-in primordial-wisdom water-stream dissolve
time self-face different not-exist-of manner is
20277 that from
20278 primordial-wisdom space dissolve-of example is ocean-to water-stream
gather like
20279 two-as not-exist-of cause thus
20280 fifteenth space-to dissolve-from not-return is
20281 that from
20282 awareness outward not-return-of example is great-measure-of arrow like
20283 obstacle not-exist-of cause thus
20284 second meaning certain particular-as distinguish-to similar ground sixteen
from

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20285 first mind thought-free and awareness thought-free two not-think-as equal
thought*

20286 awareness unobstructed-to
20287 mind settled abide and coiled-of distinction exist
20288 second awareness depth clear object-to not-arisen and*
20289 mind self-abide settled two self-abide-as equal though*
20290 awareness clarity-to object not-exist
20291 mind object-possessor grasp-by-means-of bound-of distinction exist
20292 third awareness self-abide-by-means-of contemplation and*
20293 channel wind rest-of meditation two mind peak one-as abide-as equal though*
20294 self-descend-of contemplation moisture and exist time always exist-to
20295 channel wind-of meditation dull excitement portion great effort-by-means-of condition mouth-in exist-of distinction exist
20296 fourth awareness self-arisen object-to appearance and*
20297 thought and distracted two object-to effuse equal equal equal though*
20298 awareness sudden arisen-from grasp-free-to liberate
20299 thought grasp hold-to fixation-by-means-of object outward draw-of distinction exist
20300 fifth nature-of intermediate-state and*
20301 yidam deity-of illusion-body two deity body appear only-as equal though*
20302 appearance vast small and self-appearance-as know time liberate not-liberate-of distinction exist is
20303 nature intermediate-state awareness resonance appearance-to
20304 deity-of illusion-body thought familiarity trace-by-means-of done-of cause
20305 sixth self-nature emanation-body-of field-appearance and*
20306 mother traversed buddha-from pure field-to deed show two
20307 enjoyment-body-of appearance-part pure field together-as equal equal equal though*
20308 self-nature emanation self-appearance spontaneous-from doorway-from arisen is
20309 mother traversed-of field delusion-appearance stiff similar-to appear-of distinction exist is
20310 actually self-appearance and other-appearance-of distinction exist
20311 seventh end ultimate-of liberation-place original-purity and*
20312 certain-not-exist ground-of spontaneous two awareness-of quality entity self-nature compassion etcetera equal though*
20313 stain pure not-pure and delusion-ground do not-do-of distinction exist
20314 self-of section-by-means-of distinction this know important as
20315 result ground peak-to liberate say-from coarse-as not-speak
20316 eighth below-of intellect-by-means-of view meditation and*

20317 awareness direct-by-means-of view meditation two name-as equal though*
20318 senses and awareness-to appear not-appear-of distinction great
20319 ninth awareness-of body and*
20320 thought-of deity body two deity see only-as equal though*
20321 vast small and permanent not-permanent and thought familiarity trace-by-
means-of do need not-need-of distinction exist
20322 tenth awareness-of appearance object self-arisen and*
20323 delusion-appearance various-as arisen two not-pure-of thing this appear
only-as equal though*
20324 yogi-to water moon and dream like mode-by-means-of truth-free-as
arisen-by-means-of not-bind
20325 ordinary ones bind-of distinction exist
20326 eleventh light clear primordial-resonance-of sphere and*
20327 wind mind held-of rainbow light-of sphere two empty form arisen only-as
equal though*
20328 self-nature completely-pure-of sphere space awareness-of appearance is
clarity and*
20329 first above development-to mandala-by-means-of interval-to appearing-and
20330 wind holding to not-depend-and
20331 afflictions-and thought self-ceasing-and
20332 clear at self-abiding-by-means-of meditation-by-means-of adorned
20333 channel-wind-by-means-of signs ten pure-by-means-of wind-by-means-of
effort's follow doing development-decrease many-and not-stable-and
20334 not-clear-and
20335 part's decrease-and
20336 thought-and afflictions coarse later clear arising-and
20337 abiding part's moisture small so-forth
20338 distinction very great
20339 these path-result-and
20340 six-yogas-and
20341 Guhyasamaja-by-means-of subtle so-forth meditation time appearing
although
20342 Heart-Essence-by-means-of direct-and two gold-and counterfeit-by-means-of
distinction exists
20343 twelfth liberation-place's expanse pure-and
20344 practice time-by-means-of outer inner-by-means-of expanse pure two rig-pa
gap without-and
20345 objects appearing pure only-like similar although
20346

liberation-place wind-mind pure-by-means-of samsara-nirvana pure-in abiding

20347 now wind-mind not-pure-by-means-of condition power occasionally-and not-clear-to stain with-possessing distinction exists

20348 thirteenth rig-pa inner clear naked at dissolve time various appearing-and rig-pa not-ceasing appearing-and

20350 mind-arising various thought groups-into spreading two appearing mind appearing similar

20351 rig-pa condition power-under not-go

20352 state clear-and not-separate

20353 spontaneous arising-and liberating time simultaneous without-border abiding

20354 arising feeling thought objects-to distracted ordinary self-only distinction exists

20355 fourteenth wisdom potency-in perfected-and

20356 conceptual-thought objects-to spreading two outward appearing similar although

20357 wisdom clearly directly straight dissolving-from outward-returning circling-not

20358 thought outward objects-grasp

20359 return inward one-into one continuing grasping-holding self-only gone distinction exists

20360 fifteenth mantra's peak this-at directly shown ultimate not-born so-forth-and

20361 below-to intended-ground each-to depend-from birth-free cessation-free etcetera-of words those

20362 empty clear elaboration-free self-arisen-of primordial-wisdom-as explain manner equal equal equal though*

20363 here direct essential-point-to placed-by-means-of meaning inside-from arise-by-means-of intellect thought-to not-depend thought cease-of cause

20364 below-to ultimate truth-as that is thinking thought-by-means-of intellect do darkness-stone throw-of distinction exist-as

20365 emptiness meditation darkness-stone and free-from light clear essence five possess-as shown is

20366 sixteenth object and body and awareness three essential-point-to gathered-from awareness direct-as measure and*

20367 secret-section-in example meaning sign three-by-means-of awareness measure two equal equal equal though*

20368 this eye-possessor-by-means-of conch measure like

20369 secret-section blind explained enjoy-possessor-by-means-of conch-of color explain like-of distinction exist

20370 that word-also samantabhadra space six from

20371 stain not-exist-of self-mind and*

20372 thought not-exist-of self-awareness two
20373 equal equal error error
20374 not-veiled depth clear appearance and*
20375 beings-of thought-continuum fixation two
20376 equal equal error error
20377 not-sought placed-of meditation and*
20378 channel wind mind-of rest two
20379 equal equal error error
20380 memory-free awareness object-appearance and*
20381 memory thought beings six delusion two
20382 equal equal error error
20383 nature day pure-of intermediate-state and*
20384 yidam deity-of illusion-body two
20385 equal equal error error
20386 self-nature emanation-body-of field and*
20387 vehicle-by counted-of buddha two
20388 equal equal error error
20389 body three result-of end ultimate and*
20390 various not-certain spontaneous two
20391 equal equal error error
20392 vehicle various-of intellect and*
20393 awareness direct view two
20394 view-of direction-from equal two-by-means-of
20395 equal equal error error
20396 effort-free awareness body object-appearance and*
20397 sign meditated-of reflection two
20398 equal equal error error
20399 awareness-of activity play and*
20400 beings six delusion-of appearance two
20401 equal equal error error
20402 self-nature completely-pure sphere and*
20403 wind held sign possess-of sphere two
20404 equal equal error error
20405 body empty completely-pure object space and*
20406 sorrow passed-of city two
20407 equal equal error error
20408 self-awareness thought free and*
20409 mind-of arise feeling various two

20410 equal equal error error
20411 wisdom self-potency complete and*
20412 mind-of memory outward lost two
20413 equal equal error error
20414 secret great certain-of truth-word and*
20415 indirect intention essence-of crucial-word two
20416 equal equal error error
20417 certain essence three instructions and*
20418 point-out example-by-means-of deceive two
20419 equal equal error error
20420 thus spoke
20421 place this is self-nature great-completion secret heart-essence-of
essential-point great important is-as
20422 well inside understand make and continuity-to practice do
20423 directions ten-to all-to proclaim and explain-of place not is
20424 vehicle supreme jewel-of treasury from
20425 depend know-of place various arrange is section fourteen
20426

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1 @#
2 theg mchog mdzod kyi glegs bam phyi ma'o
3
4 @#
5 that-like alaya-ground and dharma-body etc.grammar-marker">-genitive
distinction having-shown
6 now dependent-arisinggrammar-marker">-genitive
nature explain for twofold
7 commongrammar-marker">-genitive
distinction and*
8 individualgrammar-marker">-genitive
nature extensivegrammar-marker">-genitive explain
9 first is
10 outer-arising and inner-arising type twofold
11 self-arisen from
12 arising type two-as shown
13 outer-arising and inner-arising*

14 thus
15 outer-arising earth water etc. these inner-arisinggrammar-marker">-genitive
basis-at exist because basis and dependent-connected because arising
two-as definite-to
16 these two-on not-depend being and buddha any nothing-exist because
17 being all five-arising confusedgrammar-marker">-genitive
expanse-in move-and*
18 arising great self-nature-as possess
19 buddha all meaning puregrammar-marker">-genitive
five-arising earth solidity nothing etc. fivegrammar-marker">-genitive
expanse-in dwell-and*
20 arising great fivegrammar-marker">-genitive
stain very cease-to move
21 that-also arising great luminosity-wisdom color five-as possess is-and
22 arising small earth water fire wind space five
23 puregrammar-marker">-genitive
five-arising is
24 clear
25 warm
26 bright
27 cool
28 spacious
29 moving self-nature-as hold
30 confused-arising five-from luminosity-five expanse-to arrive inner-expanses-
to meet and*
31 spontaneous-presencegrammar-marker">-genitive
appearancegrammar-marker">-genitive arising great pure like
32 arising small-at-also arising-form and*
33 arising actual two-from
34 arising-form now outer-at appear earth water fire wind space five
35 arising actual bodygrammar-marker">-genitive
quality thin etc. five inner-arisinggrammar-marker">-genitive
basis-become five
36 inner-arising is
37 realm puregrammar-marker">-genitive
basis dharma-arising five individual is
38 therefore samsara-nirvana all five-arisinggrammar-marker">-genitive
expanse-from not-move-and*
39 five-arising nothing-existgrammar-marker">-genitive

before samsara-nirvana arise nothing-exist
40 self-arisen from
41 kye-ho secret lord listen
42 five-arisinggrammar-marker">-genitive
characteristic is
43 i show you-by understand-do
44 arising great bhagavan
45 being all-to nature exist
46 realm three being all
47 five-arisinggrammar-marker">-genitive
expanse-in move
48 five-arising nothing-existgrammar-marker">-genitive
before-time
49 buddha being name even nothing-exist
50 five-arising itself mother-expanses
51 five-arising-from not-established
52 birth-going being one even nothing-exist
53 that-in exist beinggrammar-marker">-genitive
54 five-arising type two-as shown
55 thus
56 second individualgrammar-marker">-genitive
nature extensive explain twofold
57 outer-arising extensive explain and*
58 inner-arising extensive explain
59 first to
60 essence
61 definitive-terminology
62 purpose
63 characteristic
64 function-sequence
65 dharma-nature
66 meaning-application
67 liberation-manner
68 division
69 completeness-manner and ten-from
70 first essence is
71 outer-arising form-as appearance inner-arising actualitygrammar-marker">-
genitive

play is therefore
72 innergrammar-marker">-genitive
category-within gather therefore five-arising
73 self-arisen from
74 outer-arising this-like
75 earth and water and fire and
76 likewise wind and space*
77 thus stated
78 outer-arising form-five sentient-beinggrammar-marker">-genitive
support-containergrammar-marker">-genitive appearance become
79 inner-arising actuality-five mind and awarenessgrammar-marker">-genitive
support become
80 thal-gyur from
81 arisinggrammar-marker">-genitive
assertion this-like
82 general-common karmagrammar-marker">-genitive
particularity-from
83 sentient-being karmagrammar-marker">-genitive
support individual-by
84 outer-arising-upon rely
85 karma and sustenance and faculty and*
86 entourage and birth complete assert
87 thus
88 second definitive-terminology
89 self-arisen from
90 arisinggrammar-marker">-genitive
definitive-terminology this-like
91 fabrication-by not-arisen spontaneously-accomplished
92 produce action-by arising is
93 migrating-being all pervade-by great-arising is
94 simultaneous birth-by great-arising is
95 self-in exist-by great-arising is
96 change not-exist-by great-arising is
97 harmonious appear-by great-arising is
98 great-arisinggrammar-marker">-genitive
definitive-terminology thus
99 thus
100 third purpose

101 thal-gyur from
102 arisinggrammar-marker">-genitive
purpose inquiry this-like
103 water clear-essence gather and*
104 impurity separate action
105 individual body-within act therefore
106 purpose hot and cold know
107 earth foundation hold and*
108 establish coherent action do
109 ripening-by root etcetera produce
110 purpose relative thig-le know
111 fire arising increase and*
112 ripening clarity action do
113 blazing spreading-by eye etcetera produce
114 purpose warmth know make
115 wind scatter lift and*
116 move quiver action do
117 move tremble-by body hold
118 purpose mindgrammar-marker">-genitive
abode know
119 four-arising self great-mandala
120 body etcetera accomplish cause make
121 middle abide hold action
122 end destroy action all do
123 great-arising cause one-by
124 various doer master appear*
125 thus intention self and other
126 action complete meaning skilled
127 thus
128 fourth characteristic five-from
129 earth-characteristic solidity
130 watergrammar-marker">-genitive
characteristic moisture
131 firegrammar-marker">-genitive
characteristic warmth
132 windgrammar-marker">-genitive
characteristic movement
133 spacegrammar-marker">-genitive

characteristic open spacious
134 fifth function-sequence is
135 thal-gyur from
136 inner-arising karmagrammar-marker">-genitive
sequence is
137 earth bodygrammar-marker">-genitive
basis make
138 produce-by fleshgrammar-marker">-genitive
ripening assert
139 water body-all gather
140 produce-by blood-to ripening assert
141 fire body-all ripening make
142 produce-by warmth-to ripening assert
143 wind body-all lift to
144 produce-by breath-to ripening make
145 thus
146 sixth dharma-nature is
147 generally empty though here selfgrammar-marker">-genitive
characteristic-hold dharma-nature authority-under made dharma-nature
148 self-arisen from
149 five-arising dharma-nature is
150 arisinggrammar-marker">-genitive
cause earth
151 arisinggrammar-marker">-genitive
wisdom fire
152 arisinggrammar-marker">-genitive
emanation wind
153 arisinggrammar-marker">-genitive
master water
154 arisinggrammar-marker">-genitive
dharma-nature space
155 thus
156 seventh meaning-application twofold
157 five-arising essencegrammar-marker">-genitive
meaning-application
158 that-very from
159 arisinggrammar-marker">-genitive
meaning-application this-like
160

161 dharma-body primordially-pure nature-in
essence change not-exist-by arising earth also
162 awareness-wisdom meaning engage-by arising fire also
awareness-wisdom not-move expanse-to gone-by arising wind also
164 awareness-wisdom three-cavity one gather-by arising water also
wisdom empty-luminous nondual manner-in dissolve-by arising space
166 thus
167 five-arising individualgrammar-marker">-genitive
meaning inner awareness-with connect meaning-application
168 nor-bu-phra-bkod from
169 outer-five-arising common self-continuum dharma
170 outer-appear arising all self-awareness itself connect-by common dharma
171 that-also division thus
172 earthgrammar-marker">-genitive
characteristic solid make also*
173 awareness-wisdom birth-cease from free connect
174 windgrammar-marker">-genitive
characteristic lift make also*
175 awareness-wisdom obstruction without connect
176 firegrammar-marker">-genitive
characteristic burn make also*
177 awareness-wisdom affliction power under gone also connect
178 watergrammar-marker">-genitive
characteristic moisten make also*
179 awareness-wisdom object all-to engage connect
180 spacegrammar-marker">-genitive
characteristic spacious also*
181 awareness-characteristic break not cut connect should-do thus stated
182 eighth five-arising liberation-manner is
183 mu-tig-phreng-ba from
184 space itself pervade empty-by
185 space itself entity-as liberate
186 wind grasp object without appear-by
entity gather action-as liberate
187 fire ripen make consume-by
move clear impure separate-by liberate
189 earth produce make lift when
entity without limitless empty-as liberate
191 water gather make moisten-by

193 burn make ripen action-as liberate
194 thus
195 element division analyze
196 five-arising each-one vast earth earth etc. five set five
197 enumeration portion twenty-five
198 again that-very from
199 spacegrammar-marker">-genitive
wind entity-to
200 spacegrammar-marker">-genitive
fire gather make
201 spacegrammar-marker">-genitive
water burn make
202 spacegrammar-marker">-genitive
earth opportunity open
203 spacegrammar-marker">-genitive
space appear
204 windgrammar-marker">-genitive
wind stability-to
205 windgrammar-marker">-genitive
space sound-potential great
206 windgrammar-marker">-genitive
water speed quickness great
207 windgrammar-marker">-genitive
fire project gather great
208 windgrammar-marker">-genitive
earth form-image clear
209 watergrammar-marker">-genitive
water sound-echo
210 watergrammar-marker">-genitive
space obstruction without
211 watergrammar-marker">-genitive
wind attachment without flow
212 watergrammar-marker">-genitive
fire gather make
213 watergrammar-marker">-genitive
earth pervade make
214 firegrammar-marker">-genitive
earth produce make
215 firegrammar-marker">-genitive

space entity burn
216 firegrammar-marker">-genitive
wind blaze make
217 firegrammar-marker">-genitive
water destroy make
218 firegrammar-marker">-genitive
earth hold
219 earthgrammar-marker">-genitive
earth being all pervade
220 earthgrammar-marker">-genitive
space vehicle great
221 earthgrammar-marker">-genitive
wind snow empty make
222 earthgrammar-marker">-genitive
water entity produce
223 earthgrammar-marker">-genitive
fire dry
224 thus
225 these distinction-in train-by quality special one-one accomplish that
commentary-in explain
226 sound thal-gyur from also arisinggrammar-marker">-genitive
sound-meaning train-by common attainment obtain stated
227 that sound-meaning particularity-by
228 general form definite show
229 form train-by body exhaust become
230 sound-by language know become
231 smell-by essence take accomplish
232 taste-by entity nectar become
233 thus stated and*
234 secret conduct seed tantra from
235 earth water fire wind arising four
236 sound-meaning train become-by
237 six-race self-sound
238 clairvoyance arise this accomplish
239 thus
240 these outer-arising being allgrammar-marker">-genitive
support and abide
241 tenth that-and-other samsara-nirvana dharma yogi body-mind-in
completeness manner show three

242 partial-similar completeness manner general show
243 body-mind completeness manner particular explain
244 great-symbol definite play understand make
245 first
246 migrator body-mind gather dharma this-in all primordial part-complete
self-arise
247 method-wisdom portion father and mother
248 dharma-body awakening portion project karma-wind
249 five-family sound-potential portion five-arising seed
250 path-two-accumulation method-wisdom union portion meditative-equipoise
essence-two
251 base-expans-in abide portion womb-in abide
252 seven-element pure path-seven complete portion day seven-set seven
body-form manner
253 ten-ground complete portion womb-abide month ten
254 path-complete-from three-body buddha portion
255 birth emanation-body
256 body abide object engage enjoyment-body
257 death dharma-body empty portion arise-by
258 migrator primordial base-path-result traverse liberate manner
259 mu-tig-phreng-ba from
260 bhagavan spoke
261 effort-by liberate not
262 primordial-from liberate abide
263 method-wisdom union from
264 father-mother cause itself
265 project wind move portion
266 awakening self-awareness bliss great
267 five-arise cause-from seed
268 empty field-from appear arise
269 twogrammar-marker">-genitive
bliss equipoise
270 method-from arise wisdom
271 womb belly-in enter
272 self-awareness base-from appear arise
273 seven-set seven realize measure
274 month ten ground traverse
275 birth itself body arise

276 body produce base-appear field
277 body abide base
278 age confusion confusion awake
279 sickness itself realize confidence*
280 death-by dharma-nature empty liberate
281 thus appear being all
282 effort-free primordial liberate
283 thus*
284 particular delusion reverse manner connect
285 birth awareness expanse-from move portion
286 body base
287 outer-appear portion base-appear spontaneous-accomplish
288 sickness face-meet realize
289 age truth-cling confusion awake
290 death self-face know time inner-dimension primordial-pure ground-to
final-arrive portion show
291 these primordial arise-by instruction point-out and*
292 empowerment and*
293 meditate-by liberate suitable
294 partial-similar primordial complete if instruction-by liberate not-able
295 partial-similar exist that clear show-by buddha dharma call
296 base-path primordial measure-in exist
297 buddha speak-by symbol-meaning show become-also essence this-in arrive
298 second body-mind completeness manner particular explain three
299 body
300 mind
301 awareness completeness manner
302 first
303 body four-arise gather aggregate this-in outer container-world portion and*
304 inner essence-migrant portion all complete
305 mu-tig-phreng-ba from
306 earth and water and fire and wind*
307 space and sun moon and*
308 born male female by form*
309 planet star cloud and*
310 tree mountain rock and*
311 root trunk branch and*
312 leaf flower fruit and*

313	smell taste sound touch
314	music and canopy and*
315	banner and upper-canopy and*
316	those surround appear dharma
317	yogi self body-in complete*
318	thus*
319	those portion extensive explain
320	earth portion flesh
321	water portion blood
322	fire portion warmth
323	wind portion breath
324	space portion mind
325	sun-moon portion eye-two
326	male portion birth
327	female portion death
328	planet portion desire gate and nostril-two
329	star portion teeth
330	cloud portion hair
331	tree portion channel
332	mountain portion similar body whole
333	rock portion bone
334	tree-root portion heart*
335	branch portion limb
336	flower portion eye etc. faculty-five
337	fruit portion body happiness-suffering accomplish
338	sound portion voice
339	form portion body
340	smell portion pore
341	taste portion skin
342	touch portion sickness
343	music portion channel etc. internal-organ
344	canopy portion urine
345	parasol portion leg
346	banner portion name*
347	upper-canopy portion breath
348	thus-statement also mu-tig-phreng-ba from
349	earth flesh entity
350	water blood gather

351 fire warmth body all ripen*
352 wind breath karma container
353 space mind body potential
354 sun-moon eye clarify make*
355 male birth
356 female death appear*
357 planet mouth-in star teeth
358 cloud hair-in tree channel
359 mountain body-in rock bone
360 root heart-in trunk leg*
361 branch limb-to
362 flower faculty-five
363 fruit body-in accomplish*
364 smell pore taste skin
365 sound voice-in touch sickness
366 music internal-organ canopy water
367 parasol leg banner name*
368 upper-canopy breath
369 yogi body-in those complete
370 thus*
371 second mind-in samsara-nirvana base-path dharma all complete abide
372 again that-very from
373 transcend white dharma all
374 body mind-in all complete*
375 samsara dharma transcend empty because*
376 mandala deity and offering and*
377 mantra mudra concentration and*
378 empowerment samaya and*
379 instruction give experience and*
380 likewise development stage and*
381 hear contemplate meditate and*
382 view conduct meditate and*
383 giving ethics patience and*
384 effort concentration wisdom and*
385 power aspiration wisdom and*
386 likewise method perfection*
387 ten-virtue conduct etcetera*
388 method wisdom itself and*

thus etcetera from
transcend indicate dharma those
body mind-in complete abide*
thus up-to stated
third awareness completeness manner
again that-from
self-appear awareness face what-in
however appear dharma all complete*
thus stated and*
awareness itself-in thus
sun moon wisdom method*
male base female path*
planet realization measure star dharma*
cloud compassion all pervade*
tree dharma-nature expand path*
mountain view change non-exist*
rock dharma-body birth-destruction free*
root dharma-all cause one*
branch awakening branch itself*
trunk emptiness taste one*
leaf pervade dharma-dimension*
flower wisdom lamp itself*
fruit three-body self-complete*
sound dharma-nature field sound*
smell buddha speech fame*
taste experience bliss taste*
touch concentration great*
music five mandala complete*
canopy color clear potential*
parasol protect wisdom*
upper-canopy instruction great essential-point*
banner realization manifest buddha*
mind itself face-in dharma all
primordial spontaneous-accomplish manner abide*
therefore mind and entity
dharma all merely label*
thus*
meaning second inner-arising extensive explain two

427 common between division and*
428 division individual nature
429 first
430 body five-arising coarse-in essence five-arising inner rely thus inner-arising
431 wind and*
432 fire and*
433 earth and*
434 water and*
435 space five each five abide limb twenty-five*
436 thus definite suitability function different five depend-on five definite
437 self-arisen from
438 great-arising five self body-in complete*
439 that-also wind five wisdom potential make*
440 fire five wisdom potency make*
441 earth five wisdom essence make*
442 water five wisdom object make*
443 space five wisdom abode make thus*
444 second five
445 wind and*
446 fire and*
447 earth and*
448 water and*
449 space nature extensive explain
450 first-among root division and*
451 branch division extensive explain two-from
452 root division
453 self-arisen from
454 wind type five what
455 life-hold wind and*
456 color radiance produce wind and*
457 fire equal wind and*
458 all pervade wind and*
459 compassion without kalpa karma wind and five*
460 wind those being all body head-tail-in abide thus*
461 that-also life-hold wind life channel-in abide
462 color radiance produce chest-in abide
463 fire-equal navel-in abide
464 all-pervade body all-in pervade abide

465 karma wind heart and heart-membrane between-in abide
466 those function also*
467 life abide and*
468 radiance produce and*
469 food digest
470 go sit and*
471 life transfer function do thus sequence likewise
472 second branch division
473 wind five each five-five abide-from

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474 first life-hold wind five self-arisen from
475 life-hold wind-in also five
476 root hold life and*
477 protect make life and*
478 spread life and*
479 impure life and*
480 shatter make life and five thus*
481 those also sequence according-to*
482 awareness potential produce and*
483 bindhu potential produce and*
484 light potential produce and*
485 non-awareness root hold and*
486 mind helper make manner life channel-in exist
487 life wind potential awareness potential rely abide
488 second fire-equal wind five
489 again that from
490 fire together abide wind-in also five
491 clear-impure separate wind and*
492 warmth produce wind and*
493 clear-change wind and*
494 distinguish gather wind and*
495 praise make wind and five thus*
496 those also sequence according-to
497 life and non-dual
498 awareness and non-dual

499 lamp and non-dual
500 bindhu and non-dual
501 wisdom and non-dual abide
502 third color radiance produce wind five also that-from
503 color radiance produce wind-in also five consciousness produce wind and
504 mind arise wind and
505 radiance possess wind and
506 burn wind and
507 wild wind five thus
508 those also sequence according-to wisdom object
509 appear object
510 lamp object
511 non-awareness object
512 mind object horse make
513 fourth pervade wind five
514 self-arisen from
515 all-pervade wind-in also five
516 base pervade wind and
517 immediate pervade wind and
518 hate fear pervade wind and
519 memory pervade wind and
520 grasp body all pervade wind and five thus
521 those also sequence according-to
522 wisdom-in appear
523 lamp-in appear
524 know-in appear
525 think-in appear
526 mind-in appear potency make
527 fifth compassion non-exist karma wind five
528 again that from
529 compassion non-exist kalpa karma wind-in also five
530 move make wind and
531 liberate make wind and
532 reverse make wind and
533 quick make wind and
534 momentary wind and five thus
535 those also sequence according-to
536 aggregate pervade

537 moment pervade
538 bardo pervade
539 concept pervade
540 momentary deed complete three pervade
541 thus twenty-five also root five gather
542 those sound explanation
543 self-arisen from
544 correct earth-in move make cause thus
545 move-make wind call
546 pure wisdom life hold cause thus life-hold wind call
547 wisdom light five self-nature exist cause thus color radiance produce wind
call
548 wisdom correct dimension liberate able cause thus compassion non-exist
kalpa karma wind call
549 wisdom appear gather-separate non-exist abide cause thus fire-equal wind
call thus
550 thus essence wind five awareness wisdom rely now heart-in abide-by wisdom
self-sound potential light five clear essential-point that is
551 awareness wind separate when wisdom dimension gather outer-inner
non-appear also wind mind pure essential-point-in arrive
here brief summarized explain
553 essence primordial-purity awareness jewel secret cavity self-nature luminous
palace-in essence nature compassion three master abide
554 that-also essence kaya abide-by self-purpose non-clear though outer-appear
kaya arise base non-cease self-clear
555 nature light-five arise base life wind branch four speech essence primordially
abide
556 compassion self-arisen awareness essence two-know wisdom
spontaneous-completion-by
557 kaya and wisdom gather-separate non-exist intention-from shift-change
non-exist abide
558 two know
559 essence dharma-nature inner-clear depend-on all know
560 aspect dharma-possessor outer-clear depend-on aspect all-know wisdom
appear
561 five-winds root life wind compassion awareness wisdom portion-from pure-if
buddha wisdom and
562 non-pure-if sentient-being realization aggregate arise base become
563

that-from emanate branch wind four compassion potency-from sun-from
light-ray like

564 upward-go wisdom horse and

565 downward-clear wisdom ray potential light and

566 fire equal ripen make power possess and

567 pervade complete make power possess four

568 these also life wind only portion-in exist though

569 dimension-in not-emanate

570 emanate base non-cease essence only abide

571 essence branch light clear

572 thus-statement also kunsal from

573 that kaya abide manner

574 empty-luminous bubble form-reflection like

575 that speech abide nature

576 branch wind four fire spark ray like

577 awareness expanse-in clear

578 that mind clear nature

579 life wind self essence

580 wisdom fire spark without falling direction like

581 essence essence wisdom five abide

582 thus*

583 that also concept any-by non-deceive wisdom

584 alter and transform

585 face grasp and mark designate not capable

586 earth ground and sky like

587 clear coarse subtle by easy five-of back-of fire sparks like

588 expanse heart essence dharmakaya

589 that very awareness in abide-by all basis hold

590 that abide palace

591 that very from

592 dharmadhatu empty pervade sky like*

593 thus by

594 dharmakaya that precious interior-in abide merely when

595 dharmata pure original-tone called

596 awareness light house possess

597 light appearance in abide

598 that beginning common basis awareness expanse called

599 wind five with connect establish meaning

600 second fire five extensive explanation self-arisen from

601

fire to five
602 outer-inner all pervade fire and
603 outer-inner all clear fire and
604 outer-inner all equal fire and
605 outer-inner action concept fire and
606 outer-inner action accomplish fire and five thus
607 those also sequence by
608 lungs and
609 eye and limbs kind five being six and
610 flesh gap and
611 foot sole two and
612 hand sole two in abide and heat produce
613 third earth also five
614 that very from
615 earth also five
616 all illuminate earth and
617 unchanging vajra earth and
618 all arise precious earth and
619 appearance show all pervade earth and
620 accomplish completion earth and five thus
621 those also sequence by
622 awareness with together
623 lamp with together
624 thigle with together
625 wisdom with together
626 discriminating awareness with together rely abide
627 fourth water five also self-arisen from
628 water kind five is
629 unchanging water and
630 peaceful clear pure water and
631 quality arise extensive water and
632 attachment without water and
633 grasp without completion water and five thus
634 those also sequence by
635 channels all and
636 bones all and
637 blood all and
638 lymph all and
639 eye two of inside in abide-by moist and essence not-hold

640 five space five
641 again self-arisen from spoke
642 space five
643 common all pervade space and
644 object without clear-tone space and
645 unmixed pure space and
646 meaning indicate space and
647 pure field liberate space thus
648 those also sequence by
649 awareness actual and
650 light five and
651 expanse pure lamp and
652 sign wisdom and
653 twenty-one pointing-out instruction-by joined example meaning certain
confidence
654 thus five-arising awareness-attributes summarized great-arising is and that
basis small-arising is
655 vehicle supreme precious treasury from
656 fifteenth division elements place show
657 thus elements nature establish after
658 now support expanse wisdom place pure four
659 basis kaya
660 tone light
661 support wisdom
662 activity enlightened action extensive division
663 first basis kaya extensive division two
664 kaya three expanse general show and
665 kaya five enumeration particular explain
666 first kaya definition brief show and
667 place extensive explain two from
668 first is

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669 essence one aspect different-by kaya three expanse in abide
670 self-arisen from
671 kaya three wisdom appearance is
672

what-in obstruction without and
673 object perceive one being
674 essence individually appear
675 thus
676 that also awareness one appearance way
677 that very from
678 awareness thought without dharmakaya essence is
679 awareness unceasing clear sambhogakaya is
680 awareness whatever appear nirmanakaya is
681 thus
682 this-in complete
683 awakened
684 awakened

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expansion three from
685 completion
686 self-arisen from
687 body three pure appearance-in
688 one complete two complete all complete*
689 primordial-wisdom appearance cease non-exist clear*
690 complete-pure primordial-wisdom light-ray radiate*
691 concept non-exist pure awareness-in*
692 light-ray five-type cease non-exist clear*
693 grasp non-exist self-liberated great-in*
694 outer inner secret dharma all clear*
695 action release awareness-in*
696 actor-action dharma all time one complete*
697 mind from-separate awareness-in*
698 various appearance time one complete*
699 self-appearance clear-pure great-in*
700 delusion appearance time one complete*
701 self-liberated self-appearance great-in*
702 other-arise dharma all time one complete*
703 body three completion-mode thus*
704 thus said*
705 cleanse dual-grasp delusion aspect non-exist*

707 that from
708 action non-exist-by delusion cleanse
709 concept non-exist-by affliction cleanse*
710 grasp non-exist-by self-arisen cleanse*
711 attach non-exist-by conceptual-thought cleanse*
712 cling non-exist-by ignorance cleanse*
713 body three cleanse-mode thus*
714 thus said*
715 expansion-by
716 quality primordial spontaneous-accomplish expand
717 self-arisen from
718 concept non-exist awareness-in
719 light five clear-by primordial-wisdom expand*
720 awareness actor-action separate-in*
721 focus object non-exist body three expand*
722 awareness object non-exist appearance-in*
723 grasp mind non-exist light five expand*
724 awareness primordial-wisdom great-in*
725 meaningful self-appearance result expand*
726 body three expansion-mode thus*
727 thus said*
728 second location expansion explain
729 dharma-body
730 enjoyment-body
731 emanation-body location expansion explain three from
732 first also
733 essence
734 definition
735 self-body
736 example
737 sign
738 appearance
739 location
740 characteristic
741 object
742 intent and ten from
743 essence
744 empty-luminous cease non-exist self-clear

745 that from
746 change non-exist cease non-exist pervasion three
747 dharma-body essence
748 thus said*
749 definition
750 expanse primordial-purity spontaneous-accomplish suchness light-clear body
because essence primordial-purity unchange delusion non-exist dharma
751 nature spontaneous-accomplish luminous body self-abide great
752 that very from
753 fearless empty and clear and*
754 action all complete
755 dharma-body definitive-terminology
756 thus*
757 self-body
758 elaboration extreme all from free thus anywhere establish non-exist
759 self-arisen from
760 outer non-exist inner non-exist expanse-in non-exist*
761 dharma-body self-body
762 thus*
763 symbol example
764 awareness luminous-by sun and*
765 deep-by ocean and*
766 stain-by touch non-exist-by lotus and*
767 unchange-by mountain and*
768 spacious end middle non-exist-by space and*
769 all overcome confidence primordial possess-by lion like
770 that very from
771 sun ocean lotus and*
772 mountain space lion three*
773 dharma-body symbol example
774 thus*
775 go come from transcend sign
776 self-arisen from
777 go non-exist come non-exist abide non-exist*
778 dharma-body self-sign
779 thus*
780 appearance empty-luminous space expanse like
781 that very from

782 cease non-exist clear-potential essence empty*
783 dharma-body appearance
784 thus*
785 abide memory thought pure great
786 that from
787 limit non-exist focus non-exist hold non-exist*
788 dharma-body abide
789 thus*
790 characteristic
791 essence nature compassion three separate non-exist
792 that very from
793 essence nature compassion three*
794 dharma-body characteristic
795 thus*
796 object empty extreme not-cut awareness self-clear
797 subtle inner light five adorn spontaneous-accomplish self-resound
798 expanse awareness separate non-exist great aspect individual non-mix
799 self-arisen from
800 clear and potential and non-mix three*
801 dharma-body object
802 thus*
803 intention
804 direction and limit-in non-cut view
805 entity and sign-in non-establish meditation
806 grasp hold two from transcend conduct
807 spontaneous-accomplish primordial-liberation great fruition
808 primordial-establish meaning all complete activity
809 not-seek self-in abide quality
810 again that-very from
811 cease non-exist fixation non-exist attach non-exist*
812 dharma-body conduct*
813 spontaneous immediate waver non-exist*
814 dharma-body meditation*
815 look non-exist look complete view complete*
816 dharma-body view*
817 fabricate non-exist arise non-exist arising non-exist*
818 dharma-body fruition
819 establish non-exist establish complete establishment complete*

820 dharma-body activity
821 one arise two arise all arise*
822 dharma-body quality
823 thus*
824 second enjoyment-body location extensive explain five
825 essence
826 definitive-terminology
827 characteristic
828 appearance-way
829 abide-way
830 first
831 self-arisen from
832 birth exist death non-exist vajra possess*
833 light five body five not-mix individual clear*
834 father five object five cluster five possess*
835 awareness five know five realize five possess*
836 base five path five result five possess*
837 abide five object five essence five possess*
838 enjoyment complete body essence*
839 thus*
840 that-also expanse-from self-appear arise portion-from birth say though
841 meaning-in birth self-characteristic non-exist because death non-exist
death-lord demon conquer because
842 that-also lion power complete
843 inner non-exist inner-from jewel precious treasury*
844 arise wisdom arise all from transcend*
845 realize wisdom meaning transform*
846 spacious body-in outer inner clear*
847 thus*
848 light five blue and*
849 white and*
850 yellow and*
851 red and*
852 green
853 body five
854 expanse essence body
855 unchange vajra body
856 dharma-body

857	enjoyment-body
858	emanation-body five
859	father five
860	all-appearance
861	unchange
862	jewel-arise
863	meaning-accomplish five
864	mother five
865	space expanse lady
866	buddha-eye
867	mamaki
868	white-clad
869	samaya-tara five
870	cluster five
871	unchange etc. five five surround periphery light five enclosure beautiful
872	innate five
873	path five primordial-complete
874	body five primordial-establish
875	awareness primordial-arise
876	light five primordial-resound
877	stain primordial-pure
878	know five
879	realize measure from
880	body five know
881	primordial-wisdom five know
882	light five know
883	self-appearance know
884	two non-exist extreme liberate great know
885	realize five
886	object expanse realize
887	birth-go body realize
888	appearance light realize
889	arise-liberation category non-exist realize
890	wisdom awareness realize
891	base five
892	luminosity base awareness
893	entity base alaya-ground
894	delusion base mind

895 path base lamp
896 concept base wisdom
897 path five
898 common accumulation-path
899 application-path
900 seeing-path
901 meditation-path
902 non-learn path and five
903 uncommon path five
904 dharma-nature path expanse
905 awareness path know
906 luminosity path lamp two
907 cutting-through path arise-liberate
908 direct-crossing path expanse-awareness
909 result five
910 primordial-wisdom result family liberate
911 light result delusion-appearance cease
912 realize result delusion-concept clear
913 self-appearance result exhaustion arrive
914 final result expanse dissolve
915 abide five
916 bindhu abide heart
917 primordial-wisdom abide crown
918 lamp abide eye
919 expanse-appear abide space
920 liberation-place abide primordial-purity
921 object five
922 awareness object expanse
923 lamp object space
924 primordial-wisdom object bardo
925 light object self-appearance*
926 enjoyment-body object cluster
927 essence five
928 awareness essence primordial-purity
929 primordial-wisdom essence spontaneous-accomplish
930 light essence fivefold
931 wisdom essence realize
932 lamp essence empty-luminous

thus five-set appear some enjoyment-body heart-essence
some object
some method
some appearance
some wisdom because enjoyment-body brief one teach
second definitive-terminology
quality perfect
luminosity pure conduct
meaning two spontaneous-complete
primordial-wisdom measure reach
mark example light-ray appear body five word enjoyment-complete body
say*
self-arisen from
dharma-nature empty manner abide perfect*
clear non-mix all pervade perfect*
primordial-wisdom five gather-separate non-exist abide perfect*
all non-equal individual mark possess perfect*
method wisdom gather-separate non-exist abide perfect*
appearance five mark non-exist abide conduct*
grasp non-exist self-clear all play conduct*
spontaneous clear all equal abide conduct*
immediate spontaneous object abide emanation spread conduct*
body two meaning final play conduct*
spontaneous clear all equal abide conduct*
immediate spontaneous object abide emanation spread conduct*
body two meaning final play conduct*
grasp non-exist ground abide emanation ten-direction do conduct*
all arise produce conduct final complete conduct*
outer inner secret action all from transcend complete*
focus non-exist meaning simultaneous appear complete*
direction non-fall go come non-exist complete*
fabricate non-exist manner arise complete*
action all all from transcend complete*
empty primordial-wisdom self possess*
emptiness non-cease individual clear*
primordial-wisdom non-cease method play*
clear non-concept grasp non-exist*
ornament attire characteristic hold*

970 grasp non-exist self-clear essence abide body*
971 color individual characteristic hold body*
972 vajra meaning meaning possess body*
973 meaning sign self characteristic hold body*
974 outer inner non-exist all clear body*
975 essence change non-exist color clear body*
976 nature compassion ten-direction arise body*
977 thus*
978 third characteristic
979 family five individual-of mandala non-intermixed tone clear is
980 self-arise from
981 color non-intermixed individual-of characteristic hold
982 mark and example excellent light ray blaze
983 father and mother and body-of aspect hold
984 enjoyment complete body-of characteristic
985 say
986 fourth appearance mode is
987 nature rigpa one from
988 expanse-of body from ray-of body direction ten-in emanate-by-means-of
purpose do and *
989 rigpa-of body expanse from non-move and change non-existent self-appear
light clear field complete two inside and outside appear method
990 that self from
991 nature one nature two
992 enjoyment complete-of appearance is
993 say
994 fifth abiding nature is acceptance rejection non-existent expanse
995 two-in non-existent sky
996 light five complete vastness *
997 emanation emanate-of pervasive nature great-in abide
998 self-arise from
999 correct produce and reference non-existent
1000 enter and liberate mind also non-existent
1001 grasp and conduct face exist
1002 attachment and fixation word from transcend
1003 abandon abandon do two from transcend
1004 object and mind and intellect from transcend
1005 object reference non-existent that-in

1006 self-appear word cut appearance
1007 grasp non-existent self place liberate
1008 emanation direction ten-in do become and *
1009 reference pure object appear
1010 primordial wisdom single cut arise become
1011 reference non-existent object appear
1012 mark self place liberate become
1013 that from emanation vast arise *
1014 say
1015 third emanation body-of nature extensive explain five
1016 nature
1017 definition
1018 characteristic
1019 distinction
1020 investigation

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1021 first emanation body-of nature expanse and rigpa-of body from ray body like
emanate-from other purpose do
1022 definition is
1023 self-arise from
1024 emanation body-of definition this plural is understand do
1025 world realm-of beings plural suitable appear reason also emanation body
1026 emanation body meaning do able reason also emanation body
1027 action all do reason also emanation body
1028 beings number from transcend plural expanse liberate able reason also
emanation body
1029 field realm one time long reason also emanation body
1030 compassion direction non-existent arise reason also emanation body
1031 wrath and fierce reason also emanation body
1032 pacify and establish reason also emanation body
1033 beings plural beautiful see reason also emanation body
1034 say
1035 third characteristic is
1036 tame benefit two complete make
1037 that-very from
1038

emanation body characteristic
1039 action complete action do*
1040 type two assert*
1041 thus*
1042 division common nature-emanation being-tame-emanation etc. say though
1043 occasion-here benefit two complete establish depend-on
1044 action complete emanation-body
1045 action do emanation-body two assert
1046 that-also self-benefit spontaneous-establish action complete emanation-body
1047 life this-or bardo self-appear spontaneous-accomplish door complete
1048 impure gate-from migration six self-appear appear preparation three
emanation benefit do
1049 self-appear mere family six stir expanse peaceful
1050 self-appear samsara empty need
1051 delusion-appearance empty need because
1052 common also
1053 exhaust empty become samsara bad-migration three*
1054 thus stated
1055 being all liberate mind generate because
1056 particular bardo emanation able not-able emanation arise buddha do all
1057 self-appear spontaneous-accomplish door down migration six abode level
appear time
1058 there self-appear empty self-appear dharma teach etc. benefit do
1059 cause that samsara appear that all empty
1060 spontaneous-accomplish door pure transcendence expanse dissolve time
1061 buddha transcendence called
1062 this wisdom exist all crucial great
1063 then self-benefit establish empty appear that self expanse liberate self-from
arise emanation because action complete emanation-body called
1064 self-arisen from
1065 action complete emanation-body
1066 self mindstream liberate manifest buddha
1067 then emanation spread
1068 outside-inside action complete-being
1069 outside inside action complete
1070 action complete emanation body desire
1071 say
1072 bardo spontaneous-accomplishment door eight complete see time
1073 self-face know liberate from

1074 impure samsara door there
1075 self Enjoyment-body father-mother union sky-secret from light-ray spread
abode-type each-each father-mother pure womb enter birth appear that
Dharma teach liberate show
1076 this example dream emanation open like
1077 self-appearance only summarize is
1078 channel-element pure near when life this also bindu inside beings six appear
exist
1079 these inside pith three bind-by exhaustion reach emanation spread not-depend
is
1080 difficult point this straightforward say know after arise me power is
1081 two action do Emanation-body is
1082 ground abide toin Enjoyment-body and*
1083 impure toin supreme Emanation-body and*
1084 very impure toin abode-type each-each suitable realm emanate beings
each-each benefit do
1085 That from
1086 action do Emanation-body is
1087 whatever tame that-to there show and*
1088 other suitable appear to
1089 that superior like
1090 other benefit not-confuse and*
1091 what transform able
1092 other suitable appear to
1093 beings overpower
1094 affliction nature without and*
1095 habit body like appear*
1096 time reach beings to
1097 authentic meaning great show do
1098 beings whatever tame to
1099 that suitable appear*
1100 thus*
1101 emanation body that also each authentic know four benefit do from
1102 all language each authentic know self-self language Dharma teach
1103 that also sense-faculty habit know that thought suitable show
1104 that also vehicle great and*
1105 small and*
1106 various and*

1107 Secret-Mantra also generation-completion and*
1108 each-each and
1109 mind and
1110 primordial-wisdom and
1111 universal-ground and
1112 universal-ground dharma-kaya-as teach etcetera many teach though
1113 nature great-completion is capable some time generally appearance from all
not-is
1114 self-arising from
1115 all term is knowing is
1116 whose term in that teach
1117 accordance accordance-as gather in
1118 some word door from teach
1119 some dependent-origination door from teach
1120 some aspiration-application door from teach
1121 some generation door from teach
1122 some both door from teach
1123 some bodhi five-by teach
1124 some samadhi three-by teach
1125 some expanse primordial-wisdom teach
1126 great-completion meaning contradiction place not
1127 person karmic some to appear
1128 that also teach-mode thus is
1129 some awareness empty-as teach
1130 some awareness-nonexistent empty-as teach
1131 some awareness nonexistent inert-as teach
1132 some awareness isolated-as teach
1133 some universal-ground dharma-kaya-as teach
1134 some virtue nonexistent vice nonexistent teach
1135 some meditation possessors-as teach
1136 some meditation nonexistent-as teach
1137 thus teach-doing emanation kayas
1138 secret-mantra unsurpassed is
1139 meaning some-from not-spoke
1140 not-spoke speak will-not-become
1141 occasion speak become though
1142 arhat solitary-realizer sutra and
1143 lesser-vehicle name also nonexistent inside in

1144 unsurpassed vehicle proclaim will-become
1145 therefore mind-lower others to secret
1146 those possessing person that
1147 action doing emanation-kaya-as considered
1148 thus said
1149 that-also great-completion arisen possible though
1150 mind-treasury and oral-instruction dart secret-cycles up-to from
1151 heart-essence unsurpassed this generally existence from not-arisen because
extremely rare dharma classification is understand should
1152 therefore jewel like precious cherish should
1153 uttaratantra in
1154 arisen rare because stainless because
1155 power possessing because and world's
1156 ornament become because jewel itself
1157 thus spoke as-is
1158 fifth emanation kayas examination-method is
1159 beings ordinary sentient-beings to benefit happiness dharma teach and
1160 Buddha emanation benefit do two similar similar slightly appear-by
1161 that examine certain is
1162 Self-Arising from
1163 emanation examine method this like know make should
1164 pass time also eye elsewhere stray not and*
1165 back neck demon-hole hair right curl one exist and*
1166 heart vajra form exist and*
1167 birth-place royal caste or caste high toin birth*
1168 conduct whatever also suitable like conduct*
1169 how say also that follow hold*
1170 self wish desire not accomplish*
1171 action effort grasp nature without*
1172 beings whatever wish goal clear*
1173 those possess emanation body is know make thus*
1174 that-also signs these exist that emanation show
1175 others whatever emanation is not certain
1176 pure mind generate self mindstream tame effort do
1177 two body five enumeration distinction explain essence
definitive-term
1179 appearance
1180 distinction

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1182 first essence is
1183 mark complete example splendor gather blaze is
1184 Self-Arising from
1185 essence mark example possess
1186 nature each-each mark hold*
1187 thus*
1188 two definitive-term is
1189 family different five body appear-by family five body thus say
1190 That from
1191 appearance pristine-cognition great to
1192 family definitive-term like no
1193 thus*
1194 three appearance is
1195 father-mother body pristine-cognition appear is
1196 Self-Arising from
1197 body five pristine-cognition appearance is
1198 father-mother two manner appear*
1199 father aspect hold method body
1200 mother aspect hold wisdom body
1201 method wisdom two like appear*
1202 that also method cease without
1203 wisdom change without*
1204 thus*
1205 four distinction two from
1206 family five distinction is
1207 that from
1208 that also lineages five appear and
1209 thus-come lineage and
1210 vajra lineage jewel lineage
1211 lotus lineage action lineage
1212 thus lineages five-as considered
1213 thus said
1214 kayas five-as division is

1215 also that from
1216 kayas word meaning aspects five
1217 that also explanation-mode thus is
1218 manifester and vajra-mind
1219 thus jewel-source and
1220 appearance-limit meaning-accomplished is
1221 thus said
1222 five meaning-application also two from
1223 first awareness five meaning-application is
1224 self-arising from
1225 awareness meaning in thus-come-by thus lineage-as explained
1226 lineage meaning in birth death nonexistent-by vajra lineage-as explained
1227 awareness meaning in various arisen-by jewel lineage-as explained
1228 awareness meaning in defect nonexistent pure-by lotus lineage-as explained
1229 awareness state in action completed-by action lineage-as explained
1230 thus said
1231 second kayas meaning-application is
1232 also that from awareness appearance ceasing nonexistent-by manifester is
1233 awareness self-other benefit two realize-by vajra-mind is
1234 instantaneously awareness-by knowing-by jewel-source is
1235 self appearance see-by appearance limitless is
1236 awareness birth nonexistent realize-by meaning-accomplished is
1237 thus said
1238 meaning second radiance light special division two is
1239 abiding-mode generally show and
1240 appearance-mode specifically explained is
1241 first is
1242 chief five light primordial spontaneously-accomplished great abide that
1243 now sentient-beings to exist manner is
1244 heart jewel svastika-like inside light channels clear center in
1245 light five radiance in awareness primordial-wisdom abides
1246 that-also self-arising from
1247 primordial-wisdom great appearance that
1248 location heart center in abides
1249 thus said
1250 second appearance-mode specifically explained in three is
1251 path not-cultivated to appearance manner
1252 train toin appear mode

1253 bardo toin appear mode
1254 first is
1255 self light presence abide face not-know beings six face not-know beings six
toin now lamp self-light part subtle exist
1256 That from
1257 not-realize beings all to
1258 human example exist*
1259 gods to see exist*
1260 demigod subtle is
1261 animal self-abide only exist
1262 hungry-ghosts to flicker exist
1263 hell realm sesame seed like
1264 like-that light six abide*
1265 thus*
1266 light that heart inside exist resonance only
1267 nature karmic-result habit light distance-sound etc gods to exist although*
1268 virtue contaminated karmic-result light is
1269 essence self-light not
1270 two path train toin appear mode light abode
1271 path
1272 object
1273 body
1274 eye
1275 essence
1276 example
1277 time
1278 liberation-place nine from
1279 abode heart spontaneous-accomplishment light five bindu color five center
body five father-mother mandala mandala abide
1280 element five and*
1281 aggregate five and*
1282 body five and*
1283 family five and*
1284 pristine-cognition five and*
1285 ground five pure abide
1286 appearance four from
1287 measure reach time see*
1288 path distance-grasp from arise*

1289 object space empty*
1290 light body is
1291 body five pristine-cognition four upward appearance
1292 eye is
1293 wisdom self-arisen lamp self-face know expanse move*
1294 essence is
1295 all-clear cease without pristine-cognition
1296 example crystal like
1297 ground abode self light five not-clear arise-basis exist
1298 to
1299 condition experience and bardo time lamp ground-appearance light five space
fill appear
1300 time experience life this also appear suitable
1301 bardo nature arise time
1302 liberation-place original primordially-pure jewel secret hollow to
1303 outer light inner-to force ground seize crystal light inner-to collected like
clear rain nonexistent appearance-basis abide
1304 that word-also self-arising from
1305 that word-also self-arising from
1306 light kayas primordial-wisdom and
1307 consort elements aggregates and
1308 ground lineage-as explained
1309 thus said and
1310 sentient-beings all to thus
1311 self-self body in abide
1312 thus said and
1313 appearance this in appearance-mode
1314 primordial-wisdom great appearance that
1315 location heart center in abides
1316 path ocean inside from arise
1317 object space empty
1318 body kayas primordial-wisdom
1319 eye wisdom lamp
1320 essence all-clear mirror
1321 example crystal stainless kaya
1322 time suchness intermediate-state
1323 jewel cavity in reach-completion
1324 appearance this in appearance-mode

1325 thus said
1326 this in appearance these see-if intermediate-state this in sever-by pure
single-cut appearance-mode called
1327 that-also time reach when aggregates five binding from liberated aspect and
1328 inner radiance outer arise-by upper space light five appearance great arising
1329 that from
1330 pure single-cut appearance
1331 primordial-wisdom pure space in
1332 light five change nonexistent clear
1333 that also cluster five five and
1334 father-mother manner-as arise
1335 that color thus
1336 blue manifester kaya
1337 primordial-wisdom dharma-expanses primordial-wisdom
1338 consort space expanse-lady
1339 elements empty space
1340 aggregate form aggregate
1341 ground action complete ground
1342 thus-come lineage-as explained
1343 white vajra-mind kaya
1344 primordial-wisdom mirror primordial-wisdom
1345 consort mamaki-as considered
1346 elements river great
1347 aggregate perception aggregate
1348 ground action released ground
1349 lineage vajra lineage-as explained
1350 yellow jewel-source kaya
1351 primordial-wisdom equality primordial-wisdom
1352 consort buddha-eye-as considered
1353 elements producing ground great
1354 aggregate compositional-factors aggregate
1355 ground various arisen ground
1356 lineage jewel lineage-as explained
1357 red appearance limitless kaya
1358 primordial-wisdom discriminating primordial-wisdom
1359 consort white-cloth great-mother
1360 elements burning fire
1361 aggregate consciousness aggregate

1362 ground specifically show ground
1363 lineage lotus lineage-as explained
1364 green meaning-accomplished kaya
1365 primordial-wisdom accomplishing primordial-wisdom
1366 consort samaya-tara-as considered
1367 elements lifting wind
1368 aggregate feeling aggregate
1369 ground action finished ground
1370 lineage action lineage-as explained
1371 thus pure appearance
1372 sentient-beings all to thus
1373 self-self body in abide
1374 intermediate-state in also thus arise
1375 thus said
1376 third intermediate-state in appearance manner in
1377 reality bardo like-that light five pristine-cognition appearance arise
1378 sense-faculty twenty-one last that reality bardo set from
1379 existence bardo before impure light self exist rely from
1380 there also that resonance family six each-each to arise
1381 Self-Arising from
1382 impure delusion light six
1383 sense-faculty last last to
1384 white arise and yellow arise
1385 red arise and green
1386 like-that dark-blue arise*
1387 smoky to arise think
1388 that impure delusion light
1389 thus*
1390 like-that lights gather not-realize beings impure delusion light and*
1391 realize possess pristine-cognition light two gather
1392 That from
1393 light distinction thought-transcend
1394 that also brief mind hold*
1395 pure pristine-cognition light and
1396 impure delusion light think
1397 thus*
1398 that-also expanse light exist body pristine-cognition clear
1399

delusion-time this also element five appearance color five beyond beings all
that nature abide

1400 Buddhas exhaustion field light-ray body measureless spread also that from
arise know should

1401 That from

1402 all that expanse also*

1403 I teach and show*

1404 thus spoke

1405 meaning three depend pristine-cognition distinction three

1406 essence

1407 distinction

1408 distinction certain term explain

1409 first essence

1410 primordial uncompounded know

1411 that expanse awareness primordially-pure reality empty nature arise

1412 Awareness Self-Arise Great tantra from

1413 hey secret-master definite hold*

1414 not-dharma wisdom self-arisen

1415 dharma all inside arise become

1416 that-from pristine-cognition arise

1417 thus*

1418 two distinguish

1419 pristine-cognition five defilement possess time beings mindstream
summarize nature spontaneous-accomplishment pristine-cognition say

1420 defilement pure Buddha time realize manifest result pristine-cognition two
explain

1421 That from

1422 pristine-cognition great explain-mode

1423 realize manifest Buddha and*

1424 nature spontaneous-accomplishment Buddha so

1425 primordial nature spontaneous establish

1426 then realize manifest become

1427 pristine-cognition definitive-term like no

1428 thus*

1429 three distinction certain term two

1430 common distinction and*

1431 certain term each explain

1432 first

1433 That from

1434

1435 dharmadhatu pristine-cognition concept without and*
1436 mirror pristine-cognition cease without clear
1437 equality pristine-cognition not-mix complete
1438 discerning pristine-cognition before like realize
1439 action-accomplish pristine-cognition dharmas complete
like-that aspect five think*
1440 thus*
1441 two
1442 again that-from
1443 word-meaning apply this like
1444 dharmadhatu pristine-cognition
1445 emptiness great object and*
1446 clear light appearance and*
1447 pristine-cognition awareness engage-object three
1448 those three gather expanse called
1449 that also aspect two
1450 pure pristine-cognition expanse and*
1451 impure beings expanse show
1452 pure pristine-cognition expanse
1453 empty-clear without-difference awareness expanse*
1454 unchangeable Dharma-body palace*
1455 impure beings outer expanse
1456 empty awareness-not uncompounded
1457 that-from earth stone appearance become
1458 beings object
1459 that dharmadhatu pristine-cognition so
1460 mirror-like pristine-cognition
1461 example mirror mandala
1462 whatever show condition that come like
1463 like-that awareness stainless to
1464 affliction condition power become
1465 that-from liberate awareness
1466 introduction inside know make
1467 that-from mark liberation-mode
1468 various appearance know-awareness object
1469 mind appear doubt
1470 awareness nature complete*
1471 mind entity dharmas also*
1472 awareness pristine-cognition nature complete

1473 that definitive-term like
1474 various object engage-by mirror
1475 that realize familiarize long*
1476 mirror pristine-cognition like no
1477 equality pristine-cognition meaning-apply
1478 dharmas equal essence to
1479 what direction not-fall
1480 equality Buddha all lord
1481 dharmas time one complete*
1482 equality definitive-term like
1483 reality extent-cut without equal
1484 awareness meaning possess-by
1485 equality pristine-cognition like no
1486 discerning pristine-cognition
1487 action-do separate awareness realize
1488 that realize mode aspect many*
1489 below arise word show
1490 that definitive-term like
1491 sense-faculty twenty-one because
1492 each discern thus that call
1493 discern pristine-cognition like no
1494 action accomplish pristine-cognition
1495 whatever appear awareness nature complete
1496 action without concept without nature complete
1497 action abandon yogin that
1498 authentic ground easy liberate
1499 like-that pristine-cognition great meaning
1500 realize authentic certain liberate
1501 thus*
1502 that fire long pristine-cognition know example each tantra word each add
tantra doubt have
1503 Sutra from
1504 ka not-born cause dharma all door thus word each meaning-apply each
explain and*
1505 New tantra other also letter sound explain like arise also fault that exist
1506 mantra loose translate distinction exist think
1507 Sutra treatise from
1508

brief extensive meaning summarize three-three apply all also fault that observe

- 1509 nature great-completion tantras instruction tantras
1510 easy understand word each understand cause say and*
1511 Pandita great language each authentic know possess come
1512 those self-translation expanse difficult letters sound construct
1513 easy understand mistake without translate arrange and*
1514 translator other surpass possess kindness
1515 like-that pristine-cognition five each distinguish twenty-five become
distinction part possess before explain finish again here not elaborate
1516 meaning four action activity distinction three
1517 four activity essence brief show
1518 nature complete-mode progressive extensive explain
1519 self-appearance arise-mode aspect meaning summarize
1520 first essence
1521 definitive-term
1522 distinction
1523 mudra
1524 deity-assembly
1525 essence
1526 mandala seven from
1527 activity essence meaning two spontaneous complete
1528 pristine-cognition essence abide
1529 Self-Arising from
1530 activity all pristine-cognition
1531 action all do
1532 thus*
1533 that from
1534 activity Buddha self call
1535 action pristine-cognition experience take
1536 activity self is said
1537 I from arise I complete
1538 complete ground like no
1539 thus*
1540 distinguish four
1541 again that-from
1542 pacify and increase and*
1543 like-that power fierce think
1544 thus*
1545

mandala
not-drawn primordial adorned self-complete self in exist
mudra
not-transformed basis-from complete enlightenment supreme etcetera kayas
five in appearance
deity-assembly
not-generated primordially-complete peaceful-wrathful self in abide
mantra essence
channels-located letters wheel and that essence lamp four object-to appear
that also self-arising from
activity all mandala
not-sought self in exist
activity all mudra
not-transformed four in complete
activity all deity-assembly
self body in complete
activity all essence
lamp primordial-wisdom great-as said
thus said
second nature completion-mode step extensively explained in two
primordial basis in completion manner and
sentient-beings time in completion manner
first in two from
generally shown
basis primordial primordial-purity in inner primordial-wisdom light five
expanse space-in clear blue all expanse is because
activity light four appearance-basis abide-by not-count and
white-yellow-red-green four that-from arisen activity-as explained that
that from
that also activity four meaning
blue itself in complete
activity four basis in establish
therefore color blue-as explained
thus said and
activity four manner meaning
basis in well complete
that also shown thus
color white-red various light
basis-in descended established

1582 white pacifying mandala possessing
1583 color yellow expanding light
1584 red magnetizing light-as considered
1585 green wrathful light-as said
1586 blue activity complete light
1587 thus said
1588 second specifically explained in four from

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1589 first pacifying
1590 that from
1591 white suchness pacifying
1592 afflictions stain where exist
1593 stain nonexistent mandala
1594 example crystal vessel pure like
1595 stain defect-by not-stained
1596 thus pacifying suchness in
1597 afflictions stain nonexistent
1598 thus said
1599 second expanding
1600 again that-from
1601 yellow increase reality from
1602 quality all arise
1603 example jewel wish-fulfilling
1604 need-desire all fulfill like
1605 reality increase great that
1606 quality various arise by
1607 beings all liberate do
1608 quality increase great think
1609 thus*
1610 three power
1611 again that-from
1612 red power reality that
1613 not-seek basis establish
1614 power Dharma-body essence
1615 all not-seek establish

1616 example jewel gold to
1617 yellow seek not-need like
1618 ground-appearance great mandala to
1619 power mandala seek not-need
1620 reality basis power complete*
1621 thus*
1622 four fierce
1623 again that-from
1624 green reality fierce
1625 all fierce aspect complete
1626 basis itself pure reality to
1627 what obstruction without arise
1628 example wind emanation
1629 what obstruction without move do
1630 like-that ground-appearance great from
1631 pristine-cognition obstruction without arise
1632 what need without pristine-cognition
1633 activity pure essence
1634 like-that basis essence to
1635 activity mandala complete*
1636 thus*
1637 two beings time complete-mode four from

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1638 first pacify
1639 beings all element self-arisen pristine-cognition heart in abide self-light white
pacify resonance
1640 Self-Arising from
1641 pacify great activity
1642 self cit-ta mandala in abide
1643 that also soft supple and*
1644 white light-ray spread like
1645 body speech mind like
1646 all-pervade pristine-cognition crown-ornament possess
1647 pacify mandala like abide
1648 thus*

1649 two increase
1650 light-luminous unchangeable channel-heart light body expand
1651 that from
1652 activity increase great
1653 self unchangeable channel great in
1654 activity increase great body
1655 light five body five expand
1656 awareness body expanse expand
1657 bodies pristine-cognition expanse expand
1658 lights ray expanse expand
1659 like-that body pristine-cognition
1660 not-abide mandala in
1661 Buddha path enter said
1662 thus*
1663 heart conch-shell also resonance body expand
1664 three power conch-shell right curl channel-petal eye pierce inside lamp four appear
1665 this appearance four power gather
1666 bardo reality pure appearance four power gather
1667 that distance-grasp direct light-luminous two power gather
1668 expanse progress pristine-cognition four link power gather
1669 bindu measure reach union mandala appearance power gather
1670 wisdom exhaustion spontaneous-accomplishment appearance power gather
1671 again Self-Arising from
1672 activity power mandala
1673 self conch-shell mandala in
1674 lamp aspect four clear
1675 that show this like
1676 awareness expanse lamp by
1677 body pristine-cognition power gather
1678 bindu empty lamp by
1679 outer element power gather
1680 wisdom self-arisen lamp by
1681 self that power gather
1682 distance-grasp water lamp by
1683 delusion that power gather
1684 awareness concept-free great by
1685 concept affliction power gather

1686 unchangeable Buddha path great
1687 bardo appearance power gather
1688 like-that power mandala
1689 self body complete*
1690 thus*
1691 four fierce
1692 awareness resonance mind project-gather realize assembly affliction possess
sense-faculty each gate exit arise
1693 not-realize samsara itself not-revolve delusion-appearance produce
1694 realize realize power train arise-by arise-liberate type without water wave
like power-awareness top dissolve action do
1695 Self-Arising from
1696 Buddha activity fierce
1697 self sense-faculty gate to
1698 activity fierce mandala abide
1699 eye sense-faculty not-cease-by
1700 object grasp concept
1701 activity fierce explain
1702 consciousness object arise
1703 fierce mandala one think
1704 affliction thousand thousand eighty itself
1705 object arise engage
1706 activity fierce show
1707 like-that activity aspect four
1708 self-self body complete said
1709 thus*
1710 three self-appearance arise-mode aspect meaning summarize four from
1711 pacify
1712 bardo first light-luminous mandala appearance arise*
1713 increase
1714 bardo second pristine-cognition four link appearance arise*
1715 power
1716 bardo third spontaneous-accomplishment jewel door eight see*
1717 fierce
1718 self-appearance liberate
1719 primordially-pure ground definite abide bardo fourth pristine-cognition
expanses dissolve
1720 Self-Arising from

1721 activity aspect four meaning
1722 path complete-mode this like
1723 pacify path this like
1724 bardo first mandala to
1725 body appearance see that
1726 pacify path authentic think
1727 bardo second pristine-cognition to
1728 pristine-cognition essence see that
1729 increase path is think
1730 bardo third spontaneous-accomplishment to
1731 self that see from
1732 familiarize measure reach and*
1733 power reality is said
1734 primordially-pure reality complete to
1735 obstruction without reach that
1736 fierce assembly is said
1737 thus*
1738 like-that body pristine-cognition activity all primordial self complete-by
1739 great-completion effort-accomplish beyond
1740 action-free spontaneous-accomplish nature release only enlightenment life
this obtain pith all this reach*
1741 other seek also not-find
1742 Illusion Secret-Heart from
1743 direction ten time four where from
1744 complete Buddha find not become
1745 mind-itself complete Buddha by
1746 Buddha other seek not
1747 seek also conqueror not-find
1748 thus*
1749 therefore self-complete spontaneous-accomplishment know should
1750 Supreme Vehicle Treasury from
1751 expanse pristine-cognition spontaneous-accomplish abode show
progressive-hall sixteen*
1752 progressive-hall sixteen*
1753 like-that expanse-awareness gather-separate not show etc before said by
nature great-completion four meaning certain establish from

1754 now path certain experience take progressive explain
 1755 focus object mind possess certain enter before guide method supreme and*
 1756 awareness self-appearance mind possess direct experience take pith certain
 well say liberation great city life this traverse method supreme secret from
 common first enter mind-progressive certain begin show
 1758 place first meaning bind aspect three
 1759 who experience take do yogin distinction and*
 1760 how experience take mode certain and*
 1761 experience take meaning actual show
 1762 first three
 1763 common distinction
 1764 each meaning explain
 1765 supreme place certain
 1766 first
 1767 Self-Arising from
 1768 hey hey near assembly listen
 1769 mark word yogin and*
 1770 sign only hold yogin and*
 1771 follow yogin and
 1772 nature certain yogin and*
 1773 appearance mind yogin and*
 1774 enter action yogin and*
 1775 action cause yogin and*
 1776 doer condition yogin and*
 1777 complete result yogin and*
 1778 authentic meaning yogin and*
 1779 complete liberation yogin and*
 1780 make complete yogin
 1781 thus*
 1782 two each meaning explain yogin twelve from
 1783 first eight liberate not and*
 1784 last four liberate mode certain show
 1785 again that from
 1786 mark word yogin
 1787 word fixate word engage
 1788 not-know word depend become

1789 that liberate I not explain
1790 sign depend yogin
1791 self sign depend become
1792 conduct other envy do
1793 self concept itself bind
1794 that liberate I not explain
1795 follow yogin
1796 what faith ground abide
1797 faith conduct do
1798 first ground hope place
1799 that self liberated-by I not-explained
1800 state itself certain yoga
1801 conceptually not-engage one-pointed meditate
1802 concept nonexistent state possessing
1803 that also liberated-by I not-explained
1804 appearance mind yoga
1805 all I mind from arise
1806 mind-itself realize-by what doing exist
1807 thus word all express doing
1808 I-by liberated-by not-explained
1809 engage action yoga
1810 meaning itself action-by accomplish consider
1811 action great-by bound those
1812 first mind-generate action do
1813 that-from seize-from action all
1814 all doing accomplishing
1815 that also liberated-by I not-explained
1816 action cause yoga
1817 continuum itself path-as raise
1818 cause-to hope cause-to depend
1819 cause itself clearly show
1820 that also liberated-by I not-explained
1821 doer condition yoga
1822 conduct-by true meaning seek
1823 lineage not-agree aspect grasp
1824 that also liberated-by I not-explained
1825 completion result yoga
1826 realization path-as carry

1827 ground path in not-dwell
1828 self that see-by
1829 true liberated great consider
1830 true meaning yoga
1831 self realization gain though
1832 intermediate-state appearance pure in
1833 self truth see-by
1834 that-from completion liberated consider
1835 completion liberated yoga
1836 certainty gain yoga
1837 certainty gain ground itself in
1838 self that gain see-by
1839 true ground-from transcend consider
1840 accomplished complete yoga
1841 primordial-purity buddha great
1842 that-from go nonexistent-by said
1843 yoga great that four to
1844 ground in purify nonexistent-by said
1845 path in traverse nonexistent-by said
1846 thus said
1847 that-also path meditate-method different-by
1848 here light-clear direct-make lower-from primordial enter ground-path purify
traverse not-need-by said though
1849 self path gate three defilement habit possess aggregate and*
1850 move concept and*
1851 coarse wind-mind mind pure need
1852 those pure time lower ground-path incidental complete sign arise
1853 higher complete lower incidental complete become intend great-completion
one to
1854 traverse train not say
1855 ground one awareness spontaneous-accomplishment
1856 all-do to
1857 not-change not-train awareness spontaneous-complete so
1858 like-that
1859 three supreme place certain yogin distinction general show and*
1860 vessel-possess person distinction explain two from

1861 first
 1862 Self-Arising from
 1863 think not yogin also*
 1864 aspect five contain
 1865 that show this like
 1866 power great complete prophecy great obtain
 1867 breath great give body half and*
 1868 command serve action yogin
 1869 thus*
 1870 yogin last four five those contain explain
 1871 That from
 1872 that yogin five complete
 1873 thus*
 1874 yogin five each explain
 1875 again Self-Arising from
 1876 realm three beings all
 1877 command serve action yogin
 1878 truth see person that
 1879 delusion appearance cease
 1880 body-mind half yogin
 1881 spontaneous-accomplishment various appearance to
 1882 certainty obtain become
 1883 prophecy obtain yogin
 1884 sense-faculty last last that
 1885 direction ten emanation pure-land to
 1886 abide Tathagata that
 1887 breath great give yogin
 1888 primordially-pure unchangeable great to
 1889 action effort all free that
 1890 power great complete yogin
 1891 thus*
 1892 two vessel-possess person explain to
 1893 general great-completion Dharma teach suitable vessel before show like
 1894 bla-ma la gus shing gtong-phod che-ba
 1895 dad-pa dang shes-rab dang brtson-'grus che-ba
 1896

	mi dge-ba la 'dzem zhing 'khor-ba la skyo-ba
1897	khyad-par mchog-gsang rdzogs-pa chen-po la mos shing spyod-pa'i skal-pa yod-pa ste brgyad-ldan gcig la bstan-no
1898	bye-brag-tu chos di'i bstan-pa rdzogs-par sbyin zhing*
1899	gang gis 'dzin-pa'i skyes-bu rgyal-mtshan rtse-mo bstan-pa'i srog-shing du byon-pa ni
1900	thal-'gyur las
1901	lta-ba bsgom-pa 'dzin-pa ni
1902	dad-pa rab dang brtson-'grus ldan
1903	gtong-bar nus shing bla-mar gus
1904	brtul-zhugs can la sdig la 'dzem
1905	'gyur-med rab-tu brtan-pos 'dzin
1906	yang-na ngang-ring shugs dal-ba
1907	lhug-pa glen-pa'i lhod yod-pa
1908	rtog-pa chung zhing rang-bzhin dal
1909	lus ngag bya-ba bral-ba dang*
1910	shes-rab ldan-pas 'dzin-par 'gyur
1911	ces-pa dang*
1912	nor-bu 'phra-bkod chen-po'i rgyud las
1913	kye-ma nyon-cig lha-yi rigs
1914	ngas bstan legs-par yid la zung*
1915	snang-ba'i dkyil-'khor chen-po 'di
1916	kun la bstan-par mi bya ste
1917	gsang-ba thub-pa 'ga' la bstan
1918	gsang-sngags gsang-ba'i dam-pa 'di
1919	bstan-pa'i rigs ni 'di lta ste
1920	gsang-ba'i gnyer-gtad thub-par byed
1921	gsang-ba'i don la gus-pa dang*
1922	shes-rab blo-rtsal che-ba dang*
1923	dam-tshig sdom-pa ldan la bstan
1924	de-nas khyad-par 'khor rnams-kyis
1925	rdo-rje 'chang la yang zhus-pa
1926	kye-kye bcom-ldan rdo-rje 'chang*
1927	rdzogs-chen man-ngag gsang-don 'di
1928	rang-gar bstan-pa ma yin te
1929	nges-pa'i lung rgyal khu-byug mchog
1930	di nyid bstan-pa'i gang-zag gi
1931	rigs dang spyod-lam chen-po dang*
1932	kha-dog mtshan-nyid gsum-du gsol

1933	de-nas bcom-ldan rdo-rje 'chang*
1934	ting-nge-'dzin las bzhengs nas ni
1935	khyad-par 'khor la bka' stsal-pa
1936	kye-ma khyad-par 'khor-tshogs nyon
1937	nga yis bstan-gyis legs-par nyon
1938	rigs-kyi khyad-par 'di lta ste
1939	rgyal rigs dang ni bram-ze'i rigs
1940	de-bzhin rje'u rigs chen-po dang*
1941	khyad-par chen-po'i mi rnams la
1942	gsang-sngags nges-don bstan-par gsungs
1943	yang-na rigs-med kha-dog brtag
1944	pho-mo gnyis ni gang-yang rung*
1945	kha-dog 'di dang ldan-pa ni
1946	rdzogs-pa chen-po'i snod-du gsungs
1947	yan-lag rags shing kha-dog nas
1948	so nyid thags-bzangs dkar-la 'dril
1949	mig-rtsa yid-tsam dmar-ba dang*
1950	skra-yi mtshan-nyid chen-po yang*
1951	g.yas-su 'khyil zhing kham-nag mdog
1952	lus la bkur-sti chung-ba dang*
1953	phyi-yi spyod-lam tha-mal mdog
1954	tshig rnams shugs-byung smra-ba dang*
1955	yang-na tshig-gi rnam-pa kun
1956	gcig-gis gang-ltar smras-pa ltar
1957	skyes-bu de yang de-ltar smra
1958	rdzogs-chen gdams-ngag bstan-par gsungs
1959	de rnams gcig la tshang-ba na
1960	shan-pa'i rigs sam smad-'tshong rigs
1961	phyags-dar khrod-pa'i rigs kyang rung*
1962	rigs-ngan gang-dag su yin kyang*
1963	gsang-ba'i man-ngag bcud 'di gtad
1964	rgyu chung yo-byed med-pa na
1965	rang-gi yo-byad sbyar nas kyang*
1966	lhag-ma med-par yongs-su sbyin
1967	gsang-ba'i bcud gsum man-ngag 'di
1968	rigs dang kha-dog brtag-thabs rnams
1969	nga ni mya-ngan 'das 'og-tu
1970	gsang-ba'i man-ngag yang bcud 'di

1971	nges-pa'i rgyal-po 'di ltar bstan
1972	de rnams bstan-pa'i skyes-bu la
1973	gong-gi gdams-ngag bstan-par bya
1974	zhes gsungs so
1975	don gnyis-pa ji ltar nyams-su len-pa'i tshul nges-pa la bsgrub-lugs gnyis te
1976	sprang-po'i tshul gyis bsgrub-pa dang*
1977	ri-dwags kyi tshul gyis bsgrub-pa'o
1978	dang-po ni
1979	rang-gi yul spangs nas
1980	gzhan-gi yul ljongs-su song ste
1981	sus kyang rang-gi ming dang bzang-ngan dang*
1982	ci shes-pa dang mi shes-pa la sogs-pa ngo mi shes-par byas te
1983	tha-mal-du brdzus nas
1984	zas gos slong-mos 'tsho zhing*
1985	sa-phug dang grong las cung-zad phyin-pa'am
1986	dben-pa'am
1987	'gron-khang la sogs-par mngon-mtshan med-pas bsgrub ste
1988	'di'i dus-su rang-gi yon-tan ming ngom-pa ni zhe 'dod med-pa'i rtags yin la
1989	gzhan-gyi bla-ma dang chos la sogs-pa dri brda mi byed-pa ni rang-gi man-ngag la yid ches shing the-tshom med-pa'i rtags yin no
1990	de skad-du yang*
1991	instructions jewel of wheel from
1992	enemy friend abandoned of side-to
1993	beggar like of manner-by accomplish
1994	say-so
1995	two deer like accomplish is greatly secluded of mountain side rock of bird-shelter having or forest grove or
1996	mountain peak or
1997	snow slope or
1998	valley empty great-to went having action three abandoned having accomplish*
1999	that also body of action trade agriculture sky-taking movement activity
2000	hand circumambulation etcetera and*
2001	speech of expression whatever suitable all and*
2002	mind of distraction gathering thought different self of instructions and contradictory plural all abandoned having
2003	instruction sacred one only-to peak one-to not-distracted-by accomplish-do
2004	purpose is body relaxed having channel tight

2005	channel relaxed having wind-mind nature-by relaxed
2006	wind-mind relaxed having thought force-by cease having
2007	not-think of samadhi stream-to arise*
2008	speech relaxed having inexpressible of meaning stream-to arise
2009	not-spoke if inexpressible of nature-in abide having's purpose*
2010	mind of mindfulness-by distraction gathering abandoned having samadhi own-way-in arise
2011	that also thal-gyur from
2012	faith-possessor samsara of mind separated having
2013	guru-by offer and give-do
2014	samsara of connection all abandoned having
2015	friend abandoned one-only abide-do
2016	say-so
2017	three practice-in take of meaning actual show having four
2018	conduct-in continuity do of yogin
2019	meditate-in continuity do of yogin
2020	view-in continuity do of yogin
2021	result-in continuity do of yogin
2022	nor-bu phra-bkod from
2023	conduct continuity of yogin and*
2024	meditate continuity of yogin and*
2025	view continuity of yogin and*
2026	result continuity of yogin*
2027	say-so
2028	that like four-to meaning twenty practice-in take show
2029	jewel heap sutra from
2030	that order specific thus
2031	order-arrange itself-as practice take
2032	lords four manner-by
2033	meaning essence four also grasp
2034	that object-awareness four-by
2035	thus appearance arising-stream sever
2036	placement method oral-instruction four-by
2037	appearance-existence dharmas all self-release do
2038	pure-mode liberated key four-by
2039	afflictions all to self-power transform
2040	that self measure establish
2041	example four confidence self-face show

2042 unchanging view confidence great four-by
2043 irreversible primordial-wisdom measure also grasp
2044 this in accustomed who do
2045 nature great-completion to
2046 this-by touch will samaya
2047 thus who to appear become
2048 primordial-wisdom all also core in comprehend
2049 secret-great mudra great obtain
2050 thus spoke meaning part division-by practice step from

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2051 First conduct in continuous doing yogin in four
2052 Appearance power-transform conduct
2053 That oral-instruction appearance release method
2054 That-from appearance-existence basis-establish intent
2055 Afflictions location-transform result
2056 First in three
2057 Conduct general essence briefly-shown
2058 Secret-great certain conduct extensively explained
2059 Sequence certain conduct-by time seize
2060 First also
2061 Not-clinging grasping conduct
2062 Negation-affirmation nonexistent conduct
2063 Clinging in attachment-nonexistent conduct and three from

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2065 cause characteristics vehicle conduct
2066 path common enter-from conduct only-from quickly liberated conduct not-is
2067 self-arising from
2068 not-clinging grasping conduct
2069 characteristics vehicle conduct
2070 meaning-by clinging great-by bound
2071 method nonexistent liberated-by how become
2072 thus said
2073 second

2074 secret-mantra general conduct is method exist though effort-accomplish in
dwell-by quickly not liberated
2075 also that from
2076 negation-affirmation nonexistent conduct
2077 secret-mantra outer-inner conduct
2078 afflictions stop not-desire and
2079 primordial-wisdom accomplish not-desire
2080 word meaning connected conduct
2081 meaning-by attachment-nonexistent not-is
2082 method exist-by distinction superior
2083 method great grasping-conduct thus
2084 that conduct yoga also
2085 true conduct not
2086 thus said
2087 third
2088 great-completion spontaneously-accomplished conduct
2089 nature in acceptance-rejection grasping-effort nonexistent that and
accordance conduct-by space like directions divisions from transcend-by
primordial-liberated primordial-conduct great in abide
2090 also self-arising from
2091 clinging in attachment-nonexistent conduct
2092 great-completion ati conduct
2093 to-do nonexistent done nonexistent arisen-ground nonexistent
2094 go nonexistent come nonexistent dwell nonexistent
2095 clinging nonexistent in attachment nonexistent
2096 thus said
2097 second secret-great certain conduct extensively explained in two
2098 conduct twenty-one nature extensively explained and
2099 vajra song-dance doing step
2100 first sun-moon union sutra from
2101 bee like conduct by
2102 dharma all taste enjoy do
2103 deer like conduct by
2104 delusion cause-become objects all abandon
2105 mute like conduct by
2106 delusion word completely abandon
2107 peacock like conduct by
2108 secret mantra doubt sever

2109 madman like conduct by
2110 one-together dwell objects all abandon
2111 lion like conduct by
2112 fear mind abandon charnel-ground go
2113 dog-pig like conduct by
2114 pure impure concept abandon
2115 owl like conduct by
2116 mind-thought immediate itself-as practice
2117 child like view conduct by
2118 delusion attachment long abandon
2119 elephant like conduct by
2120 world agree words-by guide
2121 great-elephant like conduct by
2122 samsara battles depth-from turn
2123 ri-dwags lta-bu'i spyod-pa yis
2124 bu dang dgra-yi 'du-shes spang*
2125 rgya-mo lta-bu'i spyod-pa yis
2126 'dod-pa'i chog-shes dus-tshod bcad
2127 dred-mo lta-bu'i spyod-pa yis
2128 'khor-ba'i sa-bon spel mi bya
2129 bram-ze lta-bu'i spyod-pa yis
2130 gzhan-gyi longs-spyod zas rnams spang*
2131 dpa'-mo lta-bu'i spyod-pa yis
2132 'khor-'das rnams-kyi ru-shan dbye
2133 chu-yig lta-bu'i spyod-pa yis
2134 dran-pa'i rten nyid rang-sar gzhag
2135 nam-mkha'i mdung-skor spyod-pa yis
2136 dngos-po rnams la zang-thal spyad
2137 bar-snang rlung-'dra'i spyod-pa yis
2138 gzung dang 'dzin-pa'i rtog-pa spang*
2139 bya-khyung lta-bu'i spyod-pa yis
2140 g.yang-sa rnams ni rlabs-kyis bcad
2141 ri-bo lta-bu'i spyod-pa yis
2142 'gyur-med rang-dag steng-du spyad
2143 thog-chen lta-bu'i spyod-pa yis
2144 snang-ba phyir mi ldog-par spyad
2145 ces so
2146

rnam-grangs nyer-gnyis yod kyang ri-dwags lta-bu'i spyod-pa gnyis gcig-tu
phyogs-sdebs pas nyer-gcig-tu bshad do

2147 gnyis-pa rdo-rje'i glu-gar bya-ba'i rim-pa la gsum ste
2148 glu-gar gyi dus
2149 glu-gar dngos
2150 glu-gar gyi phan-yon no
2151 dang-po ni
2152 'khor-'das ru-shan 'byed-pa'i spyod-pa'i dus dang*
2153 tshogs dang*
2154 dbang-bskur dang*
2155 dkyil-'khor bsgrub-pa'i dus dang*
2156 ting-nge-'dzin gong-du spel-ba'i dus te rnam-lnga dag-pa'i tshe tha-mal-pas
ma mthong-bar gsangs te bya-ba ni

2157 de-nyid las
2158 rnal-'byor gang zhig skal-ldan-pa
2159 dur-khrod rnams-su rgyu-ba'i tshe
2160 rdo-rje'i glu ni yang-yang blang*
2161 mi rtog bsam-gtan gnas-pa'i grogs
2162 spyod-pa kun-gyi sngon-du 'gro
2163 de-phyir rdo-rje'i glu nyid blang*
2164 tshogs dang dbang-bskur dkyil-'khor 'jug
2165 de-dus glu la brtson-par bya
2166 mi rtog rgyud la bstens-dus-su
2167 'di nyid skabs-su blang-bar bya
2168 zhes so
2169 khyad-par-du sems rnal-du 'bebs-pa dang bying-ba gseng-ba'i mchog-tu
bshad de
2170 that-from
2171 whoever samadhi-to arrived
2172 this-by samadhi-to arrived
2173 if yogin dull of time
2174 this-by excited if samadhi good*
2175 self-aware great-bliss expanse-by strike*
2176 mudra great self-with join*
2177 say-so
2178 two song dance actual body of ritual
2179 mind of meditation
2180 speech of action and three from
2181 body of ritual-to implements and dance two

2182 that also feast and mandala-to enter and samadhi expand time
2183 peaceful-wrathful whichever of implements from
2184 peaceful is silk and jewel of ornament implements adorned having clothes of
rustling and*
2185 peaceful of crown-ornament and*
2186 vajra bell holding's
2187 wrathful of implements
2188 bone of ornament six ash great of smearing
2189 corpse of stripes
2190 bandha and*
2191 phur-pa holding's
2192 dance of deity of mudra arrange having's
2193 speech is mantra and essence recite having's
2194 mind is deity of body meditate having's
2195 especially samsara-nirvana boundary distinguish of time
2196 body naked ordinary-in abide having
2197 mudra various and dance various do
2198 speech and mind also that like*
2199 forest and lake-grove etcetera-in experience higher-to expand of time
2200 body yogin of implements from
2201 damaru and*
2202 bell and*
2203 flute etcetera blow having flower of head-ornament etcetera-by adorned
having
2204 mind deity of body meditate having and*
2205 rig-pa of face-introduction direct-to train having and*
2206 self-abide of samadhi-in abide three expand having
2207 foot of dance and right-extend left-draw having
2208 left-extend right-bend etcetera transform having
2209 speech of action vowels and consonants of letter long and short and*
2210 crooked-by sound pleasant say having
2211 om and e and hum and he and lyei shag etcetera nose-breath draw having
2212 supreme secret unsurpassable vajra of word take
2213 e ma ki ri ki ri
2214 mashta ba li ba li
2215 SA MI TA PU RU PU RU
2216 KU TA LI MA SU MA SU
2217 I KA RA SU LI BHA TA YE

2218 TSA KI RA BHU LI SA LA YE
2219 SA MUN TA TSAR YA SU BHA YAI
2220 BHE TA SA BH YA KU LE YAI
2221 SA KA RI DHU KA NA
2222 MA TA RI BAI TA NA
2223 BA RA LI HI SA NA
2224 MA KHAR TA KI LA NAM
2225 SAM BHA RA TA ME KA TSANG TAM PA
2226 SUR YA TA RA E PA SHA NA PA
2227 RA NA BHI TI SA BHU RA LA PA
2228 MA SMIN SA GU LI TA YA PA
2229 GU RA GU RA SA GA KHA RA NA LI
2230 NA RA NA RA I THAR PA TA LA
2231 SIR NA SIR NE BHE SA RAS PA LAM
2232 BHUN RDA BHUN RDA TSHI SHA SA KE LAM
2233 SA SA
2234 RI RI
2235 LI LI
2236 A I
2237 MI MI
2238 RA RA RA
2239 thus sun-moon union from explained as suchness song all-good father-mother intent take
2240 not-born because not-cease and
2241 go come nonexistent all pervade
2242 great-bliss dharma-supreme not-move
2243 space-equal liberation stain nonexistent
2244 root nonexistent support nonexistent in
2245 dwell nonexistent take nonexistent dharma great
2246 primordial-liberated spontaneous-equal vast great
2247 binding nonexistent completely untie nonexistent
2248 pervade-vast mansion primordial-exist essence
2249 pervade not-decline from completely-transcend
2250 vast great space expanse
2251 dharma-great blazing sun-moon mandala
2252 spontaneous-accomplish direct-apparent
2253 vajra mountain lotus great
2254 sun lion primordial-wisdom song

2255 sound-great music equal nonexistent
2256 space limit in enjoy
2257 buddha buddha all-equal and
2258 all-good vast dharma peak
2259 space-expanses good expanse-space in
2260 expanse-clear spontaneous-complete primordial-complete great
2261 thus meaning
2262 mind-itself pervade-vast vast state-from take
2263 third song-dance benefit
2264 sun-moon union from
2265 that also yoga method chief
2266 sound nonexistent vajra song-by
2267 buddha all mind also satisfy
2268 yogis experience companion
2269 dakini mind all capture
2270 lineages six samsara attachment turn
2271 fortune possess nature gather ground
2272 mind mindstream all self-settle obtain
2273 self-rigpa bliss clarity beat
2274 awareness one army do
2275 mind-possessors fault clear
2276 body-possessors obscuration purify
2277 empowerment samaya bliss give
2278 ignorance pure suppress
2279 vehicles all rest ground
2280 view meditation connection juncture
2281 essences all tame field
2282 Akshobhya appearance self-arise ground
2283 Vajrasattva body also hold
2284 thus and *
2285 Vajra Secret song by
2286 need lower-realms gate close for
2287 buddha itself activity
2288 thus
2289 third sequence definite conduct time seize in three *
2290 action first conduct and *
2291 samsara-nirvana boundary divide conduct and *
2292 vow path raise conduct

2293 first letter write worship etcetera ten *

2294 Dbus-mtha from

2295 letter write worship give and *

2296 hear read hold and *

2297 explain recitation do and *

2298 that contemplate meditate *

2299 dharma-action ten essence this

2300 merit heap measureless

2301 thus progressive train

2302 second instruction profound experience take empowerment three before body speech mind three conduct samsara-nirvana divide from

2303 rigpa settle conduct actualize do

2304 third twenty-one explain from

2305 occasion here first seven mainly conduct

2306 that also first dharma gate all gather tantra direct direction one experience take meaning seek

2307 bee house-seek like

2308 hear dharma not-dharma distinguish

2309 contemplate that meaning realize affliction suppress

2310 meditate realization instant place affliction root definitely extract

2311 Sun-Moon Mouth-Join from

2312 hear wisdom by outer superimposition cut and *

2313 contemplate wisdom by inner superimposition cut and *

2314 meditate wisdom by secret superimposition cut thus

2315 that companion doubt not peacock house enter before superimposition cut finished by confusion not come like

2316 hear contemplate superimposition cut finished by self confident instruction experience take

2317 that companion all domain not deer like conduct *

2318 yogin that samsara fall fear shame people not-go mountain one alone dwell experience take deer hunt shame one alone hide like

2319 that companion mute like conduct *

2320 speech speak cease anyone with not-speak

2321 thus do time memory rigid madman like conduct *

2322 body speech mind conduct planet-attachment not madman like spontaneous arise

2323 this time pure-impure not dog pig like conduct dawn from arise *

2324 food clothing whatever choose not enjoy

2325

thus six complete time other manner overwhelm not suppress lion like
conduct arise *

2326 lion whatever fear anxiety not like

2327 yogin this appearance human non-human all harm free whatever
power-transform ability arise

2328 conduct those person name tag appearance power-transform conduct called

2329 that-also other power-transform able and *

2330 kill restore able and *

2331 miracle accomplish and *

2332 dharmata experience blaze alcohol intoxication like direction any fear free
from

2333 elements four power-transform ability arise

2334 second that instruction appearance direct-placement method
whatever-appears appearance top mind-itself direct-placement see by

2335 rock salt snow fall like

2336 appearance top that-itself self instant spontaneously go *

2337 that-also arise appearance

2338 cease appearance

2339 come go appearance etcetera phenomenon different piece train grasp
attachment liberate appearance although true empty reflection and *

2340 moon-water and *

2341 sound-echo and *

2342 emanation and *

2343 illusion and *

2344 mirage and *

2345 optical-illusion and *

2346 dream horse completely pure in

2347 dharma general form dharmata not-born train sky like primordially peaceful
realize *

2348 Six-Vastnesses from

2349 arise exist mind-itself in

2350 six-realms appearance self-dawn by

2351 different forms grasp *

2352 appearance form mature complete

2353 cease exist mind-itself in

2354 impermanent cause self-dawn by

2355 nature not appearance in

2356 example dream like complete

2357 elaboration exist mind-itself in

2358 various appearance self-dawn by
2359 gates five individual appearance in
2360 self-ground grasp ground complete
2361 show exist mind-itself in
2362 sound word names self-dawn by
2363 concept mind self-pure
2364 guru instruction secret complete
2365 see exist mind-itself in
2366 arisen condition many self-dawn by
2367 appearance object manifest in
2368 unmixed self-clear complete
2369 thus
2370 third that-from appearance-existence ground rise aim dawn *
2371 samsara-nirvana dharma all train not mind top instant spontaneously dawn
whatever obstruction not arise *
2372 also that itself from
2373 again not mind-itself in
2374 hope fear free appearance *
2375 primordially-place confidence possess aim called
2376 Samantabhadra I teach
2377 appearance part not mind-itself in
2378 one minute fine appearance *
2379 elaboration-free great aim called
2380 Samantabhadra I teach
2381 thus aim aim in
2382 mind also definite establish by
2383 yogin mind power obtain
2384 defilement bind free
2385 thus
2386 four that time aggregate affliction ground-transform fruit
2387 Pearl-Garland from
2388 aggregate element sense-field *
2389 family family lord liberate
2390 thus and *
2391 conditions conditions liberate by
2392 object dharma I not-rely
2393 objects objects liberate in
2394 grasp hold two I not-rely

2395 cause itself cause liberate in
2396 samsara-nirvana two I not-rely
2397 dharma dharma liberate in
2398 concept word I not-rely
2399 mind-itself mind liberate in
2400 indicate mind I not-rely
2401 thus and *

2402 Six-Vastnesses from
2403 six-aggregates appearance mind-itself in
2404 thought-assembly self-place pure
2405 sound word appearance mind-itself in
2406 concept names self-place pure
2407 coarse appearance mind-itself in
2408 elements four conditions self-place pure
2409 grasp hold appearance mind-itself in
2410 bind self-grasp pure
2411 exist appearance mind-itself in
2412 phenomena self-place pure
2413 not-exist appearance mind-itself in
2414 emptinesses self-place pure
2415 exist not-exist mind-itself in
2416 establish extremes self-place pure
2417 dharma appearance mind-itself in
2418 self characteristic pure
2419 dharma-not appearance mind-itself in
2420 delusion self-place pure
2421 thus
2422 meaning second meditation progressive do yogin in four *
2423 day-night mouth-join meditation
2424 that instruction ocean all-placement method
2425 that aim appearance-existence ground-place dharmata
2426 that fruit affliction self-vanquish put
2427 first in three *
2428 Sun-Moon Mouth-Join in
2429 meditation three *
2430 deity etcetera mind meditation and *
2431 vehicle great samadhi and *
2432 times three buddhas all aim itself is thus and *

2433 Thalgyur from
2434 nature descend arise *
2435 samadhi pure call should
2436 channel wind bindu and *
2437 body pith eye emptiness *
2438 meditation called regarded
2439 letter light color and *
2440 various emanation emanate gather *
2441 samadhi called explain in
2442 not-fabricate self-place natural-state
2443 how that unchanging
2444 buddhas all aim
2445 thus
2446 that in first deity mother meditation mind-hold twenty-one
2447 that itself from
2448 mind-hold training progressive twenty-one by
2449 first ground place and *
2450 second body-mind separate and *
2451 third dharmata see
2452 this time body speech mind pith
2453 yogin possess settle do
2454 moving wind horse and *
2455 mix throw gather by
2456 pith three skillful rely do
2457 mind thought continuum cease
2458 thus spoken meaning experience take in three *
2459 seven group first self-mind ground dwell
2460 second body-mind grasp attachment separate
2461 third dharmata see show
2462 first in seven characteristic a white mind hold *
2463 ground mind suitable cushion comfortable body cross-legged sit *
2464 nose-tip a white shine one meditate from
2465 wind out go time a also out go
2466 in draw time a also in come think wind mix meditate
2467 that also body hot disease exist a cold touch
2468 cold disease hot touch think day-night train by
2469 mind emanate-gather free experience common not arise
2470 body pith wind pith all equal

2471 that dull letter pha mind hold breath one awareness distract put
2472 phat fierce say awareness thought-free ha-de-ba one come thought not-arise
until mind hold also phat day-night experience take mind emptiness-clear
self-resonance meditation arise
2473 also wrathful pleasure laugh mind hold *
2474 ha fierce short say before like mind place thought-free clear resonance
experience arise
2475 asura quarrel dispute mind hold *
2476 mountain-peak or rock-top etcetera sit
2477 body hunched head first slow roll
2478 body move slow do
2479 thus day three four do from
2480 fierce element by force roll move do by
2481 outer appearance red blood turbid and *
2482 yellow flicker and *
2483 green waver and *
2484 dissolve and *
2485 blue-clear become after
2486 outer appearance self-cease what essence establish not see *
2487 see appearance self-liberate experience arise
2488 this time wind suitable food rely
2489 navel letter ram mind place
2490 thought hum expel mind hold hum long vowel with wind mix mind that
nature other not-distract hold
2491 occasion hum short say thought dharmata purify experience arise
2492 likewise navel ram meditate wind body pith accord and *
2493 deity body meditate
2494 nose-tip pore gate body subtle emanate do mind place awareness clear pure
great experience arise
2495 second body-mind grasp attachment forehead pith seven *
2496 wind body pith before like
2497 eyebrow-center bindu white-red mix pea locket mind hold
2498 that wind experience arise
2499 body center channel three stick straight like skeleton nose two nose-hole in
exist wind hold
2500 arrow like shoot demon obstacle sin obscuration purify
2501 hook like in draw central mother-nose enter
2502

	channel three wheel four wisdom wind fill mind hold rigpa emptiness-clear experience arise
2503	nose-tip wind white arrow from mile distance between draw two out go in come mind hold thought-free clear experience arise
2504	body give light five fence rainbow like clear not-blur not-scatter not-dissipate not-distract mind hold light-clear pure experience arise
2505	wind-mind sky space shoot from
2506	letter or light sphere or sun-moon mandala increasingly high increasingly high from finally expanse sink-from visible non state mind hold-by-means-of emptiness thought face non experience arise
2507	mind ear place-from simultaneously hold-by-means-of sound samadhi experience arise
2508	heart inside god body subtle mind hold-by-means-of light clear pure experience arise intermediate light clear mature god body ring-sel rainbow light plural arise
2509	third dharmata see show seven set is
2510	emptiness gradual mind hold is
2511	first body part many cool
2512	name many like analyze
2513	head one only name many cool
2514	name that meaning examine-from meaning atom gone go time name where abide seek-by-means-of
2515	non find time anything mind non move emptiness depth display state search anger remember thought non simultaneously place-by-means-of emptiness two non experience arise
2516	body like appearance all apply
2517	emptiness instantaneous mind hold
2518	whatever appear appear intense view time emptiness clear clear clear think
2519	form appearance sound appearance like all train appearance all mirror place like experience arise
2520	impermanence mind hold appearance fixation non train
2521	whatever appear fixation non truth non various appearance non true boundary non become impermanence think train
2522	planet fixation separation experience arise
2523	five element whatever appear awareness just-big non distraction place
2524	place there liberation experience dream like arise
2525	non-thought mind hold appearance whatever appear awareness whatever become moment continuum part non thought-free primordially abide that recognize gather reach train thought-free self-abide great meditation arise
2526	union mind hold
2527	

two appear time arise two grasp arise that self great view-by-means-of self
purify two non great experience arise and *

2528 father mother bliss path do-by-means-of also bliss emptiness two non
experience arise

2529 intermediate space path do is

2530 rigpa intermediate space dissolve dissolve go meditate and *

2531 appearance mind all sky expanse naturally whatsoever support non meditate
and *

2532 sky dharma all equal meditate

2533 extreme non emptiness great experience arise

2534 that meaning also sun-moon union from

2535 letter a mind place-by-means-of

2536 thing attachment self place reverse

2537 produce god mind place-by-means-of

2538 body stain purify do

2539 speech vajra song by-means-of is

2540 that mind satisfy do

2541 letter hU~M from mind place-by-means-of

2542 that speech stain purify

2543 raM mind who grasp

2544 that thing all purify *

2545 letter ha who abide

2546 ignorance all cease do

2547 who phaT mind abide

2548 that body speech harm abandon *

2549 nose-tip bindu meditate

2550 this wind familiar become

2551 stick tip mind grasp

2552 that sense power door block

2553 nose-tip mind who familiar

2554 element rise self place gather

2555 body support self light meditate

2556 this intermediate ground familiar

2557 sky mind who throw

2558 this emptiness familiar

2559 who ear mind hold

2560 this sound all free enjoy

2561 who heart mind grasp

2562 this thought self place pure

2563 emptiness who abide

2564 this thing attachment cease
2565 emptiness sudden meditate
2566 remember all instantaneous empty
2567 impermanence mind who purify
2568 this samsara attachment reverse
2569 element five mind hold
2570 that body sign arise *
2571 non-think wisdom meditate
2572 this mark attachment cease
2573 gnyis 'jug bde ba su bsgom pa
2574 'dis ni 'dod yon lam du byed
2575 bar snang lam du su byed pa
2576 'dis ni sems la dbang yang thob
2577 ces so
2578 'di dag gi zhar la snang ba'i yul gzugs sgra dri ro reg lnga la sems gzung ba'i
thabs kyang*
2579 thal 'gyur las
2580 mig gzugs sgra dri ro dang reg
2581 'dod yon lnga yi gnas sbyangs te
2582 gzugs ni kha dgo dbyibs rnam dang*
2583 bzo dang sgyu rtsal tha dad dang*
2584 mig 'phrul la sogs sna tshogs pa'o
2585 sgra ni pi wang bum ldir dang*
2586 rgyud mangs rdza rnya gling bu dang*
2587 pheg dang har la sogs pa'o
2588 dri ni ngad dang sbyar ma dang
2589 yid mthun rten 'brel zab mos bya
2590 ro ni bu ram drug ldan dang*
2591 rgun chang sbyar ma sna tshogs bsgyur
2592 rten 'brel yan lag sbyor ba'o
2593 reg ni mkhas pas khri stengs 'dug
2594 gzhung bsnol sbyor ba'i 'byung ba dang*
2595 shing gi lo ma 'ga' zhig gis
2596 reg pa tsam gyis chos nyid la
2597 'bral med sems kyis gnas pa'o
2598 zhes so
2599 khyad par du ra bzhi rnal 'byor du bya ba'i rim pa yang*
2600 de las gsungs pa

2601 sku gsum bslab pa'i rim pa nyid
2602 'byung ba'i yon tan gtsor byas te
2603 mchog tu sa chu me rlung gi
2604 sgra la bslabs pas nges par 'grub
2605 chu yi sgra ni bshad pa la
2606 mkha' 'gro ma yi sgra dbyangs 'dzin
2607 'di la rtag tu goms byas na
2608 sprul pa'i sku yang nges par 'grub
2609 sa yi sgra ni bsil zhing lci
2610 tshangs pa chen po'i sgra skad ldan
2611 'di la rtag tu nyan sbyong na
2612 longs spyod rdzogs sku nges 'grub bo
2613 me yi sgra ni rang byed bslab
2614 khyab 'jug chen po'i gsung dbyangs ston
2615 'di la nyan pa sus spyod pa
2616 chos sku'i yon tan nges par thob
2617 rlung gi sgra ni gzir zhing grag
2618 mkha' lding rgyal po sbyor ba'i gsung*
2619 'di ni rtag tu zlos shes na
2620 sku gsum thun mong bslab bya'o
2621 de ltar 'byung bzhi'i sgra don ni
2622 phyi yi dus la nges par sbyar
2623 dgun te dpyid dang dbyar dus ston
2624 chu dang sa ste me rlung gis
2625 rim par dus dang nges sbyar te
2626 rnal 'byor lus dang bstun byas na
2627 'grub 'gyur 'di la the tshom med
2628 ces so
2629 de ltar lha dang mi'i sems 'dzin gyi don bsdus na
2630 rang shar las
2631 lha dang mi yi sems 'dzin ni
2632 kha sna'i dbugs ni bsdams byas nas
2633 rtog med yid ma 'gyus pa ni
2634 shes pa rtse gcig ngo bo ste
2635 'phral gyi rnam rtog med par gsungs
2636 yang dag don chen mtshon mi nus
2637 zhes so
2638 gnyis pa byang chub sems dpa'i bsam gtan la gnyis te

2639	dbye ba dngos dang*
2640	zhar las byung ba'o
2641	dang po la gnyis las
2642	mdor bstan pa ni
2643	rang shar las
2644	byang chub sems dpa'i bsam gtan ni
2645	sems kyis 'dzin pa yin te
2646	ngang ngam shugs kyis skye ba'o
2647	goms nas klong du gyur pa dang*
2648	zas kyi 'du shes spang ba'o
2649	sa la gnas pa rnames kyis spyod
2650	rnam rtog ngang gis med pa'o
2651	des kyang don chen mtshon mi nus
2652	zhes so
2653	de'ang gshis kyi don rig pa 'od gsal yin gyi
2654	rtog med gnas pa tsam ma yin pa'i phyir na don chen mi mtshon pa'o
2655	rgyas par bshad pa la gsum las
2656	rang bzhin shugs kyi bsam gtan ni
2657	mi rtog pa ngang gis lhun grub tu byung ba ste
2658	lus ngag rnal du 'bebs pa tsam mo
2659	dmigs pa rgyud rten gyi bsam gtan ni
2660	nyon mongs pa phra rags la rang bzhin med pa lta ba'i gnyen po bsgom pa ste
2661	nyon mongs pa mgo gnon pa tsam mo
2662	sa la gnas pa'i bsam gtan ni sa'i dngos gzhi'i ting nge 'dzin te rang sa'i bag chags sbyong ba tsam mo
2663	de yang nyi zla kha sbyor las
2664	theg pa chen po'i bsam gtan ni
2665	rang bzhin shugs kyi bsam gtan gyis
2666	ma bcos las ngag rnal du 'bebs
2667	dmigs pa rgyud rten bsam gtan gyis
2668	'phral byung nyon mongs mgo rnames gnon
2669	sa la gnas pa'i bsam gtan gyis
2670	rang rang rgyud kyi 'tsho skyong byed
2671	ces sa
2672	gnyis pa shar las byung ba'i bsam gtan bsttan pa la gnyis te
2673	rang bzhin dang*
2674	bcos ma'i bsam gtan no
2675	dang po rang bzhin gyi bsam gtan ni

2676 skye 'gro thams cad la shes pa bag la yengs pa'i tshe gyin 'dar had de gnas pa
las kyang skye la

2677 mda' strong gi mig la yod pa dang*

2678 ri bong dang khra tshang na nyal ba'i mig la yod pa la sogs pa'o

2679 mdor na sems rnam shes bag la yengs pa'i dus thams cad na yod do

2680 gnyis pa bcos ma'i bsam gtan ni

2681 yid kyis ched du bcos nas bsgoms pa'i bsam gtan ting nge 'dzin mi rtog pa
dang rtog bcas lha'i bskyed rdzogs la sogs pa thams cad yin te

2682 blos ched du byas pa'i phyir ro

2683 skabs 'dir dgos pa la ltos nas gsum du bzhag ste

2684 de'ang rnal 'byor pa la phral du zas gos kyis gnod la

2685 phugs su rmi lam dang bag chags kyis khams gsum du brgyud pa'i phyir gnod
de

2686 de dag gi gnyen por zas kyi zhen pa bcad pa bsam gtan gyi thun

2687 gos kyi zhen pa bcad pa bsam gtan gyi thun

2688 rmi lam dang bag chags kyi zhen pa bcad pa bsam gtan gyi thun la bslab pa
dang gsum las

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2689 dang po ni

2690 bcud len sna tshogs la brten pa dang*

2691 rlung la brten pa gnyis las

2692 bcud len sna tshogs ni

2693 'byung ba lnga'i bcud len dang*

2694 sman dang*

2695 rtswa dang bdud rtsi la sogs pa mang yang rin po che'i bcud len mchog tu zab
bo

2696 rin po che dang bdud rtsi lnga 'dus pa'i bcud len ni

2697 thal 'gyur las

2698 bcud kyis len par 'dod pas ni

2699 bdud rtsi lnga rnams sbyar ba'i thabs

2700 gzhan dus 'byung ba snyoms pa la

2701 mkhas pas cha snyoms legs sbyar te

2702 rin po che yi snod du gzhug

2703 de nas sbrang dang u tsi ta

2704 kha tshar legs par btab nas ni

2705 dngul chu'i thigs pa res blangs nas

2706 nang bzhin sran ma'i rdog po tsam
2707 mkhas pa dag gis zas spyod na
2708 bcud kyis len pa chen por yang*
2709 'gyur bar the tshom mi za'o
2710 zhes so
2711 rlung ni steng 'og gi kha sbyar te
2712 ro ma'i rtsa nang du drangs la
2713 mgrin pa'i 'khor lo bdud rtsi'i ros gang bar bsams te
2714 sa dang chu'i rlung sba bas snang ba thams cad zas su gyur
2715 mgrin pa dang ro mar thim
2716 bsam gtan gyi bde bas khyab par bsgoms pas zas kyi rnal 'byor 'grub bo
2717 'di dag thal 'gyur las
2718 bcud kyis len pa 'di lta bu
2719 rin po che la brten pa yis
2720 tshe ni nyi zla dag dang mnyam
2721 sna tshogs rdo yi sbyor ba yis
2722 mtshon gyis lus la tshugs pa med
2723 sngo la brten pa'i sbyor ba yis
2724 skra dkar gnyer ma med par 'gyur
2725 rtsi sbyor dag gi bcud len gyis
2726 gzi brjid ldan zhing gzhon par 'gyur
2727 sha la brten pa'i sbyor ba yis
2728 lus zungs ldan zhing stobs bskyled 'gyur
2729 gzhan yang rlung la brten pa yis
2730 ngo mtshar che ba'i bcud len bshad
2731 'byung ba rgyun gcod ces bya ba
2732 steng dang 'og gi rlung gis shes
2733 mkhas pas rlung gi gnas su sba
2734 yang na rlung gi 'gyur rtsis gyis
2735 zas kyi rnal 'byor dag tu 'gyur
2736 de ltar bcud kyis len pa yis
2737 'gro ba'i gdung ba chod pa'o
2738 zhes so
2739 de'ang dka' thub dang*
2740 bcud len gyi khyad ni
2741 rdo'am chu la sogs pa'i rten cung zad zos shing 'thungs nas sngags dang
dmigs pa re tsam lam du byed na dka' thub yin la
2742 ril bu'am khrol bu'am rten yod dam med kyang rung ste

- 2743 rlung dang dngas ma rnal 'byor du byed na bcud kyis len pa zhes bya bar
 'gyur ro
 2744 gnyis pa gos kyi zhen pa bcad pa bsam gtan gyi thun la bslab pa gsum las
 2745 rten 'brel zab mo ni sha sbyor dang*
 2746 rdo sbyor dang*
 2747 sngo sbyor dang*
 2748 rtsi sbyor la sogs pa ste
 2749 mkha' 'gro mdzod nas bshad pa bzhin no
 2750 gtum mo me'i drod la brten pa ni lus skyil krung la rlung kha sbyar te
 2751 lte bar raM las me 'bar bas sprul pa'i 'khor nas bde chen 'khor lo'i bar khyab
 par drod 'bar ste
 2752 rkyang ma'i nang nas rlung bzung bar dmigs la
 2753 rlung sna bug g.yon nas rgyu dus shas cher bzung zhing sbyangs pas gos kyi
 bsam gtan 'grub bo
 2754 rlung la brten pa ni
 2755 tsog pur 'dug ste rlung nang du drangs nas bsdig pas pho kha tsha mer gyis
 song dus dal bus bzung la
 2756 dal bus btang zhing*
 2757 rlung gi zhabs cung zad bzhag la yang drangs pas
 2758 drod skye zhing srog chags med pa dang*
 2759 nyon mongs pa dang rnam rtog rang bzhin gyis 'gag pa'o
 2760 yang thal 'gyur las
 2761 gos kyi rnal 'byor 'di lta ste
 2762 rlung dang rten 'brel zab mos bya
 2763 rlung ni 'phen cing sdud pa las
 2764 'gro 'ong bskyel ba'i gnad kyis kyang*
 2765 dmigs pa so so'i 'byung ba dang*
 2766 rnal 'byor lus dang mthun par dbye
 2767 rten cing 'brel pa'i sbyor ba yis
 2768 gcig dang drug dang bdun gsum las
 2769 ril bu phye ma legs sbyar la
 2770 ltor btang byug pa'i mtha' yis bya
 2771 zhes so
 2772 gsum pa rmi lam dang bag chags kyi zhen pa bcad pa bsam gtan gyi thun la
 bslab pa la
 2773 rtsa rlung*
 2774 rmi lam
 2775 sgyu lus

2776	'od gsal
2777	'pho ba
2778	zung 'jug bar do dang drug las

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2779	dang po ni sngar yang bstan la
2780	khyad par du rtsa'i gnad lte ba'i 'og a wa d+hU tl'i mar sna'i gong spu na gu'i thad na dngas ma dmar po dang me'i sa bo a shad dmar la 'tsher ba reg bya tsha ba las me 'bar te
2781	rtsa'i nang bsros nas spyi bo'i haM las byang sems dkar dmar 'thigs pas 'khor lo bzhi dang lus kun khyab par bsgoms la ro rkyang gi rlung dbu ma'i mar sna nas bcug ste
2782	'khor lo bzhi'i nang bka' la rtsa rlung thig le chu gcig tu sbyang bar bya'o
2783	de las drod dang ye shes skye ba ni lam dngos gzhi'i thabs kyi mchog tu bshad pa'o
2784	de'i yan lag tu shes rab la brten nas gzhan lus thabs lam gyi gnad sngar bstan pa bzhin grogs su bya zhing*
2785	mi brten na bde chen thig le'i 'bar 'dzag dang*
2786	bde ba'i rtsa gnyis dal bus gtems la lce chung bskyod pa'i nyams kyis shes par bya'o
2787	rlung gi sbyor bas 'od gsal mnyam pa'i gnad nges pa la 'jug pas
2788	de'i nges byed kyang thal 'gyur las
2789	rlung la brten te las sems dblal
2790	khams gsum 'bros khung bcad pa'i phyir
2791	lus ngag zhen pa gtting nas bzlog
2792	'gro drug g.yang sa mnyam pa'i phyir
2793	lus ngag yid kyi gnad rnams gzer
2794	sems nyid chos dang bsre ba'i phyir
2795	rlung dang shes pa gyen la drang*
2796	'khrul snang zad par bya ba'i phyir
2797	rtag tu rlung la goms pa'o
2798	zhes so
2799	de'i thabs dang gegs las rgyal bar byed pa la bdud rtsi dang*
2800	'byung ba ro snyoms pa'i gnad gnyis las
2801	bdud rtsi ni bskor log tu zan chang gis brjis la zos pa dri nga ba dang 'bral zhing*
2802	mar khu byed na bum pa la sogs par btsos pa'i dngas ma la spyod pa ste

2803 de nyid las
2804 yang ni lus 'byung rgyun gcod pa'i
2805 bcud len ngo mtshar che ba bshad
2806 dri chen rgyun du bskor ldog pas
2807 tha ma lus kyi zag pa 'dzad
2808 yang na bcud phyung mar khu yis
2809 tshan dang ldan par bstan pa yis
2810 'byung ba'i rgyun rnam 'chad par 'gyur
2811 lus kyi 'byung ba rgyun chad pas
2812 lus la srog chags mi gnas dang*
2813 bshang gci la sogs med pa dang*
2814 phyi nang rlung yang med par 'gyur
2815 'di dus rnal 'byor chen po ste
2816 zas gos gnyis ka dag par 'gyur
2817 'dis ni tshe dang longs spyod la
2818 ji ltar 'dod pa 'grub par nges
2819 zhes so
2820 'byung ba ro snyoms ni sa chu me rlung bzhi'i rlung bzung ste
2821 lus bcud len dag pas 'khor lo bzhi'i dkyil 'khor du rtsa rlung dngas ma'i sbyor
ba sngar bzhin yangs pas tshe dang longs spyod dang zas gos 'grub ste
2822 de nyid las
2823 gal te 'byung ba bzhi po la
2824 ro snyoms byed pa'i rnal 'byor pas
2825 sa chu me rlung gnad bstun te
2826 lus dang bsres te rlung gis sbas
2827 rang lus so so'i 'byung ba yis
2828 bsgyur zhing de nyid spyod pa la
2829 gnad 'dus dkyil 'khor bsgom par bya'o
2830 de nyid goms pa tshad phyin pas
2831 bzhi po'i nus pa ngo mnyam nas
2832 bde bar spyod cing 'jigs bral te
2833 'dis kyang zas gos gnyis grub nas
2834 tshe dang longs spyod rdzogs pa'o
2835 zhes so
2836 'di'i dus nang bang na yi ge brjod pas gdon pa'am
2837 nus pas gzhan la spo pa'am
2838 lus kyi 'khrul 'khor gyis gdon par bya ste
2839 thal 'gyur las

2840 rgyud gzhan kun tu ma bshad pa'i
2841 'byung ba'i nad rnams drang dang bzlog
2842 zab mo nges par bshad kyis nyon
2843 rlung dang mkhris pa bad kan dang*
2844 gnyis 'dus pa dang gsum 'dus pa
2845 de yis phyed dang cha bcu gnyis
2846 rim pa dus dang nges sbyar nas
2847 rgyu gnyis dag las rkyen brgyad ni
2848 tsha dang grang ba'i ngos bzung ste
2849 phyi nang yul gnyis zung sbyor la
2850 lus dang yan lag mkhas pas dbye
2851 stod smad par gyi gnas sbyar te
2852 gnad gsum ldan pas nad rnams gdon
2853 lus kyi 'khrul 'khor sna tshogs dang*
2854 gcud cing gcun pa'i las mtha' yis
2855 'byung ba'i gnad kun phyir la drangs
2856 lus dang yan lag phyi nang gi
2857 nges par sbyar te sems bzlog bya'o
2858 ngag ni sgra skad sna tshogs dang*
2859 yi ge brda sbyor sna tshogs dang*
2860 gnas dang brjod med don gyis bya'o
2861 sems na sa chu me rlung dang*
2862 dmigs pa sna tshogs nad dang yar
2863 bzlog pa dbang po'i gnad kyis so
2864 so so'i grangs dang tshad kyis ni
2865 nges par rtags dang grol mtshams kyis
2866 dus tshod nges par shes pa yis
2867 rang lus nad las grol ba dang*
2868 gzhan lus rten 'brel sbyor bas shes
2869 'di ltar byas pas don 'grub po
2870 zhes so
2871 de la sgo gsum gyi 'khrul 'khor ni
2872 yang de las
2873 nad dang sdug bsngal grol 'dod pas
2874 rang dang gzhan gnyis mnyam par sbyar
2875 gzhan la rten 'brel dag gis bya
2876 rang ni spo dang bya bas bya'o
2877 bya ba dag ni gsum yin te

2878 lus kyi gnad dang ngag dang yang*
2879 de bzhin sems kyi gnad kyis dgrrol
2880 lus ni 'khrul 'khor sna tshogs la
2881 seng ge nyid dang glang po che
2882 bya rgod dag dang lug gis sprug
2883 wa mo dang ni skyes bu nyid
2884 'bu srin la sogs lus dang ni
2885 'khrul 'khor rnam pa sna tshogs kyis
2886 phyi nang stod smad yan lag lus
2887 rlung mkhris bad kan 'dus pa ni
2888 'byung ba'i nad bsdebs bzhi yi cha
2889 tsha dang grang bas mtha' phye ste
2890 de dang de byar nad las grol
2891 ngag ni sgra skad sna tshogs pa
2892 A li kA li rab gsal bas
2893 rang bzhin rtsa ba gnas pa yi
2894 yi ge brjod tshul drug gis kyang*
2895 so so'i gnas dang sbyar ba dang*
2896 lha dang klu dang gnod sbyin dang*
2897 srin po nam mkha' lding gi skad
2898 tshangs dang brgya byin khyab 'jug dang*
2899 'dre dang lha klu dag pa'i skad
2900 grul bum lto 'phye dri za dang*
2901 lhag cing dngos po'i skad kyis kyang*
2902 so so'i skad dang sbyar bas grol
2903 sems ni dran pa sna tshogs dang*
2904 ji ltar 'gyus pa'i mtha' yis kyang*
2905 rnal 'byor pa yi rig pas dbye
2906 gzhan yang lus ngag yid kyis bsgyur
2907 yang na sems kyi bya ba'i las
2908 sna tshogs ting nge 'dzin gyis bsgyur
2909 sdug bsngal las kyang mtha' dbye'o
2910 zhes so
2911 spo ba ni
2912 rlung legs par 'byongs pa dag gis rang gi nad mi dang dud 'gro dang shing
dang sa rdo la sogs pa la spo bar nus la
2913 gzhan gyi nad gzhan la spo bar nus so
2914 'di'i dus na bla ma'i nad gzhan la spo ba dang*

2915 bems po la spo ba las gzhan la mi bya ste
2916 sngags kyi dam tshig las sems can la 'tshe ba spang ba dang 'gal ba'i phyir ro
2917 rang bzhin du nad spo ba mi bya ste
2918 rang gzhan gyi sgrib pa sbyong byed du skyes pa dang*
2919 spos kyang yang 'byung ba'i phyir te
2920 dar cig 'phos kyang las mi 'pho bas las kyis 'byung ba'i phyir ro
2921 thal 'gyur las
2922 spo ba'i las ni rnam pa gnyis
2923 dngas po nyid dang stong pa'o
2924 dngos po gzugs kyis bsdus pa ste
2925 de ltar 'byung ba las 'byongs nas
2926 rlung la goms pa bsten byas nas
2927 dngos po gzugs can gang rung la
2928 shes pa bcug pas 'gul bar nus
2929 de nas dngos po'i spo ba brtsam
2930 stong pa'i sems kyi goms pa gtso
2931 chos kyi dbyings dang chos kyi sku
2932 gnyis med sbyor ba stong pas shes
2933 stong nyid gsal ba'i rang bzhin la
2934 sems kyang de yi ngang la'o
2935 rten 'brel cho ga rdzogs pa yis
2936 gnad kyis spo ba btang thabs dang*
2937 skad kyis brjod pa las shes bya
2938 so so'i 'byung lus phrad pa yis
2939 mthong ba tsam gyis 'pho bar byos
2940 rlung dang sbyar te mkhas pas so
2941 'on te dngos grub la thug na
2942 mi snang gzugs kyis las kun 'grub
2943 dngos po chags pa'i rdzas mthong na
2944 bla ma mchod phyir spo bas blang*
2945 gzhan du bya ba ma yin no
2946 de bzhin bzhon pa'i gzugs la sogs
2947 bla ma dpa' bos bka' stsal na
2948 rlung la goms pas 'di yang blang*
2949 'gugs pa'i sems dang ldan pa yis
2950 rnal 'byor pas ni spo bar bya'o
2951 zhes so
2952 rang bzhin du 'byung ba bzhi ka'i rlung 'byongs pas spo ba grub la

2953 khyad par las rlung 'byongs pas 'grub bo
2954 spo ba yang 'byung ba la dbang thob snang sems 'dres pa ste
2955 nad gcig pu spo bar ma zad bde sdug gi zhen dang*
2956 yul 'khor dang*
2957 nags tshal sogs pa yod pa med par spo
2958 med pa yod par spo
2959 yul gzhan na yod pa 'dir 'gugs pas spo
2960 'di na yod pa gzhan du 'phen pas spo
2961 dngos po bems po rang gi gnas su sems can 'ong ba bzhin spo
2962 bzhon pa dang bu mo la sogs pa rlung gis nam mkha' la drangs te rang gi
gnas su spo ba'o
2963 dper na slob dpon chen po pad+mas mang yul gyi ri spos pa dang*
2964 bsam yas su ne'u thang dang shing nags spos nas ding sang gi bar du yod pa
Ita bu'o
2965 'di ni rnal 'byor pa'i 'dod pa bsgrub pa'i mchog ste
2966 thal 'gyur las
2967 spo 'dod rnal 'byor skal chen pos
2968 rig bcas sems kyis bsdus pa la
2969 gzugs su snang ba'i srog can la
2970 nang mthun las kyi 'gyur dag gis
2971 rang gi nad sogs gzhan la spo
2972 de ltar spos pas dngos las grol
2973 gzhan ni rten 'brel sbyor bas bya
2974 bems po'i 'byung ba bzhi dag las
2975 dngos por 'gyur ba'i rten 'brel gyis
2976 grangs dang brda dang skad dag gis
2977 dmigs pa bsgyur te nad sogs spo
2978 shing bu rde'u gseg ma dang*
2979 rtswa dang mgal dum gyo mo sogs
2980 de bzhin chu sa nam mkhas kyang*
2981 nges par bzung ste spo ba'i las
2982 rnal 'byor sems kyi stobs kyis bsgyur
2983 ces so
2984 gnyis pa rmi lam la gnyis te
2985 sngon 'gro dang*
2986 dngos gzhi'o
2987 dang po la gsum las
2988

sbyong ba ni nyin 'gar phyag dang bskor ba dang kha ton dang sems kyi spro
 bsdu sha thang bas lus ngag sems gsum sbyangs pas rmi lam zing zing mang
 po 'byung ba ni 'byongs pa'i tshad do
 2989 de nas rmi lam de dag las bag chags kyi srap mthug brtag pa de nas nyin 'gar
 rab tu dal bas kyin 'dar glod la rmi lam bzung zhing brtag go snyam du 'dus
 pa rtse gcig pa las ma yengs par byas pas
 2990 sngar zhen pa'i yul la sogs pa shas cher rmi na
 2991 sngar zhen gyi bag chags tshan che ba yin pas bsgyur dka' sla 'bring po yin no
 2992 da lta'i thun cher rmi na shin tu sla bas nyi ma gsum bzhi tsam la 'byongs so
 2993 sngar ma phyin pa'i yul dang*
 2994 phrad ma myong ba'i mi la sogs pa rmi na bcad dka' 'o
 2995 gsum ka phyal phyol du rmi na bag chags gsum 'dus pas shin tu bcad dka' 'o
 2996 zil gyis mnan pa ni rmi lam bzung ba ste
 2997 'di la 'dun pa rtse gcig kho na man ngag gi gnad yin pas
 2998 nyin dus rmi lam yin 'dir byung snyam du glo bur thub pa'i 'dun pa dang nges
 shes byas pas
 2999 nub mo zin nges te
 3000 'di'i tshe mi phod ba rdzi ba dang*
 3001 sprul zhing bsgyur ba dang*
 3002 yul khams lta ba la sogs pa'i rtsal sbyangs pas
 3003 snang ba zil gyis gnon pa yin no
 3004 de la thog mar bla ma'i mos gus dang 'dun pa cher byas pas

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3005 dang po chu dang me dang khyi dang dgra la sogs pa'i rkyen drag pos 'jigs
 dngangs skyes pa la rmi lam du 'dug snyam du zin nges te rtsub zin zhes
 bya'o
 3006 de nas ji ltar rmis pa thams cad zin pa 'ong ngo*
 3007 zin dus sprul pa ni
 3008 nyin dus yid kyi lha sku dang skye 'gro dang mthong snang mi 'dra ba du ma
 sprul zhing gcig las mang por sprul pa byas pas
 3009 rmi lam du sprul pa bzhin mthong ba'o
 3010 de nas phan tshun lha klur bsgyur
 3011 skyes pa bud med du bsgyur
 3012 gcig mang por bsgyur mang po gcig tu bsgyur ba rnams 'dun pa ma yengs par
 nyin dus sbyangs pas rmi lam du 'byung nges so
 3013 de nas sngar ma phyin pa'i yul dang zhing khams la sogs pa yid la byas pas
 rmi lam du der bgrod pa dang chos thos pa la sogs pa 'byung ngo*
 3014 'di dag 'dun pa drag po byas na myur du 'byongs pa yin no

3015	kha cig tu rmi lam bsgom pa'i dngos gzhir bshad kyang*
3016	skabs 'dir sngon 'gror 'thad de rmi lam zin pa dang sprul bsgyur tsam chos nyid don ma yin zhing blo'i bden zhen las mi grol ba'i phyir ro
3017	sngar gyi phal cher gyis 'di bshad pa mi 'dug na'ang zil gnon gyi bshad 'grel dang rmi lam gnad kyi man ngag tu gsungs pas gnad gal po che yin la
3018	rang gis kyang nyams su blangs pas nges pa yin no
3019	gnyis pa dngos gzhi la gsum ste
3020	chos nyid don gyi gnad
3021	thabs dang*
3022	dmigs pa'i gnad
3023	rtsa rlung chings kyi gnad do
3024	dang po la sbyang ba
3025	bsgyur ba
3026	bcad pa gsum las
3027	shin tu dlka' bas gsum ka bsgom zhing*
3028	'bring gis gnyis sla bas gang rung re res chog par gsungs na yang*
3029	'di khrid du byed dus thams cad bsgoms pas lag len la thams cad sbyang ngo*
3030	dang po rmi lam sbyang ba ni nyin dus snang ba thams cad mdang rmis pa'i rmi lam du gsal ba'i 'dun pas sprul bsgyur byas la
3031	phyi bden med du sbyang dus sbyong byed rig pa la tshur bltas te shar shar gzhi med rtsa ba dang bral ba'i ngo bo rjen par sal sal bsgom
3032	thams cad gtad med bden med gzhi med ngos gzung med la snang ba'i rang bzhin du ngos bzung nas rtse gcig tu brtson 'grus thang lhod ma shor bar bsgoms pas
3033	snang ba tsam dngos su sgyu ma rmi lam du 'char zhing las dang bag chags kyi 'khrul snang dang 'khrul 'dzin thams cad 'jig go
3034	rmi lam du'ang de'i ngang ma yengs pa 'byung ste
3035	nyin mtshan chos nyid kyi 'khor lo las mi 'da' ba yin no
3036	rmi lam bsgyur ba ni snang stong gnyis las
3037	snang ba sgyur ba'i gnad ni me long du lha'i sku bstan pa la rten byas nas
3038	snang ba thams cad lha'i dkylil 'khor du bsgyur ba dang*
3039	sangs rgyas kyi zhing du bsgyur ba dang*
3040	sgyu ma'i dpe brgyad du bsgyur ba rnams 'dun pa drag pos bya'o
3041	stong par bsgyur ba ni nam mkha' la sprin dengs pa'am du ba sangs pa ltar 'khrul snang 'di skad cig gis stong pa rgya phyam du phyam phyal bsgom pas
3042	rmi lam du'ang de bzhin du 'gyur ba yin no
3043	rmi lam bcad pa ni ji ltar snang dus 'di nyid la
3044	bar snang thog tu rig pa 'dzin pa mi 'dogs
3045	
3046	

tshur rig thog tu snang ba'i gzugs brnyan mi 'dzin
3047 snang sems gnyis la 'brel ba'i rtog pas mi bslad par
3048 rang gsal gyi rig pa khong gsal yangs par glod nas gang yang yid la mi byed
pa'o
3049 de ltar byas pas dang po rmi lam rags
3050 de nas phra
3051 de nas brjed ngas
3052 de nas je nyung la song nas mthar ci yang mi rmi par rig pa rang gsal gyi ting
nge 'dzin nyin mtshan 'dres pa'i don la spyod de bsgom pa nyin mtshan kha
sbyor zhes bya'o
3053 gnyis pa thabs dang dmigs pa'i gnad la
3054 dkrugs pa
3055 gcud pa
3056 gnad la 'bor ba dang gsum las

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3057 dang po ni rmi lam spyod dus ma zin pa dang ma 'byongs pa zin pa dang
'byongs pa'i gnad de
3058 gang bsgom pa rnams phan tshun go bzlog la dkrugs nas phyal phyol du
sbyangs pas 'byongs par sla'o
3059 de yang 'khor lo bzhi'i gnas su rlung dang sems gtad pa dag kyang go rims
dkrugs pas 'grub pa'o
3060 gcud pa ni lus gnad seng ge'i nyal lugs kyiis rtsa gcud la mgrin par sems sbas
pas dmigs pa gcud la
3061 rnam rtog gzhan du ma yengs par nyal bas rmi lam gcud pa'o
3062 gnad la bor ba ni 'dun pa drag pos man ngag gnad la thebs
3063 nyal dus mgrin pa'i dbus su a dmar po pad+ma dkar po 'dab bzhi'i dbus su
bsams la
3064 rtsa rba rlabs gitems nas de'i ngang la nyal bas
3065 rmi lam 'char ba'i gnad du 'di las zab pa gzhan med do
3066 de'ang sbyang ba dang*
3067 dkrugs pa dang*
3068 bsgyur ba dang*
3069 gcud pa dang*
3070 bcad pa dang gnad la bor ba gsum bstun pa mchog tu gces so
3071 rtsa gnas 'khor lo las dkrugs pa gcud pa gnad la bor ba gsum bshad kyang
skabs 'dir gnad du 'di nyid che bar myong bas grub pa'o
3072 gsum pa rtsa rlung chings kyi gnad ni

3073 rmi lam gyi dus kun la gces pa'i grogs te
3074 de'ang rlung gi thig le dra bar gzhug pa'i gnad la
3075 seng ge'i nyal lugs kyi dus su rlung dal bas 'phang zhing snang srid 'khor 'das
thams cad bdag gi sna bug nas dran pa'i 'khor lo thim par bsam zhing*
3076 rlung nang du bskyil la
3077 spyi bo nas haM las thig le babs pas snang ba thams cad bde ba'i ngang la
snying ga na me long gi gzugs brnyan bzhin du bkra sa le ba la dmigs pa gtad
nas
3078 yang yang sbyangs la
3079 snang ba de kun mgrin pa'i 'khor lo la yar bzlog ste
3080 a dmar po gcig tu gyur pa la sems bzung la
3081 rlung dang dingas ma mgrin par bzung nas nyal ba ni 'di'i gnad chen po gsang
ba'o
3082 de ltar gnad bcings pas rmi lam dang bag chags mthar zad de 'khrul pa sangs
par 'gyur ro
3083 'di'i dus na brtson 'grus rab la dmigs pa thams cad ma rdzogs kyang rmi lam
'chad pa srid la
3084 'bring gis rmi lam myur du zin pa dang*
3085 tha mas dge ba'i bag chags su gyur nas mthar 'chad pa'o
3086 'di dag kyang thog ma rmi lam mang ba las mthar nyung du 'gro la
3087 brtson 'grus rab la dang po nas brjed ngas pa'i rmi lam ra ri tsam dang*
3088 'bring la rmi lam shin tu gsal ba dang*
3089 tha ma la mi gsal ba mang ba 'byung ngo*
3090 de dag kyang dang po zin
3091 bar du dge bar 'gyur
3092 mthar rmi lam zad de gnyid 'od gsal du 'gyur dus rmi lam 'od gsal du sangs pa
zhes bya'o
3093 de dag kyang thal 'gyur las
3094 rmi lam gnad kyi lam khyer ni
3095 sngon du bya dbang gnad la dbab
3096 sngon du lus ngag sems sbyangs te
3097 'byongs pa'i rtags la brten nas ni
3098 brtag dang zil gyis mnana pa dang*
3099 bag chags gsum po nges gzung bya
3100 de nas gnad la phebs dus su
3101 sbyang dang bsgyur dang bcad pa dang*
3102 dkrugs dang gcud dang gnad la bor
3103 bskyil bzlog las kyi gnad byas pas
3104

las kyi rmi lam mtha' zad de
3105 bag chags 'khrul pa drungs nas thon
3106 'di dus rang gi brtson 'grus kyis
3107 rab la 'chad dang 'bring la shes
3108 tha ma 'gyur bar nges pa ste
3109 'di dag rmi lam thog ma mang*
3110 rab la brjed ngas tha ma 'gag
3111 'bring la shin tu gsal ba la
3112 tha ma yin par shes pa'o
3113 tha ma mi gsal de nas 'gyur
3114 de dag rnams kyi tshad la phebs
3115 zhes so
3116 rmi lam gyi gnad 'di ni gti mug 'od gsal du bsgyur ba'i gdams pa ste
3117 de nyid las
3118 gnyid kyi rnal 'byor su bsgom pa
3119 'dis ni gti mug lam du byed
3120 ces so
3121 gsum pa sgyu lus ni snang srid sgyu ma'i rnal 'byor du byed pa ste
3122 'di la nyin dus sgyu lus gzugs brnyan la bslab pa dang*
3123 mtshan dus sgyu lus rmi lam la sbyang ba gnyis las

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3124 dang po ni
3125 me long du gzugs brnyan 'char ba'i snang ba dang*
3126 phyi nang gi chos 'di dag la khyad mi 'dug pa la
3127 bden par bzung nas ci byed
3128 thams cad sgyu ma gzugs brnyan kyi snang ba yin nges snyam du 'dun pa ma
yengs pas gang snang sgyu ma gzugs brnyan du bsgom zhing*
3129 khyad par rang gi gzugs me long du 'char ba la
3130 gos bskon pa dang*
3131 rgyan gdags pa dang*
3132 de dag bshus nas phyir 'dor ba dang*
3133 bstod pa dang*
3134 mi snyan pa la sogs pa byas pas
3135 de'i rnam pa der 'char yang don la ma grub pa ltar
3136 snang ba 'di la bdag gzhan
3137 dgra gnyen

3138	zas gos
3139	longs spyod
3140	snyan mi snyan
3141	dgag sgrub
3142	skye shi
3143	bde sdug
3144	na tsha
3145	ci shar ci dran ci snang 'khor 'das kyi chos thams cad me long nang gi gzugs brnyan ltar snang dus nyid nas ngo bo med par shes pas
3146	'khrul snang bden med sgyu ma'i rang bzhin du 'byongs la
3147	rang gi lus kyang sgyu ma'i lus su mthong bas bar do'i sgyu lus zin pa la the tshom med pa'o
3148	ji skad du ljon pas zhus pa'i mdo las
3149	me long dkyil 'khor yongs dag la
3150	bzhin gyi gzugs brnyan snang ba ltar
3151	ji ltar rang bzhin ma grub par
3152	ljon pas chos rnams shes par gyis
3153	zhes pa dang*
3154	'phags pa ting nge 'dzin rgyal po'i mdo las
3155	ji ltar mtshan mo chu yi zla ba dag
3156	dngas shing rnyog pa med pa'i mtshor snang yang*
3157	chu zla stong pa gsog ste snying po med
3158	chos rnams thams cad de bzhin shes par gyis
3159	ji ltar skye bo mang po'i dbus dag tu
3160	sgyu ma byed pa dag gis gzugs sprul te
3161	rta dang glang po shing rta sna tshogs byas
3162	de la mi bden sna tshogs snang ba ltar
3163	chos rnams thams cad de bzhin shes par gyis
3164	ji ltar chu zhing rlon pa'i sdong po dag
3165	snying po 'dod phyir skyes bus de gshags kyang*
3166	nang dang phyi rol kun na snying po med
3167	chos rnams thams cad de bzhin shes par gyis
3168	zhes so
3169	gnyis pa mtshan dus sgyu lus rmi lam sbyang ba ni sngar bzhin snang ba thams cad rmi lam du shes pas snang srid thams cad sgyu ma rmi lam du rtsal sbyangs pas
3170	skyte shi dgag sgrub 'khrul snang thams cad rmi lam sgyu mar 'byongs te rmi lam du'ang de ltar shar bas zhen pa til tsam med pa'o

3172 yang de nyid las
3173 ji ltar bu mo gzhon nu'i rmi lam na
3174 bu pho byung zhing shi ba des mthong nas
3175 byung na dga' zhing shi na mi dga' ltar
3176 chos rnams thams cad de bzhin shes par gyis
3177 zhes so
3178 'di'i dus su sbyor lam gyi yon tan rang la 'char ba ste
3179 mngon rtogs rgyan las
3180 rmi lam na yang chos rnams kun
3181 rmi lam lta bur lta la sogz
3182 rtse mor phyin pa sbyor ba'i rtags
3183 rnam pa bcu gnyis dag tu bzhed
3184 ces so
3185 de ltar nyin mtshan du sgyu lus sbyangs pas
3186 'khrul snang la bden zhen med pa dang*
3187 lus kyang zang thal bas grib ma'i rnam pa ltar snang la bden med du mthong
bas
3188 lus la grib ma med pa dang*
3189 bar do'i sgyu lus zin pas srid pa tha ma pa'i skyes bur 'gyur te
3190 dper na bla ma dam pa rin po che rgyal ba zhang ston dang mkhas pa nyi
'bum bzhin no
3191 de dag kyang thal 'gyur las
3192 sgyu lus rmi lam dag la sbyang*
3193 de nyid 'byongs pas lus nyid kyang*
3194 grib ma'i rnam pa lta bur 'gyur
3195 des ni bar ma do yi lus
3196 'di dag rang du 'dzin par 'gyur
3197 zhes so

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3198 bzhi pa 'od gsal la dus bzhi mnyam sbyor gyi gdams pa la brten nas nyams su
len te
3199 phyi dus bzhi mnyam sbyor gyi rtsa rlung srol du gzung ba
3200 nang dus bzhi mnyam sbyor gyi gdams ngag gi brjod pa zad pa
3201 gsang ba dus bzhi mnyam sbyor gyi gdams pas sems ma bcos rnal du dbab
pa
3202

de kho na nyid dus bzhi mnyam sbyor gyi gdams pas 'od gsal ma bu sprad pa
ste

3203 de nyid las

3204 phyi yi dus ni bzhi dag las

3205 rnal 'byor lus kyi rtsal sbyangs te

3206 rtsa rnams khungs su bzung ba gnad

3207 nang gi dus ni bzhi nyid kyis

3208 rnal 'byor ngag gi rtsal sbyangs te

3209 brjod pa'i rgyan rnams bcad pa gnad

3210 gsang ba'i dus ni bzhi yis kyang*

3211 rnal 'byor sems kyi rtsal sbyangs te

3212 gnyid la goms pa gnad yin no

3213 kho na nyid kyi dus bzhi yis

3214 lus dang ngag sems des bsdus nas

3215 'od gsal chen po gnyid dang bsre

3216 de ltar goms nas sku gsum la

3217 nges par sbyor ro rnal 'byor pa

3218 zhes so

3219 de dag gi nyams su blang lugs rgyas par dus bzhi mnyam sbyor du gsal la

3220 'dir 'od gsal dus bzhi mnyam sbyor gyi gnad bsdus te bstan pa la bzhi ste

3221 nyin dus snang ba rgya yis gdab pa

3222 srod la dbang po gnas su bsdu ba

3223 nam phyed shes bya bum par gzhug pa

3224 tho rangs ye shes gsal bar byed pa'o

3225 dang po la mnyam gzhag dang rjes thob gnyis las

3226 mnyam gzhag ni gnyid dang bsre na seng ge'i nyal lugs kyis rlung dal bus
bzung la

3227 mig mi 'dzum par snying nang du 'od Inga'i gong bu la sems bzung nas nyal
bas

3228 phyi'i snang ba je nub la song dus

3229 gnyid dang rmi lam gyi mtshams na shes pa rtog med sal le ba cig yod pa de
'od gsal du ngos bzung la

3230 de'i ngang ma bying bas nyal bas gnyid 'od gsal du 'char te

3231 rmi lam ni med

3232 shes pa ni ting nge 'dzin gyi ngang la rang gsal

3233 gnyid du song byas na nye 'khor gyi gzugs sgra dri'i rnam pa ma 'gags par
shes la

3234 ma song byas na rkyen gyis de'i ngang las sad rgyu byung ste

3235 nyin snang las rtog pa 'gags pa tsam las snang cha so na gsal ba'

3236

de yang tshogs drug gi yid shes 'gags la
3237 sgo lnga'i rnam shes ma 'gags par gsal ba'o
3238 yid shes 'od gsal du nub dus rlung dbu mar tshud la
3239 sgo lnga'i rnam shes rtog med yin pas yul snang yang 'dzin pa'i dbang du ma
song ba ste
3240 gsal la mi rtog pa'i gsal zhes bya'o
3241 'di'i dus su bde ba'i 'od gsal ting nge 'dzin gyi ngang la yod
3242 gsal ba'i 'od gsal snang la ma 'gags par yod
3243 mi rtog pa'i 'od gsal de'i ngang du rtog med rang chas su yod pas
3244 gzhi rang bzhin gyi 'od gsal ka dag tu
3245 bu rang dngas kyi 'od gsal gnyis med 'dres nas
3246 ye gsal la yang gsal shar bas 'od gsal ma bu 'dres pa zhes bya'o
3247 thal 'gyur las
3248 'od gsal 'pho ba rab kyis te
3249 gnyid kyi bsam gtan la sbyangs nas
3250 'byongs pas nyin dang mtshan med par
3251 phyi rol snang ba gsal ba ni
3252 'dis ni 'od gsal chen po 'grub
3253 ces so
3254 rang bzhin du bde ba'i 'od gsal snyoms 'jug gi lhan cig skyes dga'i dus na yod
3255 gsal ba'i 'od gsal ting nge 'dzin nyin mtshan 'dres pa na yod
3256 mi rtog pa'i 'od gsal sems kyi 'dzin rtog nub pa na yod
3257 dus gzhan na'ang yod de ngos gzung ba dka' la
3258 de'i dus su dpe gsal la don shes par sla ba yin no
3259 bde ba'i 'od gsal las ting nge 'dzin las 'bral mi phod pa dang snang ba dga'
bder 'char ba'i nyams skye'o
3260 gsal ba'i 'od gsal las du ba dang*
3261 smig rgyu dang*
3262 me khyer dang*
3263 sprin dang*
3264 glog dang*
3265 'bar ba dang*
3266 zla ba dang*
3267 sgra gcan dang*
3268 rin po che nag po'i rnam pa dang*
3269 'od lnga'i snang ba dang*
3270 thig le dang*
3271 lha sku dang*
3272 skye 'gro dang*

3273 zhing khams mang po mthong zhing*
3274 rags pas chod bzhin pa'i phyir gzugs mthong ba dang*
3275 sgom khang nas rtsigs pa dang ra ba thal phyin du 'gro bar nus pa la sogs pa
dang*
3276 spyan dang mngon shes du ma 'char ro
3277 mi rtog pa'i 'od gsal las ting nge 'dzin mtshan 'dres pa dang*
3278 gang snang la bltas dus rtog med du yal yal 'gro ba dang*
3279 gtam gang la'ang zungs med par rtog med du 'gro ba dang*
3280 rtag tu nam mkha'i ngang la gnas pa snyam byed pa'i nyams dpag tu med pa
'char ro
3281 'di dag ni myong ba nges pa tshad mas kyang grub par mngon pas gnad zab
mo'o
3282 mnyam gzhag gnyid dang mi bsre na skyil krung gis 'dug la
3283 dar cig mig bar snang la gtad pas shes pa gdangs phyed dus
3284 mig cung zad smad nas thad drang du bltas pas nyams so ma cig 'char te
3285 de ngos bzung nas ngang la bsgoms pas
3286 rig pa rang gsal nam mkha' 'dra ba'i gsal ba de gsal ba'i 'od gsal yin la
3287 de'i ngang goms pas snang sems phyam phyal bar med nam mkha' gcig tu
song ba 'dra ba ni de'i nyams te
3288 nam mkha'i dbyings na yod pa snyam pa dang*
3289 res lus sems bral bas snyam pa la sogs pa dpag tu med pa 'byung ngo*
3290 de'i tshe 'ja' 'od dang thig le dang sku'i snang ba yang grangs med pa 'char te
rlung Inga gsal ba'i rang gdangs phyi kha dog gi 'od gsal zhes bya'o
3292 kha dog gi 'od gsal las rang gi lus kyi rdul phran dang nang khrol mthong
dang nyin mtshan 'dra bar snang ba dang*
3293 gzhan gyi lus kyi nang dang zhing khams dang yul gru na sems can bya ba ci
byed pa dang 'chi 'pho dang skye ba len pa rnams kyang mthong ba yin no
3294 gnyis pa rjes thob ni mnyam gzhag las langz zhes bya ste
de'i ngang las langz nas phyi'i snang ba 'di dag 'od Inga'i rnam pa sang seng la
sky'e 'gro rtsi shing 'byung ba rnams snang bar lta ba dang*
3296 sgyu ma'i dpe brgyad du lta ba dang*
3297 nam mkha' ltar lta ba dang*
3298 da ci'i nyams dang bsres te stong gsal snang la 'dzin med gcig tu phyam
phyam sbyang ba ni gnad yang dag pa'o
3299 gnyis pa srod la dbang po gnas su bsdu ba ni
3300 skyil krung gis 'dug pa'i gsang ba nas tshangs bug gi bar dbu ma'i nang a dkar
pos dong tshe brtsegs pa ltar gnas pa kun mas yar gcig la gcig thim tshangs
pa'i bu ga'i bar bsgoms nas
3301 mthar thams cad nam mkha'i ngang du sems 'jog pa'o

3302 gsum pa nam phyed shes bya bum par gzhug pa ni
3303 nyal dus seng ge'i nyal lugs kyiis snying nang du 'od Inga'i sgron me la gtad
nas nyal ba'o
3304 bzhi pa tho rangs ye shes gsal bar byed pa ni
3305 seng ge'i lta stangs kyiis gyen la gtad de
3306 spyi gtsug nas gzhu gang gi nam mkhar a dkar po cig lding nge 'dug pa la
sems bzung bas

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3307 dang po a gsal ba la de nas de yang med rtog pa gzhan yang ma 'gyur par gsal
dngas phyed pa 'char ba de'i ngang la bsgom pa'o
3308 'di dag ni nyams su myong bas gnad gal po che yin pas shin tu brtson par
bya'o
3309 Inga pa 'pho ba la gsum ste
3310 rab 'od gsal las 'pho ba
3311 'bring sgyu lus las 'pho ba
3312 tha ma lus ngag las 'pho ba'o
3313 de'ang 'pho sa'i yul gsum ma yin gyi
3314 'pho mkhan gyi blo rtsal gsum yin no
3315 kha cig 'phos gsum du sbyor te gzhan yin no
3316 'dir rang gis 'od gsal 'byongs na 'chi kar de'i ngang las rig pa tshangs bug la
bton nas chos kyi dbyings su 'pho ba'o
3317 sgyu lus 'byongs na 'chi kar sgyu lus kyi ngang nas tshangs bug la rig pa
'phangs nas chos nyid don gyi lha'i sku la 'phos pas bar do'i sgyu lus zin nas
sangs rgya'o
3318 de gnyis ma 'byongs na lus ngag sems gsum gyi gnad rtsa rlung dang bstun
nas tshangs bug la 'pho ste
3319 thal 'gyur las
3320 'pho ba'i bye brag rnam pa gsum
3321 dbang po dag gi dbye ba yis
3322 'od gsal dang ni sgyu lus dang*
3323 tha ma lus ngag yid la'o
3324 zhes so
3325 lus ngag yid las 'pho ba la rten can rtsa rlung dang rten 'brel 'byung ba'i byed
las bstun nas 'pho ba dang*
3326 rten med sems kyi dmigs pa rkyang pas 'pho ba gnyis las dngos su 'pho ba
dang dngos med kyiis 'pho ba zhes gsungs te

3327 thal 'gyur las
 3328 lus ngag 'pho ba rnam pa gnyis
 3329 dngos su 'pho dang dngos med do
 3330 dngos ni rlung gi sbyang ba'i thabs
 3331 sgra dang bzo dang sgyu rtsal dang*
 3332 rten cing 'brel la sbyangs pas ni
 3333 so so'i 'byung ba nang mthun pas
 3334 lus ngag yid kyi gtad pas 'grub
 3335 dngos med sems kyi goms stobs ston
 3336 ces so
 3337 tshangs bug ni 'pho ba'i lam ste
 3338 rdo rje gdan bzhi las
 3339 bu ga dgu yi steng rol nas
 3340 'phral du yid kyis 'pho byed na
 3341 nyin bzhin bram ze gsod pa dang*
 3342 mtshams med Inga po byed pa yang*
 3343 grol 'gyur 'di la the tshom med
 3344 ces so
 3345 drug pa zung 'jug bar do'i gdams pa la gnyis te
 3346 tshe 'dir nyams su blangs pas rtogs pa zung 'jug gi gnad dang*
 3347 bar do dngos kyi gdams pa'o
 3348 dang po ni
 3349 spyir bar do'i dbye ba mang yang skabs 'dir dgos pa la ltos nas
 3350 skye shi bar do
 3351 rmi lam bar do
 3352 chos nyid bar do
 3353 srid pa bar do dang chos tshan bzhi las

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3354 dang po gnyis su gdams pa'i rtsal sbyong ste
 3355 nyin dus sgyu lus 'od gsal gyi gnad dang*
 3356 bar do'i 'char tshul la goms pas
 3357 rmi lam du 'byongs pa ni bar dor grol tshad nges pa ste
 3358 de'ang gnad gcig tu dril na
 3359 yod pa ched du mi spang*
 3360 med pa ched du mi bsgrub

3361	yod pa la mngon par mi zhen
3362	med pa la sdug rtog mi bya
3363	bya bzhag dang legs nyes dang snang tshul dang*
3364	'dzin rtog gang la'ang*
3365	'das pa'i rjes mi bcad
3366	ma 'ongs pa'i sngun mi bsu
3367	da ltar gyi bag chags gnyen po dang bcas pa rgyud la mi bstens par
3368	phyad ma phyod
3369	ban ma bun
3370	'al ma 'ol
3371	shar snang rjes med thugs phrad kyi snang ba la spyad pas
3372	snang ba snang thog nas grol
3373	dngos por 'dzin pa dag
3374	de yang snang thog nas grol ba
3375	bye'u khras khyer ba lta bu'o
3376	'gyu ba 'gyus thog nas grol
3377	rang yal rjes med
3378	de yang bar snang gi ser bu yal ba lta bu'o
3379	snang shes gnyis med du grol
3380	phyi nang ris med
3381	de yang chu la chu thim pa lta bu'o
3382	de ltar rtogs pas bag chags kyi zhen pa chod de
3383	klong drug pa las
3384	skyes bu gang gis 'das pa'i rjes ma bcad
3385	ma 'ongs pa'i sdun ma bslangs
3386	da lta'i shes pa so la bzhag na
3387	snga phyi med par 'dres nas
3388	gcig 'dus ngo bo nyid cis bya ste dus gsum mnyam pa nyid du rtogs pa'i rnal 'byor ro zhes so
3389	gnyis pa bar do dngos kyi gdams pa ni
3390	sa chu me rlung nam mkha' rnam rim gyis thim nas
3391	nam mkha' 'od gsal la thim pa'i tshe
3392	dbu ma'i yar sna'i haM dang mar sna'i a gnyis snying gar 'dus pas bde gsal rnam par mi rtog pa'i 'od gsal
3393	snang ba dang*
3394	mcched pa dang*
3395	thob pa dang*
3396	nye bar thob pa'i ye shes bzhi skad cig gcig dang*

3397 gnyis dang gsum dang*
3398 bzhir 'char te
3399 sngar 'od gsal la goms pa'i rnal 'byor pas der ngos zin nas 'od gsal ma bu 'dres
te
3400 skad cig ma la yar ka dag chos sku'i dbyings su zang thal lo
3401 der ma zin pa rnams la srid pa'i bar dor dbang po 'bring rnams yi dam lha'i
sgyu lus shar bas grol la
3402 tha ma rnams las bzang po'i 'phro mthud de
3403 phyi ma la bla na med pa'i chos dang phrad nas grol bar nges so
3404 sgyu 'phrul las
3405 skye 'dir grol ba ma thob kyang*
3406 skye gzhan srid par grol bar 'thob
3407 ces so
3408 thun mong gi lugs la'ang de kho na nyid la mos pa dag phyi mar grol bar
bshad de
3409 bzhi brgyad pa las
3410 de nyid shes pas gal te 'dir
3411 mya ngan 'das pa ma thob kyang*
3412 skye ba gzhan du 'bad med par
3413 nges par thob 'gyur las bzhin no
3414 zhes gsungs pa bzhin no
3415 de dag gi 'phros dang bcas pas theg pa chen po'i bsam gtan bshad zin to
3416 gsum pa bde bar gshegs pa'i dgongs pa la gnyis las
3417 mdor bstan pa ni
3418 rang shar las
3419 de bzhin gshegs pa'i dgongs pa ni
3420 nam mkha'i mthongs su shes par bya
3421 de la goms par gyur na yang*
3422 ye shes snang ba lhug par 'char
3423 yang dag lam yang de bzhin no
3424 zhes so
3425 rgyas par bshad pa ni
3426 nyi zla kha sbyor la
3427 bde gshegs dgongs pa rnam gnyis te
3428 ma bcos bzhag pas byung tshor 'gag
3429 ma bsgoms bltas pas drod tshad rnyed
3430 ces so
3431

de'ang chos nyid ma'i snang ba la re dogs spro bsdu med pas mnyam rjes ris
med chen por dgongs pa bar mtshams med pa chu bo rgyun kyi rnal 'byor
3432 nam mkha' mtha' dbus med pa'i rang bzhin la yengs dang ma yengs med pa
klong gyur gcig tu 'jog pa yin no
3433 'di'i dus na nyin mtshan kha sbyor gyi sgom pa zhes bya ste
3434 nyin mo 'das pa'i cha
3435 mtshan mo 'khor ba'i cha
3436 nyin mtshan khyad mi phyed par shar 9bas
3437 sgom nyams nyin mo gsal rgyu med
3438 mtshan mo mi gsal ba med par phril gyis song ba yin no
3439 don gnyis pa de'i man ngag rgya mtsho cog gzhag gi thabs ni
3440 mig chu'i dngas ma la rgya mtsho zer la
3441 de mi 'gul bar 'jog pas rgya mtsho cog gzhag ces bya'o
3442 de yang mi bsgom na mi bsgom
3443 sgom byed phan chad mig mi 'dzum par hríg ge lta ba gnad yin no
3444 de ltar byas pas dper na rgya mtshor gza' skar la sogs pa'i gzugs brnyan ci
snang ba thams cad bkra yal le snang yul du yod la gzung yul du med pas
rgya mtsho la ma gos pa bzhin du
3445 rnal 'byor pa'i mig lam du phyi'i snang ba shar tshad snang ngor snang yang*
3446 snang thog tu shes pa ma shor bas gzung yul du med des ma gos pas
3447 phyi snang bas shes pa la ma gos
3448 nang shes pas snang ba la ma bzung*
3449 snang shes 'brel don chad pas gzung 'dzin yul med du sangs te tshogs drug
lhug pa'i sgom pa zhes bya'o
3450 'di la sgom pa dngos dang*
3451 gol sa bcad pa gnyis las
3452 dngos ni rlung sems gnad la gcun nas shes pa rang sor bzhag pa ste
3453 thal 'gyur las
3454 sgom pa zhes ni sems gnas la
3455 'gyu ba phyi nang gcod pa ste
3456 gzung dang 'dzin pa 'gag pa'o
3457 zhes pa dang*
3458 yi ge med pa las
3459 ye nas ma bcos rang byung cog gzhag nyid
3460 snang bas ma bsgyur blo yis ma bcos pa
3461 chos nyid mkha' la gnas na dgongs par bstan
3462 chos sku'i ye shes bsam pa kun spangs te
3463 'gyu byed med na sgom pa'i dgongs pa yin
3464 dmigs pa'i phyogs dag mi 'dzin na
3465 rgya mtshor gza' skar shar ba bzhin

3466 'dzin med gsal cha ma 'gags pa
3467 dgongs pa'i 'dug tshul de bzhin no
3468 zhes so
3469 de'i tshe chos nyid ye gzhag gi dgongs par rdzogs te
3470 klong drug pa las
3471 dag tu yod pa'i sems nyid la
3472 sgo lnga'i yul rnames rang dag par
3473 ma rnyog chu ni dngas pa bzhin
3474 snang ba rnames ni rang sar rdzogs
3475 zhes so
3476 gnyis pa gol sa bcad pa ni
3477 de yang tshogs drug 'gags nas dran med du song na
3478 zhi gnas phyogs gcig tu song bas te gol sa'o
3479 'phro rgod rgya 'byams la song na gol sa'o
3480 gting gsal rang gdangs ma rnyed na gol sa'o
3481 rtse gcig this phur du 'dzin na gol sa'o
3482 mdor na rig pa rang gsal rgya grol 'dzin med rang gnas kyi sgom pa las gzhan
rnams gol sa yin par rig par bya'o
3483 thal 'gyur las
3484 mgo la gnas pa'i sgom pa ni
3485 dbang po'i sgo rnames gsal ba la
3486 yid kyi rtog par ma 'gyus pa
3487 shes pa nyid la spyod pa'i yid
3488 phyir la spyod pa'i yid
3489 phyir la shor ba med pa nyid
3490 ces so
3491 de'ang shes pa la snang bas ma gos
3492 snang ba la shes pas ma spyad
3493 rang bzhin gsal dngas phyed la rtse gcig 'dzin pa'i brtod phur med par
3494 yangs pa khrol le rgya yan rang sangs chen po phyal phyal ba ni rang byung
ye shes kyi sgom pa ste
3495 de nyid las
3496 sgom pa'i mtshan nyid snang tshul ni
3497 mtshan nyid stong gsal rig pa la
3498 rang bzhin gang du ma 'dres pa
3499 gzung dang 'dzin pa'i mtha' zad dang*
3500 chos nyid rang ngo dag pa'o
3501 zhes so

3502 zhar la ma bsgoms pa'i skyon ni
3503 de las
3504 ma bsgoms pa yi skyon nyid ni
3505 'khor ba'i mtshan nyid mngon snang bas
3506 bdag dang gzhan te yul shes dang*
3507 tshig dang bcas te lta ba dang*
3508 dmigs dang bcas pa'i yul dag dang*
3509 nyon mongs bdag tu 'ching bar 'gyur
3510 sangs rgyas lam yang stor ba dang*
3511 'bras bu'i rang bzhin ma shes dang*
3512 chos kun mnyam pa'i gzhi med dang*
3513 rang rig khams gsum bcings pa dang*
3514 rtog dang bcas pa'i ltung bar 'gyur
3515 ces so
3516 des na sgom pa la brtson par bya'o
3517 gsum pa de'i dgongs pa snang srid gzhi gzhag gi chos nyid 'char ba ni
3518 sngar gzhir bzhengs zhes rtog dpyod kyis gang snang lam du byed pa kun
3519 skabs 'dir spros pa tshod zin nas rang gzhag la grol bas
3520 gzhi dngos po'i 'dug tshul las mi g.yo zhing de'i steng du gnas nus pa'i phyir
ro
3521 klong drug pa las
3522 thought not mind-itself in
3523 not-grasp cease-not self-appearance by
3524 self-rigpa clear object recognize
3525 ground-place great aim called
3526 Samantabhadra I teach
3527 contemplate not mind-itself in
3528 self-dwell spontaneously-vast appearance
3529 sound four self-direction aim called
3530 Samantabhadra I teach
3531 memory not mind-itself in
3532 mover self-pure appearance
3533 grasp self-pure samadhi called
3534 Samantabhadra I teach
3535 thus
3536 four that fruit
3537 affliction self-vanquish put by
3538 affliction self-pure part that wisdom dawn from

3539 appearance-label dharma various appear appearance all dharmakaya nature
self-clear naked liberate
3540 Six-Vastnesses from
3541 ground complete mind-itself in
3542 ground-place great self-place pure
3543 fall great mind-itself in
3544 appearance direct self-place pure
3545 exist appearance mind-itself in
3546 lie words self-place pure
3547 not-exist appearance mind-itself in
3548 stealing self-place pure
3549 exist not-exist mind-itself in
3550 sexual-misconduct self-place pure
3551 fault not mind-itself in
3552 idle-speech self-place pure
3553 object appearance mind-itself in
3554 divisive-speech words self-place pure
3555 moving appearance mind-itself in
3556 wrong-view self-place pure
3557 primordially-pure mind-itself in
3558 killing also self-place pure
3559 condition appearance mind-itself in
3560 covetousness self-place pure
3561 fruit appearance mind-itself in
3562 malice self-place pure
3563 sound appearance mind-itself in
3564 sound self-place pure
3565 form appearance mind-itself in
3566 grasp mind part self-place pure
3567 smell appearance mind-itself in
3568 know part self-place pure
3569 taste appearance mind-itself in
3570 experience know self-place pure
3571 experience know self-place pure
3572 touch appearance mind-itself in
3573 touch-object know self-place pure
3574 thus
3575 meaning third view progressive do yogin in four *

3576 view city continuum-cut
3577 that instruction mountain all-placement method
3578 that aim realms three complete-liberation
3579 that fruit affliction ground-pure
3580 first in two *
3581 view general distinction and *
3582 self meaning recognize
3583 first in nature
3584 distinction
3585 ground-juncture three from
3586 view nature
3587 appearance-existence container-content primordially liberate dwell thought
mind connect
3588 Thalgyur from
3589 view nature container-content in
3590 not-pervade not whatever liberate
3591 liberate dharma ripening free
3592 whatever-appear self dharmata from
3593 fabricated dharmata side not-exist
3594 how engage not-think *
3595 abandon accept-not self-appearance
3596 thus
3597 distinction word meaning view view
3598 enumeration view
3599 nature view three from

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3600 first word view individual intellect by
3601 primordially action-free regard and *
3602 effort-not primordially-liberate regard and *
3603 mind progressive above lead rely mark different regard and *
3604 virtue-vice beyond regard and *
3605 done-not arisen-not great regard and *
3606 not-transform self-pure great regard and *
3607 self-arise self-liberate great regard and seven
3608 meaning view rigpa self-instant view *

3609 that itself from
3610 that view kinds two
3611 word view meaning view
3612 word view seven progressive from
3613 individual regard mind make
3614 action-free effort not and *
3615 progressive self-other distinction-raise and *
3616 life-cut virtue-vice free and *
3617 done-not arisen-ground not and *
3618 not-transform appearance self-pure and *
3619 affliction self-place liberate regard
3620 meaning dharmata direct in
3621 wisdom by not
3622 sense-power domain itself view
3623 thus
3624 word view great-completion mind-vast general view summarize
3625 second enumeration view progressive nine individual view
3626 Thalgyur from
3627 express word name enumeration
3628 outer inner secret and *
3629 supreme view four
3630 outer phenomenon view in
3631 progressive eight mind regard
3632 intellect grasp itself regard
3633 inner dharmata see by
3634 essence nature illusion see
3635 secret self-rigpa see by
3636 linked-chain connection see
3637 that-only expanse rigpa go
3638 thus
3639 speak nature view in
3640 dwell view samsara-nirvana primordially nirvana and *
3641 see-pure view cause-effect action-effort beyond and *
3642 nature view appearance-existence primordially-liberate appearance and *
3643 not-fabricate view extreme-liberate vastness great and *
3644 that itself from
3645 also dharmata wheel explain
3646 dwell view all dharmas realize

3647 nature pure samsara-nirvana divide
3648 done not arisen lose
3649 authentic path emptiness pervade
3650 complete-arise great emptiness
3651 action not arisen-not complete
3652 samsara pure beyond
3653 also see-pure view
3654 phenomena-not self-pure complete great
3655 deity worship not-need
3656 mantra recitation austerity not
3657 incense lamp deity-offering what
3658 accumulation torma worship not
3659 give fire-offering worship-doer not
3660 paramita six extreme not
3661 thus ground-root whatever not
3662 killing stealing sexual-misconduct
3663 view not meditation conduct not
3664 see-not examine-not meditation desire what*
3665 emptiness clarity mind desire what*
3666 likewise dharma buddha dharma-not
3667 also nature view show
3668 earth water fire wind element manifest buddha
3669 fabricate not self-liberate great itself
3670 desire hatred confusion enlightenment-ground
3671 thought action conduct realize confidence
3672 samsara not-abandon buddha aim
3673 body speech mind three body three complete
3674 mind ignorance delusion dharmata ground
3675 action imprint clinging view pith
3676 also not-fabricate view
3677 dharma not arisen buddha
3678 cause not produce fruit complete
3679 condition not destroy body take
3680 scripture not arisen six extreme
3681 tantra not rely instruction by
3682 nirvana root cut
3683 samsara fruit ripen do
3684 authentic not impure ground

3685 affliction six ground not
3686 enlightenment seed empty do
3687 lower-realms three form ripen
3688 body three also hand take
3689 thus
3690 final this self-rigpa spontaneously-accomplish great view
3691 liberation-delusion two nature view definite establish
3692 express-object view called
3693 third ground-juncture
3694 view general ground-juncture self self realization connect time vastness enter
3695 particularly time word meaning view ground-juncture intellect and *
3696 that beyond distinguish
3697 Thalgyur from
3698 Thalgyur from
3699 word meaning view ground-juncture
3700 word express cause
3701 what express emanate do
3702 that from contemplate intellect
3703 direct measure three pure by
3704 linked-chain direct engage
3705 thus
3706 second self view meaning recognize
3707 great-completion action-free spontaneously-accomplish view
3708 distinction three from

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3709 first outer phenomenon see phenomenon nature not see
3710 that also phenomenon piece vajra-eye see appearance illusion example eight
see
3711 delusion authentic establish not realize three-realms return doubt not mind
ease
3712 phenomenon particular wisdom-eye see
3713 conventional appearance ground-not primordially-pure great realize
3714 rigpa action imprint not mind ease obtain
3715 Sun-Moon Mouth-Join from
3716 outer view this like
3717

object-appear objects in
3718 nature not whoever familiarize
3719 this appearance-emptiness two-not
3720 six-aggregates not-block relaxed
3721 thus and *
3722 Rang-shar from
3723 phenomenon characteristic-appearance appearance in
3724 eye sense-power not-cease by
3725 mind view good
3726 self rigpa clear
3727 miracle outer appearance
3728 thought-free clear essence from
3729 self-arisen great know become
3730 phenomenon view view
3731 thus
3732 second inner dharmata see nature not wisdom-eye see
3733 self-rigpa also grasp mind not realize
3734 dharma-exhaust nature mind ease
3735 Rang-shar from
3736 dharmata rigpa arise-not in
3737 thought characteristic nature not
3738 rigpa negate-affirm not in
3739 cling conduct where exist
3740 dharmata think do
3741 do-not nature know should
3742 action-actor free rigpa
3743 what direction not-fall
3744 meditation great called
3745 that also realize-doer this like
3746 concept one wisdom by
3747 mind depth confidence become and *
3748 dharmata arise-not realize become
3749 wisdom great arise become
3750 thus
3751 third secret rigpa see expanse-rigpa two-not see
3752 intellect word buddha not obtain definitely-decide
3753 samsara-nirvana primordially-pure dharma-exhaust see mind ease
3754 Sun-Moon Mouth-Join from
3755 expanse rigpa who see

3756 this buddha ground familiarize
3757 this method other above not
3758 mind exist grasp distinction surpass
3759 thus and *

3760 Lion-Power-Complete from
3761 buddha all view core
3762 expanse-rigpa two beyond-not
3763 thus
3764 thus-like view name tag city continuum-cut view called
3765 womb city continuum-cut three-realms not-return this-life buddha
3766 that-also sense-power distinction supreme this
3767 middle bardo
3768 final nature emanation-body buddha
3769 Sun-Moon Mouth-Join from
3770 supreme birth-two not-need
3771 middle birth-two juncture in
3772 final breath emit
3773 emanation-doer self-mindstream liberate
3774 thus
3775 second that instruction mountain all-placement method
3776 all view definitely-decide fabricate-change not appearance appearance top
3777 rigpa rigpa top place by
3778 vehicle all aim there gather that nature all meaning see and *
3779 other this meaning not see
3780 example mountain-king peak low valley time one see although
3781 valley mountain peak not see like
3782 great-completion primordially-liberate spontaneously-accomplish aspect see
vehicle progressive nine regard self-nature realize
3783 vehicle other this meaning not realize
3784 three-realms complete-liberation great complete
3785 Six-Vastnesses from
3786 view exist mind-itself in
3787 appearance-existence one self-dawn by
3788 three-realms self-place liberate
3789 ati self-place great complete
3790 place exist mind-itself in
3791 appearance self-place ground dawn by
3792 all-place great view in

3793 seek not manner complete
3794 thus
3795 third that aim three-realms complete-liberation
3796 thus realize yogin see liberation-not whatever not primordially bind-liberate
beyond ground-not self-appearance great dream illusion sky nature see by
3797 sky equal vastness great-of intent complete
3798 vastness six from
3799 arise feel non-existent mind self that-in
3800 non think lhag tong appear
3801 move come cease intent called
3802 samantabhadra I-by teach
3803 grasp non-existent mind self that-in
3804 non cease pure appearance is
3805 play great samadhi called
3806 samantabhadra I-by teach
3807 grasp non-existent mind self that-in
3808 self-arise appearance great is
3809 non cease non-think intent called
3810 samantabhadra I-by teach
3811 pain non-existent mind self that-in
3812 self-think separate appearance is
3813 self-place great intent called
3814 samantabhadra I-by teach
3815 eternal nihilism non-existent mind self that-in
3816 good bad separate appearance is
3817 accept reject separate intent called
3818 samantabhadra I-by teach
3819 accept reject non-existent mind self that-in
3820 direction non-existent self-liberate appearance is
3821 pervasive vast great intent called
3822 samantabhadra I-by teach
3823 say
3824 fourth that-of fruit affliction abode pure is
3825 that time affliction non abandon and non abide abode pure sky like cloud
dispel or
3826 water impurity dispel like first delusion non experience *
3827 now delusion that-in non abide
3828 later delusion non possible ground is first attain

3829 dharma abandon person called
3830 also that self from
3831 dharmata appearance mind self that-in
3832 bliss and pride self place pure
3833 self-as appear mind self that-in
3834 attachment thought plural self place pure
3835 self non-existent appear mind self that-in
3836 aspect and separate self place pure
3837 contamination possess appear mind self that-in
3838 produce arise self place pure
3839 contamination non-existent appear mind self that-in
3840 delusion condition stain self place pure
3841 say
3842 this view show fruit
3843 meaning fourth fruit continuum do yogi four
3844 nature completely pure fruit
3845 that pith-instruction rigpa leave method
3846 existence three primordially-pure intent
3847 affliction self-liberate fruit
3848 first is
3849 king seat take non move
3850 people accompany go non move
3851 minister prison take non move three from

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3852 first is
3853 example king caste head-from empowerment-by-means-of self king place
take non move like
3854 rigpa self place take dharmata from non move self place take
3855 second is king one country army lead battle go time that king people
surrounding possess change place non like
3856 door five consciousness arise ground empty samsara name non
3857 third is king one minister precious other country king prison take
king that also other king what say listen need like
3858 mind consciousness move continuum cut
3860 that arise ground rigpa self power obtain
3861

meaning fruit cause non-reverse sandalwood fruit like
3862 effort do arise like non
3863 primordially like abide meaning first spontaneously attain fruit say express
3864 second that method rigpa leave pith-instruction is all rigpa state primordially
self-arise self-abide self-liberate certainty rigpa whatever arise that self arise
place there correction non extreme place establish
3865 vastness six from
3866 obtain exist mind self that-in
3867 hope doubt self pure
3868 effort accomplish plural non
3869 body three self complete complete
3870 count exist mind self that-in
3871 vehicle individual self-arise
3872 desire victory intellect non
3873 essence supreme secret great complete
3874 reference exist mind self that-in
3875 appearance various self-arise
3876 name and color individual
3877 form two complete
3878 estimate exist mind self that-in
3879 appearance object true arise
3880 definite place self-arise
3881 reference support possess complete
3882 say
3883 existence
3884 three primordially-pure door three attachment thought karma habit all
self-purify great samsara-nirvana hope doubt non intent obtain
3885 that self from
3886 regret non-existent mind self that-in
3887 hope doubt non appearance is
3888 primordially-place confidence possess intent called
3889 samantabhadra also I teach
3890 appearance aspect non-existent mind self that-in
3891 single aspect subtle appearance is
3892 conceptualization non great intent called
3893 samantabhadra I teach
3894 say
3895 fourth affliction pride liberate fruit is
3896

that time affliction thought group whatever arise that self force non-withstand
grasp non straight self self-liberate go is
3897 example water ripple or snake knot self pacify go like
3898 that samsara-nirvana grasp non dharma non yogi called
3899 arise feel thought self go is
3900 vastness six from
3901 reference appear mind self from
3902 reference do aspect self place pure
3903 intellect group appear mind self that-in
3904 feel plural self place pure
3905 mind appear mind self that-in
3906 investigate do aspect self place pure
3907 form appear mind self that-in
3908 element gather self place pure
3909 consciousness appear mind self that-in
3910 cause condition plural self place pure
3911 feel appear mind self that-in
3912 experience plural self place pure
3913 concept appear mind self that-in
3914 affliction number plural self place pure
3915 thought grasp non mind self that-in
3916 remember grasp plural self place pure
3917 say
3918 this plural nature complete great pith intellect conceptualization possess
meaning
3919 vehicle supreme precious treasury from
3920 reference object intellect sequence enter path deep extensive explain
sequence hall seventeen
3921 like conceptualization possess enter path show

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3922 now again elaboration-free meaning rigpa self-appearance path good vajra
essence secret great show two *
3923 common vehicle distinction surpass manner definite do and *
3924 distinction-possess path itself explain
3925 first
3926 pith seven surpass
3927

- path other wisdom great quickly realize liberation small not liberate this see
 sense-power pith effort great small only sense-power sharp-dull not pith and
 *
- 3928 other self self dharmata intellect confidence empty meditation dark-stone
throw this mind intellect not rely direct like exist intellect not rely pith and *
- 3929 other express word progressive rely meaning primordially realize hope this
word letter one not rely meaning direct see word buddha not become pith and
*
- 3930 other self self natural-state meaning mind object ground path fruit distinguish
time rely this self-clear direct become mind do thought ground path not rely
buddha pith and *
- 3931 other cause-effect before-after rely enlightenment other seek this cause-effect
good-bad action not rely enlightenment self dawn effort accept-reject not pith
and *
- 3932 other channel wind bindu etcetera age youth time spread enlightenment
accomplish age time arise power exhaust not liberate regard this self-arise
light-clear sun-moon within dawn effort possess age old-young not razor pith
and *
- 3933 other final fruit body three regard rely this body three path appearance dawn
final light-clear primordially-pure vastness spontaneously-accomplish rigpa
definite establish pith and *
- 3934 other self self dharmata intellect-by-means-of confidence empty meditation
dark-stone throw this mind intellect not rely direct like exist intellect not rely
pith and *
- 3935 other express word progressive rely meaning primordially realize hope this
word letter one not rely meaning direct see word buddha not become pith and
*
- 3936 other self self natural-state meaning mind object ground path fruit distinguish
time rely this self-clear direct become mind do thought ground path not rely
buddha pith and *
- 3937 other cause-effect before-after rely enlightenment other seek this cause-effect
good-bad action not rely enlightenment self dawn effort accept-reject not pith
and *
- 3938 other channel wind bindu etcetera age youth time spread enlightenment
accomplish age time arise power exhaust not liberate regard this self-arise
light-clear sun-moon within dawn effort possess age old-young not razor pith
and *
- 3939 other final fruit body three regard rely this body three path appearance dawn
final light-clear primordially-pure vastness spontaneously-accomplish rigpa
definite establish pith and *
- 3940

this-is body-three path-appearance-to dawn-by-means-of final light-clear
primordially-pure-of vastness-to spontaneously-accomplish rigpa-of
definite-establishment finished-by-means-of pith-and

3941 thus seven great common vehicle shravaka secret-mantra outer-inner
progressive nine all surpass

3942 oh this also ati

3943 ati surpass or

3944 ati-also mind-vast instruction section three from

3945 mind-vast wide ground-free confidence do rigpa direct see

3946 mind breath one self-clear dwell

3947 not-change nine-change dawn final regard

3948 meaning direct see-not intellect only

3949 pith definite direct not-see surpass

3950 instruction section also

3951 outer inner secret circle three bardo time rely

3952 this light-body liberate pith exist this distinction surpass

3953 briefly pith thought not-possible surpass speak name rise here not-elaborate

3954 channel wind pith rely common channel wind conventional coarse path do

body training etcetera effort with many rely obstacle deviation very many

3955 this coarse abandon should pith not-move three bind only that path not do

3956 ultimate wisdom channel wind grasp effort beyond path do body light pure

train

3957 delusion-illusion obstacle clear etcetera common not rely

3958 obstacle delusion suffering

3959 that delusion channel wind path do element is delusion path do for

3960 this ultimate not-delusion path do obstacle deviation not

3961 deviation mind do intellect rely those meaning not see equal-two path

experience realization form deviate knowing-experience chief do

deviation-obstacle ridge not pass

3962 this sense-power direct see deviation deviation-place not meaning definite

direct arrive for

3963 deviate meaning seek go path there arise this not

3964 delusion-place this not knowing-experience raw-ri instant change-return path

measure not do

3965 light clear self self-radiance appearance experience deceive non certainty

grasp do reason

3966 six applications like non same

3967 wind radiance and *

3968 rigpa radiance distinction exist jewel light and *

3969 lamp light distinction exist reason and *

3970 delusion appearance rigpa energy impure radiance path do liberate non

3971

pure appearance light clear actual radiance path do liberate
3972 this distinction example do is
3973 completely explain from
3974 jewel lamp light that
3975 jewel intellect direct flow
3976 wrong wisdom distinction non also *
3977 like purpose distinction exist
3978 say like
3979 like distinction great seven small countless possess superior
3980 thalgyur from
3981 dharmata direct pith also *
3982 action good bad non recognize
3983 heart essence definite summarize
3984 sense power plural sharp dull non
3985 intellect word limit cease
3986 wisdom non sense power see *
3987 word dharmata non see
3988 common vehicle meaning non accomplish
3989 body three path appearance is reason
3990 this see realm three reverse non
3991 dharma all equal taste one
3992 ground fruit reference non
3993 say
3994 second distinction possess path explain two
3995 unripened ripen empowerment presentation and *
3996 ripened liberate instruction presentation
3997 first is empowerment and that companion samaya two from
3998 before also extensive explain though
3999 here relate important summarize show
4000 support person samsara mind reverse world this attachment non
4001 dharma meaning simultaneous obtain desire plural
4002 first guru characteristic possess one-to empowerment complete do
4003 that before elaboration possess empowerment mandala and vase rely-from
4004 body empowerment body yidam deity body self power obtain
4005 outer container palace clear
4006 inner body deity body mahamudra clear arise
4007 that yogin body illusion bind free do pith instruction
4008 then inner elaboration-not empowerment mandala vase rely speech
empowerment

4009 speech yidam deity recitation clear
4010 inner inexpressible meaning experience arise
4011 letter a express rely arise
4012 then secret very elaboration empowerment sign dependent-connection rely
mind empowerment
4013 mind phenomena nature top arrive
4014 mind light-clear great meaning experience
4015 then secret supreme body posture
4016 gaze rely body speech mind three empowerment
body posture pith rely body three posture liberate
4018 speech speak cease rely sound power exhaust
4019 inexpressible meaning understand
4020 mind blessing-energize sign pith rely
4021 light-clear emptiness what essence establish not
4022 mantra path ripen aim
4023 thus body ripen complete arise-stage instant clear
4024 speech ripen complete power common not arise
4025 mind ripen complete complete-stage sign measure arrive
4026 body speech mind ripen complete
4027 dharmata direct path experience complete
4028 second that companion samaya sequence is
4029 like-that ripen complete-of support that-by samaya continuum-to rely-on is
4030 generally samaya-of root root-guru is because
4031 meaning-of siddhi desire-by
4032 root-guru please-by-means-of do-from siddhi arise
4033 dakini net thousand possess tantra from
4034 siddhi desire guru to
4035 time end till honor should
4036 say
4037 that also body speech mind three from non transcend
4038 body-of conduct like guru please do is
4039 seat establish and *
4040 mandala offer and *
4041 washing and *
4042 water wash and *
4043 gaze prostration and *
4044 see prostration like do
4045 that also gaze is guru-by self to gaze time prostration

4046 see is self-of guru see time
4047 speech word-by-means-of guru please do is
4048 guru-of fault non is
4049 quality reference and *
4050 special word plural speak should
4051 deity knowledge-by-means-of please do is
4052 guru-of activity engage-by-means-of
4053 guru please other enter intent and *
4054 other any guru faith enter do
4055 guru-of speech whisper skill
4056 word excess lack non exist other speak able and *
4057 guru mind intent like experience do from non transcend
4058 samaya great tantra from
4059 like guru action
4060 body and speech and mind pure-by-means-of
4061 guru supreme respect person
4062 vajra holder self become
4063 say and also *
4064 siddhi desire faith possess
4065 guru please from arise *
4066 if guru non please
4067 always samsara-of edge continuum
4068 say
4069 that also empowerment time quality offer and *
4070 feast do like guru please and *
4071 vajra sibling and *
4072 being other also delight should
4073 like do secret mantra samaya become and *
4074 blessing enter support special become
4075 compassion great feast great
4076 say
4077 like do empowerment receive samaya sequence previous show like keep
should
4078 second ripen that liberate do instruction presentation two
4079 instruction general link and
4080 practice experience take
4081 first introduction instruction hit manner all summarize three *
4082 guide manner hit

4083 introduction manner hit
4084 guest challenge complete hit
4085 first later two gather
4086 introduction instant hit direct-cut leap
4087 complete hit bardo instruction
4088 second practice experience take
4089 before and
4090 actual experience take progressive
4091 first in two *
4092 before reason
4093 before actual
4094 first three from
4095 before example terrifying path go before fear prepare path mind ease go like
4096 actual fear anxiety not go do
4097 before example tooth gap village ditch fear guard do strong become whatever opportunity not find like
4098 actual thus do inner mind ease hardship not like before
4099 before actual two definite
4100 before fear deliver good like
4101 actual self substance possess final arrive like
4102 that also before not actual distinction pith exist although
4103 deliver not terrifying path go not able like
4104 actual-meaning-of pith not-exist-by-means-of before go-of instruction use-also fruit not-arise because
4105 that two pair-to relate-by-means-of meaning accomplish is world-of farming like do-to male-female pair-union-by accomplish like
4106 second before go actual-to
4107 who before go
4108 preliminary how is
4109 example what like
4110 preliminary need
4111 supreme distinction five
4112 first what before go world beyond before method that nirvana aim
4113 that-also gates three grasp not liberate samsara not beyond
4114 body speech mind three bind liberation existence definitely exit before supreme
4115 second before how
4116

before eon countless accumulate body speech mind sin liberation do before
called

4117 when before existence attach time body dwell being million action imprint
purify do before called

4118 speech sound not pure purify do also before called

4119 mind body within dwell insect four million mind move not pure purify do
before called

4120 go actual before or first instruction that learn need go

4121 before go actual meaning effort-not arise do nirvana go do also go called

4122 three example king merit possess other urge do what do before not go power
not go need or

4123 horse good go before equipment adorn urge go like

4124 actual before go

4125 four purpose

4126 actual train easy arise confidence obstacle not

4127 five distinction three *

4128 body three guide do elements four yoga train

4129 rigpa guide samsara-nirvana boundary divide conduct train

4130 mind guide body speech mind three natural-state train

4131 first

4132 thalgyur from

4133 body three train-of sequence self

4134 arise-of quality principal make

4135 supreme earth water fire wind

4136 sound train-by-means-of definite accomplish

4137 say sound four yogi do sequence speak

4138 second is that self from

4139 samsara-nirvana boundary divide non

4140 realm three body speech mind-by-means-of also *

4141 relate cut non become

4142 samsara-nirvana boundary divide explain

4143 say and *

4144 demonstrate child from

4145 this like also secret meaning self

4146 enter desire vessel supreme

4147 before body speech mind plural

4148 manifest grasp reverse for

4149 before conduct begin should

4150 say and *

4151 lamp blaze from

4152 samsara-nirvana boundary divide from
4153 body speech settle
4154 thus
4155 this three from

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4156 first body-of conduct settle need
4157 buddha son one from
4158 body move and lie and *
4159 rise and limb move and *
4160 turn and prostration do and *
4161 limb turn and head wrap and *
4162 like remember action plural and *
4163 dance and mudra change and *
4164 like reference action plural do
4165 like who-by do person
4166 body manifest grasp self cut from
4167 body all boundary divide
4168 this-by become change body
4169 say and *
4170 thalgyur from
4171 body move and sit and *
4172 bend and delusion wheel various and *
4173 limb throw and gather and *
4174 action do form various show
4175 remember mind-by-means-of manifest take
4176 move six form-of conduct plural
4177 mind-by-means-of take body-by-means-of do
4178 like who conduct able
4179 like think later continuum connect
4180 this need form two
4181 common supreme distinction-by-means-of examine
4182 say
4183 that this like do only-by-means-of future time that self buddha become
4184 arrangement great chapter thirty two from
4185 who boundary divide desire

4186 body action self reverse for
4187 now where conduct by-means-of
4188 later like non is
4189 that self reverse-by-means-of body also *
4190 abide non-existent realm three
4191 body also enter non is
4192 say
4193 that also first body attach time speech and mind two that rely-from attach
4194 first body conduct do need
4195 body conduct do from later body action cease-from do desire non and body
sin pure need exist
4196 wheel arrange from
4197 body boundary who divide
4198 this-by samsara habit dispel
4199 say
4200 body boundary divide sun seven or
4201 eleven or
4202 moon half do
4203 outside body attachment self reverse and *
4204 inside body pacify possess and *
4205 secret illusory-body light-clear liberate definite
4206 that after settle three or
4207 eleven or
4208 seven do aggregate like expand body emanation body apply
4209 gold essence tantra from
4210 settle desire
4211 body action slow engage
4212 this-by buddha body touch
4213 special supreme secret-by-means-of accomplish
4214 say
4215 second speech boundary divide conduct is
4216 secret conduct seed tantra from
4217 that pass speech conduct begin
4218 mantra and verbal dharma sound
4219 exist and non-existent and appearance and *
4220 mind exist word plural various speak
4221 animal various sign language and *
4222 sound form various

4223 like who-by do person
4224 speech manifest grasp self cut from
4225 samsara-nirvana boundary this divide
4226 say and *
4227 thalgyur from
4228 like sign measure reach-from
4229 yogi-by-means-of speech conduct begin
4230 express realize nature for
4231 sound voice form various
4232 what speak reverse non-existent for
4233 god and naga and yaksha and *
4234 scent-eater grul-bum pervasive
4235 sound good bad distinction speak
4236 briefly move six-of sound
4237 mind remember think speech-by-means-of speak
4238 here also need form two
4239 supreme and common limit distinction
4240 say
4241 like speech express object distinction rely-from realm three samsara continuum cut do
4242 empowerment supreme tantra from
4243 suitable vessel six family sound
4244 self suitable speak by-means-of
4245 move six wheel turn
4246 say
4247 above explain day about effort begin
4248 effort supreme that self attachment reverse and *
4249 common that self appearance all like definite non recognize arise
4250 that body ground is
4251 mind fruit is
4252 that two relate path speech is
4253 speech conduct middle definite
4254 self other sound distinction speak samsara express relate continuum cut and *
4255 speech what speak that produce later non enter and *
4256 letter wheel liberate need exist
4257 wheel arrange from
4258 speech boundary who divide
4259 samsara express empty definite

4260 say
4261 third mind conduct is
4262 buddha son one tantra from
4263 that self-of below also *
4264 mind conduct begin should
4265 happy and unhappy bliss and suffering
4266 eternal and non-eternal like
4267 view meditation conduct thought and *
4268 dharma and non-dharma like and *
4269 attachment anger ignorance and *
4270 virtue and non-virtue like-of
4271 thought conduct form various do
4272 like who-by do person
4273 mind manifest grasp self cut from
4274 samsara-nirvana boundary divide
4275 say and *
4276 thalgyur from
4277 like measure reach-from also *
4278 yogi-by-means-of mind purify do
4279 pass and future present
4280 remember think spread gather wheel engage
4281 happy unhappy good bad mind
4282 exist non-existent various all
4283 outside examine-from inside think
4284 like think remember self
4285 later arise continuum connect definite
4286 this need what-by distinction
4287 say
4288 like sun many do-from later realm three wheel non enter
4289 vajra hut arrange from
4290 who think wheel self
4291 who-by turn able that-in
4292 later that-by mind continuum cease
4293 say
4294 that after spread gather non-existent settle-from remember window self close
4295 glorious sky light possess from
4296 concept cut window close
4297 say

4298 that body speech two attachment non time mind root cut conduct suitable
4299 self dissolve trace non purify-from realm three liberate is
4300 wheel arrange from
4301 mind boundary who divide
4302 this-by mind reverse non
4303 say
4304 like boundary divide conduct three-by-means-of realm three non enter do
4305 empowerment near realize from
4306 boundary who divide self
4307 realm three reverse non
4308 that settle show
4309 this plural preliminary ritual
4310 say
4311 like person effort possess plural month three conduct do-from that self
excellent some liberate also exist
4312 middle and last all that direct direct manifest introduction
4313 thalgyur from
4314 like conduct complete do-from
4315 manifest pith always engage
4316 say
4317 now mind preliminary after introduction plural laziness possess power do
4318 third mind first introduce body speech mind three preliminary
4319 preliminary actual and settle two
4320 that self from
4321 before purify sequence is
4322 body preliminary move from
4323 individual action cause cease
4324 vajra posture do
4325 body purify mind benefit
4326 speech hUM settle
4327 spread apply and energy self purify *
4328 flexible energy path insert by-means-of
4329 like speech purify mind benefit
4330 mind first arise place and *
4331 middle abide place last move
4332 like three examine analyze
4333 mind purify mind nature know
4334 say and *

4335 settle ritual
4336 this time body speech mind pith
4337 yogin possess settle do
4338 thus
4339 that purpose two from
4340 common purpose body speech mind three obstacle sin obscuration pure
4341 supreme purpose body speech mind three liberation
4342 that itself from
4343 this purpose two *
4344 common supreme distinction show
4345 thus
4346 meaning second actual not-leak wisdom mind show method two *
4347 actual word explain
4348 meaning progressive distinction
4349 first word extreme decide
4350 meaning top place two from
4351 first
4352 actual four extreme from
4353 ground is actual not palace see king not see like great-completion some attire
ground body hand take not dharmata wide gone death-time ordinary die
4354 actual is ground not king see that characteristic definite not arrive like
4355 instruction some first pith top arrive final word extreme not decide after that
top not dwell scattered
4356 actual ground both not
4357 king palace whatever not see like
4358 vehicle common general word view meditation intellect path do
4359 meaning not meet final where go know not
4360 actual and ground both also is is king again again see characteristic also well
know like
4361 direct essence-of pith rigpa actual-by-means-of see-by-means-of
4362 view meditation is think only-not remain
4363 ground see-by-means-of reverse-of place not-exist-by-means-of
samsara-nirvana time one-to cut-of yogi called
4364 that-also dharmata direct pith guru-by show see-from confidence although
4365 effort-by-means-of experience-to not-take if this itself contaminated not-clear
buddha not-become
4366 later this meet difficult world behind abandon experience take important
4367

if pith exist although experience not take lower ground treasure like benefit
not

4368 second meaning top place

4369 rigpa self-instant place actual introduction vajra linked-chain appearance see
say

4370 that-also actual show not rigpa common express although top not arrive

4371 vajra-seat not see that story tell or

4372 blind good speak color other show like

4373 sometimes rigpa arise-not emptiness think

4374 sometimes various dawn think

4375 those two word guide good good essence emptiness sky like dawn manner
not-cease mirror reflection like explain although

4376 now exist exist

4377 core empty flat what not one only confidence

4378 vehicle progressive nine view meditation conduct buddha not become

4379 intellect word go-return experience arise-decrease little arise time

4380 sometimes exist think top power-training realization raw what arise think
mind ease

4381 sometimes not think in mind fall

4382 not-happy suffering hide harm

4383 definite what

4384 now die what do dharma not samsara shal-thag do rigpa meaning see time not

4385 teacher Garab Dorje

4386 intellect grasp view listen affliction

4387 that rely meditation delusion

4388 that arise conduct hope cut

4389 that fruit hope delusion

4390 thus good speak top arrive

4391 here rigpa linked-chain see time rigpa-of nature-to good-bad and
change-transformation not all that-of state-from go place other not-exist-
by-means-of ground called other-to wander not-possible

4392 that-also rigpa that wind pith bind-by-means-of liberate-of sign-to go-come
exist

4393 bindu rely liberation sign bindu fine sphere exist

4394 rigpa that channel pith rely liberation sign linked-chain fine crooked
connection exist

4395 that three rigpa actual not although

4396 that rely quality force method pith liberation

4397 rigpa that see familiarize need sign linked-chain one one connection exist

4398

that direct that wisdom see purity eye see see time liberation born person
heart arrow strike like

4399 dharmata see purity eye see

4400 instant first that distinction divide

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4401 second toin that-itself realize-from liberation

4402 snake-knot-of knot train-by-means-of know toin

4403 know-by-means-of liberation like

4404 wisdom-by-means-of eye-by-means-of see-if momentary first word-to
thought-to distinction divide

4405 second toin chain-link-of characteristic manifest realize

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4406 third complete buddha

4407 vajra eye see wisdom pure appearance wide see that little familiarize
liberation definite

4408 bubble eye see appearance four final arrive need

4409 eye those also

4410 spontaneously-accomplish ground dwell mahamudra

4411 life power human progressive four

4412 wisdom dharmata wisdom and

4413 vajra bubble eye know

4414 that-also bubble eye see time fine

4415 flicker

4416 go

4417 come

4418 part and

4419 gather and

4420 move tremble-to appear-by-means-of

4421 sun and

4422 moon and

4423 lamp-of support three-of method-to rely-on-by-means-of guide-of pith very
important

4424 second meaning-of movement distinction-to meaning form four are

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4425 first body speech mind three-of pith not-press if wisdom arise-of place
recognize not by-means-of before-to body speech mind-of pith press and

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4426 second main-point aspect three to rely-from manifest self-place-to not
place-if view word outside throw by-means-of main-point three to rely-from
manifest self-place-to place and*

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4427 third thus place-by-means-of experience-as take-from appearance four
how-like dawn-of sequence and*

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4428 fourth that companion support four pith not familiarize familiarize measure
not arrive final support instruction chapter four speak
Glorious Mountain-Stack tantra from
4430 direct pith familiarize desire
4431 pith four section distinction
4432 thus
4433 chapter four path final arrive definite
4434 outer arise four bind appearance exhaust
4435 inner time four increase-exhaust
4436 secret sun-moon four change-exhaust
4437 supreme body speech mind four ground empty
4438 also outer empowerment four definite show
4439 inner wheel four channel expand
4440 secret wisdom four actual clear
4441 supreme lamp four increase show
4442 that many chatter purpose not
4443 few root not desire meaning fruit not ripen
4444 first body speech pith exhaust

4445 Secret-Conduct Seed tantra from
4446 thus before go do
4447 direct meaning see for
4448 body speech mind tight
4449 thus
4450 this three *
4451 body body-three-of posture establish
4452 speech mute like what also not-speak
4453 mind spread gather-of thought collection cut
4454 first is
4455 that itself from
4456 body lion like and
4457 seer and elephant manner
4458 this-from move-to not-do if
4459 buddha three-thousand itself and also
4460 fortune pure equal is
4461 say and
4462 pearl garland from
4463 body pith plural three
4464 lion manner and elephant manner
4465 seer like abide should
4466 say
4467 here body three also reverse different like body one also posture different
three from

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4468 first emanation body posture is
4469 example seer gather like
4470 foot ankle two close method and prajna relate arise do pith
4471 foot sole two earth press grasp duality karma wind two suppress pith
4472 knee belly press body element accompany put pith
4473 body general straight stretch channel non displace wind naturally slow pith
4474 hand cross expanse rigpa mix do pith
4475 neck straight stretch wind object send self purify send pith
4476 thalgyur from
4477 emanation body posture is

4478 seer gather rely-from
4479 dharmata appearance self emanate
4480 dharma eye see become
4481 say
4482 definition is
4483 emanation called body arise like action various emanate purify do
4484 that illusion body ripen do
4485 abide place ground rely do
4486 posture that rely realm three reverse non do
4487 golden bird
4488 body group pure do
4489 emanation body posture self
4490 who know that pith accord
4491 that self liberate buddha
4492 say
4493 enjoyment body posture is
4494 example elephant lie like
4495 mouth cover lie body group dharma press suppress pith
4496 knee belly press arise heat put pith
4497 foot toe outside send move karma wind grasp pith
4498 hand palm earth plant expanse rigpa lead pith
4499 neck upward raise rigpa expanse non separate pith
4500 thalgyur
4501 enjoyment complete body posture is
4502 elephant lie rely-from
4503 dharmata all enjoy
4504 lotus eye see become
4505 say
4506 definition is
4507 enjoyment desire object five pure-from
4508 dharmata birthless path enter do
4509 dharmata direct pith eye sense power enjoy
4510 complete body group dharma light clear liberate do method
4511 body that ripen samsara liberate
4512 that pith accord person always dharmata direct enjoy
4513 enjoyment complete body called
4514 abide samadhi abide do
4515 posture realm three transcend pith

4516 golden bird from
4517 dharma expanse enjoyment outward
4518 enjoyment body posture accord do
4519 this body three field enjoy
4520 that supreme body pith
4521 yogi great chief
4522 say
4523 dharma body posture is
4524 example lion hole enter like
4525 foot sole two earth press element balance heat pith
4526 body move force abide primordial-wisdom wind flow karma wind suppress pith
4527 hand finger bend earth plant spread karma wind reverse pith
4528 chest hollow put experience appearance quick arise pith
4529 energy neck put expanse rigpa time all non separate pith
4530 thalgyur from
4531 dharma body posture lion
4532 delusion fear all remove
4533 vajra eye see become
4534 say
4535 definitions is
4536 dharma body group liberate do
4537 body that purify illusion body time all abide
4538 abide samadhi abide non transcend
4539 posture samsara liberate do
4540 golden bird from
4541 Who dharmakaya abiding manner
4542 Person who body main-point
4543 That with compatible who knows
4544 This dharmakaya great-bliss in
4545 Yogin pure makes
4546 Thus it is said
4547 Thus three-bodies postures done three-bodies intent from not-transgressing
4548 That also nirmanakaya hunched future time asceticism relying liberating sign
4549 Sambhogakaya elephant future time doing-without spontaneous-completion mode liberating sign
4550 Dharmakaya lion future time genuine fearlessness liberating sign
4551 Elemental body gaze three-bodies gaze into liberating what

4552 Three-bodies luminous-clear self-in existing heart-in abiding
4553 Gaze done self-in thus existing intent three manifest making
4554 Three-bodies self-constituent existing self gaze three-bodies gaze into going
4555 Body elemental cold greater nirmanakaya with harmonize cold-warm
balanced
4556 Hot greater dharmakaya with
4557 Balanced sambhogakaya with harmonize auspicious
4558 Particularly vision increasing swift
4559 Body posture not-bend body channels heart-in awareness self-resonance
existing not-arising that not-raise outer sky-in awareness vision not-dawn
therefore gaze precious
4560 Ordinary like abiding awareness actually dawning impossible
4561 Dawn time ordinary abiding increase impossible moreover again decreasing
gaze precious
4562 That also snake limbs body-in existing though not-manifest bend manifest
like gaze main-point from awareness dawning also thus
4563 Then posture three alone determined one or
4564 Two or
4565 Three or else hundred-thousands etcetera become what meaningful
4566 Sentient-beings all afflicting-three by three-realms into lead cause that from
liberating cause therefore three determined
4567 Afflicting-three from body speech mind three ripening-by also three
determined
4568 That also first samsara karma wheel from
4569 Desire impure from form into ripening
4570 Bird form emerged action and doer speech chief becoming
4571 Body into ripening time also speech in delight
4572 Object chief making desire great
4573 Desire in delight one comes
4574 That same pure path into taking cause
4575 Sambhogakaya posture shown
4576 Sentient-beings such supreme sambhogakaya posture always do
4577 Dharmata meaning supreme expert
4578 Also samsara wheel from delusion impure from form into ripening is pig
emerged
4579 That same latency producing sentient-beings mind chief form into ripening
4580 This form into ripening time mind change many intellect change
conceptuality great
4581 Speech in not-delight

4582 Always sleep in delight comes
4583 That dharmakaya posture in always abide
4584 Dharmata time three abide determined
4585 Also first aversion impure from form ripening
4586 Snake ripening body action chief form into emerging
4587 This body action in delight moving-desire
4588 Body strength great body coarse
4589 Body grooming in delight body emerged
4590 This nirmanakaya posture in always abide buddha determined
4591 Therefore posture three determined
4592 Sentient-beings destiny body speech mind three into emerged
4593 Those binding from liberating cause therefore three alone determined
4594 That from more not-needed
4595 Few incomplete therefore three alone determined
4596 This time speech main-point speech cutting
4597 From Thalgyur
4598 Speech training and abiding and
4599 Swallowing firm making
4600 Thus said

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4601 First speech training
4602 Speaking less ordinary speech cutting short sessions train
4603 Then long train
4604 Occasionally speech cause none though alone speak
4605 Abiding mantra and utterance etcetera virtuous utterance not-denry
4606 Other and word syllable one also not-mix
4607 This time body sign meaning understand cause
4608 Swallowing mantra etcetera utterance all not-do
4609 Firm what also not-utter state-from not-transgressing cause
4610 Body sign only also not-do
4611 From Seed Tantra
4612 Speech like how mute like
4613 Who and sign only not-do
4614 Thus who done person
4615 Mind projecting gathering self-cut

4616 Thus it is said
4617 Speech speaking cutting inexpressible meaning mind-in arising
4618 Sentient-beings other and speech not-mixed body purified purpose existing
4619 Body purified buddhas and bodhisattvas and
4620 Sky-goers dakinis blessing-from body illusory-body liberating
4621 Then object blocked speech purified sign non-human and sign meet
conversation say come
4622 Speech utterance blocked mind purified
4623 That sign previously non-human form seeing and
4624 Then clairvoyance dum-bu arise
4625 Thus speech main-point body mind connection cutting main-point instruction
4626 Mind main-point sky expanse eye gaze-from thought what not-think
4627 From Thalgyur
4628 Mind dhātu into placed accomplish
4629 Thus it is said
4630 Thus chief body speech two bound mind secondary caught dhātu-awareness
dawning elements into binding cut
4631 From Seed Tantra
4632 Thus body speech three bound
4633 Dharmadhatu vision in
4634 This habituation becoming
4635 Thus said and
4636 Body and speech and mind main-point
4637 Know and rely samsara-from liberate
4638 Thus it is said
4639 Meaning second main-point three relying direct self-point deliver three
4640 Main-point three vajra seal bind
4641 Direct awareness self-face introduce
4642 That-from vision dawning manner show
4643 First two
4644 Main-point three general seal show and
4645 Particular self main-point point deliver
4646 First gate and field and wind-awareness main-point three
4647 From Thalgyur
4648 Main-point three instruction separate not-do
4649 That also gate and field itself and
4650 Wind and awareness main-point itself seal
4651 Thus said

4652 Example like main-point hit weapon similar
4653 Body channels or meaning-heart etcetera main-point hit what done not-feel
dying similar
4654 Main-point three also dharmata change ground not-existing
4655 Gate main-point by see cause
4656 Field main-point by not-change cause
4657 Wind-awareness main-point sign measure deliver
4658 That also gate main-point threshold similar
4659 Field main-point escort similar
4660 Wind-awareness main-point bandit similar
4661 Arrow hit desire person change power not-existing captured and
4662 Enemy come bandit hand into not-enter impossible like
4663 Dharmata direct main-point not-hit impossible
4664 That also field not-existing basis ground not-existing
4665 Gate not-existing beings path lost
4666 Wind-awareness main-point not-existing knowing-awareness inside
not-penetrate therefore main-point three determined
4667 That from more limitless main-point lose
4668 Few meaning not-accomplish therefore three determined
4669 Second particular self main-point point deliver
4670 Main-point three general sequence determine and
4671 Individual main-point point deliver
4672 First body speech mind three not-moving gate and field and wind-awareness
bound
4673 Seeing lineage scripture by differentiate
4674 Self-arising awareness tantra from
4675 Thus body etcetera
4676 Main-point all fully press cause
4677 Awareness itself and direct
4678 Guru instruction from know
4679 Thus said and
4680 From Thalgyur
4681 Actual main self mind rely
4682 Body main-point and speech and also
4683 Mind main-point relying cause
4684 Wind what slow made
4685 Fully project from arising
4686 Body and mind connection cut that

4687 Three-realms in also reverse not
4688 Thus said and
4689 Gate three-bodies eye by look
4690 Field obscuration-doer separate
4691 Wind-awareness slow by wisdom accomplish
4692 Thus it is said
4693 Second gate and
4694 Field and
4695 Wind-awareness main-point three from

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4696 First
4697 Ordinary gaze manner wisdom not-dawn
4698 Three-bodies gaze manner three train
4699 Glorious Sky-Equal Tantra from
4700 Dharmakaya gaze manner
4701 Three-realms samsara press extract
4702 Sambhogakaya samsara ground not-destroy
4703 Nirmanakaya buddha-field into liberate
4704 Thus said and
4705 From Letterless
4706 Eye sky element gaze
4707 Thus said and
4708 From Secret Sound Tantra
4709 Lower reverse corner three
4710 Gaze manner type three famous
4711 Thus it is said
4712 That-also nirmanakaya lower buddha disciples look
4713 Sambhogakaya corner look buddha field-realm look and
4714 Dharmakaya reverse buddha base look
4715 Yogin eye faculty bad nirmanakaya gaze manner harmonize eye not-dim
purpose existing
4716 Eye fault possess sambhogakaya harmonize eye clear purpose existing
4717 Eye faculty good dharmakaya mode harmonize swift vision measure arrive
purpose existing
4718 Those from not-move three-eyes within realize determined
4719

Dharmakaya in dharmata eye existing speech in
4720 That blessing wisdom actually seeing this same certain
4721 Sambhogakaya in wisdom eye existing body in
4722 That blessing self-clear seeing knowledge expands
4723 Nirmanakaya in discriminating-awareness eye existing heart in
4724 That blessing sound word separate seeing hearing contemplation meditation
all dharmata meaning within dawns
4725 That also three-eyes gaze dharmata eye up reverse latency down remove
main-point
4726 Wisdom corner equal gaze samsara-nirvana taste equal mix main-point
4727 Discriminating-awareness lower look wisdom vision actually deliver
main-point
4728 Gaze manner three determine what
4729 Lazy one sambhogakaya
4730 Diligent one nirmanakaya
4731 Equanimity one dharmakaya gaze manner auspicious therefore three
determined
4732 Definitive-meaning gaze dharmata gaze pure obscuration exhaust
4733 Mode samsara-from liberating cause
4734 Second field main-point outer dhatus field sky empty cloud separate
4735 Inner dhatus field eyebrow-center treasure-spot gaze dhatus-vision blue and
that-from arise five self-resonance
4736 From Thalgyur
4737 Dhatus outer and inner
4738 Outer cloud-separate sky gaze
4739 Dust rain remove time
4740 Expert direct main-point press and
4741 Inner lamp path make
4742 Thus it is said
4743 That also outer awareness dawning field
4744 Inner experience increase field
4745 Awareness and experience two not-existing-from samsara-nirvana mixed
called
4746 That-also earth water fire wind entity coarse field gaze not-liberate

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4747 First vision dawn not-desire
4748

Later dawn definite coarse entity like knowing also that-with compatible
arise emptiness thought not-existing experience within not-dawn

4749 Sky empty awareness empty gaze cause

4750 Field sky compatible experience empty clear radiating-gathering separate
vast one dawn cause

4751 Entity characteristic separate purpose existing

4752 From Mind Section

4753 Yogin sky bird-path abide

4754 Thus said and

4755 From Collection

4756 Meaning that what sky-only gaze make

4757 Thus said and

4758 From Middle Mother

4759 Transcendent discriminating-awareness perfection meditation

4760 Sky yogin making said etcetera scripture immeasurable

4761 That-also field outer-inner mixed equal limitless view called

4762 Dhatu-awareness non-dual view called

4763 Dhatu-awareness mixed samsara-nirvana taste equal view called

4764 This same Instruction-Child from also

4765 Dhatu and awareness gaze manner

4766 Obscuration-doer separate sky-like

4767 Thus spoken

4768 Third wind-awareness main-point

4769 Field and gate two meet time wind slow rely awareness capture called

4770 That-also wind somehow slow outer far shoot outer hold place main-point

4771 That also wind and slow cause

4772 Outer yogin life extend helper become

4773 Inner conceptuality cease cause make and

4774 Secret awareness direct seeing action do

4775 Actual contaminated not-seeing buddha make cause

4776 That thus also from Thalgyur

4777 Wind what slow make

4778 Fully project from arising cause

4779 Body and mind connection cut that

4780 Three-realms in also reverse not

4781 Thus said and

4782 Wind-awareness slow wisdom accomplish

4783 Fully project from arising cause

4784 Body and mind connection cut that

4785 Three-realms in also reverse not
4786 Thus said and
4787 Wind-awareness slow wisdom accomplish
4788 Thus it is said
4789 Awareness main-point hanging-cord dhatus fence place not-move make
4790 That same from
4791 Self-face awareness hanging-cord
4792 Going-coming separate sky capture
4793 Thus said and
4794 From Instruction-Child
4795 Dhatus inside hanging-cord
4796 Place arrange separate not-do
4797 Thus it is said
4798 That-also wind slow rely action separate meaning mind-in arise
4799 Awareness hanging-cord forehead gaze cause conceptuality source
exhaust-from
4800 Delusion base return wisdom mother-son meet
4801 Awareness wind separate-from going-coming not-existing awareness
self-arisen enter
4802 That also guide cause body main-point rely days five-six do
4803 Then gate practice that much only do
4804 Then field seek days six seven make
4805 Then direct self-point deliver experience take
4806 That very purified meditation knowing arise
4807 Other wrong not-wrong cause vision flickering see
4808 Faith not-existing guide finish time what say not-thing divination various
arise near therefore thus not-gone pure make
4809 That general guide great-this apply time preliminary measure arrive diligence
with purify cause actual main faith ordinary not-existing arise
4810 Actual main point-deliver hit direct delight special arise
4811 Subsequent support dharma end cut explain cause experience practice
maintain capable know-from doubt and conceptuality end dharma other mind
not-desire purpose existing
4812 Second direct awareness self-face introduce
4813 Awareness vajra hanging-cord golden thread sky hovering like dhatus
luminous-clear vision with this not-deluded buddha pure
spontaneous-completion self-resonance
4814 State look cause concept-doer all pure elaboration-free sky-like resonance
within dawn cause

4815 Dhatu-awareness non-dual intent transcendent discriminating-awareness
arising wisdom meet-face
4816 First Samantabhadra capacity equal
4817 This habituation measure arrive stone-with light liberating
4818 Not-arrive also bardo or nature emanation field traverse
4819 Six-realms delusion precipice cut
4820 Thus introduce and
4821 From Self-Arising Instruction
4822 Thus who see person
4823 First Samantabhadra and
4824 Capacity itself equal
4825 Thus said and
4826 From Thalgyur
4827 Hanging-cord nature
4828 Conceptuality all pure cause
4829 Not-deluded base buddha
4830 Thus it is said
4831 Third that-from vision dawning manner show
4832 Dhatu light five self-resonance luster dawning and
4833 Hanging-cord point tiny bind and
4834 First white pure star scatter like from
4835 Point color five possess and
4836 Each-one and
4837 Three-bind interval vision until that
4838 Previous from
4839 Then point see
4840 Thus it is said
4841 That-also outer luminous-clear look cause inner conceptuality separate equal
limitless liberate
4842 Pure self-arisen awareness-resonance and
4843 Spontaneous-completion light-resonance two outer-inner pair connect cause
4844 Dhatu-awareness gathering-separate not-existing intent called
4845 Third vision four dawning sequence two
4846 Essence briefly show and
4847 Nature extensively explain
4848 First
4849 Vision four all time body posture abide
4850 Eye gaze manner gaze

4851 Wind-awareness mode slow three main-point harmonize
4852 Particularly vision first two purify later two effort rely mode purify
4853 Luminous-clear liberate therefore dhatu-awareness non-dual called
4854 These main-point awareness vajra hanging-cord separate not-do main-point
arise
4855 That meaning explain
4856 Awareness essence nature compassion three not-differentiable base-abide and
that resonance light channel pure vision from golden thread like coil curve
interval point bind
4857 Vajra buddhas sentient-beings all essence good-bad not-existing equal
unchanging abide part place
4858 Lu example water channel good from water increase decrease not-existing
emerge similar
4859 Body and wisdom increase opening various path-vision complete until that
from dawning cause
4860 Gu that inside dharmata not-mistaken view and meditation pull cause
4861 Rgyud samsara-nirvana pervade vision those collections from
4862 Body and
4863 Point radiate and
4864 Arise and
4865 Gather etcetera clear cause
4866 From Thalgyur
4867 Wind-awareness slow wisdom accomplish
4868 That-from vision four become
4869 Dharmata direct vision cause
4870 Intellect grasp view suppress
4871 Experience-vision above increase cause
4872 Delusion vision cease cause
4873 Awareness measure arrive vision cause
4874 Three-bodies realize path-vision transcend
4875 Dharmata exhaust vision cause
4876 Three-realms samsara stream cut
4877 Thus it is said
4878 That-also vision four number determine outer sun-moon time four increase
decrease and
4879 Inner body speech mind four binding-from liberate and
4880 Secret empowerment four determination show and
4881 Actual lamp four vision determine rely four determine
4882

- Sequence determine
- 4883 First base dharmata direct not-see remaining three dawning base not-existing basis and supported base first dharmata direct vision dawning
- 4884 That same dawn cause dharmas all meaning see self-arisen wisdom self-from find called
- 4885 Then direct that experience not-experience word only fruit not-arise cause
- 4886 Meaning experience cause that experience above increase arise
- 4887 Thus experience arisen measure firm make need
- 4888 Not-firm experience end not-existing dharmas possess not-existing and
- 4889 Buddha expand cause not-arise cause
- 4890 Experience firm measure arrive cause
- 4891 Awareness measure arrive vision arise
- 4892 Awareness vision measure arrive though that-from other not-change three-bodies fruit desire difference not-existing
- 4893 Actual vision mark dharmas fruit meaning hope ordinary and difference not-existing cause
- 4894 Vision experience base dissolve
- 4895 Subtle coarse vision holding cease-from
- 4896 Pure dharmata exhaust experience dharmata exhaust vision arise
- 4897 Those also first two nirmanakaya
- 4898 Measure arrive sambhogakaya
- 4899 Exhaust dharmakaya vision path make three-bodies path-vision dawn fruit dharmata exhaust pure dhatus arrive cause
- 4900 Self-vision potency three-bodies awareness mode dissolve cause
- 4901 Awareness pure fruit
- 4902 Awareness dhatus-from originally self-potency three-bodies dawn fruit function called
- 4903 Vehicle other name also not-hear essence
- 4904 Vehicle king intent called
- 4905 Main-point this realize difficult one
- 4906 Second individual nature extensively explain four
- 4907 Dharmata direct
- 4908 Experience above increase
- 4909 Awareness measure arrive
- 4910 Dharmata exhaust vision extensively explain
- 4911 First two
- 4912 Direct general connection place and
- 4913 Self characteristic identify
- 4914 First general direct conventional term famous direct and
- 4915

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- 4916 First sense-power direct form etcetera object five vision nature and
4917 Mind direct object near enjoy cause certain conceptuality object in vision and
4918 Self-awareness direct within pleasure pain etcetera experience called vision and
4919 Yogin direct itself meaning near meet actual point enter particular correct awareness and that vision object non-dual state grasp hold separate experience certainty
4920 From Clear-Meaning
4921 All from mind gather
4922 Inner self unmoving
4923 Abide also eye form
4924 Seeing mind sense-born
4925 Thus explain like
4926 Ultimate dhātu meet direct awareness essence dharmata heart in existing determine
4927 That self-resonance heart-from eye connect cause sun and light-ray like cause-effect certain reasoning faith meet
4928 That reason world and transcend two from this transcend direct
4929 Transcend object know mind chief mind cause certain and
4930 Main-point seal see chief awareness direct two from
4931 This awareness direct called
4932 Second self characteristic identify dharmata direct vision called
4933 Dharmata word near apply four from
4934 Samsara dharmas
4935 Nirvana dharmata called this dharmata
4936 Vision dharmas
4937 Empty dharmata called this dharmata
4938 Main-point not-existing not-liberate dharmas
4939 Existing liberate certain famous dharmata this dharmata
4940 Dhātu dharmas
4941 Awareness dharmata famous both non-dual desire
4942 Direct sense-power activity field actually see existing
4943 That-also intellect not-rely
4944 Intellect wisdom whatever seek find time not-existing

4945 Seeker eye-possess not
4946 Luminous-clear form-possess not cause
4947 From Collection
4948 Wisdom investigate aggregates bottom not-find
4949 Thus it is said
4950 Luminous-clear vision this term famous form-possess not
4951 Subtle particle and coarse entity self-characteristic this not-existing cause
element-four harm destroy crush not-possible cause
4952 Form-possess destroy crush possible existing form characteristic that cause
4953 Three enumeration outer body speech mind three main-point three base
establish
4954 Inner dharmata field main-point
4955 Dawn cause gate main-point
4956 Wind abiding main-point three path clear and
4957 Secret habituation measure sequence
4958 Riper sign sequence
4959 Ultimate end exhaust sequence and three measure take and
4960 Supreme vision
4961 Riper point
4962 Complete body and three fruit complete cause
4963 Three group four determine therefore three called
4964 Or dharmata three-bodies spontaneous-completion existing self-resonance
vision three outer dawn number
4965 Dharmakaya self-resonance inner experience awareness-empty
4966 Sambhogakaya self-resonance light five outer clear wisdom self-clear
4967 Nirmanakaya self-resonance dawn liberation equal limitless
discriminating-awareness potency with three rely therefore three called
4968 That-also base three base establish entity difference not-existing main-point
and
4969 Path three obstacle clear path near far not-existing and
4970 Measure three measure deliver similar different random not-existing and
4971 Fruit three exhaust end deliver yes-no doubt not-existing therefore direct
called
4972 Ordinary time pleasure displeasure equanimity three see pleasure pain middle
three dawn
4973 Guru instruction experience take time dhatus awareness dharmas three direct
see
4974 Dharmata direct intellect word add not-existing main-point
4975

- Habitation time light point three-bodies see delusion vision self-cease
main-point
- 4976 Measure arrive time clear empty pleasure three direct see
- 4977 Dharmata self-exhaust main-point
- 4978 Thus three enumeration place other rely fruit simultaneous liberate determine
- 4979 Vision whatever dawn dharmata dawn
- 4980 Field whatever dawn dhatu dawn
- 4981 Manner whatever dawn light light-house awareness hanging-cord with dawn
- 4982 Vision that experience take fruit stone-with not-seeing buddha
- 4983 Thus dharmata direct vision essence dhatu awareness luminous-clear vision
- 4984 From Letterless
- 4985 Birth not-existing direct buddhas
- 4986 Field not-existing pure vision see
- 4987 Thus said and
- 4988 From Illusion
- 4989 Jewel wish-fulfilling desire-glory
- 4990 Buddhas all direct
- 4991 Thus it is said
- 4992 Definitive-meaning three-bodies vision see
- 4993 From Jewel Heap Tantra
- 4994 Direct called see
- 4995 Three called three-bodies
- 4996 Field realm certain arrive
- 4997 Thus it is said
- 4998 Purpose main-point this error obscuration without liberate
- 4999 That same from
- 5000 Dharmata direct main-point not-existing
- 5001 Eye not-existing precipice go similar
- 5002 Thus it is said
- 5003 Main-point from Thalgyur
- 5004 Arrow move not-existing main-point
- 5005 This time gaze manner three apply
- 5006 Thus said and
- 5007 From Letterless
- 5008 Eye fully place make
- 5009 Eye corner itself-from dhatu emerge cause
- 5010 Eye sky element gaze
- 5011 Thus it is said
- 5012 Vision

5013 From Thalgyur
5014 Dharmata direct vision
5015 Sense-power gate-from certain emerge
5016 Cloud not-existing sky-in clear
5017 Thus said and
5018 Also channel and delusion-wheel
5019 Nature abide wisdom five
5020 Bubble eye-by see
5021 Thus said and
5022 From Self-Dawn
5023 Wisdom five possess light body
5024 Hanging-cord fully clear
5025 That also go and come and
5026 Move and shake
5027 Thus said and
5028 From Lion Power Complete
5029 Self-vision awareness entity that
5030 Wisdom hanging-cord abide
5031 Thus said and
5032 From Jewel Display
5033 Arrow water lamp fully perfect buddha awareness hanging-cord body fully clear said
5034 Experience take manner first short session number many do

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5035 Second session extend duration extend
5036 Third day-night without experience take and
5037 Dhatu fence awareness place not-move make
5038 From Blazing Lamp
5039 Dhatu awareness self-field make
5040 Vajra itself hanging-cord
5041 This inside place make
5042 Thus it is said
5043 Fruit
5044 Outer dhatu-vision eye not-move self time
5045 Inner awareness base abide cause resonance self dissolve-from circle

5046 Lung wind horse separate cause
5047 Wisdom sky dhatu sky dissolve equal limitless liberate cause
5048 Pure awareness dhatu not-move heart-in mode luminous-clear intent nature abide
5049 Yigin that dharmata original luminous-clear capture called samsara name empty-from three-realms corpse cut
5050 From Thalgyur
5051 That dharmata direct main-point
5052 See only know and
5053 That know realize and
5054 Realize only liberate become
5055 Liberate called untie not
5056 Sky sky-in
5057 Dissolve nature not-aim cause
5058 Equal limitless part possess not
5059 Direct find capacity-possess
5060 Three-realms samsara name empty cause
5061 Three-realms corpse cut
5062 Thus it is said
5063 Second experience above increase vision two from
5064 Briefly show
5065 Dhatu awareness above above purify cause
5066 Outer dhatu-vision awareness hanging-cord non-dual abide like
5067 Inner pure empty dhatu self-resonance awareness dhatu non-dual abide cause luminous-clear mother-son mix
5068 Vision experience various increase
5069 From Thalgyur
5070 Experience vision above increase
5071 Wisdom color outer emerge-from
5072 Up-stand and wing dawn and
5073 Point various body itself
5074 Coarse vision field-in clear
5075 Thus it is said
5076 Extensively explain
5077 Experience above increase called experience two are knowing experience and
5078 Vision experience
5079 Knowing experience worldly knowing experience samadhi obtain pleasure happiness mind desire song dance etcetera desire heart

5080 Transcend knowing experience empty clear extreme separate realize measure
discriminating-awareness potency with
5081 This same first middle end habituation cause
5082 Knowing pleasure happiness experience and
5083 End change experience and
5084 Vision experience and three arise-from

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5085 First
5086 Body speech main-point bound wind mind latency relax-from
5087 Inner samadhi luminous-clear empty state pervade and
5088 Knowing spacious grasp hold not-existing pleasure happiness vast
spread-desire arise though attachment grasp hair-tip even not-existing nature
meditation main-point arrive arise
5089 Fabricated meditation pleasure happiness arise experience change great
coarse throb or song dance desire arise cause attachment grasp go
5090 This pleasure happiness dawn also self-power obtain pleasure happiness
grasp not-existing knowing difference existing fabricated meditate
5091 Nature wind arrive meditation difference know
5092 End change experience wind experience vision part
5093 Firefly like and
5094 Cloud like and
5095 Smoke like and
5096 Haze like and
5097 Moon dawn like and
5098 Star dawn like and
5099 Sky brighten like blue vision existing like and
5100 Sun dawn like outer inner unimpeded vision like and eight
5101 Dawn cease and clear dim become cause
5102 Not-firm cannot-stand change go cause end change experience called
5103 Wind moving experience is cause
5104 These do existing wind mind purify need cause
5105 Vision experience
5106 Awareness self-resonance luminous-clear great
5107 Occasion outer vision increase measure arrive-from
5108 Self-resonance base dissolve inner reverse outer clear only need
5109 Spontaneous-completion pure dhatu dissolve need cause

5110 Inner clear self-light expanse awareness body wisdom palace originally abide
spontaneous-completion great change not-existing
5111 Therefore here vision experience chief
5112 Knowing experience intellect is change measure cannot-stand all-conceptual
conventional appearance possessor remember doer difference near-side
concept gather cause
5113 This measure do cloud measure place hide cover do bird similar
5114 Meaning realize time not-existing see self-point not-arrive
5115 This vision experience wisdom five color vision see samsara action end half
grasp field vision transcend
5116 Dhatu vision see that above grasp concept part half not-existing empty
extreme grasp wrong cause samsara part two-thirds transcend
5117 All-concept base ground self-purify grasp part half vision self-characteristic
grasp wrong cause
5118 Grasp hold person and dharmas self not-existing concept called
5119 Briefly vision experiences all wisdom five color vision and
5120 Dhatu vision two gather
5121 Above increase
5122 Vision those more beautiful more good more many go
5123 This purify manner general show and
5124 Vision manner particular explain two from

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5125 First
5126 Samsara binding-from liberate manner apply
5127 Vision that up-stand and
5128 Wing dawn and
5129 Boat-part and
5130 Part and
5131 Cloth vision and five complete wisdom five color power obtain-from
5132 Desire and
5133 Aversion and
5134 Delusion and
5135 Pride and
5136 Jealousy five manifest move binding-from liberate
5137 Latency only not-other not-existing cause samsara half transcend itself
5138 Then net form and

5139 Net half and
5140 Eye many line and
5141 Eye spot form like and
5142 Canopy tent house like see
5143 Form etcetera aggregate five collection self make-from transcend
5144 World self three two transcend
5145 Dharmata view pure blessing
5146 Then wisdom entity pure shape vision
5147 Wisdom palace shape like and
5148 Sun-moon pair connect form like and
5149 Lotus stack form like and
5150 Stupa stack form like and
5151 Lotus thousand-possess form like see cause
5152 Element five binding cause transcend
5153 Those also one-arise one-cease experience called
5154 That also previous-from difference become cause above increase called
5155 Thus awareness cause arise previously empowerment sequence rely arise
5156 Second vision manner particular explain
5157 Wisdom five color vision and
5158 Shape vision two from

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5159 First
5160 Vajra-of family aspect-by-means-of pure-by-means-of
5161 Mirror-like-wisdom-of self-light color white-of form dawn and*
5162 That same vajra unmovable-by-means-of resonance white toin pierce-to dawn
5163 That below toin thus-gone-of family aspect-by-means-of pure-by-means-of dharma-of dhatus-of wisdom color lapis-of form dawn and*
5164 Aspect fully-display-by-means-of resonance lapis toin become-black-to dawn
5165 Jewel-of family aspect-by-means-of pure-by-means-of from
5166 Equality-of color yellow-of cloth and*
5167 Jewel Source-by-means-of resonance very pierce refined gold like dawn
5168 Lotus-of family aspect-by-means-of pure-by-means-of from
5169 Discriminate wisdom-of color red-of cloth and*
5170 Infinite-by-means-of resonance red toin very red coral color like dawn
5171

- 5172 Action-of family aspect-by-means-of pure-by-means-of from
5173 Action accomplish wisdom-of color green-of cloth dawn and*
5173 Actual Accomplish-by-means-of resonance very green indranila form like
dawn
5174 Those outer sequence lapis vajra-of fence all-from surround being
5175 Wisdom those difference not-existing show
5176 That-from vision increase light five each-by-means-of chief made-of color
five five clear being
5177 Family and family-of difference from arise
5178 Then wisdom-of wind aspect-by-means-of pure-by-means-of mirror-like
condition up-stand vision
5179 That toin rely-from experience-of increase arise
5180 Equality-of wing dawn-to vision
5181 Delusion vision exhaust near itself
5182 Then discriminate boat-part toin vision
5183 Element subtle cease time
5184 Action accomplish victory-banner form only vision
5185 Wisdom-of self-resonance individual clear from arise
5186 Then dharma-of dhatus-of wisdom field boat-only vision conceptuality coarse
cease from arise
5187 Those path arise sequence
5188 Diligence great to interval day five five
5189 Middle to day seven seven
5190 Low day twenty-one twenty-one in previous vision cease-from
5191 Also below vision those toin form dawn
5192 Color and shape-of interval here moment toin abide arise
5193 Then those cease-from also wisdom five-of shape form dawn
5194 Mirror-like shape eye spot-of form and like become
5195 That color very increase good from arise
5196 That toin habituation-from eye many line dawn
5197 This preliminary measure arrive from arise
5198 Then equality net half dawn
5199 That wind-of purify pure from arise
5200 That-from net vision preliminary pure complete from arise
5201 Then discriminate flower heap dawn
5202 Gaze manner effort from arise
5203 That-from lotus thousand-possess dawn preliminary purify from arise
5204 Then action accomplish weapon like dawn
5205 Nature not-fabricate from arise

- 5206 That-from wheel etcetera form various vision arise preliminary complete from arise
 5207 Then dharma-of dhātu-of wisdom palace dawn
 5208 Awareness eye-from draw from arise
 5209 That-from canopy tent house like preliminary pure make from arise
 5210 Those also diligence-of difference-by-means-of day three and*
 5211 Seven and*
 5212 Fourteen in one-arise one-cease
 5213 That beyond experience above increase vision
 5214 These mind-of preliminary time
 5215 Conceptuality difference raise that cease sign
 5216 Then awareness self essence-of vision dawn
 5217 Light those point dawn hanging-cord one gather from arise
 5218 Then point two connect-to vision method and discriminating-awareness aspect-by-means-of pure-by-means-of from arise
 5219 Then point five connect-to vision wisdom five toin enter from arise
 5220 Direct point connect manner not-different small existing cause
 5221 That beyond experience above increase vision
 5222 From Thalgyur
 5223 Color five-of light also
 5224 Victory-banner only boat-part vision*
 5225 Field boat-only see measure
 5226 Thus said and*
 5227 From Self-Arising Tantra
 5228 Self-face see thus
 5229 Upper joint from finger-four from
 5230 Separate person capacity-good
 5231 Samsara toin enter how possible
 5232 Boat-part form whatever dawn
 5233 Emanation quality this-by-means-of accomplish
 5234 See field only whatever dawn
 5235 Heap same
 5236 Outer vision cease whatever
 5237 Moment sixteen
 5238 This also thus become
 5239 Thus said
 5240 Third awareness measure arrive-of vision vision manner general show and*
 5241 Nature particular explain two from

- 5242 First
- 5243 Then point each-in body half each dawn nirmanakaya purify fully purify cause arise
- 5244 Then body self only each dawn nirmanakaya vision dharmata direct see cause arise
- 5245 Then body those father-mother five five become sambhogakaya wisdom measure arrive itself
- 5246 Then individual heap mandala with vision
- 5247 That itself periphery wall and individual chief-retinue form-vision
- 5248 Dharmakaya purification fully pure measure arrive cause arise
- 5249 This awareness measure-arrive vision
- 5250 Preliminary time body action and
- 5251 Do those connection measure later not arise sign
- 5252 That-also purify object defilement each purify antidote preliminary etc. vital arrive cause vision those dawn although separation result and purify-object purify-agent cause-effect designate merely
- 5253 That produce-from arise not
- 5254 Wisdom self-exist resonance defilement obscuration purify force-through vision cause
- 5255 Thal 'gyur from
- 5256 Awareness measure-arrive vision
- 5257 Sambhogakaya marks-examples clear
- 5258 Uncertain color rainbow-from
- 5259 Families five father and mother form-vision
- 5260 Thus and
- 5261 Bstan bu from
- 5262 Thus body to reach until
- 5263 Six and ten and five three to
- 5264 Without-doubt Sambhogakaya
- 5265 Thus
- 5266 Second nature particular explain to
- 5267 Measure-arrive definition general explain and
- 5268 Measure three particular explain two from

5269 First awareness measure-arrive by-saying
5270 Awareness basis-abide awareness manifest become
5271 Path enter-from
5272 Basis-vision self-resonance spontaneously-accomplish dawn-door
body-form-vision-through
5273 Path-vision exhaust near-from
5274 Mandala complete those
5275 Measure is first half-body from body mandala complete until
5276 Arrive is that-from exceed place not-exist form-vision
5277 Those moon full form like
5278 Waxing increase cease-from mandala complete self-essence fabricate-not-exist
5279 Second measure three particular explain to three
5280 Outer vision
5281 Inner body measure
5282 Secret awareness measure
5283 First
5284 Vision control lands light-clear complete
5285 Thal 'gyur from
5286 Thus arrive-from complete measure
5287 Direct entity-vision cease and
5288 Earth stone vision melt and
5289 Self-know whatever enter and
5290 That enter inert move and
5291 Wind move measure grasp and
5292 Body dust-particle see arise
5293 Whatever appear form-body complete and
5294 That-from father-mother embrace and
5295 Five five father and mother unite and
5296 All periphery round to
5297 Yogin body also light-clear
5298 Go and come and sit vision
5299 All awareness measure-arrive
5300 Thus
5301 Second
5302 Body dust purify-from heart center-to white A from light-ray five coil
heart-window sun-reflection like intermediate-space light star-window inside
dawn pierce

- 5303 Crown-uspa-from wisdom wind abide nature-by lift vision
 5304 Urna-from light-ray five fathom one light clear
 5305 Hand finger five-to light five garland coil
 5306 Body hair-door etc. outer-inner part dust-particle scope-from small each land realms number-not-exist Buddha and beings measure-not-exist vision is spontaneously-accomplish door eight dawn vision all here exceed lack not self-vision-to vision
 5307 Crown-palate wrathful mandala and heart-in peaceful mandala and
 5308 Body part all-to nature emanation and
 5309 Train-beings emanation and
 5310 Various emanation vision-through Buddha field-in self-vision beings benefit do vision
 5311 Compassion door-from clairvoyance six sets and
 5312 Dharma all know wisdom dawn
 5313 Pure wisdom door-from Buddha field pure self-vision Sambhogakaya complete and
 5314 Mind defilement pure and dust doubt separation itself obtain-from
 5315 Ground and ground latencies self-pure Thal 'gyur from
 5316 Measure-arrive body also thus become
 5317 Individual body dust free-from
 5318 Intermediate-space light star-window vision
 5319 Then light-ray hook shape
 5320 Subtle and coil-through vision hold
 5321 Body dust self-cease-from
 5322 Copper-shining stainless light body
 5323 Center-in A mark and
 5324 Urna light-ray fathom one measure
 5325 Crown-uspa wind-by lift vision
 5326 Peaceful-body hand finger from
 5327 Light garland form coil
 5328 Sound-not mind activity
 5329 Head skull palace from
 5330 Heruka manifest arise
 5331 This time self-body measure-to arrive
 5332 Copper-shining body three one coil
 5333 Thus
 5334 Third secret awareness measure
 5335 Subtle coarse move mind pure although

5336 All-ground consciousness only mind exist
5337 Awareness quality clairvoyance and eye-attachment not-exist dawn
5338 That itself from
5339 This time mind clear and
5340 Clairvoyance six and
5341 Far and concealed become
5342 Dharmas moment-by know become
5343 Measure-not Buddha realms and
5344 Thus body also mind-to vision
5345 Empty mind-to defilement exhaust
5346 Nature not-move empty-clear obtain
5347 Unmixed equal-complete expanse-to pervade
5348 Manifest clear-through many separate-not
5349 Part not-exist elaboration-not
5350 Thus
5351 That-also vision above two-to affliction-mind and mind-consciousness
defilement manifest become purify-from
5352 This obtain time collections eight first seven pure-from
5353 Subtle coarse defilement-from free
5354 Body mind connection cut-from
5355 Outer vision object awareness-to vision
5356 Investigate agent consciousness part all-ground consciousness power-by
self-condition do
5357 Star-arrow sky-to move measure-like momentary investigate agent self-dawn
that self-free antidote separate-to not-look pure
5358 Vision above two time-at wind outward throw and inward not hold-from
5359 Conceptuality moment two-in not abide ability purify cause arise
5360 Body copper-shining
5361 Consciousness all-ground part concept-not object awareness fire-spark emit
like clear-vivid
5362 Outer extending vision and inner self-vision vision aspect two see-through
body mind separate cut
5363 Realms three-to outward not return ground supreme mandala great
accomplish
5364 Again Thal 'gyur from
5365 Thus vision time all-to
5366 Body mind connect cut
5367 Contaminated exhaust body-from also
5368

Outward arise characteristic clear mind
5369 Star-arrow emit manner-by also
5370 Sky realm-to clear see
5371 That itself first time all-to
5372 Wind and separate pure-from also
5373 Effort and pure wind action
5374 Body-from outward throw cause arise
5375 See agent two part-from also
5376 Body light-clear pure-to
5377 Mind fire-spark emit like
5378 One-to not abide self-clear basis
5379 Vision aspect two manner-from arise
5380 This-by body mind connect cut-from
5381 Realms three return not
5382 Thus
5383 This time-at see agent also all-ground consciousness part star-arrow or
fire-spark emit like and
5384 Awareness compassion wisdom part two exist-from
5385 See object outer inner two see wisdom part-to arise
5386 This time-at antidote intentionally gaze manner set etc. not
5387 Always dharmata wheel-from not pass-from
5388 Practice measure complete by-say
5389 Fourth dharmata exhaust vision-to two
5390 Exhaust manner brief show and
5391 Nature extensive explain
5392 First
5393 Before measure-arrive moon full like vision-from
5394 Self-resonance expanse-to dissolve manner
5395 That-from moon waning like
5396 Again body that fade-from bindu-to reach etc. first mind-to certain vision
5397 That container contents arise abide destroy empty four sequence-through
vision four purify manner-to meaning sequence apply
5398 Birth aging sickness death four increase decrease and also similar
5399 Outer container arise manner dissolve and
5400 Inner contents beings life measure up arise and
5401 Down wane exhaust sign
5402 Those not exhaust self realms three-from not free
5403 Thus outer container world exhaust-from
5404 Support ground not-exist-from

5405 Return ground not-exist vital point
5406 Inner contents beings exhaust-from birth continuum cut-from
5407 Now awareness itself death and separate
5408 Then vision what essence-as also establish not
5409 This is this is-not-by express difficult-from
5410 Dharmata exhaust by-say meaning result
5411 Result is person-by this is this is-not express difficult thought-by
not-conceive cause
5412 That-also dharma exhaust is measure-arrive time outer object inner body
dharma dust together is exhaust-from here all-ground consciousness dharma
mind-by include those exhaust-from
5413 All-ground part door three dharmata abide root non-awareness that exhaust
purify and
5414 Delusion dharma-to depend-upon
5415 Vision luminosity arise destroy not-exist that dharmata ultimate abide-from
5416 Dharmata two that exhaust come-from dharmata exhaust by-say
5417 Vision is that before spontaneously-accomplish vision exist inner dissolve-to
part part-from go time
5418 Primordially-pure vision cloud not-exist sky like manner pure momentary
abide-from vision by-say
5419 Entity and characteristic-as vision like not
5420 This time-at dharma merely-to also reference not-exist-from dharmata
exhaust
5421 Dharma-possessor object and
5422 Dharmata that empty hold part object-possessor-by include
5423 Realms three mind mental-events all-ground together return time
5424 Exhaust manner
5425 Gradual and
5426 Instantaneous two-from
5427 Gradual exhaust is vision four measure arrive time
5428 Instantaneous exhaust is first dharmata manifest see-from habituation
do-from
5429 Experience increase etc. vision not arise-from exhaust also exist
5430 This mind supreme instantaneous by-say
5431 That-also before purify action potential guru-to respect other-from great each
merely exhaust manner exist merely
5432 Second nature extensive explain to
5433 Essence
5434 Definition

5435	Nature
5436	Dharmata
5437	Boundary and five-from
5438	Dharmata exhaust essence
5439	Outer light five vision body together exhaust
5440	Inner dust together concept aggregate together exhaust
5441	Experience vision object exhaust
5442	Primordially-pure vision sky like manner-to awareness abide
5443	Thal 'gyur from
5444	Dharmata exhaust vision
5445	Experience vision empty-from
5446	Body exhaust sense object also exhaust
5447	Concept aggregate delusion-from free-from
5448	Express basis word and separate
5449	Thus
5450	Definition
5451	Dharma by-saying body speech mind aggregate dharma affliction together
5452	Itself purify agent path vision luminosity meditate part together
5453	Exhaust is empty
5454	Mind meditation object vision together self-reverse-from not-exist
5455	Not observe by-say
5456	That itself from
5457	Thus dharmata certain definition
5458	Dharma know aggregate gather-to
5459	Action do and characteristic hold
5460	Self-vision empty do-to
5461	Individual families hold
5462	Itself fabricate not-exist-to
5463	Natural abide-through real pervade
5464	Unfabricated original continuous-to
5465	Sound word name number exhaust
5466	Thus
5467	Nature
5468	Outer inner vision mind exhaust sky blue-grey resonance like primordially-pure self-resonance merely-to activity
5469	Rtsal rdzogs from
5470	This time exhaust characteristic
5471	Action-free sky like thus

5472 Thus
5473 Dharmata-to two-from
5474 Vision dharmata
5475 Outer inner dust together exhaust-from channel wind exhaust
5476 That exhaust-from mind-to depend latency all-from arise characteristic
defilement subtle seed part those also exhaust
5477 Continuity samadhi-to abide-through dharmata wheel-from not pass
5478 Eye and clairvoyance great control-through realms three dharma king
regent-to power obtain
5479 All-ground subtle knowable obscuration very cut white silk curtain
merely-by cut except obscuration not-exist-from
5480 Path dharma exhaust result by-say
5481 That clear-from Buddha obscuration all separate-from inner expanse
primordially-pure dharmakaya-to enter very peace
5482 Thal 'gyur from
5483 Self-Buddha cease dharmata
5484 Element cease-from dust cease
5485 Dust and particle end cease-from
5486 Part merely also abide not
5487 Affliction cease-from delusion and
5488 Concept-free attachment not abide-from
5489 Latency and all-from arise
5490 Dust part merely also not abide
5491 Thus subtle coarse cease-from
5492 Aggregate five also end gradual subtle
5493 Element four body exhaust-from
5494 All wisdom Sambhogakaya
5495 Concept-free samadhi self-abide
5496 Fabricate aggregate-from exceed-from
5497 Dharma by-say word-to not abide
5498 Thus
5499 Empty dharmata
5500 Channel wind coarse exhaust-from mind mental-events exhaust
5501 Body and wisdom vision aspect measure-arrive moon full like-also inner
expanse-to set-from primordially-pure vision-to abide-from
5502 Dharmakaya vision core result dharmata self-vision by-say express
5503 Again before from
5504 Cause and result dharmata

5505 Conceptuality coarse source cease-from
5506 Memory self-pure continuum-from also
5507 Dependent-arising wind itself fully-pure
5508 Cause-from arise dharmata
5509 Primordial-from pure nature-to
5510 One and many number exhaust
5511 Body and wisdom not-exist and
5512 Dharmas exhaust ground arrive
5513 Result dharmata is think
5514 Thus
5515 That-also word later this three-to delusion-from
5516 Result primordially-pure-to body and wisdom not-exist think Nyingtigpa
arise-from
5517 That error great
5518 Outer vision resonance body and wisdom crystal light inward return like
part-to thus say that intention not understand merely
5519 Meaning-to inner expanse-to not-exist spontaneous-accomplishment
contradict and
5520 Unconditioned is-from future not-exist completely perish-to go contradict
and
5521 Again expanse-from body and wisdom dawn basis-from beings benefit arise
contradict and
5522 Samantabhadra basis expanse pure end arrive-from beings and Buddha-to
path show compassion and action show contradict etc. fault many exist-from
5523 Fault such accept suitable not
5524 Fifth boundary
5525 Measure-arrive curtain-from exhaust begin time self hand foot four finger
light five clear merely exist-from
5526 Occasion this-from inner expanse-to outward enter and
5527 Outer vision-to inward return boundary exist
5528 That-also body form that now beings benefit actual extensive not arise
5529 Finger light-to awareness focus-from
5530 Outer vision and
5531 Self body light-clear all inner expanse-to increasingly dissolve-to go
5532 Direct entity-vision blue pure merely-from
5533 Light body-to fade crystal light inward dissolve like
5534 Body and vision self-resonance also reverse
5535 Inner clear spontaneously-accomplish jewel shell-in body and wisdom depth
resonance merely-to awareness abide

5536 Outer vision blue-in vision part merely also not-exist crystal mirror
self-lucid-to shadow like abide

5537 Awareness dharmakaya-to Buddha coiled

5538 Outer vision-to inward return body that Buddha action equal not accomplish
sign

5539 That-also birth and enter control-from awareness beings-to compassion
focus-from whatever not-exist primordially-pure vision that self-reverse-from
Delusion vision vision this mirror reflection like vision

5540 Self body that also water moon like wisdom illusion body-to self-vision
copper-shining-from element harm separate vajra body obtain

5541 Beings benefit-to transfer great body arise by-say

5542 Other eye not-pure-from dust together merely-from copper-shining-to not see

5543 Master great Vimala and

5544 Padma like

5545 Then birth and enter two control obtain-from

5546 Momentary Buddha although delay exist

5547 Beings benefit samsara not empty until do although self-power possess

5548 Birth control

5549 Inner expanse-to enter occasion beings three-thousand-to awareness enter all
time one-to free power great obtain

5550 Insects also light-to cease

5551 Birth control obtain-from whatever desire emanate-from beings benefit
spontaneously-accomplish do

5552 Enter control

5553 Inert-to awareness enter although move and sound make do

5554 Lotus and wishing tree and jewel etc.-from dharma sound arise-from beings
all ripen and

5555 Food clothes rain make do

5556 That-also birth and enter control this two exhaust follow inner expanse-to
enter occasion not-there obtain-from

5557 Beings benefit-to inward not return bardo beings three-thousand
instantaneous free make-from expanse-to enter

5558 Do birth control-from inward return gradual three-thousand free make-from

5559 Birth enter many kalpa field dust number-to beings benefit whatever do

5560 Earth treasure and

5561 Jewel and

5562 Dharma classification etc.-from time long some benefit accomplish although
that means-to momentary also pass not-exist-from

5563 Other-from compassion wonder arise and activity vision enter cause

5565 Our guru holy Vimala and Padmakara very sublime such rely those this or
bardo without-doubt free certain
5566 Manner these secret conduct seed tantra from
5567 Inner body exhaust ground arrive time
5568 Finger etc. thus vision
5569 This focus element self cease
5570 Birth and enter difference-by
5571 Dharma all exhaust self ground-to
5572 What also hold not
5573 Abide is emanation body
5574 This-by enter power control
5575 Birth self-power who obtain
5576 That also that-to focus-from
5577 Again time thus do time
5578 Vision self-sound rustling
5579 Manifest reverse delusion vision
5580 This-by beings benefit all do
5581 Awareness equal one cause
5582 Thousand three beings
5583 Transfer great this accomplish
5584 Thus gradual and instantaneous
5585 Body this-by accomplish
5586 That all body exhaust measure-from free
5587 This all result certain
5588 Ground supreme mandala great accomplish
5589 Thus
5590 Thus vision four dawn that also path arise sequence by-say
5591 Example ladder rung like
5592 That also path abide part-from dawn agent not cease
5593 Path obtain part-from what also not establish not-exist
5594 Thus vision four measure arrive-from this itself contaminated not vision
Buddha-from
5595 Vehicle common those-from especially sublime-from
5596 Dharma this meet-from diligence practice do-to effort do
5597 That itself-to
5598 Buddha accomplish desire person-by
5599 This means possess thus thus
5600 Other conduct pride do itself is-from

- 5601 Entity see not
5602 That cause this all rare word
5603 Always jewel treasure this look
5604 Thus
5605 Meaning four extreme rely instruction four above those support back support or closely arise
5606 That also unmoving three speech-to basis establish
5607 Vow three measure hold
5608 Obtain three nail strike
5609 Confidence four free measure show those
5610 Thal 'gyur from
5611 That-to extreme rely faith do
5612 Unmoving three-to basis establish-from
5613 Wind mind vital-to arrive
5614 Abide three measure hold-from
5615 Dream reverse and body speech mind
5616 Sign and measure certain hold
5617 Obtain three nail strike-from
5618 Contaminated aggregate not vision
5619 Thus and
5620 Mu tig phreng ba from
5621 Measure is confidence four yogin itself
5622 Thus
5623 First unmoving three-by basis establish-from nirvana basis seal
5624 Body unmoving three-by vital press and
5625 Speech unmoving three-by path clear and
5626 Mind unmoving three-by gorge wrap coil
5627 First body unmoving three-to
5628 Pervade posture unmoving-by channel vital-to bring
5629 Dawn agent gaze manner unmoving-by path straight
5630 Bind draw unmoving-by wind go come block
5631 First
5632 Mu tig phreng ba from
5633 Body vital is this three
5634 Lion manner and elephant manner
5635 Rishi like know should
5636 Thus-by
5637 Emanation body posture-to

5638 Sound explain and
5639 Meaning divide two-from

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5640 First
5641 Straight body straight-by channel straight become
5642 Stretch that not-move do-from wind continuous arise
5643 That-by conceptuality various cease
5644 Like is example-by Meru side rishi Agastya and Vashistha etc. samadhi meditate manner like
5645 Meaning divide-to two-from

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5646 First set continuity vital
5647 Foot heel two press method wisdom essence draw do
5648 Foot sole earth-to press-from wind emit gather action empty do body-to wisdom heat descend do
5649 Body general hunched sit-from consciousness enter channel mouth close do
5650 Body part stretch-by body consciousness self slow do
5651 Knee chest join-by body element-from wisdom ability draw do
5652 Hand palm armpit or knee top-to cross-from action and latency end do
5653 Second rest wisdom vital
5654 Conceptuality emit and bliss part not arise this thus do
5655 Knee chest join hunched sit-from
5656 Emit action wind reverse need exist
5657 That reverse-from outer body various vision
5658 Inner-to mind abide
5659 Foot sole earth-to press-from life effort action wind reverse
5660 That reverse-from outer body-to heat arise
5661 Inner-to dharmata birth not experience arise
5662 Hand-by nape-to embrace stretch
5663 Navel action wind reverse
5664 That reverse-from inner-to conceptuality many cease
5665 Outer-to wisdom vision fully pure above increase
5666 Such vital those

- 5667 Body vital ability
 5668 Channel vital wind-to
 5669 Wind vital mind is cause
 5670 Sambhogakaya posture-to also
 5671 Sound explain
 5672 Elephant great by-saying power and vehicle great part-from express body
 vital that-by wisdom special lift cause
 5673 Meaning divide two-from
 5674 Set continuity vital
 5675 Face cover sleep-by existence three overcome power do
 5676 Knee chest join-by delusion wisdom-to dawn basis do
 5677 Big-toe earth-to outward extend-from move do action wind harm do
 5678 Hand fingers earth-to press-from
 5679 Dharmata manifest dawn support do
 5680 Nape mind little raise-from conceptuality wisdom-to dawn do
 5681 Second rest wisdom vital-to
 5682 Face cover door three attachment existence overcome
 5683 Hand foot four earth-to place-from
 5684 Foot big-toe place outward push-from conceptuality action wind reverse
 5685 That reverse-from outer delusion vision cease
 5686 Inner-to body mind-to heat arise
 5687 Hand palm two earth-to press-from move action wind reverse
 5688 That reverse-from outer bindu and bindu-small-to dawn
 5689 Inner-to day night not-exist experience arise
 5690 Nape mind little bend-from grasp action wind reverse
 5691 That reverse-from outer body vision see
 5692 Inner-to wind move exhaust do
 5693 Dharmakaya posture-to also
 5694 Sound explain
 5695 Lion ability three complete whatever-to not fear like
 5696 Body vital that-by realms three fear clear
 5697 Meaning manner divide-to also
 5698 Establish continuity vital
 5699 Body dog curl-to sit-from expanse and awareness meet do
 5700 Foot sole earth-to press-from conceptuality various cease
 5701 Hand finger joints all bend-from foot two inside-to place-from action and
 affliction move empty do
 5702 Upper body gap-to rest-from always dharmata-from not separate do

- 5703 Channel nape-to carry-from dharmata meaning-from stick place not-exist support do
 5704 Second rest wisdom vital-to
 5705 Foot sole two earth-to place knee little outward push-from dog curl-to sit
 5706 Pervade action wind reverse
 5707 That reverse-from outer wisdom part pure vision see and
 5708 Inner-to affliction continuum cut cease become
 5709 Hand palm two inside-to place-from grasp action wind cease
 5710 That cease-from outer wisdom vision see
 5711 Inner grasp object-possessor conceptuality continuum cease
 5712 Upper body gap-to rest-from nape stretch-from
 5713 Emit action wind reverse
 5714 That reverse-from outer wisdom part pure vision see
 5715 Inner-to affliction continuum cease
 5716 That-also dharmakaya posture press-from Buddha wisdom this itself complete do
 5717 Sambhogakaya press-from this itself-to Buddha field realms three see become
 5718 Nirmanakaya press-from this itself-to beings benefit obstacle not-exist accomplish need exist
 5719 Second dawn agent gaze manner unmoving three
 5720 Mu tig phreng ba from
 5721 Door is that itself unmoving and
 5722 Thus-by
 5723 Nirmanakaya gaze manner-to look-from awareness compassion vision-to enjoy
 5724 That also eye relaxed rely-from samadhi separate not possible
 5725 Mind little down-to place-from emptiness think separate view hold do
 5726 Equal look-from affliction power-to become not possible
 5727 Sambhogakaya gaze manner-to look-from awareness nature vision manifest see
 5728 Body not move-from eye two right-to equal look-from
 5729 Delusion all time one-to cease
 5730 Corner-from look-from dharmata-from separate not possible
 5731 Left-to look-from expanse and awareness-to nail hit
 5732 That itself corner-to mind little press-from nadi go come cease
 5733 Dharmakaya gaze manner-to look-from awareness essence see
 5734

Eye two equal upward mind little reverse-from lower realm three birth place continuum cut

- 5735 Eyebrow center-to press-from awareness-to wander place not-exist
5736 Sky space-to focus-from expanse awareness-to separate place not-exist
5737 Eye relaxed is all same
5738 Third bind draw unmoving three
5739 Body limb bind-from six realms delusion wheel continuum cease
5740 Finger joints all bend-from body action destroy do
5741 Occasion nape channel press-from light vision self manner dawn basis do
5742 Body bind finger leave-from realms three name not-exist do
5743 Second speech unmoving three
5744 Who and also speech not mix-from six realms common action empty do
5745 Word return mix cut-from word self-arise wisdom-to dawn
5746 Self express merely also block-from dharma all express not manner-to abide certain
5747 Third mind unmoving three
5748 Focus inert and not separate-from always Buddha intention-to abide
5749 Awareness expanse manner enter-from entity manner-from wander place not-exist
5750 Always that itself and not separate-from vision four measure arrive certain
5751 That also move-from move move-from reverse by-say
5752 Those-from free do vital
5753 Second abide three measure hold-to three
5754 Body abide three-by action separate and
5755 Wind abide three-by not arise measure hold and
5756 Vision abide three-by not reverse faith
5757 First three
5758 Body action-to not abide abide-from samsara delusion increase not possible
5759 Limb emit gather abide-from delusion wheel continuum cease
5760 Action basis-to place-from accumulate action ripening separate certain
5761 Second three
5762 Wind outward not go abide-from condition vision different-by harm not
5763 Inner-to eye open abide-from conceptuality different support not
5764 Outer inner-to go come not-exist abide-from samsara nirvana two-as hold basis empty
5765 Third vision abide three
5766 Light-to move not-exist abide-from realms three-to not reverse recognize
5767 Awareness-to move not-exist abide-from action ripening end exhaust
5768 Body-to shake not-exist abide-from body contaminated those self exhaust become

5769 This time-at body sign four measure-to arrive
5770 Power four basis-to certainty obtain cause arise
5771 Speech four measure-to arrive
5772 Power four path certainty obtain cause arise
5773 Mind four measure-to arrive
5774 Power four result manifest become cause arise
5775 That also dharmata manifest time-at body tortoise shell bowl-to put like
5776 Body channel relaxed abide cause arise
5777 That great perfection meaning action effort separate body limb-to enter
5778 Vase power action pure-from
5779 Elaboration together wisdom self-arise arise certain
5780 Above increase time-at body person sickness-by torment like go is channel
center-to wind enter cause arise
5781 Great perfection negate establish not meaning generality-to enter
5782 Secret power action pure-from
5783 Elaboration not wisdom self-arise arise
5784 Measure-arrive-to body elephant mud-to sink like
5785 Mind channel wind-to hit cause arise
5786 Great perfection accept reject not meaning heart-to enter
5787 Wisdom yeshe power-by body action pure cause arise
5788 Very elaboration not wisdom self-arise arise
5789 Exhaust time-at body dakini ear-to dew like go
5790 Mind luminosity net-to enter cause arise
5791 Great perfection self-free equal meaning body eye-to enter word power-by
body-by action pure-from
5792 Very elaboration not wisdom self-arise arise
5793 Those example-by near show
5794 Meaning-to body delusion those self cease sign
5795 Sign measure letters meaning general manner-to intention
5796 These meaning very meaning-to place by-say Vimal say
5797 Speech basis also vision four and sequence like
5798 Speech mute manner like go is channel inner-to consciousness enter cause
arise
5799 This great perfection express basis self pure speech sign-to enter-from
5800 Elaboration outer-to cut-from inner wisdom manner-to clear
5801 Speech crazy self word burst like go
5802 Great perfection express word self essence pure cause arise
5803 Great perfection express word certain free pure resonance-to enter-from

- 5804 Elaboration not meaning inner-to cut
5805 Speech earthen jar child rock gap-from emerge like go
5806 Wisdom yeshe power-to compassion gather cause arise
5807 Great perfection speak think-from exceed meaning speech transformation-to enter-from
5808 Very elaboration not word-to hold end cut
5809 Speech rock split manner like arise
5810 Channel abide letter wind bindu-to enter cause arise
5811 Great perfection express not meaning speech sound-to enter-from
5812 Very elaboration not speak object-from exceed leave cause arise
5813 Express example-to meaning express not arise
5814 Mind sign four also vision four and sequence know should
5815 Mind dakini ear-to catch like go
5816 Awareness luminosity mix cause arise
5817 Great perfection hold not self free mind vision-to enter
5818 Elaboration together power complete cause arise
5819 Mind person poison thorn-by hit like go
5820 Mind birth not expanse-to free cause arise
5821 Great perfection not birth self place free mind arise place-to enter-from
5822 Elaboration primordial-from not power complete cause
5823 Mind fever disease recover person like return basis not-exist go
5824 Mind fully pure wind catch cause arise
5825 Great perfection primordial free return basis not-exist mind abide place-to enter-from
5826 Very elaboration not self vision self free cause
5827 Mind person heart-to arrow hit that after die like go
5828 Habituation special become cause arise
5829 Great perfection momentary quick do measure mind life-to enter
5830 Very elaboration all near cease-from not-exist-from power
5831 This also example faith-to meaning connection cut
5832 That also body basis is element four bind free do cause arise-from
5833 Now element self continuum-to return not possible vital
5834 Speech four is express basis
5835 Express condition
5836 Express object
5837 Express agent four bind-from free-from
5838 Now express word self continuum-to speak not possible
5839 Mind four

5840	Memory
5841	Memory not
5842	Arise not
5843	Mind exceed four bind-from free
5844	Now memory think object wheel-to enter not possible
5845	Thus sign body-to dawn
5846	Essence speech-to know
5847	Confidence mind-to correct
5848	Measure dream-by catch
5849	Diligence sequence-by
5850	Great-to dream completely cease
5851	Habituation great cause arise-from action latency-by benefit harm not
5852	Middle dream-to dream-to know habituation certain cause arise-from
5853	Latency good bad conceptuality not-exist
5854	Low dream good-to become is latency pure taste one-from abandon antidote cause effect action-to avoid need
5855	Thus abide three
5856	Mu tig phreng from
5857	Pure expanse is abide and
5858	Thus awareness essence abide
5859	Vision all abide
5860	Thus
5861	Third obtain three nail strike
5862	Outer vision-to power obtain-from vision condition field realm-to free
5863	Inner illusion body-to power obtain-from dust together luminosity-to free
5864	Secret awareness-to power obtain-from wind mind delusion exhaust
5865	Meaning result-to power obtain-to near by-say
5866	Again that itself from
5867	Awareness dawn-from cause condition cease
5868	Luminosity dawn-from subtle coarse cease
5869	Expanse awareness dawn-from object mind cease
5870	Thus
5871	Fourth confidence four free measure hold
5872	Hell hot cold suffering see or hear although fear dread not confidence and
5873	Buddha quality hear although obtain hope and excitement not self place body three complete confidence and
5874	Action affliction cause result hear although delusion vision samsara fall fear not-from cause result repeat confidence and

5875 Nirvana self place see although free hope joy not-from primordially-pure self
complete certain ground obtain confidence and four arise
5876 Rinpoche spungs pa tantra from
5877 Not change view confidence great four-by
5878 Not return wisdom measure also hold
5879 Thus
5880 Thus extreme rely four addition-to
5881 Vision sixteen-by conclusion gather
5882 Vision and
5883 Increase and
5884 Obtain and
5885 Near obtain four set each vision four-to enter-from
5886 Ground sixteen vision complete
5887 Dharmata manifest vision increase eye
5888 Near increase eye that itself
5889 Obtain nadi see
5890 Near obtain that-to habituation obtain
5891 Experience increase vision increase light
5892 Near increase bindu
5893 Obtain bindu color five clear
5894 Near obtain move and shift-from ray various emit
5895 Measure arrive vision increase body
5896 Near increase father mother vision
5897 Obtain heap five five possess
5898 Near obtain mandala complete
5899 Exhaust vision increase body and wisdom-to not abide
5900 Near increase empty focus not
5901 Obtain express not
5902 Near obtain like not dharmata whatever not establish sixteen
5903 Thus vision sixteen-to certain realize person-by self continuum wisdom-to
ripen time obtain-from
5904 Vision sixteen-to certain protector vajra holder-by by-say
5905 Thus cause and result ground designate sequence sixteen also here light
body-to free and
5906 Bardo-to free two complete
5907 Rig pa rang shar from
5908 Ground by-say separate exist not
5909 Truth see person one-to ground all complete exist

5910 That also introduction show person that

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5911 First truth see time that-to joy arise is ground first very joy
5912 That-to self vision is recognize
5913 Ground second stainless obtain
5914 Then that-to habituation
5915 Ground third light do ground obtain
5916 Then that-to habituation-from light vision see is four light emit ground obtain
5917 Then wisdom vision see that-to habituation-from
5918 Affliction all nature-by purify-from
5919 Wisdom see is five purify difficult ground obtain
5920 Then light-from effulgence body manifest become that is ground six manifest
become ground obtain
5921 Then habituation end arrive-from affliction far go is seven far go ground
obtain
5922 Then that manner-from not move

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5923 Eight not move ground obtain
5924 Then quality complete

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5925 Ninth good intelligence-of ground obtain
5926 Then wisdom-of vision-to self-of knowing capture-from appearance
natural-to dawn is
5927 Dharma all-of cloud like see-from habituation is

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5928 Ten dharma cloud like ground obtain
5929 That is person truth see shell this itself not abandon-from obtain
5930 Person shell abandon those is thus obtain

5931 Delusion vision cease-from heap vision-to dawn is eleven all light ground obtain
5932 Then vision that-to also not attach-from outer inner dharma all-by not stain
5933 Twelve not attach lotus possess ground obtain
5934 Then self heart-from wisdom ray line dawn-from sky space-from light heap five wheel manner abide
5935 Thirteen letter wheel great collection ground obtain
5936 Then wisdom vision-to abide is ground fourteen samadhi great ground obtain
5937 Then spontaneously-accomplish ground-to certainty obtain is fifteen vajra holder ground obtain
5938 Then primordially-pure ground-to wisdom natural dawn-from that above other not-exist
5939 Sixteen wisdom guru ground obtain by-say said
5940 Those also vision manner-by aspect equal each apply is bodhisattva ground ten actual not
5941 Ground those also root awareness luminosity purify traverse not ground one vision aspect-from divide
5942 Meaning-to awareness ground one
5943 Buddha vajra holder obtain-to cause ground special need not
5944 Path vital different entry door-to thus apply cause
5945 Common like cause result sequence-by ground each obtain manner and
5946 Mantra outer inner like generation completion effort accomplish ground obtain purify not need
5947 That itself from
5948 That-from beings thought-by not-conceive exist although wisdom essence one-from not-exist
5949 Ground and path by-say separate exist not
5950 Ground and path-to purify traverse not need is know should by-say and
5951 Kun byed from
5952 Not transform not purify awareness spontaneously complete
5953 Thus by-say like
5954 Vehicle supreme jewel treasury from
5955 Luminosity vajra essence path summary show sequence chapter eighteen
5956 Thus path actual show-from
5957 Now path difference power great those not meditate free means supreme secret cutting instruction certainty-to three
5958 Essence self place-to bring path cut
5959 Connection word place-to cut summary bind
5960 Confidence free place-to cut obstacle clear

- 5961 First-to three
5962 Nature great perfection accept reject action effort-from exceed essence sky like certainty-to bring
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- 5963 Dharma exhaust mind exceed intention copper-shining direct wisdom transfer change not introduction
5964 Spontaneously-equal vast great expanse-to all primordial-from exceed complete-from bind free accept reject not manner-to samsara nirvana name not great path cut
5965 First-to three
5966 Nature great perfection do not sky like meaning general show
5967 Bind free two-as not-exist self mind empty root free great connection cut
5968 Object vision mind mirror aggregate six equal great pervade vast
5969 First
5970 Outer vision inner awareness middle grasp hold vision sign samsara nirvana-by include dharma all primordial-empty complete-empty great
5971 Vision empty mind empty great
5972 Pure empty free empty great
5973 Exist not experience not-not experience
5974 True not experience
5975 False not experience
5976 Delusion not experience free not experience
5977 Samsara not experience
5978 Nirvana not experience
5979 Is not experience is-not experience
5980 Vision not experience empty not experience
5981 All equal vast
5982 Pervade level vast
5983 Is is-not direction vast
5984 Exist not-exist vision vast
5985 Not move equal vast
5986 Spontaneously-equal primordial vast
5987 Manner equal basis vast
5988 Vast
5989 Level
5990 Buddha

5991	Free
5992	Exhaust
5993	Empty
5994	Level everywhere buddha
5995	Pervade vast primordial buddha
5996	Spontaneously-equal expanse buddha
5997	Word vast equal buddha not move
5998	Not move
5999	Not abide
6000	Not take
6001	Not go
6002	Not come
6003	Not think
6004	Not concept
6005	Not observe
6006	Not equal
6007	Not change
6008	Before delusion not experience
6009	Now delusion-to not abide
6010	End delusion not possible
6011	Before free not experience
6012	Now free-to not enter
6013	End free not possible
6014	Before exceed not-exist
6015	Now abide not-exist
6016	Future arise not-exist
6017	Limit not level buddha empty
6018	Abide manner basis not-exist
6019	Is manner path not-exist
6020	Free manner result not-exist
6021	View meditation name not-exist
6022	Direction limit dharma not-exist
6023	Exist not-exist end not-exist
6024	Sky expanse not-exist
6025	Action effort-from exceed primordial buddha
6026	View meditation-from exceed vast buddha
6027	Reference think-from exceed free buddha
6028	Direction everywhere name not buddha-to path cut

6029	Look not look not
6030	View do not
6031	Look-by not see
6032	Meditate not
6033	Meditated not
6034	Meditate-from exceed
6035	Meditate also not free
6036	Analyze not
6037	Analyze not
6038	Analyze not need
6039	Analyze also effort meaning not
6040	Accomplish not need
6041	Accomplish complete
6042	Accomplish not
6043	Accomplish also not accomplish
6044	Accomplish-to need not
6045	Do not
6046	Doer not
6047	Done complete
6048	Do-from exceed
6049	Do also limit
6050	Do not need
6051	Dharma-to do not
6052	Do-from dharma not
6053	Not do accomplish not
6054	Samsara not abandon
6055	Nirvana not take
6056	Accomplish direction place
6057	Primordial equal level vast original name not
6058	Whatever vision ground-from basis not primordial buddha abide-from bind free effort self cease
6059	Whatever dawn ground-from primordial pure self empty vast-from level place limit not everywhere
6060	Whatever buddha ground-from trace not self pure primordial empty-to abide-from level equal not everywhere effort cease self mind do not interior vast-from
6061	Nature great perfection abide manner-to dharma all primordial-from self dawn by-say self-by realize meaning scripture apply

6062 Rinpoche spungs pa tantra from
6063 Nature great perfection
6064 Meaning all mind center-to enter
6065 Not vision object not conceptuality also
6066 Not cut self ground itself-to cut
6067 Delusion not experience non-awareness sever
6068 Not examine primordial-from cut abide
6069 Above this all who not feel
6070 Coarse element this all also
6071 First itself-from self cease
6072 Go place not self go-from
6073 Self body primordial-from not-exist
6074 Before after not here also know
6075 This all time not vast time-from
6076 One and two and six three-by
6077 Vision not vision and also half vision
6078 Not vision do self sound also
6079 Ground hold ground-from exceed
6080 Primordial abide who not feel
6081 Traverse primordial not-exist
6082 Path this primordial near
6083 This also self-from primordial abide
6084 Before not see self know dull
6085 Not abide samadhi intention
6086 Meditate not primordial abide
6087 This also who before not know
6088 Self and grasp attachment object
6089 First itself-from dharmata-to
6090 This all self-by self vision
6091 Primordial vision before not know
6092 Self concept bind affliction five
6093 Primordial awareness self dawn
6094 Together abide face not meet
6095 Earth water fire wind element four
6096 Primordial self body
6097 Who not see eye dull
6098 Very secret gather place speech essence
6099 Interval not self sound

6100 Who this itself not hear
6101 Ear power not-exist or
6102 Self abide expanse and awareness scent
6103 Separate occasion not self samsara
6104 Feel not experience nose cease or
6105 Essence three instruction one coil taste
6106 Primordial body mind essence
6107 This itself not experience tongue cut or
6108 Vision self pure color ornament
6109 Self body separate not
6110 Body and shadow like
6111 Day night not abide
6112 Who also not touch body inert or
6113 Suffering everywhere strike bliss dharma
6114 Forget not self abide
6115 Who not know mind dull
6116 Samsara latency again pile
6117 Primordial dharmakaya-to abide
6118 Who not see compassion place
6119 Power self concept object dawn-from
6120 Memory think move various
6121 Primordial Sambhogakaya self dawn
6122 This all not memory forget worry
6123 Do doer conduct effort accomplish and
6124 Being gather noise all
6125 Primordial emanation body
6126 Who not know capability dull
6127 How think and memory move
6128 River flow like interval not
6129 Always self mind attract
6130 Effort not self place meditate
6131 Experience not understand mind stray
6132 Container contents exist hear vision this
6133 Examine-by nature not-exist although
6134 Village city continuum cut like
6135 Primordial abide not see
6136 Power all door close or
6137 Thus and

- 6138 Thal 'gyur from
 6139 Vision delusion nature this
 6140 Wisdom is before not see
 6141 Concept together delusion basis not-exist-from
 6142 All-ground dharmakaya great realize
 6143 Delusion self concept continuum cease
 6144 Thus delusion not vision
 6145 Primordial split vital cause arise
 6146 Being aggregate Buddha body
 6147 Primordially is who not know
 6148 Aggregate Buddha lord-to
 6149 Channel abide letter accomplish cause arise
 6150 Bubble eye-to wisdom
 6151 Self vision is who not see
 6152 Thus and
 6153 Mu tig phreng ba from
 6154 Nature vision dharma all-to
 6155 Defilement not-exist-from subtle coarse reverse
 6156 Grasp hold not-exist-from delusion reverse
 6157 Move not-exist-from action wind reverse
 6158 Copper-shining is-from entity reverse
 6159 Clear is-from empty reverse
 6160 Primordial realize-from generation stage reverse
 6161 Effort not-exist-from conduct reverse
 6162 Not seek place-from meditation reverse
 6163 Self free is-from vision reverse
 6164 Manifest vision-from view reverse
 6165 Sound word not-exist-from term reverse
 6166 Exist not experience-from attachment reverse
 6167 Not-exist not experience-from other depend reverse
 6168 Grasp not-exist-from mind examine reverse
 6169 Unique is-from number end reverse
 6170 All-to pervade-from other arise cease
 6171 Self dawn is-from darkness buddha
 6172 Essence is-from dharmakaya pervade
 6173 Clear vision-from Sambhogakaya expand
 6174 Mother child meet-from emanation body arise
 6175 Realize exist-from method arise

6176 Think exceed is-from memory buddha
6177 Eternal cut not-exist-from establish view complete
6178 Thus and
6179 Again
6180 Ground and direction and limit-from exceed
6181 Exist and not-exist and like vision not
6182 Sound measure all activity field not
6183 One and two and count field not
6184 Empty great-to descend-by accomplish
6185 Scripture and reason activity field not
6186 Tantra and instruction-by not indicate
6187 View and meditate and conduct-by
6188 That meaning all know not become
6189 That meaning result accomplish not-exist
6190 Dharma-by that itself obscure become
6191 Think-by accomplish not
6192 Wisdom-by also examine not
6193 Giving and ethics patience-by
6194 That itself harm and benefit result separate
6195 Hear and think and meditate-by
6196 Supreme examine although that not see
6197 That-to mandala exist not
6198 Deity not generation seed not
6199 Mantra and mudra what do
6200 Offer etc. elaborate not need
6201 Power and vow where exist
6202 Approach and accomplish not
6203 Wheel emanate exist not
6204 Protect not and protect field not
6205 Harm and obstacle field-from exceed
6206 Thus and
6207 Self dawn from
6208 Great perfection ati yoga-to
6209 View and meditate and conduct not
6210 Although good teach mind-to hold
6211 Accomplish not ability move wish not
6212 Do not spontaneously complete before that itself meaning
6213 Do and and doer where exist

6214 Conduct not dharmata self arise this
6215 Whatever direction-to not fall sky like
6216 Exist not is empty one only
6217 Not-exist not is true bliss body
6218 Make not is self arise concept not
6219 Great perfection ati yoga-to
6220 Meditate dharmata where exist
6221 Send and keep not dharma
6222 Meditate and not meditate end-from free
6223 Hold not mind defilement what
6224 True awareness defilement not
6225 Defilement not pure dharmakaya-to
6226 Meditate and meditate do not
6227 Meditate-by true itself not find
6228 Find self awareness not become
6229 Why self awareness wisdom-to
6230 Distracted and not distracted not cause
6231 What-to hold exist-to
6232 Self arise wisdom exist not
6233 Thus and
6234 Again
6235 That also dharma all thus
6236 Birth not-from cease not
6237 Hold not-from self place free
6238 Reference not-from elaborate not
6239 Make-from not arise all-to exist
6240 Unconditioned-from fully pure expanse
6241 Hold term dharma separate
6242 Nature not-exist-from express separate
6243 Thus and
6244 Nor bu phra bkod from
6245 Ha ha
6246 Dharma not-from dharmata arise
6247 Object not-from object like vision
6248 Dharma not wisdom interior clear-from
6249 Memory not object-to not-exist
6250 Thus and
6251 Seng ge rtsal rdzogs from

6252 Hold attachment not dharmata entity free this
6253 Buddha all two not intention supreme
6254 Discriminate and mark word path
6255 Action effort not dharmata self place pure
6256 Ub chub samadhi dharmata object-to enter
6257 Pure and not pure term dharma not
6258 One and two-from exceed primordial abide meaning
6259 Self body manner-to bindu one-by ub
6260 Thus and
6261 Klong drug pa from
6262 End not center-to reference not
6263 Think not and object all not
6264 Deity not mantra also exist not
6265 Dharma not designate all-from exceed
6266 Enemy not friend also exist not
6267 Body not power-to vision not
6268 Dharma is think-by not vision
6269 What not-exist what-to hold not
6270 I not I possess also not
6271 Expanse not awareness body also not
6272 Virtue not evil ripening not
6273 Life not cut reference not
6274 Collection not accumulate field also not
6275 Buddha not and being not
6276 Abide not empty also not
6277 Thus and
6278 Samantabhadra mind mirror from
6279 Enlightenment essence deviation obstacle not-to
6280 Deviation and obstacle hold where exist
6281 Deviation not obstacle all completely not
6282 Dharmakaya is obstacle separate-to
6283 Deviation obstacle two hold afflicted
6284 Dharmakaya not birth self-from arise-to
6285 Other-from come hope capability delusion
6286 Birth not think separate awareness-to
6287 Word and letter show oh wonder
6288 Thus and
6289 Letter not from

- 6290 Make not is doer where exist
6291 Fabricate not is fabricate lord not
6292 View not is view do dharma separate
6293 See not is see do fully clear
6294 Appear do not is appear direction separate
6295 Write not is touch not direction ten pervade
6296 Effort not is effort accomplish dharma separate
6297 One only not is many dharma separate
6298 Outer and inner not outer inner not clear
6299 Thus and
6300 Common secret illusion also
6301 E ma wonder wonder dharma
6302 Complete Buddha all secret
6303 Birth not-from all birth
6304 Birth merely itself-from birth not
6305 E ma wonder wonder dharma
6306 Complete Buddha all secret
6307 Abide not-from all abide
6308 Abide merely itself-from abide not
6309 E ma wonder wonder dharma
6310 Complete Buddha all secret
6311 Go come not-from go and come
6312 Go come itself-from go come not
6313 Thus and
6314 Ratnakuta sutra from also
6315 Thus come always birth
6316 Not dharma
6317 Dharma all blissfully come like
6318 Childish intellect possess mark hold cause
6319 World pure-in not-exist dharma-to practice
6320 Thus and
6321 Samadhi raja sutra from also
6322 When world realm this arise and
6323 Arise-from cease empty abide time
6324 Like before after also like thus
6325 Dharma all thus know do
6326 Thus and
6327 Arya ratnakuta sutra from

6328 Non-awareness sky like
6329 Dharma all characteristic not
6330 Support not abide not take not
6331 Emanation like fully know do
6332 Thus and
6333 Guhyasamaja from
6334 Entity these not birth
6335 Dharma and dharmata not-exist
6336 Sky like self not-exist
6337 Enlightenment manner this show
6338 Thus extensive said
6339 Second bind free two-as not-exist self mind empty root free great connection
cut-to two
6340 Arise place go three-by examine general show and
6341 One and different-to examine particular certainty do
6342 First
6343 Essence end free sky like is although
6344 Self-by inner-to not examine is think thought remain-from empty meditate
darkness stone like go-from
6345 Copper-shining direct not think-from samsara nirvana difference edge not
separate cause
6346 Realize certainty know-to dawn-to discriminate wisdom need
6347 Letter not from
6348 Awareness nature all-to pervade although
6349 Dharma instruction-to reach by-say said-from
6350 Here guru instruction-by realize do-to three
6351 Arise place arise agent-to examine
6352 Abide place abide agent-to examine
6353 Go place go agent-to examine
6354 First-to two-from
6355 Arise place outer various object-to vision and
6356 Inner aggregate form-to vision
6357 Mind those two whatever-to dawn time
6358 Outer-to dawn outer object
6359 Inner-to dawn inner body
6360 Layer layer divide-from dust particle part not examine-from
6361

- Arise place vision object not-exist see time that-from mind not arise
 recognize-from grasp object-to hold concept basis not root free great
 connection cut
- 6362 Arise agent sha ra ra o la la mind mental-events self-from self arise
 momentary know substance two become
- 6363 Self-from other-from not arise examine complete-from
- 6364 Now arise place that self arise arise think
- 6365 Color and
- 6366 Shape and
- 6367 Sign and
- 6368 Characteristic and
- 6369 Big small and
- 6370 Direction part etc. what exist examine-from wherever not abide
- 6371 Mind examine merely basis not everywhere primordial pure-to go time
- 6372 Inner hold concept basis not sky like self-by realize-from
- 6373 Dharma and dharmata-to vision grasp hold all object not support free great
 time that realize-from
- 6374 Mind first birth not primordial abide-to today realize-from dharmakaya
 elaboration free great meaning understand
- 6375 Second middle abide place and abide agent
- 6376 Third end go place and go agent two also that like destroy-from
 examine-from
- 6377 Sambhogakaya self clear great and
- 6378 Emanation body self free self dawn intention-to touch
- 6379 Outer inner object not awareness support not
- 6380 Grasp hold basis not
- 6381 Intention interval not equal meaning understand-from
- 6382 Not meditate river flow samadhi self buddha equal great interior-from dawn
- 6383 Thal 'gyur from
- 6384 Mind is first arise place and
- 6385 Middle abide place end go place
- 6386 Thus three-to examine analyze-from
- 6387 Mind purify mind abide manner know
- 6388 Thus
- 6389 That time outer object-to vision all not-exist vision basis not suddenly
- 6390 Inner mind-to concept all dawn free trace not
- 6391 Vision mind connection not copper-shining great see-from dharma exhaust
 intention mind exhaust-to dawn by-say
- 6392 These arya ratnakuta-by said
- 6393 Kashyapa this-to bodhisattva being great those-by mind fully search
 diligence begin

6394 Mind that outer-to also not observe
6395 Inner-to also not observe
6396 Those two both interval-to also not-exist and not observe
6397 Blue not
6398 Yellow not is by-say etc.-from
6399 That-to diligence all among supreme become is mind fully search diligence
by-say until said
6400 Second one and different examine
6401 Mind house destroy instruction
6402 That also mind by-say this exist cause what-from arise and
6403 Not-exist move and memory know wheel this what is and
6404 Memory know aspect these condition what-to depend-from arise and
6405 Condition not memory sudden this not suitable and
6406 If mind this body and one exist body destroy time also destroy become and
6407 Not-exist follow go return not certain-from body sick mind place-to come
and
6408 Birth before after wheel come suitable not and
6409 Mind by-say here one is realm one power cease-from realm other also die
suitable and
6410 One not realm form different like realm mind entity different suitable and
different body one inside-in insect etc. being those all
6411 Person one life time do time live suitable and
6412 If one is body one-to outer inner being number-not-exist come this what is
and
6413 If mind this-to return place exist

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6414 First cause exist need-from
6415 Cause exist conditioned not permanent-from again destroy-from action-to
good bad not suitable and
6416 Return-place not-exist then being aggregate number-not-exist these come
suitable not and
6417 Mind that various is then realm-to self other thought suddenly come suitable
not and
6418 Mutual intermix from
6419 Self conquer and
6420 Not die and

6421 Suffering not-exist and
6422 Retinue and enjoyment etc. possess happy and
6423 Other defeat etc. all perceive agree come suitable not and
6424 If different is then
6425 Realm many exist-from
6426 Some-to other with agree self defeat happy etc. come suitable and
6427 One only think is then what one die-from all die or
6428 One born-from all born suitable or
6429 Thus aspect many door-from self mind-to one and different controversy-from
examine search-from
6430 Any also not-find is dharma-nature primordially pure meaning wisdom
power-by realize
6431 Mind-to cause not-exist return not possible-from action accumulate-to end
not-exist faith and
6432 Mind-to cause exist result come need
6433 Result samsara is then not pure-from liberate not possible
6434 Transcended is then samsara come suitable not
6435 Both is then
6436 Samsara nirvana different like mind also different become and
6437 If different then
6438 Body mind different like memory thought family one-to gather desire also
different many become-from
6439 Family one-to gather-from know
6440 Also mind-to cause not-exist then mind these suitable not by-say
6441 These mind cause-from arise not-exist intelligence not is-from
6442 Mind-from arise not is then mind this itself-to dwell only-to not realize
not-exist
6443 These birth and
6444 Death and
6445 Abide etc. exhaust also not is and
6446 Increase also not is-from
6447 Scripture-from
6448 Ignorance illusion-wheel this-to exhaust-not-exist increase not-exist
6449 By-say and
6450 Also
6451 Being realm nature that also end not-exist
6452 By-say said-from
6453 Thus cause not-exist-from mind-to increase not-exist realize

6454 Increase not-exist-from birth not-exist realize
6455 Birth not-exist-from death not-exist realize
6456 That know-from action-to also bad not-exist realize
6457 Condensed-from
6458 Exist not-exist this two not-exist dharma
6459 By-say
6460 Thus primordially from-beginning self empty not-exist know-from
6461 From-beginning pure-from being birth suitable how become
6462 By-say arise
6463 That also mind-to condition not-exist
6464 Exist then appearance various-to appear like mind also condition-by color
etc. various become and
6465 Mind different-to go-from memory thought one-to not suitable and
6466 Mind-to condition exist then certainly destroy become-from
6467 Mind action-result not-exist conclude and
6468 Mind cease also that action exist then
6469 Very contradict
6470 Body color and sense-base good bad all body cease also dwell by-say equal
6471 Thus illusion like dwell only-by clear
6472 Condition not-exist then now memory thought various this what-from arise
by-say
6473 Now memory thought this condition-from arise not-exist
6474 Sudden yesterday dream jewel find-from happy and true hold-from
6475 Wake then what also not-exist like
6476 Now memory thought also true hold-from attach although that after-to what
also not-exist-from circumstance true-false like appear-from establish
not-exist
6477 Example sky cloud various sudden gather that where go trace not-exist
sudden dissolve like equal
6478 Cloud that sky-to not-exist although that nature-in appear like
6479 Condition and cause mind-to not-exist although appear appear like time cause
condition not-exist one and many and time three examine-from not-exist
certain
6480 Root wisdom-from
6481 Seed cease and not-cease-from
6482 Sprout birth not-exist
6483 You-by dharma all
6484 Illusion arise like show
6485

By-say and
6486 Condition five is exist not-exist
6487 By-say-from
6488 All-doing-from also
6489 Cause and condition not-exist peace supreme path
6490 By-say etc. explained
6491 That-from mind exist then
6492 Entity form-possess-to exist or
6493 Form not-exist-to exist
6494 Form-possess-to not-exist exist then power direct-perception-to see
suitable-from see suitable not observe direct-perception valid-cognition-by
clear
6495 Form not-exist-to exist then how know
6496 Movement know by-say
6497 Movement that need and direction part and
6498 Past future present three meet examine-from not establish
6499 Movement before and now movement meet then meet part memory-thought
before that now not cease exist need and
6500 Exist then before is contradict and
6501 Now before and part that cease conclude and not meet then now
memory-thought cause not-exist movement suitable not conclude-from stop
6502 Movement one is or different
6503 One then various-to movement lose and
6504 Different then move-make one is-from lose
6505 Thus mind exist-to not establish
6506 Root separate sky like realize-from
6507 Birth and birth-basis not-exist-from return place not-exist
6508 Place not-exist then memory-thought before after interval-to face-introduce-
from there dissolve-from mind-to basis not-exist recognize
6509 That know-from return place not-exist faith
6510 That know-from realm three name not-exist great-to decide
6511 That dharma-from action virtue vice benefit harm not-exist mind happy
6512 Also appearance know before after interval-to face-introduce-from
6513 Mind-to cause and characteristic-to not establish recognize
6514 That know-from mind itself empty-to identify grasp not-exist faith
6515 That believe-from mind by-say cause condition-from not arise decide
6516 That dharma-from memory-thought sudden thought-by benefit harm not-exist
mind happy
6517 Also mind happy
6518

Also mind before after interval-to face-introduce-from
6519 Mind-to root not-exist recognize
6520 That know-from mind itself one wheel-to elaboration different not-exist faith
6521 That believe-from made dharma-by buddha not become decide
6522 That cut-from mind not-exist meaning-from not realize side not-exist-from
mind happy
6523 Also dharma-nature before after interval-to face-introduce-from
6524 Mind-to birth not-exist recognize
6525 That know-from propensity body all-ground-by not harm faith
6526 That believe-from now mind birth not possible decide
6527 That dharma-from now mind house cease and return place and return-support
not-exist mind happy
6528 Thus mind search time four measure grasp-from
6529 Buddha not-exist-from buddha name only-to also not-exist
6530 Result-to hope hold mind turn
6531 That turn-from path effort exertion-to make dharma not-exist
6532 Thus not-exist dharma-to what also not-exist-from samsara nirvana-to
designate name only-from meaning-to not find-to liberate measure by-say
6533 That-from mind itself not-exist-to what also not-exist-from
6534 Mind-to cause reason not-exist-from see not-exist and
6535 Thus not-exist face-introduce four turn and
6536 Dharma-possessor sixteen-to realize
6537 Mind house destroy
6538 Example child house build destroy like
6539 That also action-by action destroy iron-by iron destroy like and
6540 Not permanent-by not permanent destroy illusion person-by illusion city
destroy like and
6541 Made-by not permanent destroy corpse-on corpse stack like and
6542 Not permanent-by made destroy wisdom now-by ignorance before destroy
like
6543 Thus mind-by mind destroy-from both track not-exist-to dissolve water-on
letter write like and
6544 Not-exist-by not-exist search also not find poor house-in wish-fulfilling jewel
not-exist search-also find place not-exist like equal
6545 Mind not-exist-to destroy place not-exist
6546 Example dissolve time water-to hold place not-exist like
6547 That-from mind not-exist meaning not know-from
6548 View meditation conduct mind-to search
6549 Bliss great liberation doctrine find time not-exist

6550 Boat sink-from water-to enter like
6551 Mind not-exist-to exist-to support that itself-by deceive and bind by-say
6552 Samantabhadra heart mirror-from also
6553 Appearance dharma-body-to desire me-to obstruction
6554 Whatever-appear mind-to desire me-to obstruction
6555 Self-arise other desire me-to obstruction
6556 By-say
6557 Then mind dissolve by-say exist that not-exist-to gone not by-say
6558 Dissolve before like examine-from not establish and
6559 Not examine then-also sudden memory-thought thought dissolve-from
6560 Mind self-continuum exist-from not-exist-to gone not-exist
6561 Dissolve cause and dissolve condition where-to also not-exist
6562 Then mind house destroy-to need not-exist destroy cause not-exist-from
6563 Mind primordially not-exist-to
6564 Not-exist nature realize-to make only-from
6565 Mind house basis-or entity exist is not-exist
6566 Memory source dharma-nature-to gone-from
6567 Not-exist understand-to make-to
6568 House destroy by-say term-to make
6569 Exist destroy what also not-exist
6570 That-from term result by-say appearance object vital-point whatever-appear
nature-on place-from
6571 Inert appearance that-to grasp not-exist-from object mind two not-exist result
and
6572 Know whatever-move nature-on place-from
6573 Mind house self-destroy-from movement thought-liberate result and
6574 Thus inert know two not-exist union primordial wisdom dissolve place
identify-from not-exist result
6575 Thus result three time also dissolve time face-introduce vital-point four-to
6576 Not-exist dharma sixteen before like know
6577 That-also great secret certain heart-essence cutting-through mind
primordially not-exist self-liberate
6578 Movement sudden primordially liberate know and
6579 Instruction other and mind ultimate-to not-exist
6580 Conventional-to exist-to pretend-from
6581 View meditation mind-to path make two
6582 Self-liberate self-dawn self-place only-to not agree although
6583 Meaning not agree

6584 Here primordially not-exist-to make and
6585 Other-to exist not-exist-to desire-from
6586 Union also
6587 Other-to exist two one-to one connect is union desire and
6588 Here primordially not-exist-from union-to enter cause not-exist and
6589 Not-exist essence-to different distinguish not-exist two different not-from
two not-exist union by-say
6590 Vital-point this vehicle all-from peak become vital-point importance very
great and crucial very great
6591 This-from appearance mind-to not desire and
6592 Mind exist not-experience basis buddha great-to show
6593 This-to depend-from appearance mind-to face-introduce and
6594 Mind itself empty-to face-introduce instruction heart-essence intention is
know
6595 Instruction some-to thus arise possible then below provisional only-from
definitive meaning not decide
6596 Third object appearance mind mirror-to dawn-from aggregate six equal
great-to pervade expand
6597 Outer appearance various
6598 Inner memory thought sudden
6599 Power six appearance object and possess all
6600 Not-exist clear appearance only-from
6601 Meaning-to outer inner where-to also not-exist eye-cataract hair-line and
6602 Illusion and
6603 Eye-magic and
6604 Emanation like mind-to appear although
6605 Appear time that itself-from exist not-exist extreme-from transcend know
6606 Appearance nature-from how designate also not contradict
6607 Is allow
6608 Not-is allow
6609 Exist allow
6610 Not-exist allow
6611 Appear allow
6612 Empty allow
6613 Delusion allow
6614 Liberate allow
6615 Good allow
6616 Bad allow

6617	Mind-to allow
6618	Other-to allow
6619	How designate although
6620	Empty nature-from how designate that itself-by first empty
6621	Designate mind
6622	Mind not-exist
6623	Not-exist-to designate maker not-exist-from dream action and illusion action like
6624	Appearance and dawn and
6625	Virtue and non-virtue etc. that itself sudden
6626	That essence basis not-exist self-liberate
6627	Awareness primordial tone part-to exist-from identify intention dharma-nature direction else-from grasp place not-exist
6628	Appearance existence samsara nirvana dharma all awareness nature-in not-exist clear appearance appearance great-to self-dawn self-appearance
6629	Element four appearance sky nature-in dwell or
6630	Dream various sleep and
6631	Sleep awareness nature-from not move like
6632	All awareness nature-to self-appearance although
6633	Awareness-by delusion-appearance samsara not see
6634	Pure appearance transcended not see
6635	Samsara nirvana-by awareness not see
6636	All basis not-exist equal great nature-in move not-exist
6637	Essence-to not establish-from see and see-maker-from transcend and
6638	Awareness nature-from dawn-from samsara nirvana awareness self-tone or play by-say merely
6639	Exist not-exist extreme liberate great
6640	Designate not contradict
6641	Meaning-to not establish
6642	Not-exist clear appearance only-to appearance existence samsara nirvana dharma all dawn
6643	Space six-from
6644	Stain not-exist mind itself-to
6645	Object condition separate appearance
6646	Self pure great intention by-say
6647	Samantabhadra I-by show
6648	By-say and
6649	Jewel Display-from

6650	What also not-exist entity
6651	What direction-to not fall
6652	Whatever delusion entity
6653	Harmonious appearance only-to appear merely
6654	Although that meaning not arise
6655	Dharma-space ornament like appearance
6656	By-say and
6657	Empty primordial wisdom great
6658	Whatever not-exist-from whatever delusion
6659	By-say and
6660	Pearl Garland-from
6661	That I am being
6662	Mind is mind-from arise
6663	Many not is single
6664	Samsara nirvana I self
6665	Mandala etc. gradual entry
6666	Dharma is dharma-to appear
6667	Abide is move
6668	Sit and sleep and lie
6669	Life is cut also
6670	World three that-from arise
6671	Brief how appear
6672	Dharma all that-from arise
6673	Earth water fire wind space
6674	Element great all that-from arise
6675	By-say from
6676	Thus dwell is dharma-nature-to
6677	Delusion from-beginning not-exist
6678	Dharma-body sky like-to
6679	Sudden being cloud-by obscure
6680	Not-delude dwell is dharma-nature also
6681	Mind-to delusion manner-to appear
6682	By-say from
6683	Being affliction five itself
6684	Meaning-to exist is not
6685	Sky-to cloud like
6686	Sudden condition and possess
6687	Cloud that sky itself-from arise

6688 Thus sky-to dissolve know-from
6689 Different not-exist one nature by-say
6690 Thus affliction stain itself
6691 Self-arise self-cease itself know then
6692 Being bind suitable how become
6693 By-say and
6694 Appear manner not establish like
6695 Grasp-to appear although where-to-also not establish-from
6696 Place-not great-to show also
6697 Jewel Heap-from
6698 Dwell place not-exist mind itself this
6699 Go place not-exist ya re cha
6700 All enter mind six-to
6701 Depend place not-exist ya re cha
6702 All gather all-ground-to
6703 Place place not-exist ya re cha
6704 Circle and delusion ignorance-to
6705 Change power not-exist ya re cha
6706 All object-attach affliction-to
6707 Basis root not-exist ya re cha
6708 Subtle and coarse stain-to
6709 Grasp place not-exist ya re cha
6710 Element coarse form all-to
6711 Place place not-exist ya re cha
6712 Person depend life life-to
6713 Time place not-exist ya re cha
6714 Aggregate six object appearance-to
6715 Permanent not-exist ya re cha
6716 Person memory thought arise feeling-to
6717 Exhaust not-exist ya re cha
6718 By-say and
6719 Also
6720 Basis root not-exist dharma-nature this
6721 Not search place-from wonder great
6722 Go and come awareness-to
6723 End not-exist wonder great
6724 Primordially dwell great primordial wisdom-to
6725 Antidote not-exist wonder great

6726 By-say and
6727 Common vehicle Arya Samadhi King-from also
6728 How mid-space little cloud not-exist-to
6729 Moment-to cloud mandala appear
6730 Arise-from cease and cloud mandala that
6731 First what-from arise examine
6732 Dharma all thus know
6733 How person rock mountain hollow dwell
6734 Song sing speak and laugh and cry-from
6735 Condition-to depend echo arise although
6736 Sound-from tone that when-also move not-exist
6737 Dharma all thus know
6738 By-say extensively said
6739 Meaning second dharma-exhaust mind-transcend intention copper-shining foundation primordial wisdom move change not-exist face-introduce-to three
6740 Dharma-exhaust mind-transcend awareness copper-shining foundation face-introduce
6741 Self-clear nature dwell intention pervade expand great-to maintain
6742 Vital-point three dharma-nature wheel sky equal space clear great-to place
6743 First
6744 Self-settle awareness self-clear-to just place and
6745 Outward not send
6746 Inward not gather
6747 Middle-to not think self nature-to look-from
6748 Outer inner middle not-exist
6749 Self-clear foundation
6750 View meditation-by not confuse dharma-body
6751 Concept-by not move primordial wisdom
6752 Elaboration gather not make intention
6753 Clear-to thought not-exist
6754 Dwell-to grasp not-exist
6755 Vast-to lose not-exist
6756 Equal-to interval not-exist
6757 Enter maker not-exist self-tone great
6758 Primordially-from self-settle intention great great
6759 Tone and empty ocean like
6760 Clear and pure sun moon like
6761 Vast and pervade sky like

6762 Stable and dwell mountain king like
6763 This like meaning and being all moment-also separate not-experience primordially-from self-to exist although
6764 Face not know-from samsara-in bad thought elaboration-by mix although
6765 Now lama instruction-by identify-from dawn or dwell or whatever just self-settle place nature face-introduce like nature not wander only make
6766 Lion Perfection-from
6767 E ma lion cross not path
6768 Action effort not-exist lion-by
6769 Release place not-exist snow white-to
6770 Darkness clear power three perfect
6771 Think not-exist tone lion I-by
6772 Primordially pure stain-not snow good-to
6773 Element clear power three perfect
6774 By-say and
6775 Space six-from
6776 Permanent cease not-exist mind itself-to
6777 Good bad separate appearance
6778 Abandon accept separate intention by-say
6779 Samantabhadra I-by show
6780 Accept reject not-exist mind itself-to
6781 Direction not-exist self-liberate appearance
6782 Pervade expand great intention by-say
6783 Samantabhadra I-by show
6784 Dull excitement not-exist mind itself-to
6785 Release equal great meditation
6786 Aggregate six spontaneous intention by-say
6787 Samantabhadra I-by show
6788 Concern not-exist mind itself-to
6789 Hope doubt separate appearance
6790 Primordially place confidence possess intention by-say
6791 Samantabhadra I-by show
6792 By-say and
6793 Perfection Perfection-from
6794 Grasp attachment not-exist dharma-nature entity separate this
6795 Buddha all-by two not-exist intention dharma
6796 Particular empty and sign word path
6797 Action effort not-exist dharma-nature self place pure

6798 Complete samadhi dharma-nature object-from enter
6799 Pure and not pure term dharma-to not-exist
6800 One and two-from transcend primordially dwell meaning
6801 Self body nature-in bindu one-to enter
6802 Time not-exist realize-from samadhi not wander clear
6803 Extreme center not-exist-from dharma-nature name and separate
6804 Change not is straight all-to pervade
6805 Made not is arise place spontaneously accomplish
6806 By-say
6807 Second that nature-to maintain-to three
6808 View meditation object transcend great-to maintain
6809 Samadhi self-settle great-to maintain
6810 Intention mind transcend great-to maintain
6811 First
6812 Face-introduce nature that-to mind grasp effort and purpose-to meditate
antidote not enter-from awareness vast wide primordially place height top-to
vast interval not-exist self-liberate-to place
6813 Jewel Display-from
6814 Vast dharma-nature completely pure
6815 Great view wonderful great
6816 Appearance face self-appearance mandala itself
6817 Object and object not-exist completely pure
6818 Outer and inner not-exist completely appear
6819 Empty and not empty word-from transcend
6820 By-say and
6821 Lion Perfection-from
6822 First place place what is-to
6823 Last that place place-to go
6824 Now that meaning-to dwell
6825 By-say and
6826 Also
6827 Grasp thought not-exist sky-to
6828 Consciousness not-exist sky-to
6829 Consciousness mind not move
6830 Wander not-exist samadhi supreme
6831 Buddha single grove manner
6832 By-say
6833 Second-to three

- 6834 Self-dwell just place
 6835 Aggregate object appearance-to grasp make elaboration not make-from outer inner middle not-exist wide self-liberate-to vast place-from
 6836 Sleep-to go occasion-also that nature-to sleep-from dream light clear-to dawn
 6837 Thunder great
 6838 Door three spontaneous release-to whatever dawn suddenly hit-to self-liberate-to vast vast gone nature identify
 6839 Appearance expand
 6840 Body cross-legged and eye interval appearance-to stare look-from
 6841 Mind send gather cut-from awareness and half-pure nature identify-from wind five space-to bind
 6842 Self-appearance pure light clear outer smoke mirage rainbow light etc. and inner dharma-nature empty clear-to appear pure like dawn
 6843 Space six-from
 6844 Samadhi three-to thus train
 6845 Self-dwell just place samadhi
 6846 Power door all not stop and
 6847 Body action use not do
 6848 Sleep also abandon not do
 6849 Mind-by apart cut not
 6850 Brief body speech self place-to
 6851 Mind arising part outward not lose
 6852 Power object all six-to also
 6853 Know awareness action mind not move
 6854 Self-appearance not think great-to
 6855 Clear-to thought not-exist experience arise
 6856 Thunder great samadhi-to
 6857 Body ordinary like-from
 6858 Speech speak word word and separate
 6859 Mind tight-to not bind
 6860 Self-dawn self-to not wander
 6861 Appearance expand samadhi
 6862 Body and object and awareness-by
 6863 Self-appearance pure measure all grasp
 6864 By-say
 6865 Third intention mind transcend-to maintain-to four
 6866 Mountain just place view
 6867 Ocean just place intention

6868 Awareness just place instruction
6869 Appearance just place method
6870 First
6871 Awareness self-clear this identify-from whatever dawn-also view mountain
king like move change not-exist nature-to place
6872 Letter not-exist-from
6873 Mountain just place view secret itself
6874 Doubt not is change nature-by not-exist
6875 By-say
6876 Second
6877 Body cross-legged-to
6878 Eye ha re interval appearance-to place-from
6879 Know and half-pure ocean wave-by not move like nature-to clear place
6880 That itself-from
6881 Ocean just place that-by intention
6882 Appearance not is appear make
6883 Empty not is empty-to exist not
6884 Clear not is clear great object
6885 Dull not is excitement nature-by not-exist
6886 Not move not move move-to not become
6887 Not move not move move all-from transcend
6888 Made-by not arise place method great see
6889 Send gather not make just place one nature
6890 Dwell not is that-from transcend not-exist
6891 Secret primordial wisdom ocean like-to
6892 Primordially-from spontaneous vast not move space-to place
6893 Depth measure difficult great ocean great-from
6894 Set not-exist victory banner peak see
6895 Empty mind not-exist not make great body
6896 Made not-exist-from make all-from conquer
6897 Primordially-from not arise not make just place itself
6898 Appearance not change mind-by not make
6899 Dharma-nature sky-to dwell intention show
6900 Dharma-body primordial wisdom thought completely abandon-from
6901 Move make not-exist meditate intention
6902 Appear object and focus direction all not grasp then
6903 Ocean depth-to planet star dawn like
6904 Object-to grasp not-exist clear part not cease-from

6905 Self-arise intention dwell manner thus
6906 By-say
6907 Third
6908 Awareness clear empty primordial wisdom foundation naked burst that wide wide wide self-clear-to identify-from samadhi mind attach mistake place cut and copper-shining foundation dharma-body inside-from dawn
6909 Lion Perfection-from self-know many object-to outward look-from
6910 Dharma-body thought not-exist great inside find
6911 By-say
6912 Fourth
6913 Outer object five-to appearance-to wide look time inner self-clear foundation clear clear inside-from dawn nature-to place
6914 That itself-from
6915 Awareness clear dharma-nature object-to outward look-from
6916 Various separate awareness inside see
6917 By-say and
6918 Letter not-exist-from
6919 Appearance just place awareness method great
6920 Appearance great all basis not
6921 Element five Buddha path like appear
6922 Great five itself mother appearance-to clear
6923 Not wander nature-to grasp not-exist great-to place
6924 By-say
6925 Third vital-point three dharma-nature wheel sky equal space clear great-to place-to three
6926 Dharma-nature effort exertion and separate nature-by mind itself action separate-to place instruction
6927 Dharma-nature self direct-to introduce vital-point-by concept primordial wisdom-to dawn instruction
6928 Dharma-nature self place-from liberate vital-point-by appearance-to refute establish not-exist instruction
6929 First
6930 Nature action and separate that action-by not realize not action place-from realize-from door three self-settle vast-to place
6931 Result arrive-from
6932 Other also action separate dharma-nature
6933 Action not-exist-from liberate-to liberate
6934 By-say and
6935 Garuda Great Sky-from

6936 That-from samsara nirvana action action itself separate then
6937 Great perfection this-from other what do exist
6938 By-say and
6939 Six Objects-from
6940 Action and separate-from basis place by-say
6941 Second
6942 Appearance mind play face-introduce
6943 Play basis not-exist clear appearance-to face-introduce
6944 Clear appearance grasp then delusion-to face-introduce
6945 Not grasp self-clear not-exist appearance-to face-introduce-from outer object
appearance mind and other-to not establish decide-from samsara-in birth
object empty
6946 Also appearance grasp mind that basis not-exist-to face-introduce
6947 Basis not-exist empty self-course-to face-introduce
6948 Self-course track not-exist primordially liberate-to face-introduce-from
6949 Circle maker self mind basis not-exist-to liberate-from realm three name
not-exist dharma-nature-to echo
6950 Perfection Perfection-from
6951 Perception object-to not-exist dharma-nature peace nature
6952 Appearance self-to search self-appearance entity not-exist itself
6953 Appearance mind separate dharma-nature self meaning
6954 Send gather not make self object look
6955 By-say
6956 Here some appearance mind-to face-introduce
6957 Mind empty-to face-introduce and
6958 Face-introduce decorate-from
6959 E ma ho appearance mind-to face-introduce-from mind-to complete
6960 Mind itself empty-to face-introduce-from empty happy spread
6961 Empty awareness-to face-introduce-from
6962 Awareness itself space and two not-exist that only dharma-body by-say
word-to meaning self-characteristic-to attach-to appear
6963 This-to intended basis
6964 Need purpose
6965 Actually harm make valid-cognition and three exist-from heart-essence
intention direction-to not approach
6966 Intended basis
6967 Outer object-to meaning other-to not-exist-to grasp those provisional-from
that word said-from
6968

Self-dawn-from
6969 Sometimes appearance mind-to show
6970 By-say
6971 That-also appearance other-to not-exist mind delusion-to appearance is only-from designate
6972 Need purpose is outer object-to attach abandon only
6973 Actually harm make
6974 Appearance mind is then mind-to color and shape etc. eye etc. power-by certain conclude-from appearance-to form etc. shape and color-to certain-from and
6975 Appearance mind
6976 Mind empty
6977 Empty awareness is then that three mutual mix-from
6978 Awareness delusion-to conclude and
6979 Appearance eye etc.-by not see-to conclude and
6980 Mind not delude-to conclude
6981 That three essence substance one is-from
6982 This distinction before detail explain and
6983 Appearance mind yoga-to make not liberate-from
6984 Self-dawn-from
6985 Appearance mind yoga
6986 All I mind-from arise
6987 Mind itself realize then what do exist
6988 That word all express make
6989 I-by liberate-to not said
6990 By-say scripture-by also harm and
6991 Mind not-exist-to realize time appearance not-exist-to conclude and
6992 Mind cease time appearance time that-to cease-to conclude-from
6993 Mind not-exist occasion-to appearance exist-from also harm
6994 Mind not-exist-to occasion five exist
6995 Middle Extremes-from
6996 Mind not-exist sleep and faint and
6997 Absorption enter two and
6998 Always perception not-exist
6999 By-say
7000 Brief gather
7001 Appearance mind-to desire this wrong thought darkness great is-from clear need
7002

- Third dharma-nature self place-from liberate vital-point-by appearance-to
refute establish not-exist instruction
- 7003 Outer object five not-exist empty self pure water moon like-from purify not
need
- 7004 Inner mind memory thought self dissolve track not-exist is-from effort
exertion two antidote-by destroy not need
- 7005 Appearance mind primordially liberate spontaneous-to abandon accept
superimpose not need
- 7006 Awareness copper-shining naked-to elaboration garment not put-from
complete complete complete track not-exist equal great-to inside
release-from
- 7007 Door five self-arise primordial tone-to free-to enter
- 7008 That-also inner self-clear essence awareness foundation naked-to burst-from
- 7009 That nature-from memory thought good bad what dawn-also distinguish
not-exist self-arise primordial wisdom self-tone-to know-from track not
follow-from
- 7010 Appearance mind rough not rough
- 7011 Clear not clear
- 7012 This that manner-to vast pervade-to release then samantabhadra intention
space-to self-dawn
- 7013 Space six-from
- 7014 Being all self-appearance great
- 7015 Other-from search place not-exist
- 7016 Self power-by self know-from
- 7017 Three-thousand world where-from-also
- 7018 That itself search-also find place not-exist
- 7019 World all action object
- 7020 That itself appearance nature-to
- 7021 Who-by-also see not-exist
- 7022 Appearance nature bliss field
- 7023 This-to meditate yogi-by
- 7024 Samantabhadra I body
- 7025 Fortune and possess this-by see
- 7026 By-say and
- 7027 Also
- 7028 Object-to condition thought self dawn time
- 7029 This all nature not-exist know then
- 7030 Appearance all illusion or
- 7031 Dream and reflection like
- 7032 Not think reflection great experience

7033 Who continuum-to dawn that
7034 Appearance all thunder-to
7035 Appearance condition continuum-to not dawn-from
7036 Outward not return samadhi obtain
7037 By-say and
7038 Letter not-exist-from
7039 All arise and delusion appearance I mind
7040 All abide delusion appearance I heart
7041 All appearance delusion appearance I body
7042 All sound delusion appearance I speech
7043 See not cease I form like appear
7044 Hear not cease I sound like sound
7045 Smell make not cease I smell like feel
7046 Taste make not cease I taste like tone
7047 Feel make not cease I mind like quick
7048 Secret affliction I miracle
7049 Buddha being I cemetery
7050 All make I appearance self clear great
7051 By-say
7052 Then delusion appearance self place allow release then again delusion not go
7053 Being ordinary self-as grasp-from delusion although
7054 Yogi basis not-exist-to know-from correct change not-from self-settle-to
place-from not delude
7055 Pearl Garland-from
7056 Being samsara those
7057 Self concept action-by bind
7058 Nature not-exist know liberate-to certain
7059 By-say
7060 Also delusion and liberation is inner know to rely is although
7061 Outer appearance-by delusion and liberation any not make-from
7062 Appearance straight place-from enough
7063 Tilopa-by
7064 Appearance-by not bind grasp-by bind
7065 Grasp cut Naropa
7066 Thus instruction like
7067 That-also actual meaning self know that self tone nature-to place only-from
7068 Purpose correct view meditation action-by good correct not is nature change
not-exist-from and

7069 Self-arise primordial wisdom not true become-from
7070 Perfection Perfection-from
7071 Thought-by primordial wisdom meaning not find
7072 Thought-by primordial wisdom meaning find-from
7073 Self-arise primordial wisdom false become
7074 Meditate-from dharma body not see
7075 Meditate-from dharma body see then
7076 Self-appearance dharmata false become
7077 Look awareness meaning not realize
7078 Look-from awareness meaning realize then
7079 Dharma body cease not-exist false become
7080 Dharma-by ignorance trace not cut
7081 Dharma-by ignorance trace cut then
7082 Primordially pure primordial wisdom false become
7083 By-say
7084 Thus appear know dharmata-to realize-from conduct manner what make-also
dharmata-from not transcend
7085 Appear manner whatever appear although play not cease-to dawn from
7086 Self-arise meaning mandala-to dawn
7087 Eat drink dharmata approaching
7088 Sleep sit enlightenment accomplish
7089 Formation abide meditation
7090 Exhale inhale mandala accomplish
7091 Three-thousand spontaneously accomplish mandala
7092 Rain water self-settle drip drip
7093 Path nature bindu great
7094 Foot color powder
7095 Move gesture nature
7096 Speak vajra recite
7097 Memory thought generation stage wheel
7098 Whatever appear deity play
7099 Self body empower vase
7100 Descend continuum samaya
7101 Know aware self clear instruction
7102 Birth death dharmata familiarity measure
7103 Aggregate six object appearance realize self dawn from
7104 Realm three completely liberate great intention spontaneously accomplish
7105 Pearl Garland-from

7106 E ma thus appearance all
7107 Delusion itself also self liberate then
7108 Delusion not exist by what not liberate
7109 What like speak and action do all
7110 Empty aware clear conduct
7111 Good and bad thought all
7112 Meditate river space great
7113 Wrong view right desire all
7114 Yogi distinguish not view
7115 Hope and doubt grasp all
7116 Copper spontaneously arise result
7117 Mudra great desire apparent from
7118 Eat and drink approach to
7119 Sleep and sit accomplish
7120 Formation all abide
7121 Exhale and inhale mandala accomplish
7122 Three-thousand all mandala-to
7123 Rain and steam drip drip establish
7124 Go path object bindu great
7125 Foot trace powder
7126 Go desire manner manner itself
7127 Limb move mudra
7128 What like speak mantra word
7129 Thought all generation stage
7130 Mind move offer
7131 Form-to appear deity body
7132 Sound great speak music
7133 Self body vase-to
7134 Hair leaf mouth ornament beautiful
7135 Blood and yellow water water all
7136 Meaning heart etc. substance-by fill
7137 Self-to appear empower all give
7138 Not confer itself-to complete
7139 Pass desire samaya-to
7140 Keep desire bind
7141 Liberate desire decline
7142 Not exist desire supreme
7143 See all mudra have

- 7144 That-to attach experience
 7145 Know aware clear instruction-to
 7146 Object mind two-to place object
 7147 Birth age sick die familiarity vital point
 7148 Aggregate six not cease realize
 7149 By-say
 7150 Thus yogi what make dharmata nature-to generate deity wheel and empower complete instruction and together
 7151 Complete dharmata wheel self-settle river continuum samadhi bridge not cut from
 7152 Effort exertion
 7153 Cause effect-to not depend-from actual attainment wonder great nature-by obtain-from ground supreme mandala great complete
 7154 That-also Thalgyur-from
 7155 Thus all dharmata-by
 7156 Accept do should what even not exist
 7157 Place do should a little not exist
 7158 Where-to not exist dharmata
 7159 What appear self dharmata-from
 7160 Fabricated dharmata side-to not exist
 7161 What like make-also not think arise
 7162 Abandon and accept not exist self appearance face
 7163 By-say and
 7164 Self-arise-from
 7165 Appearance-to not attach
 7166 Not exist not establish
 7167 Exist not abandon
 7168 Not exist-to desire not make
 7169 Exist-to apparent not attach
 7170 Make not establish
 7171 Arise not stop
 7172 Arise-to fault-to not look
 7173 Affliction not abandon
 7174 Buddha not establish
 7175 Meditate not meditate
 7176 View not view
 7177 Delusion appearance not stop
 7178 Equal appearance not seek by-say and

7179 Jewel Display-from
7180 Realize make know object-to appear time-to
7181 Appearance self appearance
7182 That time know mouth wide-to release should extensively said
7183 Meaning three spontaneously equal vast great space-to all primordially-from
transcend complete-from
7184 Bind liberate abandon accept not exist nature-to samsara nirvana name not
exist great-to echo
7185 Nature complete great vital point great vajra laughter great twelve wonder
word eight and together realm three complete liberate great
7186 Samsara nirvana name not exist great
7187 Cause effect-to transcend great
7188 Not make primordially complete great
7189 Abandon accept primordially liberate great
7190 Do not exist power shake great-to echo
7191 Now dharma-to do not exist
7192 Make-also death attach-from not transcend
7193 Primordially empty sky space vast-to pervade expand
7194 Jewel Heap Secret Great-from
7195 Kye Buddha all speech vajra heart essence
7196 View self-arise primordial wisdom-to depend and
7197 Virtue sin and view meditation-from transcend wonder
7198 Basis not move-from body speech action what make-also virtue sin benefit
harm and separate ha ha
7199 Kye speech vajra
7200 Thing nature dwell manner-to depend and
7201 Appearance this hair not change color not change wonder
7202 Pleasure pain what like think-also meaning-to change not exist ha ha
7203 Kye speech vajra
7204 Empty great all arise primordial wisdom-to depend and
7205 Memory thought conduct various what make-also play-to dawn wonder
7206 What like make-also not cease space-to birth not exist liberate ha ha
7207 Kye speech vajra
7208 Dharmata empty all pervade primordial wisdom-to depend and
7209 Birth not exist and primordially-from together abide wonder
7210 Person weapon sharp take-from go being all time one-to liberate although
7211 Person that continuum-to benefit harm and separate ha ha
7212 Kye speech vajra

7213 Self know empty all appear primordial wisdom-to depend and
7214 What like appearance all self helper-to dawn wonder
7215 What appear although self basis-from move not exist ha ha
7216 Kye speech vajra heart essence
7217 Awareness empty all liberate appearance-to depend and
7218 Self antidote-to self great wonder
7219 Affliction all self-by self liberate ha ha
7220 Kye speech vajra
7221 Awareness empty all essence-to depend and
7222 Effort exertion not-from result self find wonder
7223 One hold-from samsara nirvana all two not exist-to pure ha ha
7224 Kye speech vajra
7225 Essence empty great all place measure-to depend and
7226 Go six body three-to appear wonder
7227 Go being all-by meditate dust even not make-from time one-to Buddha ha ha
7228 Kye speech vajra
7229 Body three empty great primordially complete result-to depend and
7230 Time three gather separate not exist dharmata wonder
7231 Paramita six not practice-from accumulation all time one-to complete ha ha
7232 Kye speech vajra
7233 Awareness just place empty great all equal primordial wisdom-to depend and
7234 Action do all ornament-to dawn wonder
7235 Abandon accept all view-by liberate ha ha
7236 Kye speech vajra
7237 Empty empty primordially empty great-to depend and
7238 Buddha all again place abide wonder
7239 Action do meditate-by
7240 Downfall become ha ha
7241 Kye speech vajra
7242 Not empty empty thing possess-to depend and
7243 Not exist-to self-as grasp vehicle wonder
7244 Born-by birth not exist obtain ha ha by-say-from
7245 Self know just look-from nature-to laughter twelve-to abide-from effort
exertion self destroy
7246 Dharma exhaust mind transcend great-to echo should
7247 That-also complete great self voice nature-to straight explain-from mind
depth-to confidence make should
7248

Thus wonder word great eight-by also samsara nirvana dharma exhaust
object not exist intention-to echo should

7249 Also Jewel Heap-from

7250 E ma ho

7251 Speech vajra heart essence you listen

7252 Self know itself birth death and separate vital point-by

7253 Being million life cut and

7254 Paramita ten always practice person-to

7255 Distinction dust even not exist-from Samantabhadra I-by show

7256 Buddha all speech vajra

7257 Dharmata-to elaboration not exist vital point-by

7258 Always empty-to familiarize meditate person and

7259 Empty mind-to moment even not make person two Buddha-to distinction
dust even not exist-from Samantabhadra I-by show

7260 Kye speech vajra

7261 Awareness itself condition not make vital point-by

7262 Condition make virtue benefit not exist make faith possess and

7263 Life cut-to always happy person two-to

7264 Accumulation complete door-to distinction dust even not exist-from
Samantabhadra I-by show

7265 Kye speech vajra

7266 Awareness primordial wisdom-to go come not exist vital point-by

7267 Dharmata sign various body speech-to arise person and

7268 Hear think mind moment even not train person two

7269 Thing see-to distinction dust even not exist-from Samantabhadra I-by show

7270 Kye speech vajra

7271 Dharmata-to birth cease not exist vital point-by

7272 Hell hot cold experience person and

7273 Buddha all-by bliss experience person two-to

7274 Realize door obtain-to distinction dust even not exist-from Samantabhadra
I-by show

7275 Kye speech vajra

7276 Awareness-to change not exist vital point-by

7277 Mind dharma elaboration cut person and

7278 Self permanent view two-to distinction dust even not exist-from
Samantabhadra I-by show

7279 Kye speech vajra

7280 Dharma body self-to exist vital point-by

7281 Outside-to offer and praise and request various make person and

7282 Action do action and separate abide two-to

- 7283 Result obtain-to distinction dust even not exist-from Samantabhadra I-by
 show
 7284 Kye speech vajra that-from self arise great word these-to practice person is
 effort not-from experience enjoy confidence find-from
 7285 Appearance and body three not separate-to Buddha is by-say-from
 7286 Word king eight these not change meaning great reason great eight-by
 establish-from
 7287 Mind also sharp-to sound like explain should
 7288 Awareness nature that only-to certain-from
 7289 Inferior-to truth two-to divide-from explain-from later realize make although
 7290 Straight explain then hate become
 7291 Self-arise-from
 7292 Lion self voice express-from wild animal all faint and fear
 7293 Complete great self voice speak vehicle low all faint by-say
 7294 That-from capacity not cause effect definitive meaning desire all-to secret
 instruction
 7295 Before that-from
 7296 Word these hearer and
 7297 Self Buddha etc.-to inside-to dust even speak not make
 7298 That what-from
 7299 These all-by word these all hear-from
 7300 Fear and
 7301 Astonish and
 7302 Faint become
 7303 Secret mantra all-to not faithful mind arise-from
 7304 That ripen-from being hell great experience become-from
 7305 Show and hear-to also see what say-from
 7306 Wind direction even-to speak not make by-say
 7307 Secret mantra common-from also
 7308 Completely not ripen being-to
 7309 Secret proclaim seven
 7310 By-say and
 7311 Bodhisattva ground-from also
 7312 Mind not train-to empty show and by-say root downfall-to explain-from
 secret
 7313 That also consciousness aggregate eight purify make wonder word great eight
 and
 7314

- Not change great nail letter twelve-by dharma exhaust do not exist great-to
 echo instruction heart not small explain and
 7315 Hope doubt bind attach not-from samsara nirvana time one-to name not exist
 great mind release
 7316 Nature-to arrive yogi great all-to cause effect virtue sin not exist straight
 explain and Padma and Vimala and
 7317 Tilopa etc. like
 7318 Self we all-to mind thus realize although familiarity-from arrive not
 arrive-from
 7319 Nature-to not fear and result cause slight-to avoid and together explain
 7320 Thus vajra laughter twelve instruction three-to time three explain-from thirty
 six become is root affliction dependent arise twelve manner enter and
 7321 Manner-from reverse and
 7322 Completely disperse is thirty six place pure and together understand should
 7323 These meaning instruction certain-from brief explain word meaning
 elaborate-from enough
 7324 General meaning second decisive cut top-to bind gather-to three
 7325 View self arise primordial wisdom-to decisive cut
 7326 Intention time three time not exist nature maintain
 7327 Actual meaning dharma not exist primordially complete-to echo
 7328 First is self know empty clear move change not exist essence this copper
 shining foundation essence decisive cut view meditation action result mind
 dharma-by correct change what even not make not correct spontaneously
 accomplish great view meditation self settle pervade expand great experience
 make
 7329 Perfection Perfection-from
 7330 Secret mantra awareness just place
 7331 View meditation action knot
 7332 Outer inner secret discriminating awareness-to
 7333 Mind concept not move-from
 7334 Secret mantra secret view desire
 7335 Victorious lion dharma body
 7336 Grasp hold separate samadhi abide
 7337 Sign not exist view-to
 7338 Release equal great discriminating awareness clear
 7339 By-say and
 7340 Also
 7341 All arise dharma body-from
 7342 Space vast object not exist nature-to dissolve
 7343 Accept correct not then action
 7344 Self appearance see then view

7345 That-to not wander meditation explain
7346
7347 Release place not exist samadhi obtain
7348 Direction fall not exist self place hold
7349 Not make self arise primordially establish
7350 By-say and
7351 Dharmata not limit self arise ocean-to
7352 Self know concept separate gold fish move
7353 Empty clear samsara nirvana separate obtain
7354 By-say
7355 Second intention time three time not exist nature maintain-to two
7356 Essence self clear nature tone-to correct change not-from self place-to clear
clear dense dense coil clear light equal nature-to inside place and
7357 I-from self dawn thought concept track hold send continue cut-from
7358 Interval not exist wide self liberate vast time three time not exist pure
intention river space great vast-to outside place-from space self place-to clear
instruction
7359 First
7360 Body vital point and wind vital point together know self clear-to appearance
self appearance grasp hold not exist firm place
7361 Space six-from
7362 Suchness that not make then
7363 Sky cloud-by not cover like
7364 Primordial tone primordially-from clear part
7365 Thus sky clear-to
7366 Sun heart self appearance like
7367 Essence stain not exist body
7368 One gather certain heart essence
7369 I mandala itself
7370 By-say
7371 Second-to time three mind connection track cut method great ten experience
make
7372 Also that itself-from
7373 Person what-by past track not hold
7374 Future hope not take
7375 Now know self place-to place then
7376 Know all before after not exist one-to mix from
7377 One gather essence one by-say
7378 Time three equal-to awareness yogi

7379 Also past habit track after not follow
7380 Later arise habit all hope not welcome
7381 Now habit all continuum-to not rely
7382 Time three equal-to awareness yogi by-say
7383 Memory self end method-by samsara nirvana two not exist-to mix
7384 Past memory all interval cut and
7385 Future memory itself suppress and
7386 Now memory all self dissolve-to release
7387 Time three equal-to awareness yogi by-say
7388 Also past mind-to enter not send
7389 Future mind-to back not send
7390 Now mind-to mind not send
7391 Time three equal-to realize yogi
7392 Also past ignorance-to stone not throw
7393 Future ignorance-to father not abandon
7394 Now ignorance-to side-to not take
7395 Time three equal-to awareness yogi
7396 Past anger-to attach not attach
7397 Future anger-to hook not take
7398 Now anger-to pride not feed
7399 Time three equal-to realize yogi by-say
7400 Past delusion-by cloud not gather
7401 Future delusion-by earth not cut
7402 Now delusion-by rain not fall
7403 Time three equal-to realize yogi by-say
7404 Past Buddha-to answer not give
7405 Future Buddha-to threatening look not give
7406 Now Buddha-to blame not give
7407 Time three equal-to yogi by-say
7408 Past desire itself dispel
7409 Future desire all cut
7410 Now desire all object take out
7411 Time three equal-to yogi
7412 Past jealousy tight not take
7413 Future jealousy mind not gather
7414 Now jealousy mind not put
7415 Time three equal-to realize yogi
7416 Samsara nirvana two not exist-to realize yogi great by-say

- 7417 That-also time three Buddha
 7418 Awareness primordial wisdom experience distinction possess happiness enjoy
 grasp attach abandon instruction give and
 7419 Other nine refute establish object-to appear and self abide scripture not show
 delusion
 7420 Identify-to time three connect track cut interval wide dharmata abide identify
 meditate
 7421 Third actual meaning dharma not exist primordially complete-to echo
 7422 Lion Perfection Perfection-from
 7423 Virtue Buddha meaning not realize
 7424 Virtue-by Buddha meaning realize then
 7425 Complete great actual meaning false become
 7426 Sin-by samsara fall not become
 7427 Sin samsara fall not become
 7428 Sin-by samsara fall become then
 7429 Moment three false become
 7430 Empty-by right meaning not see
 7431 Empty-by right meaning see then
 7432 Primordial wisdom light clear false become
 7433 Sign-by self know meaning not see
 7434 Sign-by self know meaning see then
 7435 Self liberate dharmata false become
 7436 Make-by spontaneously complete meaning not find
 7437 Make-by spontaneously complete meaning find then
 7438 Essence change not exist false become
 7439 Grasp-by appearance see not become
 7440 Grasp-by appearance see become then
 7441 Nature cease not exist false become
 7442 Analyze-by other side liberate not become
 7443 Analyze-by other side liberate become then
 7444 Heart feel all pervade false become
 7445 Delusion appearance-by I not cover
 7446 Delusion appearance-by I cover then
 7447 Lamp two false become
 7448 That secret mantra intention show
 7449 By-say
 7450 This secret meaning space-to echo need great awe great is-from straight
 explain-to not fear make should

7451	General meaning third confidence liberate top-to establish obstacle remove-to three
7452	Self liberate meaning general show
7453	Primordially liberate actual meaning particular explain
7454	Self liberate intention extensive say
7455	First
7456	Affliction-from certain release path king Ati vajra heart essence here
7457	Affliction not abandon place-to pure from
7458	Hearer self like abandon and
7459	Being like abandon and
7460	Mantra lower generation stage like transform and
7461	Complete stage like self dissolve release and
7462	Vehicle common general like antidote tame and
7463	Mind section like self manner place and
7464	Space section like that itself dharmata make pure like not
7465	What-from
7466	Affliction that primordially like exist not experience not know then
7467	Abandon-from not abandon
7468	Affliction that mind-by abandon then
7469	Abandon object abandon agent two substance one from pure not possible and
7470	Primordial wisdom-by abandon then mind-by primordial wisdom not see
7471	Primordial wisdom-by mind not see-from together not abide contradiction abandon object abandon agent term not possible and
7472	Before after-by abandon not is past future substance oppose-from
7473	One exist time one cease and
7474	Time equal then mutual mix-from abandon object antidote-to conclude and
7475	Antidote abandon object-to conclude
7476	Mind continuum one time equal-from
7477	Also mind that itself-from affliction arise body and shadow like abandon-from abandon time not exist
7478	Thus purify etc.-to also apply
7479	Sun Moon Union-from
7480	Suchness-to not realize then
7481	Yogi body and shadow like
7482	That-from that itself self arise-from
7483	Abandon-from abandon not
7484	Thus purify-by also not
7485	Transform-by also not change

7486 Change not exist heart essence not realize-from
7487 Crystal rock or turquoise stone like
7488 Purify and melt capable not
7489 Nature-by abide pure-to
7490 Yogi possess-by investigate
7491 Thus peace itself also not
7492 Direct insight not know-from
7493 Meru mountain king like
7494 Who-by break capable not
7495 Antidote-by liberate not
7496 Not search self pure not know-from
7497 Sediment clear desire water muddy like
7498 Later later clear not
7499 That itself clear although dharmata not
7500 Self appearance spontaneous not know-from ordinary fool appearance like
7501 Apparent attachment reverse not
7502 By-say-from water trace like self-by self liberate vital point-to know should
7503 This-to-also mind level two from
7504 Effort with self liberate
7505 Affliction what arise identify-from self place place-from self liberate-to
complete complete gone nature-to move abide pure intention self liberate
equal great moment-also not wander power train
7506 Effort not
7507 What arise that capable not bear self liberate dharmata is-from
7508 That-to view method that abandon not need-from nature nature or force-by
liberate
7509 Mind level this two first distinction and
7510 Before after like abide
7511 That itself-from
7512 This mind level two
7513 Effort with all and effort not
7514 Effort with all self place place
7515 Appearance familiarize measure all
7516 Primordial wisdom pure appearance itself
7517 Outer inner all-to self dawn time
7518 Condition-by arise not
7519 Until those arise change although
7520 Self place self place itself-to liberate

7521 That-from yogi appearance
7522 Effort not all thus
7523 Self-by self liberate self itself-to
7524 Self blank self self liberate-from
7525 Iron-by iron all split and
7526 Stone-by stone all break like
7527 Self antidote self itself great
7528 Nature complete great realize-by
7529 Thus familiarize what
7530 Not search place meaning all find
7531 Not meditate-by bliss great spread
7532 Nature itself-to direct know
7533 whosoever this meets
7534 even one possessing inexpiable misdeeds
7535 liberation through habituating to this itself
7536 doubt itself not existing is narakam
7537 thus
7538 second ye-grol gnas-lus specifically explained having three
7539 ye-from liberated-finished-present self-liberated-effort-application's antidote
not-needed showing
7540 gnas-lugs that's nature from not-transgressing instruction
7541 natural-condition self-dissolved basis-only from other gone not-experienced
resting
7542 first
7543 mu-tig-phreng-ba from
7544 effort by liberation not
7545 ye-from liberation abiding
7546 thus
7547 also
7548 ma-rig-pa itself self-occurred
7549 delusion's cause itself ye-from purified
7550 kun-gzhi dharmakaya self-appeared
7551 stream's birth root cut
7552 yid-bzhin dgongs-pa ye-abiding
7553 movement-makers self-settled
7554 breath ye-from stream-cut
7555 birth-death from-beginning existing not
7556 desire's qualities ye-perfect

7557 attachment's extreme cultivation itself
7558 limbs unmoved ye-gone
7559 beings' path ye-from traversed
7560 spoken speech inexpressible
7561 ye-from speech-thought object beyond
7562 thought's emanation-gather ye-empty
7563 ye-from meditation-great abiding
7564 defilements self-purified
7565 defilement-less zang-thal-great abiding
7566 made by arising-place not-existing cause
7567 beginning itself from action-actor free
7568 basis from other-arisen dharma not-existing
7569 from-beginning self-occurred single-alone
7570 one two's number exhausted
7571 thig-le moon from free itself
7572 darkness from-beginning thoroughly-purified
7573 rig-pa's appearance luminosity-pervading
7574 samsara changeless ceased-finished
7575 ye-from spontaneously-perfect buddha-ground
7576 sign's entity empty-purified
7577 self-grasping thought ye-from exhausted
7578 conditions conditions by self-liberated
7579 reference-points cog-bzhag
7580 thus
7581 second
7582 thal-'gyur from
7583 rang-bzhin rdzogs-pa-chen-po's extreme
7584 dharmas self-place settled
7585 appearance-awareness dharmata unity
7586 ye-grol cog-bzhag itself reaches
7587 dgongs-pa thought from beyond
7588 marked self-place purified
7589 empty entity extreme liberation and
7590 movement-exhausted concept not-existing
7591 thought-exhausted mind from beyond
7592 thus
7593 previous from
7594 elements five itself ye-pure

7595 appearance luminosity itself liberated
7596 sense-faculties five itself cer-settled
7597 grasping's objects five self-place liberated
7598 thus
7599 third
7600 thal-'gyur from
7601 rang-mind liberation called
7602 one from one gone not
7603 who liberates not-existing mind
7604 basis from perfected going-coming not
7605 examined not-found cause-reason not
7606 basis-root not-existing empty-luminosity abides
7607 self-luminous abiding's mind that
7608 essence by liberated direction-partition not
7609 time by liberated reference-basis not
7610 effort-less liberated effort not
7611 confidence by liberated effort-striving not
7612 that to confidence by liberation explained
7613 ye-from liberated returning-basis not
7614 self by liberated antidote not
7615 cer by loosened seeing-place also
7616 completely liberated effort-less
7617 thus
7618 that-also gates-three ye-from liberated from-beginning effort by liberation
not-needed
7619 body's mudra turning etc. whatsoever not-needed elements self-essence
liberated six-realms back not-returning
7620 speech's effort essence-recitation etc. do not-needed
7621 expression clear-pure liberated
7622 speaking all sound-meaning's essence liberated
7623 mind's effort meditation cultivation etc. do not-needed
7624 what thought dgongs-pa's essence liberated
7625 other from arising not self-liberated antidote existing not-possible
7626 thus self-liberation antidote not-existing's essence
7627 liberation called to
7628 settled-only by liberation and
7629 knowing-only by essence-peak liberated and
7630 ye-grol and

7631 rang-grol and
7632 cer-grol and
7633 completely-liberated etc. many this rang-grol-chen-po antidote not-existing effort not-needed showing
7634 third rang-grol's dgongs-pa extensively explained having three
7635 essence briefly-shown
7636 nature individually-explained
7637 meaning's conclusion-summary
7638 first
7639 mu-tig-phreng-ba from
7640 cessation not-existing's rig-pa to
7641 delusion-cause not-existing returning-place not
7642 ye-grol is definitely transcended
7643 rang-grol is objects-conditions exhausted
7644 cer-grol is appearances purified
7645 extreme-liberation is four-extremes ceased
7646 single-liberation is many emptied
7647 thus
7648 outer-inner non-dual zang-thal's rig-pa direct crystal stain not-existing like
7649 path not-existing's now result three-realms returning-place not that ye-from liberated-finished sky-like dgongs-pa spontaneously-accomplished-finished
7650 liberation-manner great-five with common vehicles all from particularly transcended essence
7651 second five
7652 ye-grol
7653 rang-grol
7654 cer-grol
7655 mtha'-grol
7656 gcig-grol's nature extensively explained
7657 first ye-grol returning-basis not-existing's essence relying-upon
7658 view-meditation effort-striving dependent all shown
7659 ye-she pervading generally-released made and altered not-existing's meaning
7660 from-whence also not-arisen
7661 to-where also not-gone
7662 wherever not-abiding change not-existing's meaning
7663 liberation untying-like not-is
7664 view-meditation by effort not-needed
7665 liberation called rang-lugs abiding from

7666 accepting-rejecting not-existing's meaning
7667 thus body-speech-mind three rang-lugs relaxed-settled
7668 mind itself natural arrived to liberation called
7669 that also permanently thus abiding vehicles common from transcended
7670 ye-from liberated's example
7671 ye-from liberated's example is
7672 A-li-ka's fruit ye-from ripened to
7673 now ripen cause not-existing like
7674 ye-grol having three
7675 ye-grol's understanding
7676 placing's establishment
7677 liberation-manner
7678 ye-grol's understanding is
7679 adventitious not beginning from liberated-finished
7680 now again liberating cause not-existing's essence
7681 rig-pa itself delusion not-experienced from arisen
7682 ye-grol as placing's establishment having three
7683 reason by establishment
7684 scripture by establishment
7685 logical-reason by establishment
7686 reason by establishment is
7687 ye-from rig-pa itself liberated's essence
7688 rig-pa to basis not-existing returning-place not
7689 root not-existing arising-place not
7690 characteristics not-existing certainty not-reached
7691 birth not-existing liberating cause not-existing
7692 that also ye-grol is sign as meditation-accomplishment whatsoever by
characteristics seeing not
7693 that also cause-effect sequence-not's reason by established
7694 rig-pa to continuum not-existing result not karma and ripening existing
not-possible
7695 scripture by establishment is
7696 brtson-pa-don-ldan from
7697 ye-from liberated's mind itself
7698 outside from liberated condition how possible
thus
7700 logical-reason by establishment is
7701 gtad-yal-rag-gzhag's logical-reason by accomplished

7702 gtad-pa ye-from liberated
7703 that itself self-place liberated
7704 ye-from liberated because
7705 that also mind from arising-place not-existing
7706 abiding-place not-existing
7707 going-place not-existing's essence by ye-from liberated known
7708 liberation-manner is
7709 mind empty is liberation called or
7710 not-liberated called convention-only not-designatable
7711 ye-from liberated-finished's sign as
7712 now that to again liberate not-needed
7713 mind ye-from buddha-ed
7714 ye-from liberated that to liberating cause not-existing known
7715 second rang-grol antidote not-existing's essence relying-upon
7716 lama's instruction dependent all shown
7717 thus appearing-sounding dharmas all arisen also self from arisen
7718 liberated also self-liberated
7719 example like sky and cloud
7720 thus object other dependent cultivation
7721 view and
7722 conduct defect-possessing like not
7723 meaning by liberation called dharmas exhausted to
7724 rang-grol having three
7725 rang-grol's understanding
7726 rang-grol's establishment
7727 liberation-manner
7728 rang-grol's understanding is
7729 antidote not-existing's meaning
7730 appearance itself appearance from self-liberated
7731 appearance from apart dharmata whatsoever not
7732 thus empty etc.
7733 itself by liberated apart not
7734 example alcohol-sick alcohol by destroyed
7735 poison by poison destroyed
7736 iron by iron cut etc. like
7737 afflictions itself that itself by liberated rang-grol called
7738 rang-grol as placing's establishment having three
7739 reason by established

7740 scripture by established
7741 logical-reason by established
7742 reason by established is
7743 dharmata's reason by established
7744 liberation all rang-grol is
7745 other by untied like not established
7746 if other-liberation is
7747 entity one form different appearing not-possible like
7748 entity's characteristic entity certainty reached like
7749 scripture by established is
7750 sems-sde from
7751 liberation self-occurred other from not
7752 thus
7753 logical-reason by established is
7754 rang-grol-chen-po controversy-basis not-existing's logical-reason by
accomplished established
7755 thus appearance rang-grol is antidote other dependent not
7756 liberation-manner is
7757 self by self-liberated apart not other not
7758 text other from also
7759 desire-possessing desire path made liberation etc. explained
7760 Kye-rdo-rje from
7761 like fire by burned to
7762 fire that itself by warm do
7763 thus etc. spoken like
7764 appearance appearance self's peak from liberated itself
7765 appearance from apart liberating-cause or liberated-condition other not
7766 that basis-not liberated
7767 abiding's support not
7768 basis-root not
7769 basis-root not-existing's mind itself that
7770 gsang-snnying from
7771 basis-root not-existing's mind this
7772 male female not neuter not
7773 color not shape not
7774 signless not lineage not
7775 thus
7776 that itself self from apart returning-place not

7777 going-place not
7778 birth not-experienced
7779 whence arisen's place not that
7780 itself self not-existing's dharma apart not rang-grol called
7781 example snake's knot who by not-untied self-liberated like
7782 third cer-grol seeing-yal's essence relying-upon
7783 tantra scripture dependent all shown
7784 cer by seeing only by
7785 that itself liberated
7786 mother-child meet liberation is
7787 appearance that itself thought not-altered
7788 appearance by not-cut settled self-pure liberated
7789 cer-grol seeing-yal four
7790 cer-grol's understanding
7791 cer-grol as placing's establishment
7792 liberation-manner
7793 example
7794 cer-grol's understanding is
7795 cer by seeing only by
7796 that itself seeing liberated
7797 moment first self to see or
7798 hear or
7799 awareness only by liberated
7800 that to dharmata direct's reckoning reaches
7801 cer-grol as placing's establishment three
7802 reason
7803 scripture
7804 logical-reason
7805 reason is
7806 gtang-yal where also not-perceived established
7807 appearance seeing-peak appearance only liberated
7808 awareness moving-peak moving only liberated
7809 empty self-place's essence by form cer seeing
7810 form slight-only shown
7811 that itself liberated
7812 thus sound etc. also
7813 that liberated how known
7814 form as seeing form not-existing elaboration cut

7815 that to cer settled
7816 that itself liberated
7817 other to entering awareness not-arising by
7818 scripture by established is
7819 gser-gyi-snnying-po's tantra from
7820 cer-grol-chen-po's view-gaze by
7821 buddhas beings two both liberated
7822 thus
7823 logical-reason is
7824 direction-free self-pure's logical-reason by established
7825 thus appearance cer-grol is
7826 that itself cer-place settled
7827 settled-place liberated
7828 liberated-place yal because
7829 liberation-manner is
7830 dharma-possessing part trained
7831 part cer-place liberated
7832 wherever gone not
7833 whence come not
7834 wherever going-place not
7835 wherever abiding change not
7836 dharma-possessing general trained
7837 appearances all cer-grol gone
7838 example
7839 example like blind-intellect temple gone
7840 seeing-limit not
7841 fourth mtha'-grol reference apart basis-not-existing's essence relying-upon
7842 reference what to also not-pointing essence
7843 one's extreme from liberated is
7844 two not-abiding
7845 two from liberated one also not-abiding
7846 thus both
7847 both not etc.
7848 extreme is existing's extreme appearance
7849 not-existing's extreme not-appearance
7850 both both not's extreme four cease liberation called convention
7851 mtha'-grol reference apart three
7852 mtha'-grol's understanding

7853 mtha'-grol as placing's establishment
7854 liberation-manner
7855 mtha'-grol's understanding is
7856 existing
7857 not-existing
7858 appearing
7859 empty's extreme whatsoever reference not-pointing
7860 meaning by this is this not's reckoning beyond
7861 mtha'-grol as placing's establishment three
7862 reason
7863 scripture
7864 logical-reason
7865 reason is
7866 reference-free essence reason by established
7867 whatsoever not-referenced extreme apart is
7868 extreme whatsoever abiding not
7869 therefore extreme-free center not-perceived view called
7870 scripture by established is
7871 rtsal-chen-yon-tan-rdzogs-pa's scripture from
7872 extreme apart liberation called thus
7873 logical-reason is
7874 one knowing all liberated's logical-reason by established
7875 one extreme apart knowing
7876 thus appearance designation all from liberated is
7877 reference whatsoever not-approaching because
7878 liberation-manner is
7879 existing extreme not-abiding
7880 not-existing extreme liberated
7881 not-existing extreme not-abiding
7882 existing extreme liberated
7883 existing-not-existing both not-abiding
7884 both liberated
7885 both not by
7886 both not liberated
7887 fifth gcig-grol peerless basis-not-existing's essence relying-upon
7888 means and wisdom dependent all shown
7889 one great-perfection thig-le single-alone elaboration apart is
7890 that's natural-condition liberated many number's extreme all emptied

7891 gcig-grol peerless basis four
7892 gcig-grol's understanding
7893 gcig-grol as placing's establishment
7894 liberation-manner
7895 example
7896 gcig-grol's gcod-ba is
7897 gcig-grol that not-established not
7898 one one liberated apart not-recognized whatsoever not
7899 therefore rig-pa to ye-from liberated not-liberated convention beyond
7900 gcig-grol as placing's establishment three
7901 reason
7902 scripture
7903 logical-reason
7904 reason by established is
7905 liberation all different not
7906 one other not-existing liberation called
7907 single-one rig-pa itself
7908 that also self-awareness single-alone not-existing's dharma apart not
7909 scripture by established is
7910 gser-gyi-snying-po from
7911 single liberation's dharmata is
7912 many taste-one is because
7913 thus
7914 logical-reason by established is
7915 one knowing all-liberated by established
7916 one awareness knowing
7917 samsara-nirvana all liberated because
7918 liberation-manner is
7919 dharmata as recognition appearance-awareness all liberated
7920 example
7921 many taste-one knowing
7922 salt one's taste certainty reached if
7923 salt all taste certainty reach or
7924 molasses and
7925 fire one recognition knowing all knowing like is
7926 bodhicitta-commentary from
7927 fire nature heat and
7928 molasses nature sweet like

7929 thus dharma all all also
7930 nature empty single
7931 thus said as-is
7932 thus liberation-mode five person one calculate not-is
7933 faculties difference-by who-to what desire-by liberated is
7934 third liberation-mode five conclusion five show is
7935 that also here liberation-mode five those reference-basis apart
7936 self-liberated is because focus view meditation conduct dharma reference
apart is
7937 conditions conditions-by liberated example stain-by stain wash like condition
bad condition bad-by liberated primordial-wisdom companion appear
7938 primordial-purity primordial-purity-by liberated awareness awareness-by
liberated
7939 primordial-liberated in grasping-grasped union reference apart
7940 objects objects-by liberated poison-by poisons destroy like and
7941 release-liberated samsara-nirvana two not-reference-by cause cause-by
liberated example iron-by iron cut like and
7942 limit-liberated convention word not-reference-by dharma dharma-by
liberated example wood-from arisen fire that wood that burn like and
7943 one-liberated liberator thought not-reference-by mind-itself mind-by liberated
example stone-by stones cut like is
7944 pearl-garland from
7945 conditions conditions-by liberated because
7946 focus dharma-to I not-depend
7947 objects objects-by liberated in
7948 grasping-grasped two-to I not-depend
7949 cause cause-by liberated in
7950 samsara-nirvana two-to I not-depend
7951 dharma dharma-by liberated in
7952 convention word-to I not-depend
7953 mind-itself mind-by liberated in
7954 indicate thought-to I not-depend
7955 stain-by stain wash like
7956 thus pure pure liberated
7957 poison poisons destroy and
7958 iron iron cut and
7959 stone stones sever and
7960 wood wood burn like
7961

self-self enemy self does
7962 lineage not-different liberation not
7963 thus said
7964 that-also all awareness complete nonexistent essence-by awareness liberated time dharma all liberated support-basis destroyed support-dharma destroy like
7965 rang-grol self-destroy basis expanse equalized is
7966 that from
7967 therefore basis-abiding rig-pa to
7968 self-appeared because appearance perfected
7969 self-occurred because basis perfected
7970 self-appearance because objects also perfected
7971 rang-grol because delusion-basis perfected
7972 rang-pure because path all perfected
7973 rang-awareness because knowables perfected
7974 rang-pervading because result perfected
7975 rang-place because cause-conditions perfected
7976 rang-realized because dharmata perfected
7977 rang-reversed because samsara-nirvana perfected
7978 rang-abiding because tantra scripture perfected
7979 rang-perfected because time-one perfected
7980 rang-known because instruction perfected
7981 rang-settled because meditation perfected
7982 rang-feature because expanse perfected
7983 thus
7984 thus perfected liberated rig-pa that itself beginning from ka-dag is dirt not-existing
7985 heart is continuum exhausted
7986 single-alone great-bliss speech-thought expression beyond
7987 ye-from thoroughly-pure zang-ka
7988 stone-with pure empty
7989 general-appearance samsara-nirvana's projection-feature not-stained
7990 dharmas exhausted movement-dissolved inert-awareness beyond
7991 natural basis's buddha abiding
7992 mu-tig-phreng-ba from
7993 e-ma rang-rdzogs-chen-po's dharmakaya
7994 ka-from pure dirt exhausted
7995 first arisen continuum exhausted
7996 moon apart reckoning beyond

7997 suffering cause-less great-bliss
7998 expression's cause-less speech-thought beyond
7999 ye-from self-awareness thoroughly-pure
8000 outflows exhausted stone-with not
8001 entity exhausted empty abiding
8002 two's increase-not essence
8003 dharma apart means beyond
8004 concept-not clear movement-dissolved
8005 inert-awareness non-dual accumulations-two perfected
8006 rival moon-not cog-bzhag rang
8007 altered word-not all-pervading
8008 think-doer mind-not mindfulness apart
8009 fresh itself natural natural-condition
8010 unaltered supreme natural abiding
8011 thus
8012 thus outer-appearance inner-body-mind all not-existing clear-appearance
water-moon like realized rtsal-manifested
8013 rigpa sky like-of meaning-to stable plural
8014 dharma exhausted having appearance and body water-moon like refined
having
8015 wall and fence etcetera-to obstruction without having
8016 eye and clairvoyance limitless obtain
8017 noble-of truth see having again birth completely free
8018 primordially-pure-by ground-to free *
8019 elements four-of dust-particle power without wisdom fire-by burn having
8020 mist dissolve like sky-of expanse-to body miracle show having
8021 benefit-to become if wisdom fire-by burned-of dust-particle that plural
body-relic and self-relic-to bless having
8022 not become if self dissolve-to peace do having
8023 rigpa dharmakaya expanse-in abide having
8024 form-kaya activity and having samsara not empty-of time-until
sentient-being-of benefit do *
8025 copper-letter and signs measure from
8026 appearance four measure-to not arrive although *
8027 relic with not-visible primordial ground-to free exist say intention *
8028 trekcho-to free manner clear
8029 jewel pile tantra-from speak *
8030 not released self place place-of

8031 mind-by this word all also *

8032 who-by train without

8033 individual intellect-to understand appear

8034 this self self intellect-to understand having

8035 not-visible thought not exist-by

8036 appearance all self-pure having

8037 all copper leave plain-to

8038 empty-luminous great kind-to become *

8039 earth water fire wind arise four *

8040 individual power not-visible

8041 mist like expanse-to dissolve *

8042 delusion fixation various

8043 how think also birth not

8044 grasping fixation part self-cease having

8045 what not-visible self dissolve having

8046 clarity self-by experience

8047 body possess all also thus gone *

8048 body not exist mention what need *

8049 thus *

8050 yogi this realization measure-to arrive if

8051 dust-particle part not body relic with self-place dissolve

8052 little not arrive although other-from superior is if corpse that pound one
etcetera weight only even small etcetera rigpa primordially-pure-to dissolve
having *

8053 this essence is

8054 rigpa essence-to copper relic with pure habit portion-from arise having

8055 mind and that delusion-appearance not clear-appearance portion also time
that self-face-to completely pure-from mind and wisdom separate having

8056 mind pure wisdom truth see having intellect bliss *

8057 lion strength complete from

8058 buddha truth see if jina son

8059 thought heart-to understand if ever bliss *

8060 thus extensive speak direct-to arrive time *

8061 vehicle supreme jewel treasury from

8062 again excellent realization-by free instruction chapter show stage nineteen *

8063 thus trekcho meaning establish having

8064 now thogal essence-from relic with light-body-to pure method extensive
explain two are

8065 trekcho-from surpass manner and *
8066 surpassing thogal self explain having *
8067 first is
8068 surpassing seven-by surpass having
8069 appearance light surpassing
8070 practice method connection surpassing
8071 self-appearance direct see surpassing
8072 body essence channel surpassing
8073 appearance make door surpassing
8074 see power surpassing
8075 experience increase appearance surpassing seven
8076 first is
8077 trekcho-by outer delusion-appearance ground stone rock etcetera pure do not
able
8078 object do having illusion ground not exist etcetera expand intellect depend
8079 mind consciousness aggregate dharma depend fast not free
8080 thogal light five expanse rigpa appearance object do having
8081 delusion-appearance name not intellect expand not need
8082 mind dharma eye consciousness etcetera self-cease train having

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8083 samsara name-only repeat
8084 life that light liberated particular entered
8085 thal-'gyur from
8086 this self-object shown from
8087 circumstantial-conditions entering not
8088 zang-ma and thal-byung
8089 object awareness appearance aspect from
8090 straight self basis from liberated
8091 thus
8092 well khregs-chod manifested also appearance measure not-reached
aggregates liberated shown particular what
8093 very great
8094 khregs-chod by manifested also atom part-not from
8095 light go not-possible
8096 light gone-not vajra-body not-established
8097

occasional illusion-body final not-decide and
8098 light-body not-attained transference great body not-attained other benefit vast
support that not-accomplish because
8099 light atom dissolve portion from
8100 transference great benefit not-do clairvoyance clairvoyance and
8101 miracle accomplish vast small particular existing
8102 second
8103 rig-pa ye-from luminosity spoken that khregs-chod by empty measure
self-light not-see that
8104 thod-rgal by essence-held dharmata essence luminosity inside captured time
8105 dharma-possessing self-resound luminosity outside appearance technique
shown existing transcended
8106 rang-shar from
8107 self-appearance rig-pa's king this
8108 all existing realization not
8109 thus
8110 third
8111 rig-pa's ye-she khregs-chod see-not cover addition see not one decide that
8112 thod-rgal ye-she's sight open dharmata's sun-rays clear
8113 thal-'gyur from
8114 dharmata direct appearance by
8115 intellect grasping view suppressed
8116 thus
8117 fourth
8118 khregs-chod coarse nerve-wind dependent
8119 thod-rgal light-nerve clear recognized lamp actual path made
8120 that from
8121 also nerve delusion-mandala by
8122 nature appearance ye-she five
8123 bubble eye see
8124 thus
8125 fifth
8126 khregs-chod faculties six's gate not-pure mind's dharma clear-seek from
8127 thod-rgal pure luminosity's gate ye-she's wind moved lamp four's appearance
arise transcended
8128 that from
8129 gate how arisen is
8130 entering wind moved by
8131 lamp four actions four arisen

thus
sixth
khregs-chod see-not rig-pa self-clear faculty clear-seek from
thod-rgal outer-inner ye-she zang-thal faculty expanse and
ye-she gather-separate not appearance direct examine particular entered
thal-'gyur from
pure expanse lamp to
thig-le body delusion-appearance pure
nature itself essence itself
non-dual gather-separate not appear
thus
seventh
khregs-chod outer-object inner-mind's delusion-appearance appear made
abandon-accept not condition addition quick those liberation-not itself
thod-rgal essence-held moment from
outer-inner delusion-appearance delusion-grasper with self-dissolved
not-abandoned place pure addition not-dependent
ye-she's increase-appearance moon waxing upward increase
appearance four measure reached quick liberated itself
that from
appear manner delusion not
cause-conditions pure nature to
entity entity-not self-pure from
gates-five's object-attachment pure
elements coarse pure
ye-she pure increase-appearance show
that exhausted dharmata
thus
these particular subtle distinguish thought beyond also
outline only spoken
briefly rig-pa's meaning direct seeing see existing delusion moment reverse
and
intellect dependent delusion-appearance path made not-deluded result seek
particular great wisdom-eye possessing realize
dharma this essence such existing all's peak supreme called
meaning second particular thod-rgal itself shown three
essence-three dharmata's wheel generally shown
day-night luminosity's wheel specifically explained

8167 face-expanses ye-she's wheel extensively shown
8168 first four
8169 settling body essence three
8170 seeing gate essence three
8171 guiding expanse essence three
8172 appearance object essence three
8173 first
8174 body's posture three whichever suitable
8175 stomach relaxed with nerve-wind ease abiding's purpose existing
8176 deliberately held wind etc. wrong spread arise nerve twist tight's cause
8177 that gaze held time wind essence very slow from outer held nose draw this
particular dharma essence gather great is
8178 that nose out-inhale doing common method wheel four's inside filled mind
clear-clear portion meditation produce
8179 that method wind wrong
8180 spread
8181 coil
8182 dull four obstacles arise delusion-appearance not-appear
8183 here wind purify increase path not-made
8184 wheel four inside filled mind all thought spread cease also definitely cease
not-possible because
8185 karma-wind itself cease mouth release
8186 nose taste-only enter
8187 then wheel four all nerve inside enter
8188 thought different movement horse-doing here stopped
8189 mouth and lung connected
8190 lung's nerve straw hole that inside mind's horse that self-cease release
8191 wind mouth slow outer draw duration abide held
8192 horse person two separate
8193 person heart inside rig-pa dissolve thought-not meditation self-arrive
accomplish essence that
8194 occasion wind hur sound with fierce throw
8195 wind gather obstacle mind unhappy and
8196 affliction thought movement and
8197 heart ache all clear
8198 time those fierce throw essence supreme
8199 that-also wind essence this not-know cultivate appearance increase sign
measure arise definitely not-become

8200 second seeing gate essence three
8201 gaze three whichever doing effort held not
8202 stomach relaxed self-arrive made
8203 eye not-move gaze held essence that
8204 thal-'gyur from
8205 distant-settled move not essence
8206 this time gaze three apply
8207 thus
8208 third guiding expanse essence three
8209 eye slow corner up-down expanse appearance limit eye not-move recognition
movement-not awareness clear-empty piece piece settle essence
8210 that from
8211 expanse essence guiding is
8212 thus
8213 rtsal-rdzogs from
8214 dharmata mindfulness dissipated sky to
8215 clouds-five appear golden garuda soar
8216 grasping-attachment concept-extreme apart condition coo
8217 self-appearance direction-fall-not sky to
8218 empty-luminosity elaboration apart garuda soar
8219 appearance grasping not condition coo
8220 sign elaboration apart sky to
8221 grasping-grasped apart dharmakaya garuda soar
8222 dharmata self-appearance thig-le condition coo
8223 thus
8224 fourth
8225 outer object sky cloud dissolve gaze rig-pa clear-dissolved portion
appearance increase quick
8226 inner object expanse lamp gaze luminosity mother-child connect
8227 secret object rig-pa self-clear gaze ka-dag dharmas exhausted dgongs-pa
self-place clear essence existing
8228 rang-shar from
8229 sky empty mandala in
8230 unaltered lamp forms four
8231 not-ceased meaning clear
8232 rig-pa expanse lamp is
8233 sky empty expanse-center in
8234 expanse nature light body

8235 not-ceased cease-not clear
8236 ye-she five heart body
8237 knot manner arise
8238 that also go and come
8239 move and flicker
8240 rig-pa expanse lamp to
8241 placed rig-pa not-move if
8242 changeless realization excellent explained
8243 wisdom self-occurred lamp is
8244 superimposition all cut
8245 thig-le empty lamp is
8246 effort not shine become if
8247 distant-ropes water lamp by
8248 that gaze not-distracted if
8249 complete meditation measure spoken
8250 thus
8251 thal-'gyur from
8252 this object essence such
8253 cloud apart outer object empty to
8254 yogin sky bird-path abides
8255 this not-apart dharmata
8256 thus
8257 also
8258 object appearance characteristic is
8259 sky blue-green limit-not
8260 light color form and
8261 ye-she five self-appearance show
8262 pure expanse lamp to
8263 thig-le body delusion-appearance pure
8264 nature itself essence itself
8265 non-dual gather-separate not appear
8266 thus
8267 this's time nerve inside wind movement thought subtle sha-ra-ra arise also
8268 direct meaning harm not
8269 thought that itself self self-hold not-possible liberated clear-clear go
8270 bird fledgling held fly like
8271 yal object emanate also previous knot one one continuous spread distraction
that like not

8272 karma habitual-patterns not-accumulate
8273 luminosity meditation not-destroy
8274 rig-pa's rtsal manifest make
8275 wisdom thol-byung arise open
8276 that also gaze held effort thought great self-cease
8277 great small subtle all rang-grol gone is
8278 thal-'gyur from
8279 dgongs-pa one from move not
8280 appearance appearance's thog clear
8281 face mirror like from
8282 liberated that that itself liberated
8283 awareness movement empty-yal
8284 seeing-awareness rig-pa different not
8285 that itself self's thog liberated
8286 one knowing all liberated because
8287 two three's number extreme exhausted
8288 concept grasping object not-appear
8289 movement grasping ye-from empty
8290 empty dgongs-pa clear perfected
8291 many's number extreme exhausted
8292 thus
8293 this's time view-meditation conduct three dgongs-pa expanse-one gather
8294 rdo-rje-sems-dpa' heart mirror from
8295 extreme-cut direction-fall not view measure possess
8296 clear concept not meditation measure possess
8297 self-occurred altered not conduct measure possess
8298 great-bliss outflows not enlightenment entity-not this
8299 grasp not-get water-moon like
8300 desire-all self-occurred rich treasure like
8301 thus
8302 that-also expanse-awareness appearance not-arise eye corner equal gaze
8303 see time sky's center cloud edge thad not-move gaze essence
8304 letter not from
8305 rig-pa cog-bzhag instruction itself
8306 this secret heart-place
8307 eye definitely settle do
8308 that also gather-separate not examine
8309 eye corner itself expanse arise

8310 light subtle coil arise
8311 that essence knot
8312 subtle flicker movement
8313 eye sky element examine
8314 buddha body thig-le arise
8315 that itself dgongs-pa heat obtain
8316 rig-pa body knot
8317 body with appearance
8318 thus
8319 occasion here luminosity's chapter three certainty place
8320 dgongs-pa essence chapter mind's dirt purify manner
8321 condition not-move equal settle manner
8322 that sign measure time certain arise manner three from
8323 first three
8324 essence dgongs-pa actual
8325 mind habitual-patterns indicate example
8326 that apart manner summary-chapter
8327 first
8328 kun-tu-bzang-po heart mirror from
8329 ma-skyod sky like thus rig-pa clear
8330 clear not-distracted depth difficult fathom condition
8331 empty-luminosity vast great-bliss expanse enjoy
8332 single-peak clear ultimate expanse condition
8333 not-mixed perfected spontaneously-accomplish ground abide
8334 thus
8335 rig-pa's essence that wisdom four self-rtsal arise realization lhag-mthong
gnas-lugs indicate
8336 wisdom four
8337 rang-shar from
8338 that also rig-pa's essence to
8339 wisdom forms four possess
8340 wisdom forms four such
8341 completely liberating wisdom is
8342 all liberate do
8343 affliction pure field liberate
8344 concept-not birth-not condition liberate
8345 non-recognition rig-pa's expanse liberate
8346 wisdom concept condition liberate

8347 therefore liberating wisdom
8348 completely moving wisdom is
8349 body five ka-dag expanse move do
8350 light five grasp-not expanse move do
8351 rig-pa ye-she expanse move do
8352 lamp sky expanse move do
8353 therefore moving wisdom
8354 completely gather wisdom is
8355 elements light five inside gather
8356 sky lamp inside gather
8357 body five rig-pa condition gather
8358 rig-pa concept-not inside gather
8359 therefore gather wisdom
8360 elements light five inside gather
8361 sky lamp inside gather
8362 body five rig-pa condition gather
8363 rig-pa concept-not inside gather
8364 therefore gather wisdom
8365 completely distinguish wisdom is
8366 non-recognition rig-pa two distinguish
8367 affliction ye-she two distinguish
8368 pure impure two distinguish
8369 samsara nirvana two distinguish
8370 realized not-realized two distinguish
8371 good bad two distinguish
8372 therefore distinguish wisdom
8373 thus
8374 second mind and latencies intended purification objects at that time purified from
8375 that of metaphor is
8376 vajrasattva heart of mirror from
8377 a ho vajra holder listen
8378 not-ripened conceptualization samsara is
8379 example like gibbet iron inserted like
8380 liberation not liberation time not arising*
8381 ignorance iron inserted liberation not become
8382 ignorance water like being afflictions gather
8383 aversion fire is eon fire mass like

8384 attachment entity all salt water drink like
8385 delusion thickening empty house darkness like
8386 pride arrogance mountain overthrow like
8387 jealousy ill-will narrow valley blind like
8388 afflictions five wisdom obscure do
8389 mind example like bitch thief like
8390 consciousness example like forest monkey like
8391 mind example like impure mud swamp like
8392 alaya example like being pig like
8393 knowing example like bird feather wind carry like
8394 apprehending grasping example like man woman like
8395 karma distinction bird snare tangled now like
8396 suffering distinction water of whirlpool like
8397 afflictions fruit endure method without
8398 samsara suffering apprehending grasping fixated peg this
8399 done by not exit release by exit become
8400 done dharma all abandon easy accomplish
8401 thought all abandon wisdom supreme not move
8402 secret mantra king by afflictions wisdom become
8403 example like empty house lamp raised like
8404 wisdom lamp by ignorance aware become
8405 thus
8406 third that with separation way of summary in three
8407 direct self time separation way actual
8408 separation proof establish
8409 enumeration other speaking
8410 first is
8411 outer appearance clear light at looking by
8412 delusion without inner self tone meditation self place in clear time
8413 mind and wisdom instant split by alaya eight collections with wisdom by obscured
8414 samsara dharma not clear
8415 passed self-nature spontaneously accomplished is
8416 samantabhadra mind mirror from
8417 mind separated awareness buddha actual
8418 intellect separated wisdom intent actual
8419 interior separated light rays pure appearance actual
8420 thus and*

8421 self-arising from
8422 mind separated awareness buddha actual
8423 intellect separated vajrasattva i
8424 clarifier appearance in concept without know
8425 concept without discriminating awareness equality is
8426 self by self-liberated great
8427 thus
8428 second proof is
8429 appearance nature in unmoved placed by samsara dharma self-awakened
went water unmoved by sediment self-awakened like being
8430 jewel water clear metaphor intent depth difficult measure showing is
8431 previous from
8432 self-arising nectar drop this
8433 example like jewel water clear like
8434 sediment possessing placed sediment clear
8435 thus heart pith instruction this
8436 apply afflictions stain not become
8437 thus and
8438 single alone easy appearance companion appear
8439 unborn expanse in wisdom clear light
8440 all in exist all by see without
8441 measure by not measure sky expanse like
8442 clear shining sun light like
8443 changing without mountain king mount meru like
8444 deep measure difficult ocean depth like
8445 stain without mud lotus like
8446 face grasp without water moon like
8447 whatever appearing sky miracle like
8448 clear complete rainbow like
8449 thus
8450 third enumeration other speaking is
8451 expanse awareness etcetera intent all root awareness expanse one in dissolve
cut decide being
8452 again that very from
8453 meaning all arising without expanse in deliver
8454 enlightenment path lamp recognize do
8455 dharma all speech separated nature in gather
8456 tantra all letter without tantra great self awareness tantra great deliver do

scripture all show by means of non-existent root scripture great into deliver*
pith instruction all expression base from separation into deliver*
accomplishment all doing agent from separation into deliver*
conduct all unfabricated supreme great into deliver*
meditation all clarity grasping-without great into deliver*
view all open-naked whatever also not-attachment into deliver*
fruit all wisdom single-decision great into deliver*
those all non-abiding expanse single into gather*
samsara action all abandon*
wisdom light-appear to always familiarity make*
wisdom arise time recognize make*
ground dharmas all essence nature compassion three as recognize make*
path dharmas all kayas five wisdoms five as recognize make*
fruit dharmas all kayas three return-back-without as recognize make*
essence dharmas all empty as recognize make*
nature dharmas all clear as recognize make*
compassion dharmas all sentient beings all to pervade as recognize make*
wisdom dharmas all unmixed as recognize make*
light dharmas all grasping without as recognize make*
ray dharmas all emanation-withdrawal without as recognize make*
awareness dharmas all self-concept from separation as recognize make*
thus dharmas all whatever also not-think not-mind into deliver thus is said
second nature in unmoved equal placement way in two from
essence nature in placement way briefly showing is
result-of-consequence from
meditation characteristic appear way is
characteristic emptiness-clarity awareness to
nature wherever not-mixed
grasp and hold extreme end and*
dharmata self-face purity is
thus is said
nature appear to placement way extensively explained is
six expanse from
past kayas three to nose place
future kaya three back support
present kaya three enjoyment doing is
buddha all fruit to direct make being
time three equality in primordial abiding called

8495 past wisdom five basis make
8496 future wisdom five peak direct
8497 present wisdom five path make doing is
8498 clear by clear light gather called being
8499 time three equality in awareness yoga is
8500 past awareness confidence make
8501 future awareness measure hold*
8502 present awareness path make doing is
8503 mother by son hold called being
8504 time three equality in awareness yoga is
8505 past thigle portion hold*
8506 future thigle mind direct
8507 present thigle all one gather doing is
8508 single unique root cut called being
8509 time three equality in gather yoga practitioner called is
8510 past expanse and gap join
8511 future expanse and expand
8512 present expanse and ground one in abiding is
8513 awareness expanse into enter called being
8514 time three equality in primordial connection abiding called
8515 past lamp all nose direct
8516 future lamp hand hold*
8517 present lamp all clarity strike doing is
8518 emptiness dhatus lamp self pure view is
8519 time three equality in primordial appearance is
8520 past light all path give
8521 future light all mind place
8522 present light all mind lower doing is
8523 appearance all self-confidence reach called being
8524 time three equality in primordial gather separate without is thus
8525 third that from sign measure time certain appear way in three
8526 clear light kaya three sign
8527 samadhi spontaneously accomplished measure
8528 unmoved equal placement time
8529 first is
8530 again that very from
8531 samadhi first direct placement by
8532 kaya three gradual familiarity by

entity nature yoga in
meaning this supreme near become
kaya three familiarity samadhi experience
instantaneous arising not being
this all gradual mind object
first samadhi nirmanakaya obtain
that time self knowing in
before not seen dharma all
thought without mind in appear
self pith instruction term word
not held like mind in clear
person fortune possessing in
dharma taste by mind expand by
body also day six seven in
exist those not feel and*
earth on rise from
mid-space in going experience
self activity field itself arise*
awareness unfabricated castle place
self by nirmanakaya thus obtain
that passed awareness not move by
sambhogakaya kaya itself and*
self knowing continuum in
self-appearance effort all without
experience taste thus arise*
before not seen light appearance also
piece piece who see
this also sambhogakaya kaya train
fortune possessing yogi family possessing that
knowing self-clear experience each clear
self-clear mind in familiarity by
inner clear move mind outward not cast
entity trace mind not follow*
world action mind not appear*
this by sambhogakaya complete obtain
then awareness sky in
direct placement great view manner by
distraction without equal placement by

8571 again dharmakaya samadhi appear*
8572 that time knowing depth clear
8573 infant directly engage
8574 appearance increase measure is
8575 knowing sharp quick by
8576 before not seen buddha see*
8577 this by that time people
8578 hundred thousand myriad mind appear*
8579 body before not made being
8580 knowing without craft all and*
8581 miracle all and letter and*
8582 sign and speech and dependent arising and*
8583 whatever before not seen being
8584 this all experience taste and*
8585 earth and water and fire wind
8586 Sound-also this-by self-power obtain
8587 Summary-in clairvoyance-six all-also
8588 Fortune-and endowed-this obtain
8589 Self-and other benefit all indeed
8590 Person this-by do become
8591 Thus
8592 Second samadhi spontaneous-completion measure indeed
8593 Also that-from
8594 Three-bodies self-arisen intention indeed
8595 Summary-in this-like experience-measure find
8596 Emanation-body yoga conduct
8597 Former-nonexistent great-compassion indeed
8598 Self continuum-in supreme arise
8599 This time emanation-body samadhi obtain
8600 Clear-yet non-conceptual cognition experience
8601 Enjoyment-body samadhi called
8602 Uncontaminated emptiness bindu-body
8603 Effort-without self-arise when
8604 Dharma-body samadhi
8605 Yogin endowed-this obtain
8606 Thus
8607 Third immovable equipoise time-in two indeed
8608 Luminosity manifest appear time and

8609 Instruction arise-place strike time indeed
8610 First indeed
8611 Also that-from
8612 Appearance all self-power-to become
8613 Awareness manifest demonstrate time
8614 Intention true-seeing time called
8615 Appearance all self-direction-to arise
8616 Experience seed increase time
8617 Awareness itself balance-to reach time called
8618 Person arise power cease
8619 Cognition all face inward-to look time
8620 Awareness arise-place strike time indeed
8621 Dharma-nature condition-from free appearance all bliss wide spread time
8622 Dharma-nature mother-son equal time called
8623 Buddha all true light-rays self body fill expand
8624 Body manifest enlightenment time
8625 Stability self-obtain time called
8626 Thus
8627 Second instruction arise-place strike time indeed
8628 Self-arise from
8629 Continuum-in cognition-awareness arise time-at
8630 Body face recognize
8631 Realization continuum-in arise time-at awareness field face recognize
8632 Samadhi power-to become time-at lamp variously pure face recognize
8633 Power special arise time-at
8634 Samadhi path spread face recognize
8635 Awareness body see time-at desire-mind without know
8636 Wisdom special continuum-in arise time-at demon deception face recognize
8637 Difficulty-without conduct expanse-overflow time-at
8638 Wisdom enter-direction face recognize
8639 Emptiness field-to pervade time-at light face recognize
8640 Lamp field-to appear time-at
8641 Space-and field face recognize thus and
8642 Lion Power-Perfect from
8643 Appearance piece piece time
8644 Expert thoroughly examine must
8645 Extremely subtle-and flicker time
8646 Familiarity thoroughly settle must

8647 Flutter-and subtle-and flicker time
8648 See thoroughly hold must
8649 Round-and subtle-and coil time
8650 Expert distraction-without samadhi steady
8651 Sink-and blaze-and hurl appear time
8652 Familiarity appearance expand hold
8653 True all-to appear time
8654 Expert appearance gather explained
8655 Attachment-and fixation without time
8656 Expert hold-method know must
8657 Secret-mantra familiar characteristic indeed
8658 Thus
8659 Second day-night luminosity wheel-in three indeed
8660 Space luminosity arise-base face-hold
8661 That-from lamp experience demonstrate
8662 Day-night wheel manner meditation manner determine indeed
8663 First indeed
8664 Formerly although explained
8665 But here thoroughly condensed clear demonstrate five indeed
8666 Space manner
8667 Lamp location manner
8668 Space-awareness arise manner
8669 Experience take manner
8670 Special determine manner indeed
8671 First indeed
8672 Space luminosity bliss-gone heart essence that sentient-being all-to
without-difference abide
8673 Jewel Variegated from
8674 Sesame seed-or mustard seed-on
8675 Butter itself from spontaneous like
8676 Sentient-being body like appear
8677 Thus-gone seed indeed
8678 Compatible light-and self-nature-as
8679 abide then path-enter door pure-to
8680 various emerge benefit conduct*
8681 sky like pervade sentient-beings indeed*
8682 awareness meaning also that-much indeed*
thus*

8684 where exist question indeed
8685 that-from
8686 ah awareness location-condition indeed*
8687 self heart center-in abide*
8688 father-mother two-of portion hold*
8689 method-and wisdom manner-in abide*
8690 father-of portion hold method body*
8691 mother-of hold wisdom body*
8692 light-and light-ray manner-in abide*
8693 space-and awareness with thoroughly adorned*
8694 spontaneously-complete bindu great-in abide*
8695 thus*
8696 also awareness light-of expanse-in body-and wisdom as how abide
8697 location determine indeed what-and what question
8698 power-perfect from
8699 self self heart jewel within*
8700 color fill light blaze vase manner*
8701 within wisdom fire light blaze*
8702 measureless wisdom many appear*
8703 body essence each-each-on*
8704 speech emanation numberless-and*
8705 mind intention surpass without one*
8706 thus and*
8707 all-ground dharma-arise great treasure*
8708 awareness wisdom mound-as abide*
8709 appearance hold-without field-of treasure*
8710 awareness wisdom space-in abide*
8711 secret-assembly jewel corner-eight treasure*
8712 awareness wisdom mound-as abide*
8713 appearance hold-without field-of treasure*
8714 awareness wisdom space-in abide*
8715 secret-assembly jewel corner-eight treasure*
8716 awareness wisdom father-mother manner*
8717 life-assembly jewel corner-four treasure*
8718 awareness wisdom bindu-in abide*
8719 meaning-coil bandha measureless treasure*
8720 awareness wisdom wrathful-body-as abide*
8721 cease-without clear door two treasure*

8722 space-and nadi thread-in abide*
8723 emptiness sign-free sky treasure*
8724 awareness wisdom light-as abide*
8725 that secret treasure-as demonstrate*
8726 thus*
8727 also awareness nature that base heart location time space light five-of
within-in exist peacock egg like
8728 path space-to arise time sky rainbow light and*
8729 End reach time fetus egg shell-from free like indeed
8730 Power-Perfect from
8731 Base-in abide awareness indeed
8732 Wisdom space-in three-bodies perfect
8733 Example peacock egg like
8734 Within light wisdom clear demonstrate
8735 Path-on arise awareness indeed
8736 Example rainbow like demonstrate
8737 End-to deliver awareness indeed
8738 Peacock chick egg all
8739 Break-through emerge like indeed
8740 Thus
8741 Also wisdom that unripe time-at all open
8742 Appear time-at light
8743 Familiar time body-appearance
8744 That-from
8745 Elaboration without space itself-from
8746 Luminosity unobstructed contact arise
8747 Appear time-at light appear
8748 Perfect time-at self-appear indeed
8749 Familiar time-at body become
8750 Wisdom method relate by
8751 Ultimate mandala five see
8752 Thus
8753 Thus abide body and awareness and space and wisdom characteristic indeed
8754 Also that-from
8755 Body characteristic this-like indeed
8756 Change without and clear and
8757 Empty and concept free indeed
8758 Awareness characteristic this-like indeed

8759 Subtle indeed and emanate and
8760 Nadi-thread and move indeed
8761 Space characteristic this-like indeed
8762 Vast spontaneous thick empty infinite
8763 Clear warm cool and
8764 Flexible moving self-nature hold
8765 Pervade rim wall indeed
8766 Wisdom characteristic this-like indeed
8767 Arise and arisen and self-clear and
8768 From-and know and realize indeed
8769 Clear blaze pervade-infinite indeed
8770 Appear dark open and
8771 Empty clear wisdom supreme
8772 Secret-mantra characteristic pure-as consider
8773 Thus
8774 Second lamp location manner indeed
8775 God-to cubit one
8776 Demigod-to finger four
8777 Human-to color one
8778 Animal-to self-clear
8779 Preta-to sesame seed like
8780 Hell-to horse-hoof like
8781 Buddha-to measure without
8782 Bodhicitta arrow one
8783 Emanation-body-to fathom one indeed
8784 Self-light wisdom appear exist indeed
8785 Also that-from
8786 Wisdom location large-small and
8787 Appearance six direction-from
8788 Thoroughly explain this-like indeed
8789 Joyful all-to cubit one abide
8790 Strife all-to finger four abide
8791 Equal-possess to color one indeed
8792 Two-possess all-to self-clear only
8793 Hunger-possess all-to sesame seed like
8794 Suffering-possess to horse-hoof like
8795 Thus indeed abide explained
8796 Buddha all-to measure without

8797 Bodhisattva arrow one indeed
8798 Emanation body-to fathom one abide
8799 Buddha bodhisattva and
8800 Emanation body-and god all-to
8801 Manifest field-to appear indeed
8802 That all below five field-to
8803 Not-demonstrate see become-not
8804 Thus
8805 Also intermediate-space-in self-appear buddha bodhisattva god three lamp
appear great field vast by
8806 Other five self body field by small
8807 Third space awareness arise manner two-from
8808 Space indeed within exist light five wisdom self-glow outer field-to blue
pervade great light and
8809 That-from expand five possess great wisdom light two field appear self-arise
indeed
8810 Awareness indeed vajra nadi-thread appear portion body with indeed
8811 Power-Perfect from
8812 Buddha all view-essence indeed
8813 Space awareness two-from not-surpass indeed
8814 Thus and
8815 Vajra nadi-thread itself-from
8816 Portion body indeed think-not pervade
8817 Self-arise space lamp-to
8818 Self-appear light indeed think-not pervade
8819 Bindu empty lamp-to
8820 Ray possess bindu think-not pervade
8821 Wisdom five essence-to
8822 Demonstrate word indeed think-not pervade
8823 Condition without field appear-to
8824 Cease without arise think-not pervade
8825 Thus
8826 Fourth experience take manner two indeed
8827 Essential-point-by constrict and
8828 That-from arise experience-appearance indeed
8829 First-in also general place-method and
8830 Particular essential-method two-from

8831 First indeed
 8832 Self-arise from
 8833 Dharma-nature self-appear sky-in
 8834 Awareness wisdom not-distract
 8835 Hold-without state-in place become
 8836 Wisdom pure self-appear see
 8837 Non-awareness delusion-appear dharma reverse
 8838 Thus and
 8839 Set without banner-to
 8840 Change without lamp clear
 8841 Concept without wisdom-to
 8842 Clear-obscure without light five clear
 8843 Thus and
 8844 Jewel precious nectar-to
 8845 Do and meditate-by find not-become
 8846 Lamp space appear-to
 8847 Not-distract clear hold-without examine
 8848 Thus meaning-from not-distract
 8849 Precious nectar lamp indeed
 8850 Release-place without find supreme
 8851 Hold without self-place free
 8852 Thus
 8853 Second indeed
 8854 Thalgyur from
 8855 Body essential-point resonance-by indeed
 8856 Wisdom posture pure-by indeed
 8857 Bindu coil and stir-by accomplish
 8858 Light indeed extend and gather indeed
 8859 Connection-possess restrain-by wind essential-point
 8860 Enter action indeed end-by distinguish
 8861 That change-by from wind cease
 8862 Delusion encounter and join indeed
 8863 Awareness essential-point release and
 8864 Coil and sky-to place indeed
 8865 Space essential-point gather and
 8866

Draw and element overflow join
8867 Appear essential-point increase and cease
8868 Various self-place free indeed
8869 Thus
8870 Also body see time that perfect essential-point resonance that-to not-change look indeed
8871 Wisdom fortress-mouth etc. time-at posture not-change indeed
8872 Bindu not-expand eye center-to roll light root constrict indeed
8873 Light overflow brow-to place indeed
8874 Concept scatter wind bind and emit indeed
8875 Awareness essential-point nadi-thread sky-to release indeed
8876 Space essential-point center-to gather eye corner-from lead look indeed
8877 This all essential-point indeed
8878 Second thus experience take time gradually experience arise space-awareness essential-point indeed
8879 First experience take from end perfect until
8880 Lion Power-Perfect from
8881 Self-appear awareness thing that
8882 Wisdom nadi-thread-in abide
8883 Example winged fly swift like
8884 Moment only-in everywhere go
8885 That-to arrow-by reach become
8886 Deer swift only become
8887 That-from meaning-to not-distract
8888 Bee nectar-to circle only
8889 That-from self-appear look become
8890 Example mirage like abide
8891 That-from meaning-to not-distract
8892 Move or flutter only become
8893 That meaning-to not-distract
8894 Sink like and blaze become
8895 That-by very look become
8896 Go-come not light appear see
8897 That meaning-to stable become
8898 Bindu empty lamp see
8899 That-to true look become
8900 Bindu body with see
8901 That meaning-to not-distract
8902 Delusion-appear enjoyment-body-to see become

8903 Body appear that all
8904 Illusion rainbow like indeed
8905 That-to thoroughly stable become
8906 Day night without indeed
8907 Example fox she eye
8908 Day and night without like
8909 Self-appear mandala thus indeed
8910 Thus
8911 Also empty-form rainbow-light bindu body etc. all
8912 Outer intermediate-space-in exist widely say and
8913 That-in exist think hold
8914 Error by thus not indeed
8915 Within body light-root clear-in exist all
8916 Eye light-root clear-by inward empty-form see indeed
8917 Also heart resonance-root all-pervade emanate indeed
8918 Now base-appear arise time
8919 Self face know self-glow-in clearly place-by
8920 Increasingly clear go
8921 Wind-mind pure time spontaneous appear what by body within see
power-base dissolve-in within enter time
8922 Measure reach cease go indeed
8923 Again set time base-appear base-to dissolve primordially-pure free from
8924 Appear that all expand appear time expand self-characteristic without
8925 Within self-reverse from obscuration without
8926 Here tantra and instruction-from outer sky-in exist say that
8927 For-now intentional say condition outer sky-to eye place see portion and
that-in exist like by
8928 Nature outer-in exist other-by also see possible from
8929 Outer-in without know
8930 Other-by self empty-form not-see that body-by obscure by
8931 Self-by see light-root pure gap-from within arise see hole-from within-in sun
arise appear see like
8932 Proof eye close-from empty-form see this-by also within-in exist know
indeed
8933 Therefore body etc. appear outer field-in without also exist like appear
8934 Mirror-to look time face arise like
8935 Within light-root clear mirror-in
8936 Heart awareness face-like resonance appear that

8937	Field-in without also within see reference pure light-root quality portion-from arise
8938	Outer inner two portion mix appear only delusion also many all true
8939	Manner thus understand person wisdom-possess great-perfection expanse-from arise called
8940	Various self-free yogin I like
8941	Manner this confident scripture-and join
8942	Lion Power-Perfect great tantra-from
8943	Body appear that all
8944	Field appear not indeed
8945	Example young girl-by
8946	Mirror characteristic clear-to
8947	Self face appear see like
8948	Dharma-nature field sky-to
8949	Awareness appear body-to arise
8950	Self location-condition see indeed
8951	Field-in exist not indeed
8952	Reference pure manifest clear
8953	Self center-and mandala with
8954	Wisdom meaning-to field without
8955	Sentient-being time-at field like appear
8956	See field-to realize great
8957	Understand field-in bliss great
8958	Appear see experience great
8959	Self-awareness one-only companion supreme
8960	Appear field-in without by
8961	Vajra nadi-thread itself-from
8962	Portion body indeed think-not pervade
8963	Thus
8964	This understand-reason one exist by intelligence-possess all-by know must
8965	Nature realize easy by body-appear say say contradiction without by
8966	Outer sky-to space-awareness-and lamp-appear say confuse-possess all-to realize easy for explain must
8967	Self within understand-reason former like indeed
8968	Fifth special determine manner indeed
8969	Awareness-to change without essential-point-by

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- 8970 First base-from transcend samsara-in delude also awareness bad-to go without
- 8971 Then lama-by face-introduce that lose-from wander that later decide time joy and
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- 8973 Not-meditate awareness and
- 8974 Meditate time-to distinction without and
- 8975 Wander time and
- 8976 Pass time awareness-to good-bad without indeed
- 8977 Sleep-to go time and
- 8978 Wake time and
- 8979 Go-come awareness-to good-bad distinction without like indeed
- 8980 But appear manner good-bad dream joy-suffering only exist by
- 8981 That-to depend-from path meditate indeed
- 8982 Essence good-to go hope indeed not indeed
- 8983 Awareness-to transfer-change without reason
- 8984 That word also self-arise from
- 8985 E ma ho
- 8986 Jewel precious nectar this
- 8987 Beginning without time time
- 8988 I jewel precious lose
- 8989 That time suffering wrong wander
- 8990 Jewel precious nectar that
- 8991 Search-by find place without indeed
- 8992 Self-from self-arise self-by realize
- 8993 Jewel precious nectar that
- 8994 Lose not-feel find feel
- 8995 Lose-by thing characteristic without
- 8996 Find-by joy glow with
- 8997 Find time and lose time
- 8998 Distinction without one state-in realize
- 8999 Thus
- 9000 Also self-awareness state-in lose that self state-from find also

9001 Self-awareness one wheel-from
9002 Other-to enter without indeed
9003 King treasure-in jewel lose-from jewel without-by suffering do indeed
9004 Treasure-from find-by joy-bliss expand also two both treasure one-from
not-move like
9005 Awareness state-from samsara-nirvana two-as appear also thus like
9006 This vast Dharma-nature expanse realize wish-fulfilling supreme
self-essential-point determine secret-word indeed
9007 Second that-from lamp experience demonstrate three indeed
9008 Preliminary place characteristic
9009 Actual lamp press-method
9010 That-from appear arise-manner indeed
9011 First indeed
9012 Life this action all abandon
9013 Lama holy please do
9014 Very secluded place darkness decorate room-in immovable three-with sit
9015 Lama yoga perfect meditate request heart-from place
9016 Thalgyur from
9017 Lamp press this-like indeed
9018 Faith-possess samsara mind-free by
9019 Lama offer-and giving do
9020 Samsara connection all abandon
9021 Secluded direction-or charnel-ground-in
9022 Companion abandon one-only abide must
9023 Thus
9024 Second indeed
9025 Ah-to place and
9026 Clear enter two-from

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9027 First indeed
9028 Cross-legged sit thumb finger press-by red-clear clear light round appear-to
place experience take
9029 Session short-to number many do
9030 Thumb finger effort release slow look
9031 Again press-by appear see Dharma-nature manifest appear called
9032 That-from

9033	Self thumb and finger-by
9034	Bindu empty lamp press
9035	Press that-from what arise
9036	Dharma-nature manifest appear indeed
9037	Thus
9038	Clear enter indeed
9039	Then light five appear-from first smoke like and
9040	Dull illusion like and
9041	Cloud hover like and
9042	Fire spark emanate like and
9043	Sun and moon and
9044	Star form like and
9045	Intermediate-space rainbow like and
9046	Light white clear and
9047	Yellow clear and
9048	Red clear and
9049	Green clear and
9050	Blue and
9051	Various and
9052	Net pattern and
9053	Ray arise and
9054	Round gather and
9055	Bindu and
9056	Stupa and
9057	God body and
9058	Sentient-being form various there-here far-near self-appear time-at
9059	Clear enter-by wind five arise appear measure without arise
9060	Thalgyur from
9061	That-from wisdom expand experience
9062	Color and shape also
9063	Outer and inner all clear pervade
9064	Above-from above-to certain expand
9065	This time body speech bliss sign
9066	Appear measure and manner-with join
9067	Thus
9068	Third that-from appear arise manner indeed

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9069 First red-yellow round from
9070 Later light five-of halo-to appear
9071 That-also wind-of essential-point-by move from
9072 Outward hold slow essential-point
9073 Then clear-of portion experience-by taken
9074 Lamp mirror like
9075 Light single-flicker like
9076 Bindu bowl like-from body with expand indeed
9077 That-from
9078 Thus press appear indeed

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9080 Empowerment complete round self-clear complete
9081 Finger two pure-from three-to become
9082 Then again again press-by
9083 Wisdom five color indeed
9084 White red green blue yellow
9085 Field-to appear effort indeed
9086 Then effort-without outer also
9087 Wind portion-by go-come and
9088 Mirror pure shape like-from
9089 Two and three portion appear indeed
9090 That itself always familiarity-from
9091 Color five light-by also
9092 Slice like-from edge cut appear
9093 Field edge like-from see measure indeed
9094 That-from familiarity measure find-from
9095 Bindu center-to body with
9096 Half body pure-to while abide
9097 That-to five five pair-with
9098 Very clear bindu-with connect
9099 Father-mother body appear possess
9100 Delusion-appear cease-from pure-field indeed
9101 Thus

9102 This all time-at formerly demonstrate measure and sign manner all arise
9103 Wisdom perfect appear space and
9104 Dharma-nature pure appear awareness and
9105 Bindu ripen appear body-from mandala-to measure reach-from
9106 Again Dharma-nature cease appear conduct
9107 Thalgyur from
9108 Wisdom perfect appear and
9109 Dharma-nature first appear-from
9110 Appear three perfect-from cease become
9111 Thus and
9112 This time body speech mind measure
9113 Individual appear see time
9114 Self-to ripen-by sign complete
9115 Cease measure all manifest appear
9116 Thus
9117 Thus experience take-by effort supreme all year three
9118 Middle all year five
9119 Last all year seven month eleven
9120 Day six Dharma-nature cease appear see light body free
9121 That-from
9122 This-to effort great-small-by
9123 Day and month year all-by
9124 Individual time-to certain accomplish
9125 Move very without time all-from
9126 Individual measure-to reach indeed
9127 Thus
9128 This experience take secret essential-point great indeed
9129 Third day night wheel manner determine four indeed
9130 Continuum-to sense-organ essential-point-to gather memory door close
9131 Dawn know object vase-in put wisdom directly clear
9132 Morning wisdom clear-to demonstrate arise-feeling all self-place pure
9133 Day appear vast-by strike
9134 Sign all suppress indeed
9135 This formerly also explain though
9136 Here also leap-over companion-as explain summary experience take
9137 Little former-and not-different distinction exist
9138 Day time elephant gaze-by manifest-to look
9139 Delusion-appear self-cease release sign suppress indeed

9140 Night time bindu empty lamp-to cognition place
9141 Bindu that expand time cognition-also clear portion expand
9142 Decrease time cognition increasingly subtle go-from end reference without
go state cognition reference think emanate gather without equipoise
9143 Sleep-to go time forehead center-in bindu empty dissolve manner mind place
having
9144 Sleep-of luminosity essence seize
9145 Midnight-at heart within-of luminosity-to mind hold having sleep by
9146 Dream luminosity-to liberate having habit-continuum cease indeed
9147 Then morning lion gaze by bow-span-of sky-to AH white one-to
consciousness place by
9148 Clear-empty elaboration-from free-of meaning within-from arise
9149 That manner-in how-much abide meditate indeed
9150 Six-Expanse from
9151 Body-of posture press having
9152 Consciousness sky-of range-to cast
9153 Like-that eye indeed space-between-to
9154 Elephant-of gaze by
9155 Memory-without great-spreading great-as place
9156 Like-that awareness sky-to place
9157 This-from separate without indeed
9158 Yogin continuum-by what meditate
9159 Daytime appear expand-spread indeed
9160 Nighttime self-of place house-in
9161 Time four equal-of measure hold for
9162 Sense-organ door all self-gather having
9163 Bindu empty-of lamp-to
9164 Yogin endowed mind place by
9165 Bindu itself indeed expand time
9166 Consciousness itself-also expand place
9167 Like-that bindu subtle become time
9168 Bindu increasingly-subtle increasingly-subtle-to
9169 Consciousness increasingly-subtle increasingly-subtle place
9170 Sleep-and dream essential-point by indeed
9171 Before attachment habit-continuum root-from extract
9172 This-like nighttime-of time all-in
9173 Yogin fortune-with endowed act
9174 This-by appear self-expand reach

9175 Thus
9176 Like-that day-night wheel-continuum-by experience take having
9177 Delusion-appear self-cease luminosity-to liberate indeed
9178 That-from
9179 Body-and field-and awareness by
9180 Self-appear pure-of measure all hold
9181 Like-that self-appear measure grasp having
9182 Six-classes delusion-of appear cease
9183 That cease time-at
9184 Awareness measure-to reach indeed
9185 Like-that measure-to when reach time
9186 Self-of body-also not-appear
9187 Elements-by produced-of flesh-blood body
9188 Elements self-place-at pure-of cause
9189 This field-as appear-of cause
9190 Delusion-by grasped-of mind-of body
9191 Elements self-place-at dissolve-of cause
9192 This-also not-appear self-place-at dissolve
9193 Awareness-by grasped-of light-of body
9194 Water-moon mandala like indeed
9195 This time Dharma-nature cease-and near
9196 This-in what familiar Buddha-field
9197 Then body three limit exhaust having
9198 Action-free perfect-of body obtain
9199 This time body-of limit all-and
9200 Free-of near indeed
9201 Base-at familiar yogin-by
9202 Self-of place-also empty become
9203 Path-at familiar yogin-by
9204 Elements coarse-of stain exhaust
9205 Fruit-at indeed who familiar
9206 Not-return ground-to this-by reach
9207 Thus
9208 Also light-body-and samadhi-of body two-of distinction indeed light-body
awareness-of self-light stain without Buddha-of eye-of field-from
sentient-being-by see unable
9209

Samadhi god-body indeed ripening habit-continuum produce four-elements
particle very clear pervasive nature possessing sentient-being god-eye exist
having-to appear-of distinction exist understand

9210 Meaning three profound-expanses wisdom-of wheel extensive explain-in three
indeed

9211 Essence briefly demonstrate

9212 Nature extensively explain

9213 Aspect meaning summarize

9214 First indeed

9215 Lion Power-Perfect from

9216 That-also intention five what question

9217 Mountain general-meaning-of intention by view by transcend should

9218 Wisdom general-fill-of intention by ground grasp should

9219 Bindu range-penetrate-of intention by appear-of arise manner examine should

9220 Sun-moon gap-equal-of intention by meaning end-to deliver should

9221 Ocean expanse-penetrate-of intention by awareness space-to deliver should
thus

9222 Second five-from

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9223 First mountain general-meaning-of intention-of essence indeed nature
great-perfect luminosity transfer-change without-of awareness space-and
wisdom two-from without indeed

9224 That itself sense-power-by realize time

9225 Space-awareness field-to appear time person-of sense-power best middle last
three-to view intention conduct fruit four-four-as arise having portion twelve
indeed

9226 Power-Perfect from

9227 Mountain general-meaning-of intention arise-of time-at

9228 Great-perfect view end reach

9229 Sense-power best middle last three-to view all three arise

9230 Sense-power best-to wisdom-of appear spontaneous arise-of view indeed

9231 Self-of wisdom realize without-of awareness body-with together realize
indeed

9232 That-of time intention indeed clear-in not-move ocean-on planet-star arise
like indeed

9233 Conduct indeed cease without power-arise-of conduct sky-of spear cast like
indeed

9234 Fruit indeed birth without self-arise-of appear see indeed

9235 Sense-power middle-of view indeed

9236 Self-of awareness birth without only realize
9237 Intention indeed ocean-on flag attach like concept-of portion-from free
indeed
9238 Conduct indeed not-block spontaneous mad-one like indeed
9239 Appear what-to indeed obstruct without conduct
9240 Fruit indeed
9241 Sign conquer having self-place-of intention-with endowed indeed
9242 Sense-power last-of view indeed appear this itself-to illusion-or emanation
like realize indeed
9243 Intention indeed self-of appear essence demonstrate having intermediate-in
wisdom arise understand lion-chick womb-egg-from free like indeed
9244 Interior-of wisdom obscured see indeed
9245 Conduct indeed
9246 Samsara-nirvana two grasp-of conduct-with endowed indeed
9247 Fruit indeed
9248 Body abandon having nature emanation body-of field-to breath reach indeed
thus
9249 Second wisdom general-fill-of intention-of essence indeed
9250 Awareness-of power empower from-perfect realize indeed
9251 Sense-power three-by realize manner different indeed
9252 Also that-from
9253 Wisdom general-fill-of intention arise-of time-at
9254 Also person sense-power best middle last three-by view manner three-as
become
9255 Sense-power best-by empowerment that itself birth-without-of fruit
self-nature-as demonstrate only realize
9256 Intention indeed
9257 Wisdom-by practice-by bindu-to spread place having bliss great sky-equal-of
intention-from not-move indeed
9258 Conduct indeed
9259 Awakening mind white-red-to pure-impure without conduct
9260 Fruit indeed
9261 Buddha-family ground-of suchness see indeed
9262 Sense-power middle-of view indeed
9263 Appear awareness-of power-as become only realize indeed
9264 Intention indeed
9265 Clear-in not-distracted sun-moon pair-as relate like abide
9266 Conduct indeed
9267

True Dharma-nature yogin manner-in conduct
9268 Fruit indeed
9269 Birth-death without-of suchness obtain indeed
9270 Sense-power last-of view indeed
9271 Empowerment-of qualities all expand arise realize
9272 Intention indeed
9273 God-body sign-with together rely having meditate
9274 Conduct indeed
9275 Dharma-nature-of display-in conduct
9276 Fruit indeed
9277 Quality-of gate-from Buddha obtain thus
9278 Three bindu range-penetrat-e-of intention-of essence indeed
9279 Intermediate-of wisdom self-arise-of awareness-by self-appear-of range
self-awareness-as penetrate having Buddha-hood indeed
9280 Person-of sense-power-of distinction-by different indeed
9281 That-from
9282 Bindu range-penetrat-e-of intention arise-of time-at
9283 Also sense-power best middle last three-to view sign not-different three-as
arise
9284 Sense-power best-of view indeed
9285 Example meteor sky-in move like
9286 Wisdom-of power quality-as arise having
9287 Moment three-to liberate realize
9288 Intention indeed
9289 Space-between-to sun arise like clear open pervasive all-to pervade abide
9290 Conduct indeed
9291 Wisdom-of body pure complete-in enjoy
9292 Fruit indeed moment three-to primordially-pure ground-at Thus-come indeed
9293 Sense-power middle-of view indeed
9294 Dharma-nature-of bliss leak without great-of appear gap-by arise realize
9295 Intention indeed
9296 Moment each-each-to view-of field distinction-possessing each-each see
having
9297 Realize distinction-possessing each-each arise and
9298 Dharma-body-of appear each-each see and
9299 Heart-of suchness pure complete-of intention-in abide
9300 Conduct indeed
9301 Self-of heart-of light-ray-and two-from without conduct
9302 Fruit indeed

9303 Self-of awareness-of appear birth without-of Dharma-body-as see indeed
9304 Sense-power last-of view indeed
9305 Wisdom pure-of appear-to
9306 That-from I arise or
9307 I-from that arise think realize
9308 Intention indeed
9309 Appear that itself-to see agent without abide
9310 Conduct indeed
9311 Doubt-and indecision-of conduct-with endowed indeed
9312 Fruit indeed
9313 Nature emanation body-of field-to breath issue-of fruit obtain indeed thus
9314 Four sun-moon gap-equal-of intention-of essence indeed
9315 Appear-emptiness cease not-equal equality-as realize indeed
9316 Sense-power-by individual separate indeed
9317 Power-Perfect from
9318 Sun-moon gap-equal-of intention expanse-penetrat-of time-at
9319 Sense-power best middle last three-to view sign three-as arise
9320 Sense-power best-of view indeed
9321 Wisdom open realize
9322 Intention indeed cease without-of wisdom river-of channel like-and
not-separate indeed
9323 Conduct indeed
9324 Wisdom great-of conduct-by display not-cease conduct
9325 Fruit indeed
9326 Method-and wisdom two practice-and release two indeed aspect four
gather-separate without-of fruit obtain
9327 Also sense-power middle-of view sign three indeed
9328 View method-and wisdom two-from without realize
9329 Intention indeed method-and wisdom-of nature space-between-to sun-moon
arise like-of manner-in abide
9330 Conduct indeed bliss great secret-of bindu white-red-to conduct
9331 Fruit indeed
9332 Buddha-family Buddha five-of practice womb-in Buddha-hood-of fruit
obtain
9333 Sense-power last-of view sign three indeed
9334 View father-mother-of practice-by awakening mind seed-as indicate-of view
realize
9335 Intention indeed

9336	God-of nature heart essence remember having samadhi clear-of manner-in abide
9337	Conduct indeed
9338	Medicine five nectar five-to conduct
9339	Fruit indeed
9340	Intermediate-in tutelary-deity god-of illusory-body seize having
9341	Appear pure-of fruit obtain thus
9342	Five ocean expanse-penetrate-of intention-of essence indeed
9343	State clear-equal-of Dharma-nature-as nature force-of samadhi-in abide indeed
9344	Sense-power individual-by separate
9345	Power-Perfect from
9346	Ocean expanse-penetrate-of intention-of time-at
9347	Also sense-power three-to view sign three arise
9348	Sense-power best-of view indeed
9349	Wisdom great-of activity-by whatever-appear self-of appear itself realize
9350	Intention indeed
9351	Appear-to attachment small alcohol-by intoxicated like indeed
9352	Conduct indeed
9353	Samsara-and nirvana-in conduct
9354	Fruit indeed appear-in not-abide-of wisdom one-cut-as arise-of fruit obtain indeed
9355	Sense-power middle-of view sign three indeed
9356	View clear open wisdom-of body-as realize indeed
9357	Intention indeed
9358	Fierce-in duration short waterfall like-with endowed indeed
9359	Conduct indeed
9360	All-of conduct-object not-is awareness-vision like-of conduct-object-with endowed indeed
9361	Fruit indeed
9362	Empty wisdom-of heart-essence-to end reach-of certainty obtain
9363	Sense-power last-of view sign three indeed
9364	View indeed
9365	Delusion-of appear gap-by abandon desire indeed
9366	Intention indeed
9367	God-and human-of mind hold-in abide
9368	Conduct indeed
9369	Fabricated two grasp-of conduct-with endowed

9370	Fruit indeed
9371	God-and human-of status obtain thus
9372	Third aspect meaning summarize indeed
9373	Intention five that-by secret heart-essence-of yogin all bind having
9374	Yogin-of experience arise indeed
9375	Mountain general-meaning-by great-perfect view high-low-and slack tight without equal view transcend
9376	Wisdom general-fill-by that manner-in self-abide Dharma-nature-as ground grasp
9377	Bindu range-penetrate-by space-appear-from awareness-of liberate manner examine
9378	Sun-moon gap-equal-by intention Dharma-cease-of expanse-to deliver
9379	Ocean expanse-penetrate-by space-awareness primordially-pure ground-at stable ground hold indeed
9380	Also first view-by high wash having delusion-appear-of fear conquer having lion play like-and
9381	Second-by self-power Dharma-nature-as obtain king-awareness empowerment like-and
9382	Third-by pure space-to reach peacock chick egg-from emerge like-and
9383	Four-by all-equal vast great expand sun-moon two without equal like-and
9384	Five-by self-appear wisdom-as clear mountain neck-from sun arise like-of intention bindu supreme secret supreme meaning gather establish
9385	Lion Power-Perfect from
9386	Mountain general-meaning-of intention indeed
9387	Lion play like indeed
9388	Wisdom general-fill-of intention indeed
9389	King race head-from empowerment like indeed
9390	Bindu range-penetrate-of intention peacock chick egg-from emerge like indeed
9391	Sun-moon gap-equal-of intention sun-and moon two-from without equal enter like indeed
9392	Ocean expanse-penetrate-of intention indeed
9393	Mountain neck-from sun arise like thus
9394	Like-that aspiration five each-each-to sense-power three-as separate having fifteen each-each-to view intention conduct fruit four-four-as separate having Dharma-of enumeration sixty become eon-of increase-decrease-and sentient-being-of affliction-and view-of enumeration sixty purify having
9395	Wisdom-of nature experience take-of pure complete-as demonstrate Vajra-Holder speak indeed

9396 ### CITATION: Supreme Vehicle-of Treasury from
9397 Spontaneous leap-over-of wisdom experience take-of essential-point
 establish chapter twenty indeed
9398 Like-that guidance method-by experience take-of method all demonstrate
 having
9399 Now introduction give having experience how take-of sequence extensive
 explain-in two indeed
9400 Introduction general-of sequence-by Dharma all establish-and
9401 That distinction determine having mind-and wisdom-of indicate example
 extensive explain
9402 First-in introduction-of precede go-and
9403 Introduction actual two-from

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9404 First
9405 Dwelling direction half sun-of light-ray-with together crystal stain without
 prepare do indeed
9406 Face-introduce ornament-of tantra from
9407 Dwelling direction half also
9408 Aperture sun-of light-possessive
9409 Clear make mirror extend having-by
9410 Light-of appear outside come see indeed
9411 Thus
9412 That-to vajra-mind mirror example-of face-introduce-to before arisen
 show-by bless from

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9413 Jambu continent this-in arise manner indeed
9414 Samsara Dong-Sprug precious secret tantra-from
9415 Buddha five-of lineage hold
9416 Crystal-of stupa thousand-span five
9417 Wisdom five-of nature possess
9418 Sky expanse five-of lineage hold
9419 Appear without sky-to pervade expand
9420 Color not-mixed individual clear

9421	Essence nature compassion three
9422	Essence cease without pure ground
9423	Nature element great five
9424	Compassion form-body complete demonstrate
9425	Vajra space-of mandala-from
9426	Nature spontaneous complete-of body
9427	Wisdom five possess water-moon body
9428	Not-clear clear self-nature possess
9429	Crystal-of stupa thousand-span five
9430	Vajra-Holder-of left-to descend
9431	Tone-of aspect three possess
9432	North-east direction-in corner-to enter
9433	Nighttime direction-in daytime see
9434	Wisdom right corner near place
9435	Buddha single certain see become
9436	Wisdom superior-seeing wisdom indeed
9437	Buddha intention single indeed
9438	Nectar tongue-by meaning apply
9439	Awareness cuckoo word one indeed
9440	Change without vajra body-of supreme
9441	Instruction commentary corner-proceed possess
9442	Vajra-Mind testaments indeed
9443	Thus and
9444	Then thirty-three-of place
9445	Complete-victory-of palace-of upper-story
9446	Potalaka called descend
9447	Then mountain five-peaks peak-to descend
9448	Then Vajra-Seat-to descend
9449	Then Gangs-Ti-Se-to descend
9450	Then stupa great that light-ray-as emanate having
9451	Sentient-being-of concept dispel speak
9452	Beginning world this form time vajra space-of mandala-from emanation nature-of blessing-from
9453	Teacher Vajra-Holder being-of benefit-to Joyful-Stacked gone-of left-to descend having
9454	Thirty-three-and
9455	Mountain five-peaks-and
9456	Vajra-Seat-and

9457 Snow-mountain Ti-Se-of interval-to being-of benefit-to one-from one-to descend
9458 Now Ti-Se-of peak precious light-emanate-of house-in abide having
9459 Sky-goer-and accomplishment-and awareness-mantra-holder many worship doing-and aspire
9460 Like-that actual mirror without also
9461 Indicative-example determine having jewel various or
9462 Snow-and ocean-of continent-to etc.-from self-arise-of crystal search having introduction mirror-as do indeed
9463 Introduction ornament-from
9464 Jewel heart-essence jewel light-blaze or
9465 Jewel lapis lazuli blue water-crystal or
9466 Earth-of heart-essence jewel eye-ma-phug
9467 Stone-of heart-essence jewel crystal-by
9468 Buddha all-of state establish
9469 Thus and
9470 Jewel Intricate-Display from
9471 Vajra-Mind indicative-example indeed
9472 Stain without white moon-of color
9473 Dark-and appear-of interval-from examine
9474 Jewel luminosity stain without-by
9475 Appear color five-with endowed
9476 Body five individual not-separate having
9477 Front-and back-to separate not-separate
9478 Appear-clear Dharma-nature light great
9479 Clear-of Dharma-nature all-as blaze
9480 Appear make lamp all-of supreme
9481 Empty great-of sky expanse-in
9482 Appear all light-as arise
9483 Arise that itself separate not
9484 Who-by-also grasp able not
9485 If wisdom eye possess-by
9486 Self-appear stain without moon full like
9487 Face-beautiful mandala see become
9488 Distracted without great-perfect meditate indeed
9489 Thus
9490 Like-that-of mirror that mantra-water stain wash having self-of root-of guru-to devotion-by

9491 OM AH HUM hundred thousand-by bless having dependent-origination
heart-essence-by flower scatter having auspicious speak having
9492 Branch seven-by rule request having
9493 Again auspicious speak having
9494 Silk color five-and incense powder imagine having garment offer having
9495 example all-of precede go should
9496 second introduction actual-to
9497 lineage-and *
9498 introduction two-from
9499 lineage is
9500 buddha intention-by-means-of lineage
9501 awareness-holder sign-by-means-of lineage
9502 person ear-continuum-from lineage three speak
9503 introduction actual is
9504 instruction precious introduction vehicle one
9505 family one
9506 bindu one
9507 primordial-wisdom eye one
9508 example one vajra-mind mirror-by-means-of introduction show
9509 example rely-from meaning recognize
9510 elaboration non-existent vastness *
9511 merit ornament-possess body
9512 emanation vajra light-vitality to
9513 bhagavan splendor infinite-by-means-of
9514 birth non-existent pure vastness from
9515 essence enlightenment supreme-of drop three emit
9516 body manifest appear water-moon mandala like from
9517 body-of drop crystal secret body bring-out-from example
primordial-wisdom-as establish
9518 speech elaboration non-existent vastness from
9519 speech-of drop nectar enlightenment mind-of essence extract-from
9520 meaning primordial-wisdom introduction
9521 mind vajra like not-change-of state from
9522 mind-of drop essence enlightenment-of mind clear lamp bring-out-from
9523 sign primordial-wisdom confidence certainty establish
9524 body-of drop self-arise primordial-wisdom five ornament-possess
9525 nature completely pure stain non-existent primordial-wisdom front back
non-existent clear

9526 primordial-wisdom direct-penetration great
9527 outside inside non-existent clear
9528 two-in non-existent primordial-wisdom
9529 inside non-existent-of inside from
9530 condition non-existent primordial-wisdom part intermixed clear
9531 non-intermixed completely complete primordial-wisdom
9532 child-appearance supreme inconceivable and time same become
9533 simultaneously arise primordial-wisdom
9534 appearance infinite body-of lineage hold *
9535 beings thought eliminate
9536 body lineage great-relics called
9537 body three primordial-wisdom five-of example show-by-means-of
vajra-mind primordial-wisdom clear is
9538 show example-of form many though example plural-of inside-from supreme
become precious crystal call
9539 crystal nature-by-means-of completely pure outside inside non-existent clear
that show-by-means-of
9540 dharmakaya recognize
9541 crystal-of inside light rely-from
9542 prajna life become-of wind limb four possess from
9543 prajna body-as clear manner recognize
9544 outside clear-of light rely-from
9545 emanation body light-of arise manner recognize
9546 crystal support-by-means-of show-from ground abiding primordial-wisdom
nature recognize
9547 inside clear-of characteristic hold primordial-wisdom recognize
9548 outside clear-by-means-of form all know primordial-wisdom recognize
9549 inside dissolve-by-means-of all know primordial-wisdom recognize
9550 crystal-of appearance various show-by-means-of
9551 appear manner recognize
9552 crystal self-of nature show-by-means-of abiding nature single recognize
9553 crystal light self-possess-by-means-of rigpa primordial-wisdom-as recognize
9554 that plural also show example definite aspect summarize
9555 lamp plural arrange-of tantra from
9556 intention sign and ear-continuum from
9557 secret mantra meaning-of valid-cognition arise
9558 example rely-from meaning recognize
9559 sign rely-from confidence become

9560 meaning essence decide-by-means-of
9561 ground establish primordial-wisdom three
9562 seed manner abide that
9563 condition from arise primordial-wisdom-by-means-of
9564 fruit manner ripen that
9565 non-recognition-of darkness clear
9566 know object obstacle self pure
9567 non-seek fruit self see
9568 say meaning sequence like introduction do
9569 that-to first general ground self-arise nature body
9570 introduction do
9571 that-to nature nature compassion three reside
9572 emptiness rigpa essence possess bindu single that
9573 mirror clear one teacher-by-means-of hold
9574 student-to show
9575 this word speak
9576 samantabhadra appearance mirror this
9577 direction agree example nature recognize do
9578 recognize meaning that appearance introduction is
9579 first samantabhadra abiding nature introduction is
9580 rigpa direct-penetration abide-by-means-of crystal like
9581 rigpa thought non-existent clear crystal like
9582 rigpa spontaneously-accomplished abide crystal like
9583 rigpa non-cease direction non-existent crystal like
9584 say
9585 Light five outer eye clear also
9586 Within-from clear-of nature possess-of
9587 Nature indeed
9588 Light white also that and not-separate abide having compassion demonstrate
9589 Crystal essence-by primordially-pure-and three-as demonstrate also
9590 Not-separate having bindu single-of meaning example that how abide within
understand should
9591 Then delusion-base demonstrate indeed
9592 Crystal sun-ray-to extend having
9593 Within light two outer demonstrate having
9594 Base-from base-appear arise-of time-of cause self-nature one-of ignorance
cause-of condition
9595 Color five possess field

9596 White subtle that all-to search-of mind demonstrate
9597 Beginning-of move that light-and together arise having
9598 Together arise-of ignorance knowable-of obscuration-as arise
9599 All-Good base-from transcend-of wisdom-of sense-power-by moment one-by
distinction separate
9600 Moment one-by complete Buddha having
9601 Buddha all-of common without great-grandfather-as before Buddha indeed
9602 Liberate manner this-by
9603 First-of Buddha-of arise manner-and arise manner all know should
9604 First-of Buddha cause without
9605 Buddha beginning end without
9606 Wisdom eye one stain without
9607 Thus Manjushri-from speak having
9608 All-Good-of liberate base demonstrate indeed
9609 Also base-from base-appear-as arise essence know having liberate having
samsara-in delude not many-of Buddha now-also space-from arise measure
without exist speak
9610 Base-appear that sentient-being all-by self-appear-as not know having
9611 All imagine-of ignorance affliction obscuration-as arise
9612 Thus having
9613 Awareness rise sleep-by habit-continuum-by delusion various-as arise
9614 That-also crystal cloth color various-of top-to hope-by place or
9615 Light white that color white-to etc. each-each place having equal
9616 There awareness-of wisdom concept collection-of net-and
9617 Body-of interior-in enter having
9618 Four hold-of awareness heart center-in abide manner-and
9619 Sentient-being all-to pervade manner introduction give
9620 That-also nature delude manner introduction indeed
9621 Delusion condition-from arise crystal light-like
9622 Thing various appear crystal light-like
9623 Appear also essence change crystal-like
9624 Exhaust without increase without crystal light-like
9625 Thus speak all understand having sign meaning well apply
9626 Delusion-of sentient-being liberate manner sign meaning indeed
9627 Lamp Blaze from
9628 Base itself fruit ripen make wisdom indeed
9629 Wisdom body-as ripen having-by
9630 Essence itself-of Dharma-body that

9631 Wisdom Dharma-of body-as ripen
9632 Thus speak having
9633 Heart center-from wisdom three-stack lung wind-and wisdom-of tone two
meet having
9634 Power mind-as become having
9635 Power base-of manner-in dissolve-and not-move abide-of example
9636 Within light outer emanate having white mind-of example
9637 Six mind called
9638 Light five wisdom-of example
9639 Base hold-of awareness indeed
9640 Mind-and wisdom two example-of introduction that suitable indeed
9641 Intermediate-of introduction sound light ray three-and
9642 Vajra-Mind heart-interval nadi path introduction etc. appropriate all crystal-to
certain know produce having
9643 Yogin essence-and know apply having confidence make having experience
take diligent should
9644 Fruit-as liberate manner indeed
9645 Above interior-clear primordially-pure-of liberate base self-arise essence
itself body-as clear also
9646 Outer-clear called
9647 Light five-and white two mixed-as introduction give
9648 This wisdom exist essential-point great exist having
9649 Path-of wisdom or
9650 Wisdom without desire middle extremely not-abide or
9651 Self great-perfect primordially-pure-to wisdom without desire exist having
9652 Delusion root-from pure also
9653 Body two not-cease-as arise
9654 Wisdom space-to exist need having
9655 Light five white-and mixed that mirror wisdom
9656 Also white separate-as arise enjoyment-body-from emanation-body
emanate-of example
9657 That all pure two possess-as aspect all know-as Buddha-hood-of introduction
9658 Superior who Buddha nirvana-from pass called
9659 Emanation-body-and enjoyment-body Dharma-body-to dissolve
9660 Crystal sun-of condition-from free having
9661 Beginning-of base primordially-pure-to stable ground seize having
not-delude abide
9662 Essence-to not-separate that like liberate also
9663

Aware not-aware-of distinction-by
9664 All wisdom-of body only-in abide all know called
9665 Main wisdom two possess indeed
9666 Interior-clear-in exist having cease ground-to deliver-of essence that first
human-of common-base self-arise essence itself body-and not-separate
9667 However sun cloud-by obscured-and
9668 Liberate like self essence know having obscuration all-from liberate having
realize manifest become-of portion-from
9669 Beginning-of base-and
9670 End-of liberate ground two distinction very great
9671 Essential-point great indeed
9672 Wisdom space-in swirl crystal light-like
9673 Dharma-body clear pure arise crystal itself-like
9674 Thus
9675 Self essence know-of Dharma-body that self bed-in self itself abide indeed
9676 Now also not-delude-of Dharma-body stable ground hold desire
9677 Self-clear naked open great-of manner-in clear — snap not-distracted keep
itself essential-point great
9678 Being-of protector glorious guru holy-of mouth-from
9679 Self essence know-of Dharma-body self bed itself indeed
9680 Not-delude stable ground hold desire who exist all
9681 Not-wrong not-delude not-distracted do essential-point indeed
9682 Intention ocean like wisdom-possessing-by know make
9683 Thus well speak indeed
9684 Introduction this all-of time-at relax fresh self-by-also new confidence
common not produce having other-to demonstrate should
9685 Also World Sun Dharma-Lord Guru mouth-from
9686 Introduction all sequence-by introduction give careful should
9687 Ha-le
9688 Ho-le
9689 What exist portion without
9690 Introduction not
9691 Not-introduced not do
9692 Dharma-not-of action declare not
9693 Delusion for not follow
9694 Guru etc.-of name take having Dharma-not-of action bad all not do
9695 Name meaning together make need indeed thus instruction make having
9696 Future time-at-also Dharma this entered all-by like-that mind-in place
respectful

9697 Meaning two that distinction determine having sentient-being-and wisdom-of indicate example extensive demonstrate-in two indeed
9698 Root awareness-from delusion-by reverse manner mind-of introduction-and
9699 Awareness self-appear-with together self-appear wisdom-of introduction
9700 First indeed
9701 Introduction ornament-from
9702 E-ma-ho
9703 Appear mind-as introduction give mind-to come manner
9704 Mind itself empty-as introduction give empty bliss-as expand reach
9705 Empty awareness-as introduction give
9706 Awareness itself space-and wisdom two-from without thus speak having
9707 This-in three indeed
9708 Outer field-of essential-point-by inner mind establish-and
9709 Inner mind-of essential-point-by secret space establish-and
9710 Secret space-of essential-point-by supreme awareness itself establish
9711 First-in appear field base without delude demonstrate-and
9712 Appear hold self mind empty demonstrate two-from

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9713 First indeed outer appear various white-red-of appear container-contents element five-by gathered-of expanse-in clear this all
9714 Self mind delusion-of face-to appear not-except outer meaning-of thing-and
9715 Inner mind-of thing two both not establish having
9716 Base without empty-of miracle without clear-appear-of nature eye-defect-of hair-shadow-and dream illusion-of appear like understand should
9717 Six-Expanse from
9718 Appear all illusion-or
9719 Dream-and image like
9720 Thus and
9721 Root Wisdom from
9722 Dream like illusion like
9723 Gandharva city like
9724 Like-that arise-and like-that abide
9725 Like-that not-destroy also speak
9726 Thus
9727 What-to appear mind-to appear
9728

Eye-defect-of hair-shadow eye-defect-possessing-of sense-power impure-to
appear like

9729 That-from

9730 Object exist-of mind itself-to

9731 Appear various self-arise

9732 Name-and color individual indeed

9733 Form-as aspect two-as complete

9734 Thus

9735 Mind-to appear also appear manner outer-clear this all self-of mind not

9736 Self without-also exist

9737 Field-as abide

9738 Color-and

9739 Shape etc.-as see cause

9740 Mind-to that all not-exist mind not

9741 Here appear field form etc. outer-in appear this all not-exist clear-appear
delusion dream like introduction give

9742 This form indeed

9743 Color thought etc. arise-arise first arise-of appear field hold that appear-of
mind called

9744 Grasped-of mind called

9745 Field-of mind called essence seize having

9746 Appear-of mind that exist question field not-exist clear-appear hold-by-also
not-true

9747 Color essence seize-as not establish having-also not-exist

9748 Arise cease abide three-in examine having-also not-exist cause

9749 Mind itself empty-as introduction give called

9750 Self dissolve place without wisdom Buddha-as introduction give

9751 That-by Dharma ordinary-and

9752 Great-perfect ordinary-by appear

9753 Appear field not-separate having

9754 Outer appear field self-characteristic mind-as desire indeed

9755 Mind-only various-true odor-with mistake indeed

9756 Here appear mind-as introduction give time appear not-appear-as mind-by
hold having

9757 Field first meet-of mind-to appear-of mind-and

9758 After that distinction mental-event-as examine hold-of mind called desire
having

9759 Abandon purify delusion-appear delusion-hold samsara called

9760 Two-truth-in

9761

Mind-and mental-event three-realms-of
9762 Superimpose aspect-possess concept indeed
9763 Thus and
9764 Treasury from
9765 Concept-and examine coarse-subtle indeed
9766 Thus abandon explain all meaning together enter having essential-point great
this intelligence supreme holy wisdom-possessing all-by realize should
9767 Also outer-inner base without meet this like one need indeed
9768 Second inner mind-of essential-point-by secret space establish indeed
9769 Mind-to examine having essence essence seize without time
9770 Inert like become not-exist
9771 Spread spread clear essence seize-as not-exist declare not know also
9772 Self-clear empty self-tone-of manner space primordially-pure stain without
arise Dharma cease inner-of Dharma-space-as introduction give
9773 Limit free stain without-of realization within-from arise
9774 That manner-in familiar luminosity space-appear-of appear also secondary
see indeed
9775 Introduction ornament-from
9776 From-without not-exist empty-by
9777 Element self-cease light-appear ray
9778 Action agent free-of empty-by
9779 Body three indicate-of light-appear obtain
9780 Thus
9781 Three secret space-of essential-point-by supreme awareness establish indeed
9782 Mind space-in pure-of empty that also empty extreme mere not-exist
9783 Clear — snap
9784 Self-clear self-clear individual self-by aware-of wisdom Dharma-body
stain-from free introduction give
9785 Awareness portion-from extreme go not
9786 Thing not-exist eternal go not
9787 Where-also declare not two both-and two both not extreme free expanse vast
great-in decide manner-in place
9788 Awareness self-tone nadi-thread bindu-with together self-appear indeed
9789 That-from
9790 Base-in abide awareness-by
9791 Dharma-nature gather-of space-and meet
9792 Characteristic hold-of awareness-by
9793 Pure complete-of space-and meet
9794 Nadi-thread-of awareness-by

9795 Nature light-of space-and meet
9796 Thus
9797 Like-that field appear base without introduction give
9798 Appear field container-contents-of samsara-to transcend
9799 Appear mind-as introduction give
9800 Arise liberate self-dissolve-of object know
9801 Mind itself empty-as introduction give
9802 Grasp hold delusion-of root cut
9803 Empty space-awareness-as introduction give
9804 Experience take body three one-as roll having
9805 Life one-by perfect-of Buddha obtain cause
9806 Mind-from delusion reverse manner-of introduction very important demonstrate
9807 Example-of introduction-by
9808 Awareness-of wisdom self-in exist-of meaning
9809 Awakening mind-of lamp-by sign confidence demonstrate indeed
9810 That-from
9811 Buddha all-of measure hold
9812 Example-of wisdom all-to examine
9813 Sign-of wisdom measure hold
9814 Bindu empty-of lamp examine
9815 Meaning-of wisdom measure hold
9816 Manifest clear-of appear examine
9817 Thus
9818 Briefly summarize
9819 Outer appear-of field base without
9820 That hold appear-of mind empty-as introduction give
9821 Samsara delusion ground without one-as know having
9822 That-by not-sufficient
9823 Root awareness-of meaning manifest introduction space-awareness gather-separate without introduction give
9824 Primordially-pure-of Dharma-body-to deliver should intelligence supreme excellent all-to instruction indeed
9825 Meaning two self-appear wisdom-of introduction two indeed
9826 Instruction object sense-power-of distinction-and
9827 Instruction introduction-of sequence
9828 First indeed
9829

Sense-power best middle last three-to seven seven-as separate having twenty-one indeed

9830 That all-also wisdom-and
9831 Purify-and
9832 Liberate different
9833 First best called indeed
9834 Wisdom-and realize-of portion
9835 That-also separate seven indeed
9836 Best-of last-and
9837 Best-of middle-and
9838 Best-of best-and
9839 Best-of advanced-and
9840 Best-of supreme-and
9841 Best-of peak-and
9842 Best-of end reach
9843 That all-also self-appear realize easy-of portion-from place
9844 Middle-to also seven indeed
9845 Middle-of last-and
9846 Middle-of middle-and
9847 Middle-of best-and
9848 Middle-of advanced-and
9849 Middle-of supreme-and
9850 Middle-of peak-and
9851 Middle-of end reach
9852 Like-that last-to also seven indeed
9853 Last-of last-and
9854 Last-of middle-and
9855 Last-of best-and
9856 Last-of supreme-and
9857 Last-of advanced-and
9858 Last-of peak-and
9859 Last-of peak complete
9860 Second indeed
9861 Like-that sense-power twenty-one become introduction also twenty-one arise
9862 That also individual introduction give two indeed
9863 Common-of distinction-and
9864 Distinction-of indicate manner
9865 First indeed
9866 Light-and wisdom awareness three-to
9867

Seven group-as introduction give indeed
9868 Vajra-Mind heart mirror tantra-from
9869 Awareness base-from transcend
9870 Path-to enter essence know make cause example meaning-of introduction etc.
introduction give twenty-one know should
9871 Snow or
9872 Conch or
9873 Ocean-from arise crystal stain without one
9874 Window-of appear-to extend
9875 Light color five spontaneous arise
9876 That-also what question
9877 Color blue-and
9878 White-and
9879 Yellow-and
9880 Red-and
9881 Green
9882 Crystal one follow-of person that-of eye right-to hand right-by hold having
9883 Eye-of top-to place appear see become hand left-by eye left block should
9884 That example-of introduction
9885 Meaning that-like self-of heart center-in abide
9886 That meaning-of introduction
9887 Sign self-of thumb-by eye press light bindu fish eye like arise
9888 That sign-of introduction
9889 Dharma-body-of introduction
9890 Sun mandala-to apply
9891 Enjoyment complete body-of introduction
9892 Thus-come body cloth-on draw self-of front-to place having
9893 Crystal eye-of top-to place having
9894 Eye sky-to look
9895 Enjoyment complete body mouth eye ear possess see become
9896 Likewise enjoyment complete body field intermediate-to arise understand
should
9897 Emanation body-to introduction give
9898 Dharma-possessor sign-as appear self-of awareness miracle-as essence know
make
9899 Dharma day self-of light ray-of mass know make
9900 That concept habit-continuum-of interior this itself not abandon essence
know make
9901 That emanation body-of introduction

9902 Root bind method appear self manner-as arise-of introduction that
9903 Like-that aspect seven light-of introduction called
9904 Wisdom-of introduction what question
9905 Dharma space-of wisdom-of introduction copper vessel-of essence-to
examine
9906 Copper vessel well water fill having
9907 Eye-of top-to clear make mirror place look
9908 Bindu-and
9909 Bindu particle-of manner-as arise
9910 That-from-also light-and
9911 Weapon point like emanate
9912 That Dharma space-of wisdom-of introduction
9913 Mirror like-of wisdom-of introduction what question
9914 Silver mirror two-of interval dust-color mandala draw
9915 Interval compare near side two-to mirror each place
9916 That-from appear two arise
9917 Equality-of wisdom-of introduction
9918 Water moon-to essence seize
9919 Discriminate-of wisdom-of introduction
9920 Lamp essence seize
9921 Action accomplish-of wisdom-of introduction
9922 Crystal stain without-to essence seize
9923 Not-abide-of wisdom-of introduction
9924 Sky rainbow-by essence seize
9925 Complete complete-of wisdom-of introduction
9926 Sky cloud without-by essence seize
9927 Seven that wisdom-of introduction
9928 Now awareness-of introduction demonstrate
9929 Awareness youth vase body-of introduction
9930 Clothes color white wear one self-of front-to place having
9931 Eye-of top-to jewel place having
9932 Eye sky-to extend look
9933 Thus-come peaceful body see become
9934 That awareness vase body-of introduction
9935 Awareness youth hero power possess body-of introduction
9936 House dark black-in clothes black wear self-of front-to place having
9937 Above-of like look
9938 Thus-come wrathful body see become

9939	Awareness base abide-of introduction
9940	Ocean clear-to essence seize
9941	Awareness all-as clear-of introduction
9942	Sun-and moon essence seize
9943	Awareness two-from without-of introduction
9944	Vase body-to essence seize
9945	Awareness stain-with together-of introduction
9946	Sun-moon cloud-by obscured like-to essence seize
9947	Awareness what-also not-abide-of introduction
9948	Eye space-between-to look know should
9949	Like-that seven awareness-of introduction
9950	Like-that twenty-one complete having
9951	Buddha-family son that nirvana-from pass time
9952	Awareness eye-from path arise intermediate-of appear-to enter thus
9953	Second distinction-of indicate manner two indeed
9954	Introduction-of condensation briefly demonstrate-and
9955	That nature extensively separate
9956	First indeed
9957	Light-and wisdom-to introduction give seven-by sense-power last seven confidence-of indicate example demonstrate
9958	Body-and
9959	Bindu-to introduction give seven-by middle seven luminosity essence-to confidence produce-and
9960	Awareness-and space-to introduction give seven-by best all confidence demonstrate indeed
9961	Introduction ornament-from
9962	Twenty-one intelligence sequence like
9963	Light-and wisdom itself-to indeed
9964	Introduction aspect seven all-by
9965	Intelligence small sequence seven all liberate
9966	Body-and bindu itself-to also
9967	Introduction itself aspect seven-by
9968	Middle seven-of meaning purpose
9969	Awareness-and space-to seven
9970	Great all-of meaning purpose
9971	Thus
9972	Second three-from
9973	Light-and wisdom-to introduction give

9974 Seven-from
9975 Wisdom-of self-light space-from move-of appear light five clear-by self-light introduction give-and
9976 That-from outer-clear-as arise space-of wisdom-of appear introduction give-and
9977 Mirror like etc. five-of self-appear know-of sprod
9978 Interval-of connect ray-by appear-and
9979 Body three one-as connect-of appear-and
9980 Appear-clear-from wisdom self-appear-of appear-and
9981 Dust-color-from awareness mother-son-of measure-and
9982 Human female-from wisdom heart-interval-of appear seven introduction give
9983 Second bindu-and
9984 Body-to introduction give
9985 Seven-from
9986 Bindu-to wisdom five-of appear pure bindu-of appear-as arise five-to
9987 Copper vessel-of essence-by bindu self introduction give-and
9988 Cloth-of surface-by wisdom-of light appear introduction give-and
9989 Swirl water-by intermediate first-of appear introduction give-and
9990 Peacock mirror-by intention introduction give-and
9991 Stir copper vessel-by bliss great Brahma-of gate-from appear-of bindu nine stack introduction give
9992 Body-to two indeed
9993 Awareness youth vase body-and
9994 Youth wrathful frown possess body
9995 This two-also half body-and
9996 Self single-and
9997 Collection mandala-from
9998 Being-and
9999 Being female-and
10000 Father mother pair connect-as appear-as introduction give five exist also
10001 Peaceful wrathful two-of body-as family gather having like-that seven
10002 Third awareness space-to introduction give seven-from
10003 Awareness-of introduction two indeed
10004 Body three not-separate-as introduction give-and
10005 Father mother mouth join-from emanation emanate-as introduction give
10006 Awareness body-as ripen-of introduction
10007 Space-of introduction five-from
10008 Wisdom wind-by move-of space appear introduction give-and

10009 Family five surface appear space-of wisdom introduction give-and
10010 Space-of ornament net-and
10011 net half hang-by-means-of measureless palace introduction and *
10012 window-of direction four center and five-in family five-of appearance light
mirror raise-from show-by-means-of
10013 expanse-of body introduction and *
10014 vessel water fill flower five-of cluster that like raise-from show-by-means-of
10015 expanse-of cluster introduction seven
10016 this plural also introduction time offerings and *
10017 collection-of material excellent arrange
10018 clothing and dwelling prepare should
10019 introduction ornament tantra from
10020 that after suitable vessel recipient plural
10021 self-of nature look-for
10022 dwelling direction half and *
10023 hole sun-of ray possess
10024 clear make mirror raise-by-means-of
10025 light five outside arise see is
10026 eye-of top intelligent that place-from
10027 self light clear outside also see
10028 disciple left-by-means-of corner-by-means-of one-to one look
10029 between relate thread ray-of appearance see *
10030 also eye-of top light place-from
10031 also one-by-means-of one-to look time
10032 body three one-to relate method also see *
10033 butter-lamp essence that self-by-means-of look time
10034 primordial-wisdom clear light self-of nature also meet
10035 intelligent color pigment edge mirror two
10036 clear make eye-by-means-of method supreme self look time
10037 rigpa mother child-of measure plural that meet-from
10038 dharmata mother-of measure plural know is
10039 Khampa-of form image inside empty sense door huge
10040 inside butter-lamp put primordial-wisdom door hold *
10041 vase water moist good-of inside self look
10042 bindu self-of nature meet is
10043 cloth cloth white red plural spread-from
10044 clear make possess eye-by-means-of look become time
10045 primordial-wisdom plural-of light plural self nature meet

10046	ocean surface pond or whirlpool water edge
10047	clear make possess eye-by-means-of that look time
10048	light-of dome sky fill-by-means-of
10049	intermediate first-of appearance certainty establish
10050	peacock mirror self-of garland hang-by-means-of
10051	clear make possess eye-by-means-of look time is
10052	bindu light clear possess see is
10053	primordial-wisdom intent self-of nature also introduce
10054	stick vase hundred gather that head
10055	clear make possess above like look time
10056	bindu nine pile Brahma-of meaning introduction
10057	family five-of mask field place-from is
10058	clear make possess above like look time
10059	sky expanse self-in form-of body
10060	appearance self experience-of intent
10061	person ornament possess self-of front place
10062	clear make possess eye-by-means-of look time
10063	light-of body move come ray and possess
10064	that self see-by-means-of enjoyment body self alone appear *
10065	rigpa youth vase body called
10066	also appearance non-existent house that-in
10067	person color black excellent ornament
10068	self-of front above like place-from is
10069	clear make possess eye-by-means-of look time is
10070	wrath body terrifying-of form image sky-in is
10071	move come sign-with together see
10072	enjoyment wrathful body essence demonstrate
10073	awareness itself youth wrathful frown possess
10074	hero itself power-with endowed demonstrate
10075	human ornament possess action appear interval abide
10076	clear half possess-by above like look time
10077	being itself-of abide manner introduction give having
10078	body half demonstrate image itself meet
10079	crystal make custom body hand fill
10080	yogin possess left-by hold having
10081	vajra essence-by-means-of body speech mind-by-means-of establish
10082	vajra holder blessing-by-means-of introduction
10083	mirror clear water essence-by-means-of gazing

10084	lamp essence clear light-by-means-of shine
10085	butter-lamp self-of light clear-by-means-of dwell
10086	color pigment light-by-means-of clear make
10087	vase water essence bindu-by-means-of moist
10088	rainbow light essence appear-by-means-of clear
10089	ocean water essence wave-by-means-of move
10090	peacock feather essence color-by-means-of shine
10091	crystal mirror essence clear-by-means-of dwell
10092	nine pith body essence-by-means-of show
10093	five family mask essence-by-means-of display
10094	sky expanse essence form-by-means-of appear
10095	light body essence move-by-means-of come
10096	wrathful body essence terrifying-by-means-of appear
10097	seven introduction essence example-by-means-of show
10098	introduction time essence offerings-by-means-of arrange
10099	dwelling place essence prepare-by-means-of should
10100	Color mismatch silk tongue flutter
10101	Clear make possess again look time
10102	Wisdom move possess inner wind self meet
10103	Abide wind hold called intention
10104	Body color red yellow green blue
10105	Color white red cloth look
10106	Family five individual body self meet
10107	Family plural distinguish called introduction
10108	Tree interval space direction four above below
10109	Pearl etc. garland complete surround
10110	Clear make possess eye again look
10111	Net and net half also
10112	Very clear light decorate
10113	Above below direction center clear see
10114	Family five net introduction give
10115	Measureless palace self show called introduction
10116	Again dwelling place direction half
10117	Direction four window center together
10118	Self light god image well draw
10119	Side spread above below center red emit
10120	Light possess substance plural spread
10121	vase water essence look good inside

10122 bindu self essence nature meet
10123 cloth red white essence spread-from
10124 clear eye essence look time
10125 primordial wisdom light essence nature meet
10126 ocean surface essence pond edge
10127 clear eye essence look time
10128 light dome essence sky fill
10129 intermediate first essence appearance establish
10130 peacock mirror essence garland hang
10131 Intelligence elaboration great plural purpose demonstrate
10132 Elaboration middle all-to light-to interior light-and outer appear two
10133 Wisdom-to essence nature compassion three
10134 Body-to self single father mother
10135 Collection three
10136 Bindu-to base path fruit three
10137 Awareness-to base abide-and characteristic hold field appear three
10138 Space-to outer inner two introduction-of enumeration sixteen-by demonstrate
10139 Elaboration small all-to example-and meaning-and sign three
10140 Very elaboration-from free all-to manifest single-of appear-by essence meet
indeed
10141 That-from
10142 Great all-of purpose indeed
10143 Introduction twenty-one-by
10144 That outer-from inner-to gather
10145 Also gather indeed this all
10146 Light-to two wisdom three
10147 Body-to three demonstrate bindu three
10148 Awareness three space-to two
10149 That all gather-of meaning purpose
10150 Very gather indeed this all
10151 Example-and sign-and meaning three-by
10152 Self nature abide-of fruit obtain
10153 Mudra god-of yogin enter
10154 Sign possess-of meaning purpose
10155 Elaboration free single intention indeed
10156 That all-of hold free
10157 Ripen having ripen path-as make
10158 Manifest continuum-by abide-to

10159 Heart essence self-by self see having
10160 Other effort all-by what do
10161 This itself-to familiar should
10162 Thus speak
10163 Scripture inner contradict abandon indeed
10164 Jewel Intricate-Display from
10165 Alas Buddha-family son I complete nirvana-from pass after
10166 Time-of degeneration five hundred-of time-at
10167 Deceive child-of nature possess all-by
10168 Buddha-of intention example-to confidence make-of time arise
10169 That time self-of tantra secret this arise indeed
10170 True awareness itself-to example demonstrate not-exist
10171 Nature-of light five self nature-as exist-to
10172 Image-of light five demonstrate also Buddha become not
10173 Example introduction block not question
10174 That awareness manifest-of meaning not see mind examine hold-by
awareness example this like some-by sky-and
10175 Some-by element different-and
10176 Some-by light-and
10177 God body-by demonstrate
10178 Common vehicle general-and
10179 Outer inner secret portion some-to low pure nature only make having
10180 Negate base awareness primordially-pure-to
10181 Thing self-characteristic grasp negate cause speak indeed
10182 Secret heart essence meaning demonstrate occasion this-at
10183 Example how-much demonstrate also deviation-and
10184 Grasp place not-exist
10185 Awareness manifest see all-by that helper only introduction give also
10186 Again essence-and
10187 Expand-and
10188 Dissolve manner-by crystal like primordially-pure open great only crystal
above pure-by demonstrate cause
10189 Suitability-with together indeed
10190 This little tantra that-also demonstrate that speak
10191 That-from
10192 Vajra-Mind indicative-example
10193 Color white moon-of color
10194 Thus etc.-by example sign meaning three-by awareness demonstrate having

10195 Birth without cease without open expanse demonstrate indeed
10196 Then sense-power-with suitable introduction give this indeed
10197 Experience take hand guidance-with together indeed
10198 Deviation place-and stagnate place without
10199 Ear lineage-and hand gesture together
10200 Confidence-and
10201 Superimposition cut
10202 Word-and meaning-as connect
10203 Buddha-of Dharma lineage-of place demonstrate introduction supreme speak
10204 ### CITATION: Supreme Vehicle Treasury from
10205 Vajra place difficult introduction rely having demonstrate
10206 Chapter twenty-one
10207 Like-that experience take-of sequence extensive demonstrate having
10208 Now experience take doer yogin-of sign determine sequence demonstrate
three indeed
10209 Life before-to purify-of sign now body speech mind-to how abide meaning
general demonstrate
10210 Now path-to enter-of sign door three appear-with together arise manner
distinction explain

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10211 Intermediate-and after-to liberate delude determine-of sign secret-by
conclusion summarize
10212 First three indeed
10213 Before body-by three body speech mind-to how purify-of sign
10214 Speech-by how familiar-of sign
10215 Mind-by how train-of sign
10216 First indeed
10217 Life before-to body-of gate-from three body speech mind-to purify having
obstacle-by now that sign demonstrate four indeed
10218 Sign-of sequence
10219 Arise-of suitability
10220 Familiar fruit
10221 Not familiar determine not obtain
10222 First indeed
10223 Glorious Sky Without Body Blaze Great Tantra-from
10224 How perfect Buddha all-of

10225	Body-of sign-and speech-of sign
10226	Like-that vajra mind-of sign
10227	How before arise like
10228	Here also sentient-being all body-to
10229	This all appear become
10230	This itself who-to appear that
10231	Before-from purify-of fortune possess
10232	Before not ripen having-from
10233	Now time certain fruit
10234	Who-by accomplish person that-to
10235	Body-of sign-and like-that speech
10236	Mind etc. sign this arise indeed
10237	Thus having
10238	Life before-to Buddha body-to purify-of sign-as born-or woman who-of forehead center-in conch right swirl-or three-point like frown vertical-and
10239	OM mark all
10240	Line or
10241	Self protrude-as exist
10242	Speech-to purify-of sign-as born throat right-and
10243	Woman-of left-in lotus petal eight-or
10244	Conch right swirl-or
10245	Silk tongue like-or
10246	Hook-and
10247	Sword-and
10248	AH mark all line-or
10249	Self protrude-as arise
10250	Mind-to extensive sign-as heart center-in vajra-and
10251	Wheel-and
10252	Three point-of complexion-or
10253	Jewel shape-or
10254	Letter aspect HUM-with together
10255	Second sign that all arise-of suitability indeed
10256	Being all-to base-from three body speech mind self-in exist that before purify having now arise
10257	that self from
10258	butcher lower trade suitable non also *
10259	ground from body speech mind exist
10260	that from before familiar by-means-of

10261 above intermediate obstacle enter
10262 above body speech mind sign
10263 this all also arise exist
10264 say
10265 third familiar do fruit obtain method is
10266 sign that exist life this effort quickly body speech mind liberate
10267 that also body sign exist body this now purify life two vajra body obtain
10268 speech-by-means-of speech vajra birth two accomplish and *
10269 mind familiar three accomplish
10270 sign and familiar fruit definite know
10271 body lineage blaze from
10272 sugata body who purify
10273 that forehead expanse also *
10274 conch right coil or
10275 also top three frown upward
10276 like also letter A+oM
10277 mark or self mark
10278 who sign this arise person
10279 before buddha body purify
10280 this self purify yogi that
10281 buddha body different non
10282 confidence possess time is
10283 life two obtain become
10284 this intermediate obstacle non enter
10285 meditation self effort is
10286 this self supreme precious
10287 buddha all speech
10288 before arise person that self
10289 suitable vessel possess that
10290 that throat right left
10291 lotus petal eight or
10292 also conch right coil
10293 like banner spread or
10294 hook or sword and *
10295 letter AH mark
10296 mark self or mark also *
10297 who exist person that
10298 buddha all speech also *

10299 this-by before purify by-means-of
10300 life two-by-means-of speech one
10301 definite fruit obtain become
10302 this also intermediate obstacle non precious
10303 intermediate non cut speech meditate
10304 certain obtain definite
10305 buddha plural mind also *
10306 before familiar who do
10307 this-by body sign this
10308 who heart place is
10309 top three vajra upward raise and *
10310 like wheel spokes four or
10311 sequence three complexion or
10312 jewel shape self or
10313 letter hU~M mark
10314 who arise person is
10315 buddha mind also
10316 this-by meditate suitable possess
10317 this-by meditate effort do
10318 intermediate non life three
10319 buddha mind mandala
10320 buddha doubt non
10321 say
10322 Fourth sign that plural exist dharma practice not take
10323 first non-existent habit residue long *
10324 immediate non-virtue arise near
10325 karma momentum force fierce
10326 before sign exist only-from
10327 that non protect later
10328 before virtue small and now various mixed karma
10329 body sign possess form and *
10330 speech that superior Brahma form and *
10331 mind sign possess demi-god birth
10332 that self from
10333 this self intermediate obstacle from
10334 fruit self non obtain
10335 mind thought disturb place become
10336 body like form realm god

10337 speech Brahma place
10338 say
10339 second speech how familiar now sign three arise method
10340 sign arise body three mind yogi effort do
10341 life two liberate obtain
10342 other non obtain self
10343 sign and that nature is
10344 that self from
10345 like beings that-in also *
10346 before buddha body three
10347 familiar purify sign also *
10348 like arise dakini
10349 buddha all body self
10350 before who familiar that
10351 speak word force and *
10352 cut become non also *
10353 this self become suitable possess
10354 sun day time one
10355 verse thousand or
10356 also four hundred verse
10357 meaning mind appear become
10358 what speak other benefit person
10359 this-by before body also *
10360 familiar is dakini
10361 before buddha all also *
10362 speech who familiar that
10363 voice Brahma melody like
10364 all ear pleasant and *
10365 verse thousand also *
10366 day one mind grasp and *
10367 beings all servant like
10368 this-by samsara become that
10369 before buddha speech also *
10370 this-by familiar dakini
10371 buddha plural mind also *
10372 before familiar person
10373 other word one speak-by
10374 that meaning that manner

10375 like understand and *

10376 self speak word plural

10377 become non other follow grasp

10378 this-by buddha plural also *

10379 before familiar dakini

10380 like body speech mind also *

10381 who familiar person is

10382 life two buddha obtain

10383 say

10384 third mind sign now mind arise familiar do life three mind vastness liberate show

10385 again that very from

10386 being whatever mind in also signs these with possessing that

10387 buddha kaya speech mind in also*

10388 this by familiar i teach

10389 not learned meditation self descend and*

10390 mind nature by ease obtain

10391 this by before kaya in familiar

10392 thought by dharma all mind appear and*

10393 before not seen object see and*

10394 before not heard dharma word

10395 nature in knowing is

10396 this by before buddha

10397 speech in familiar dakini

10398 always alone dwell and*

10399 whatever fear mind without and*

10400 mountain and forest roam person

10401 this by before mind in also*

10402 familiar is dakini

10403 thus possessing person that

10404 gap without truth practice if

10405 life three by obstacle without

10406 buddhahood in doubt without

10407 thus

10408 signs these nature by body speech mind in primordial abiding life before in familiar clear send being

10409 that very end not reach

10410 obstacle become life this in arise

10411 here also effort without certainty without called
10412 karma different power by existence other enter
10413 signs these mind apprehend hold meaning familiar by being many bird and
wild animal and*
10414 dog and horse etcetera in arise being life before white kaya speech mind train
by arise
10415 black karma by lower existence being born
10416 later from present action depend
10417 present truth supreme dharma practice important
10418 again that from
10419 thus family and not family in
10420 before familiar force by
10421 this signs body in arise exist
10422 bird and wild animal dog etcetera
10423 animal form in apprehend
10424 this signs all arise exist
10425 before train obstacle is
10426 thus
10427 meaning second present path entered signs particular explain in two
10428 common general signs know and*
10429 uncommon supreme secret path signs manifest
10430 first in three
10431 confusion self by self deceived changing signs and*
10432 pith-instructions' essential self directly not-arrived certainty without signs
and*
10433 awareness direct by not-seized demon obstacle signs
10434 first is
10435 practice not-taken people and bird and wild-animal etcetera also arise exist
10436 changing meaning without cause signs called
10437 second is
10438 vehicle common path practice-taken and this preliminary trained and
object-conceptual beings' view-meditation-conduct-result practice time arise
possible
10439 deviation and deviation-not limbs know for explain if
10440 hundred and sixteen from
10441 first body speech mind in arise certainty without signs fifty complete
10442 examination words skilled self-arising and*
10443 other mind part-knowing and*

10444	deity body seeing and*
10445	body on relics fall and*
10446	speech in power arise and*
10447	other prophecy give and*
10448	concept cease and*
10449	calm-abiding continuity long and*
10450	body heat part-emit and*
10451	worldly spirits' forms see and*
10452	dharma compose words superimpose craft and*
10453	awareness light immeasurable emanate and*
10454	mind light and*
10455	sense-faculties clear and*
10456	previous happiness especially great and*
10457	sleep not-arise and
10458	joy special and*
10459	awareness increase and*
10460	always song sing heart desire and*
10461	travel heart desire and*
10462	eye go other to not-attach and*
10463	foot step fast and*
10464	mind wide carry and*
10465	awareness always change and*
10466	mind one to not-arrive and*
10467	words examination analyze fine and*
10468	dakini voice hear and*
10469	border-land people and together dwell experience and*
10470	always heart tremble and*
10471	body hair upright rise and*
10472	fingernail center letters self-arise and*
10473	aged teeth grow and*
10474	other body in blessing show and*
10475	crossed-leg sky into leap and*
10476	hand palm wheel exist and*
10477	foot toe net connected and*
10478	mouth from light emanate and*
10479	go-sit feeling and*
10480	body animal emanate know and*
10481	limbs from relics small fall and*

10482	gods and*
10483	asuras fight see and*
10484	letters design previously not-know know and*
10485	eye from sound emanate and*
10486	non-human with converse able and*
10487	outer wind bind able and*
10488	sun moon hold able and*
10489	other elements stir time know and*
10490	body from fire sparks emanate and*
10491	palms clap sound wonder emanate
10492	dream changing certainty without signs sixty-six
10493	dream in always dharma teach
10494	listen
10495	read
10496	hold
10497	meditate do and*
10498	deity body see and
10499	stupa and*
10500	palace and*
10501	prophecy see and*
10502	lion throne sit and*
10503	place previously see not various see and*
10504	sravaka and bodhisattva body see and*
10505	crystal stupa climb and
10506	gold stairs climb and*
10507	snow plain meditate and*
10508	sky fly buddha field see and*
10509	lion ride direction go and*
10510	crystal spear other strike and*
10511	beings lower-realm from liberate and*
10512	samsara river cross dream and*
10513	body exchange dream and*
10514	buddha face see and*
10515	jewel treasure find and*
10516	beings refuge place enter dream and*
10517	lower-realms three cease thus aspiration make and*
10518	four-continent see and*
10519	guru and abbot prophecy dream and*

10520	three-kaya see and*
10521	dharma all know dream and*
10522	central mountain peak reach dream and*
10523	oneself buddha dream and*
10524	beings six steering upward turn dream and*
10525	limbs jewel stupa become dream and*
10526	own body buddha emanation spread dream and*
10527	three-realms hole from extract dream and*
10528	gold bow-arrow hold dream and*
10529	head top buddha dwell dream and*
10530	own body clear-light become dream and*
10531	samsara cease dream and*
10532	oneself king empower dream and*
10533	demons defeat dream and*
10534	own body self purify dream and*
10535	birth aging sickness death river four cease sound hear dream and*
10536	oneself bodhisattva body emanate dream and*
10537	reality ineffable meaning realize dream and*
10538	oneself body different many emanate dream and*
10539	speech beings gather dream and*
10540	mind characteristics see dream and*
10541	gods realm see dream and*
10542	gold temple top sit dream and*
10543	buddha speech hear and*
10544	body see and*
10545	mind intent realize dream and*
10546	hand two gold umbrella hold sky fly dream and*
10547	gods and asuras prostrate dream and*
10548	jewel heap enjoy dream and*
10549	scripture rain fall dream and*
10550	dharma sound various own ear resound self music various worship dream and*
10551	gods' lord jewel throne foot four possess top place sky lift go dream and*
10552	naga lords self jewel rain fall dream and*bardo vision arise dream and*
10553	elephant top sit man power possess four foot four lift sky depth go dream and*
10554	gold wheel top self dwell sky three-times leap dream
10555	relics blazing tantra commentary as spoken

10556 third obstacle signs
10557 body various emanate know and*
10558 body from light emanate and*
10559 where gone direction sound emanate and*
10560 other power enter and*
10561 gathering assemble and*
10562 words superimpose craft and*
10563 person that obstacle arise signs much
10564 occasion water mandala sit neape wood stick finger sixteen insert
10565 body sandalwood oil smear outer inner things coarse meditate dispel certainty
10566 demon blessing from emanate know examine reflection two appear
10567 dharani water body wash phat utter emptiness sky-like meditate dispel is
10568 other also yogin whoever reality not-realize realize thinking-from
10569 bliss demon enter
10570 all empty realize penetrate action and result by not-harm hold and*
10571 flesh-eating dakinis that before prophecy and*
10572 gathering etcetera siddhi small accomplish and*
10573 dakini and converse ear near formless sound good-bad dharma explain
etcetera come and*
10574 occasion clairvoyance subtle arise conceit with exist
10575 this all demon obstacle know creation-completion dwell or gathering great
accumulate aspiration make and*
10576 emptiness meditate liberate
10577 awareness self-arise from
10578 mouth-words engage depth not-realize mad like arise if
obstacle demon arise is
10579 gathering great abandon practice take*
10580 or mindfulness lost arise vision not-see signs three-roots reverse
10581 dakini prophecy arise experience-vision is intent place settle said and*
prophecy in two
10582 dakini self power become and*
10583 self dakini power become two
10584 self power dakini become is
10585 action all accomplish deed complete
10586 self power dakini become method is
10587 spiritual-son that practice time prophecy arise if
10588 that attachment joy mind not-arise and*

10592 that true hold if
10593 self power dakini become called
10594 that meaning any show not-can
10595 wisdom pure dakini worldly not-appear
10596 flesh-eating action dakini worldly come
10597 practitioner place inspect come exist
10598 that form clearly-appear without liberate not-can
10599 correct path go for
10600 dakinis life essence once gave is
10601 self dakini power become is
10602 self also prophecy that true hold and*
10603 prophecy that always hold and*
10604 body not-attach conduct do and*
10605 result is-not extreme beyond said and*
10606 prophecy that follow hold that obstacle demon near become is
10607 that time demon deceive recognize
10608 second uncommon supreme secret signs manifest in three
10609 preliminary trained body speech mind signs general show
10610 main trained clear-light signs particular explain
10611 signs other distinction say path measure grasp
10612 first in three from
10613 three-kaya nose trained four-elements sound meaning preliminary trained
signs
10614 relics blazing from
10615 by-what elements sounds and*
10616 races six sound by-who familiar
10617 this by elements harm-not and*
10618 likewise fire burn-not
10619 water drown carry-not
10620 foot ground not-touch
10621 mid-space also go able
10622 wind cold shake-not
10623 thus who in arise is
10624 four-elements sound familiar is
10625 said
10626 mind nose-trained body speech mind preliminary trained measure is
10627 that from
10628 beings appear not-appear

10629 instant which know that
10630 races six form take-not for
10631 beings six sounds know
10632 beings six mind-continuum self-cut for
10633 that all mind thought know
10634 confusion thought thought exhaust for
10635 briefly clairvoyance six arise
10636 beings six appearance is
10637 own nature abide is
10638 later birth-continuum cut meaning
10639 thus person this by cut
10640 own signs this all arise
10641 said
10642 awareness nose-trained samsara-nirvana border separate signs
10643 also that from
10644 samsara-nirvana border separate
10645 before go body speech mind
10646 conduct in familiar
10647 thus tantra signs arise*
10648 body attachment self-reverse
10649 confusion attachment continuum cut for
10650 own body attachment not
10651 sky in conduct and*
10652 likewise ground enter able
10653 think not-think meaning know
10654 mouth dharma also speak arise*
10655 thus who in arise person
10656 body and speech and mind by
10657 samsara realize bondage is
10658 what by bound all from liberate
10659 later body speech mind connection cut
10660 said
10661 meaning second main signs particular explain in two
10662 common view-meditation signs general show and*
10663 direct clear-light signs particular explain
10664 first is
10665 view extreme-free sky-like trained sky go and instant Jambudvipa circumambulate and*

10666 solid look dissolve
10667 meditation clarity self-settle samadhi trained body speech mind signs wonder arise
10668 relics blazing from
10669 view in familiar signs
10670 fortunate person
10671 this-like also arise become
10672 emptiness body and mind expand
10673 dakini like sky in
10674 wind self-control turn for
10675 wind-like instant six-hundred
10676 Jambudvipa all travel able
10677 own-mind empty realize for
10678 what look dissolve able
10679 this view confidence great gain
10680 what by meditation trained signs
10681 body on insects not
10682 compassion other benefit complete for
10683 concept mind-continuum empty is
10684 body cotton-like also*
10685 awareness deathless meaning possess
10686 body sixteen age-pass like become
10687 reality moisture mind pervade for
10688 body etcetera hair oily have
10689 thus mind not-wander
10690 where place ground sit and*
10691 confusion object enter not-able
10692 this meditation self-gain and*
10693 life two by buddha obtain
10694 said
10695 that conceptual object beings' signs certain is
10696 second direct clear-light signs particular explain in five
10697 light and*
10698 expanse and*
10699 bindu and*
10700 kaya and*
10701 awareness measure trained signs explain
10702 First light-to

10703 Essence
10704 definition
10705 division
10706 characteristic
10707 result and five from
10708 light essence awareness tone show
10709 definition is
10710 appear clear for light
10711 divide if
10712 own characteristic daytime hold light wisdom five own-tone and*
10713 practice taken familiar measure light direct from experience above increase
appearance measure reach arrive two
10714 characteristic is
10715 illuminate other not-depend self-illuminate
10716 result is
10717 dharma-expanses inconceivable state buddha condition become
10718 thus light familiar confusion-appearance clear-light liberate body speech
signs special appear
10719 relics blazing from
10720 light by-who familiar
10721 self see activity-field
10722 earth and water and fire and wind*
10723 four-elements appearance self-dissolve
10724 gradually color five enjoy
10725 this separate-not signs
10726 other see activity-field
10727 mad like obstacle-free
10728 whatever attachment not and*
10729 mountain rocks all transparent-penetrate and*
10730 likewise ground depth enter appear*
10731 water all also transparent-penetrate
10732 body clothes also not-have
10733 naked whatever obstacle-free and*
10734 food etcetera desire self-free
10735 this appearance this in
10736 elements self-place dissolve and
10737 contaminated aggregates not-appear
10738 result obtain certainty without

10739 said
10740 outer appearance experience-signs like
10741 inner awareness also arise
10742 person what by path not-wrong enter nirvana signs arise is
10743 self-arise from
10744 awareness changeless horse ride
10745 correct light always look
10746 teacher words meaning great indicate
10747 awareness king see measure
10748 this correct hold
10749 alone dwell happiness obtain
10750 own-appearance companion arise for
10751 other mind accord is
10752 own that separate-not for
10753 attachment clinging not become
10754 own ground go for
10755 whatever hostility make not-become
10756 own meaning gain for
10757 cotton leaf like also*
10758 insect worm free for
10759 said
10760 second expanse familiar signs also
10761 essence
10762 definition
10763 division
10764 characteristic
10765 result and five from

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10766 first essence is
10767 vast pervade great self clear self-clear is
10768 definition is
10769 center called
10770 expanse called
10771 reality thing nature vast end without is
10772 divide if outer expanse sky

10773 inner expanse lamp
10774 secret expanse light and bindu
10775 unsurpassed expanse confusion-appearance self-cease appearance great
10776 that rank according
10777 awareness and*
10778 wisdom and*
10779 three-kaya and*
10780 result object is
10781 characteristic is
10782 vast open appear able pervade clear object appear mirror clear expanse like
10783 briefly reality thing not
10784 reality appear make object clear power produce
10785 result is
10786 reality object not-mistaken understand depend
10787 reality own essence see direct not-change path make buddha
10788 thus expanse familiar outer signs wonder appear-experience arise
10789 relics blazing from
10790 expanse familiar who
10791 breath outer inner move cease
10792 sky bird-like go and*
10793 likewise water fish-like
10794 fortunate this go
10795 before not-see objects and*
10796 continent and Meru with and*
10797 sit place one from see and*
10798 likewise buddha field
10799 before see not those
10800 this all time one see become
10801 thus signs and possess
10802 this from month sixteen in
10803 dharma-expanses also see become
10804 said
10805 inner experience-signs is
10806 vajrasattva heart mirror from
10807 person that before-signs these arise
10808 alone sit experience joy and*
10809 body cotton leaf like light and*
10810 human with associate heart not-desire and*

10811 sky fly think-do and*
10812 appearance this cease joy perception and*
10813 body and life not-attach and*
10814 appearance this whatever mind not-enter and*
10815 awareness not-dull clear and*
10816 awareness naturally slow and*
10817 associate joy and*
10818 affliction what by arise not-able and*
10819 affliction arise also think not-hold and*
10820 form beautiful attachment not-arise and*
10821 form ugly hate not and*
10822 samadhi power food drink perception not-arise and*
10823 human with associate other mind not-accord make and*
10824 these complete nirvana before-signs said
10825 third bindu familiar signs also

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10826 first bindu essence
10827 definition
10828 division
10829 characteristic
10830 result and five from
10831 essence is
10832 different not one dwell moon without
10833 definition is
10834 bindu not-change
10835 le vast great all pervade
10836 divide if
10837 body dwell channel bindu
10838 nature path bindu
10839 complete result bindu three
10840 first conventional cause bindu white red two and*
10841 ultimate wisdom bindu five
10842 category two
10843 wisdom bindu five and*
10844 ground bindu good light upper-bur body general channel in not-move dwell

10845 result-exposition from
10846 body place is this-like
10847 crown and heart channel in*
10848 not-fabricate pure reality dwell
10849 said
10850 path bindu good channel in wisdom wind move go make
10851 good bindu lamp four object arise make
10852 good peak wisdom analysis various channel in move make
10853 good ornament possess bindu lamp four depend experience increase
appearance show make
10854 nature path bindu is
10855 reality bindu fabrication without all pervade and*
10856 Samantabhadra bindu good bad big small not appear and*
10857 expanse bindu outer inner not clear and*
10858 expanse pure bindu deviation obscuration direction fall without arise and*
10859 wisdom bindu primordial make without dwell and*
10860 wisdom great bindu affliction what by not-obscure direct appear and six
10861 complete result bindu is
10862 dharma-kaya bindu single elaboration-free identification separate
primordially-pure essence state arise-way various appear
10863 establish cause any not
10864 bindu characteristic is
10865 various pain without
10866 round elaboration without
10867 awareness appearance show wisdom transparent-penetrated great
10868 rim five one gather kaya place is
10869 emptiness thing not-establish essence identification beyond
10870 that from appearance increase arise virtue directionless arise
10871 defect what by not-stain characteristic stain without
10872 capacity not-cease appear play various arise
10873 characteristic two without essence self-pure
10874 reasoning directionless arise nature self-liberate
10875 thus bindu expanse become from
10876 outer signs certain is
10877 relics blazing from
10878 bindu expanse who become
10879 this fortunate single see*
10880 bindu empty lamp is

10881 effort without self-arise
10882 this all own experience signs
10883 word elaboration cut
10884 other mind instant also*
10885 enter not-become that occasion not
10886 speech-continuum say exhaust for
10887 other speak thought also*
10888 person this in arise not-possible
10889 sound word follow how become
10890 thus who in appear that
10891 elaboration-free single this decide
10892 thus signs possess that
10893 that from year two in also*
10894 awareness measure know and*
10895 expanse and awareness own-appearance and*
10896 separate-not dwell
10897 that also elements self-dissolve
10898 change this certainty without
10899 said

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10900 fourth kaya in
10901 definition
10902 division
10903 characteristic
10904 result and five from
10905 essence is
10906 always dwell nature nirvana dharma support dwell
10907 definition is
10908 stainless transparent-penetrate self-complete great
10909 divide if
10910 dharma-kaya
10911 sambhogakaya
10912 nirmanakaya three
10913 that vehicle common three-kaya result consider
10914 Great-Perfection this system three-kaya path appearance consider

10915 that dharma-kaya own-appearance is
10916 dharma as-long-as exist mind exist is path is
10917 kaya as-long-as exist body exist for also path appearance is
10918 final not
10919 this main measure reach complete and*
10920 exhaustion appearance
10921 primordially-pure dissolve near that is
10922 sambhogakaya and nirmanakaya path appearance is
10923 various appearance dharma exist rank
10924 extreme-free mark-free equal final not for
10925 this also measure reach time
10926 spontaneously-accomplished appearance from kaya and*
10927 field and*
10928 teacher appear and*
10929 characteristic is
10930 path appearance clear-light empty nature is
10931 result is
10932 primordially-pure jewel secret inside move time
10933 inner clear three-kaya arise-basis only dwell
10934 thus path appearance kaya reality familiar obtain appear-experience
three-kaya signs
10935 relics blazing from
10936 kaya measure trained
10937 fortunate person
10938 before signs this-like
10939 dharma-kaya who familiar
10940 other see activity-field
10941 body who also not-see
10942 yogin self self-freely play
10943 not-seek placed samadhi is
10944 own continuum arise and*
10945 awareness not-think experience
10946 yogin all mind in appear*
10947 thus arise persons
10948 dharma-kaya appearance see*
10949 this see buddha all
10950 kaya expanse gather
10951 who sambhogakaya

10952 familiar confidence become signs
10953 thus experience person
10954 kaya five wisdom five play
10955 play great gaze by
10956 thus signs and possess
10957 yogin possess fortunate that
10958 bindu empty lamp is
10959 effort without arise in
10960 appearance also kaya also*
10961 gradually see person is
10962 sambhogakaya root this see is
10963 thus continuum familiar
10964 speech clear voice possess
10965 lie say words and*
10966 this mouth word not-arise*
10967 likewise non-virtue action words
10968 always say expression-end cease
10969 thus signs possess by
10970 this meaning practice if
10971 sky in fly and*
10972 mountain rocks also transparent-penetrate and*
10973 ground under enter and*
10974 water drown without arise*
10975 thus arise fortunate by
10976 expanse awareness confidence enter-not if
10977 elements self dissolve
10978 change self not
10979 this from birth transfer and
10980 reality bardo in
10981 instant five liberate become
10982 what person fortunate possess
10983 nirmanakaya familiar and
10984 this confidence become person
10985 body speech mind signs these
10986 who in arise person is
10987 this also fortunate become
10988 before hear dharma and*
10989 meaning own continuum also*

10990	simultaneously arise
10991	this become dakini
10992	likewise before not-hear
10993	dharma words various
10994	nature mouth speak
10995	likewise secret-mantra other
10996	tantra words as
10997	order how clear become
10998	likewise dharma all
10999	word meaning form all
11000	beings how faith
11001	dharma and accord also*
11002	how ask answer that
11003	fortunate this speak
11004	this speech lion
11005	body strength previous than
11006	foot fast strength gain
11007	body wrinkle without and*
11008	hair white also black become
11009	likewise sixteen age like
11010	youth luster possess also*
11011	example grass youth
11012	rain again fall
11013	grow self-grow have like
11014	before not compassion also*
11015	this depth from arise and*
11016	that after beings benefit enter
11017	own body benefit
11018	beings arise when
11019	this how desire
11020	body and limbs give able
11021	outer possessions mention what need
11022	likewise own guru
11023	as-before body etcetera give able
11024	thus who in arise person by
11025	nirmanakaya this touch
11026	said
11027	

thus nirmanakaya signs exist that desire nature nirmanakaya field
miraculously birth take beings benefit year sixty-eight thousand dwell
that state four-continent million emanate beings benefit immeasurable do
primordially-pure ground cross
nature emanation year five hundred complete contradiction think-if
not-contradiction
self-benefit accomplish five-hundred dwell
other-benefit accomplish limitless dwell contradiction not
also that from
thus possess person
after nirmanakaya field
miraculously birth body take
year sixty-eight thousand
that dwell beings benefit
person this by do
then essence nature from
Jambudvipa etcetera continents
emanation million sixty-thousand
own suitable body take
beings benefit do
this become dakini
then essence primordially-pure
sun rays gather like
own emanation with
own essence self-dissolve and
difference without distinction without become
as water water dissolve and*
likewise butter butter dissolve and*
sky sky dissolve like
essence identification without become
said
inner awareness experience is
self-arise from
that joy possess and*
worldly attachment not and*
appearance all light arise and*
light kaya mass not-cease see and*
grasp without body joy and*
awareness one-point become and*

11065 awareness naturally slow and*
11066 awareness not-distracted and*
11067 awareness other not-enter and*
11068 awareness anything not realize and*
11069 awareness not-change and*
11070 awareness not-cease clear and*
11071 awareness not-thought cease and*
11072 awareness grasp without self-liberate and*
11073 outer inner dharma grasp small and*
11074 body attachment and clinging not said
11075 fifth awareness in essence
11076 definition
11077 division
11078 characteristic
11079 result and five from
11080 essence is vajra chain appear
11081 Lion-Power-Complete from
11082 own-appearance awareness thing that
11083 wisdom chain dwell
11084 said
11085 definition is
11086 before not-aware guru pith-instruction by aware is awareness
11087 divide if three from
11088 ground-dwell awareness ground thing meaning nature virtue-defect fault beyond
11089 path-appearance awareness philosophical-system respective famous
11090 mind-itself and*
11091 unborn and*
11092 co-emergent wisdom and*
11093 mind-beyond and*
11094 meaning alaya and*
11095 bodhicitta called etcetera name whatever
11096 buddha and beings all pervade dwell self-awareness wisdom self-clear empty naked this
11097 insight awareness vajra chain kaya direct appear thought words cage free
11098 virtue-defect fault-merit bright-dim without
11099 diligence that view not-distract light-body transparent-penetrate accomplish that

11100 characteristic is
11101 self-clear naked this
11102 result is
11103 that practice primordially-pure transparent-penetrated liberate make
11104 common three-kaya result consider
11105 here path make
11106 primordially-pure extreme-free great kaya and wisdom not-establish
11107 arise-basis not-cease crystal-like result consider distinction great
11108 thus awareness trained signs
11109 relics blazing from
11110 awareness who familiar
11111 that body signs this
11112 where place thing
11113 there self-awareness insert able
11114 where dwell ground that
11115 body also that follow
11116 as awareness same
11117 other faith change able and*
11118 thought-continuum clinging self-cease and*
11119 inner signs possess
11120 direct who aware
11121 this elements own-place
11122 fortunate this dissolve
11123 unborn supreme siddhi gain
11124 said and*
11125 result-exposition
11126 thus practice from
11127 signs and measure this-like
11128 body light transparent-penetrated appear*
11129 ground touch without obstacle without and*
11130 speech power complete speech pair exhaust
11131 mind transfer able
11132 eye form nose tongue
11133 body sense-faculties all cease
11134 nature not become measure
11135 said
11136 third signs other distinction say path measure well grasp in three
11137 unborn obtain signs general show

11138 qualities signs particular explain
11139 signs three mixed distinction separately say
11140 first is
11141 primordially-pure realize confidence enter yogin that existence birth after
not-take signs body insects not and*
11142 hair and fingernails not grow two
11143 then month three other see light five center race five kaya sky rise dissolve is
11144 relics blazing from
11145 unborn who
11146 root cut person that
11147 signs this-like also arise*
11148 this signs who possess is
11149 me fortune equal is
11150 body insect etcetera
11151 this all birth continuum cease and*
11152 who hair and fingernails and*
11153 this all not-grow continuum cease if
11154 this birth without is
11155 thus signs possess and
11156 month three in also*
11157 this elements self dissolve
11158 contaminated aggregates not-appear
11159 own body light tone center
11160 race with this become
11161 said
11162 this exhaustion time yogin fortune-great
11163 second is
11164 that qualities praise is
11165 appearance body speech qualities and*
11166 not awareness empty qualities immeasurable is
11167 own-appearance buddha field peaceful-wrathful two mandala and
dharma-kaya qualities enjoy
11168 that from
11169 thus realize person
11170 exist not-exist qualities think inconceivable
11171 one dwell wisdom is
11172 self self-show teacher great
11173 not-arrange primordial-tone self dwell

11174 method and wisdom nature from
11175 buddha race also two appear*
11176 this all that retinue appear*
11177 ground-appearance nature without from
11178 speak think express without dharma appear*
11179 three-times equal also*
11180 primordial this all self-dwell
11181 said

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11182 third in signs single only and*
11183 two mixed and*
11184 three possess and*
11185 body signs complete bardo liberate
11186 body and speech two exist body speech signs possess emanation field liberate and*
11187 mind signs complete bardo momentary three liberate and*
11188 three all complete compassion other benefit do and*
11189 self-benefit obtain certainty know
11190 life countless bless benefit done support that light liberate is
11191 body and mind signs two exist self-benefit quick obtain liberate
11192 speech and mind signs gather is
11193 year ten light-body obtain and*
11194 also body speech mind three signs gather support other benefit not arise two
year liberate is
11195 that from
11196 who person effort possess
11197 body signs complete person
11198 bardo reality in
11199 truth see buddha
11200 body speech signs exist
11201 this emanation field
11202 breath-out birth one take
11203 mind signs possess
11204 this life formation
11205 birth two between without
11206

shooting-star sky in
11207 shoot way momentary three
11208 emanation with and*
11209 essence self-dissolve
11210 body speech mind signs gather if
11211 this bodhicitta great
11212 beings hold compassion possess
11213 this beings hold for
11214 year million hundred-thousand
11215 human body one also*
11216 this meaning complete and
11217 birth two between not-enter
11218 complete attain
11219 also fortunate whoever
11220 body and mind signs possess if
11221 thus possess year ten in
11222 elements self-place dissolve and
11223 appearance not-appear
11224 reality pure ground deliver
11225 who body speech mind signs
11226 thus person fortunate
11227 who gather fortunate
11228 this from year two in also*
11229 this elements self dissolve
11230 change this certainty without
11231 said
11232 that outer inner signs special without signs some exist also uncertain signs is
liberate not become and
11233 outer inner signs certain that liberate measure exist
11234 thus signs exist only liberate not pervade
11235 liberate signs exist pervade for special this important
11236 relics blazing from
body speech mind signs all
11238 some arise person is
11239 complete liberate not
11240 worldly common siddhi and*
11241 gradually sravaka pratyekabuddha
11242 this all ground in also*
11243 this that ground enter

11244 pure great result not
11245 who body speech possess
11246 signs complete person
11247 equal great ground in also*
11248 this all go dakini
11249 said
11250 thus signs only exist certainty not say if
11251 now liberate signs outer inner any without now meditation without gone
action harm meditation not-need
11252 later skull head not-place do and*
11253 reality original meaning see view-meditation complete say also*
11254 lie send other and self both deceive demon enter know
11255 that from
11256 thus signs not possess
11257 own-appearance confidence enter
11258 who claim accept that
11259 examination view and*
11260 likewise examination meditation
11261 this all liberate
11262 this ability not
11263 samsara in long
11264 person this also dwell
11265 said
11266 that leap-over meditation yogin signs these liberate certain deception without
arise diligence special instruct is
11267 that from
11268 therefore expanse awareness familiar important
11269 expanse and awareness who familiar
11270 above explained signs these
11271 not-arise impossible
11272 well said as diligence do
11273 general meaning third bardo and next liberate confusion certain signs
conclusion in two
11274 yogin liberate enlightenment obtain signs and*
11275 beings six confusion birth take signs show
11276 first in two
11277 signs brief show and*
11278 extensive explain

11279 first is
11280 reality direct meaning meditate also*
11281 diligence inferior measure not reach
11282 stone with solid-awareness separate time existence take not defilements from
liberate signs relics self-ringsel and sound light appearance great complete
buddha
11283 that Great-Perfection this system buddha two
11284 complete buddha signs appear stone with remainder with nirvana is
11285 perfectly complete buddha diligence excellent stone with pure aggregates
remainder without nirvana is
11286 vajrasattva heart mirror tantra from
11287 nirvana that two
11288 perfectly complete buddha and*
11289 complete buddha
11290 that perfectly complete buddha is
11291 aggregates remainder without buddha
11292 complete buddha person that
11293 light and*
11294 sound and*
11295 relics and*
11296 kaya and*
11297 earth move etcetera arise said and*
11298 relics blazing from
11299 person wisdom-power excellent is
11300 confusion appearance this in
11301 elements self-place dissolve and
11302 essence result in
11303 contaminated aggregates not-appear
11304 result self-ground become
11305 thus outer signs
11306 what nirvana from
11307 that kaya and relics and
11308 likewise light and sound and*
11309 earth move become
11310 said
11311 second extensive explain five
11312 kaya and*
11313 relics and*

11314 light and*
11315 sound and*
11316 earth move extensive explain
11317 first in essence
11318 division
11319 cause
11320 place
11321 result and five from

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11322 first essence is
11323 deity form appear kaya single and*
11324 half-kaya and*
11325 father-mother and*
11326 mass and*
11327 mandala great and*
11328 that direction accord stupa and*
11329 wheel and*
11330 vajra and*
11331 jewel and*
11332 lotus and*
11333 cross and*
11334 sword etcetera
11335 creation-completion not reach letter and*
11336 hand-symbol and*
11337 half-kaya and*
11338 self-single appear
11339 complete father-mother and*
11340 mass and*
11341 mandala appear
11342 divide if peaceful kaya and*
11343 wrathful kaya two
11344 relics blazing from
11345 race possess nirvana
11346 that remainder contaminated
11347 aggregates trace burn purify

11348 that kaya two
11349 peaceful kaya and wrathful kaya
11350 said and*
11351 self-arise from
11352 kaya form two exist
11353 peaceful and wrathful say
11354 wrathful thus-gone
11355 peaceful nirmanakaya power not
11356 said and*
11357 vajrasattva heart mirror from
11358 kaya two
11359 peaceful kaya and wrathful kaya said
11360 continuum two from
11361 essence cause beings all primordial clear-light kaya and*
11362 relics exist from
11363 here creation-completion clear show manifest cause pure elements gather
arise
11364 latency exist not-ripe nature
11365 manifest ripe relics appear
11366 former from
11367 beings primordial
11368 self-place great ground dwell
11369 ripe not-ripe distinction
11370 manifest and latency
11371 said
11372 place head or spine from arise much
11373 other from also arise
11374 here clear-light familiar arise kaya two from arise show is
11375 relics blazing from
11376 likewise kaya head from
11377 or spine vertebrae joint from
11378 said
11379 result is liberate obtain rank
11380 that peaceful-wrathful both arise consciousness sky dissolve
11381 sky primordially-pure own-tone arise time liberate reality bardo without
buddha
11382 this-life liberate include
11383 support this separate part future that is for

11384 peaceful kaya arise appearance this cease immediately clear-light
own-appearance samadhi day five liberate
11385 samadhi day concentration ground part say
11386 yogin long short difference exist
11387 wrathful kaya arise eye from vajrasattva nose-rope arise
11388 sound light ray three own-appearance arise instant part five liberate
11389 thus relics blazing from
11390 if both arise
11391 this bardo without also*
11392 essence primordially-pure great
11393 confidence possess this become
11394 day five truth see
11395 that buddha dissolve
11396 if wrathful kaya arise
11397 this reality bardo in
11398 instant part five in
11399 liberate become dakini
11400 said and*
11401 vajrasattva heart mirror from
11402 peaceful kaya arise appearance this cease immediately stability obtain
11403 emanation kaya emit not-able
11404 wrathful kaya arise that stability obtain
11405 day twenty-one emanation kaya emit able said
11406 that peaceful kaya arise clear-light path deliver primordially-pure ground
transparent-penetrate liberate
11407 bardo own-appearance emanation not-arise
11408 primordially-pure that emanation appearance separate own-appearance
emanation arise ground not
11409 however other-appearance sambhogakaya-nirmanakaya arise basis is other
benefit activity that depend arise also*
11410 primordially-pure actual emanation appearance portion without know
11411 wrathful kaya arise sound light ray three own-appearance know liberate time
11412 spontaneously-accomplished ground-appearance arise moment stay
11413 samadhi day twenty-one complete and*
11414 own-appearance impure samsara door beings six appear
11415 pure door emanation kaya whatever tamed emanate benefit do
11416 illusion illusion benefit do like
11417 own-appearance own-appearance benefit do

11418 emanation emit before liberate what need
11419 self not-liberate self-benefit not-complete other-benefit arise occasion not for
11420 emanation shooting-star run only and*
11421 that long time long short certain explain
11422 emanation emit able not-able this confuse
11423 buddha other benefit do able not-able mind focus much
11424 error great
11425 buddha benefit not-do buddha Great-Vehicle not-want impossible
11426 emanation emit able not-able bardo spontaneously-accomplished door arise
long without transparent-penetrate primordially-pure liberate emanation not
11427 emanation field impure time that not-appear for
11428 spontaneously-accomplished door appear impure appear
11429 there emanation benefit not-do if
11430 samsara appearance not-set buddha activity own-appearance not-complete
complete make emanation open appear
11431 that benefit do samsara empty again emanation appearance
spontaneously-accomplished door eight in dissolve primordially-pure ground
go is
11432 primordially-pure ground that appear not-appear beyond three-kaya
arise-basis only three-kaya individual actual difference without
11433 that ground-appearance again other benefit arise way know
11434 place this supreme vajra secret great
11435 now future not-wrong speak know arise me power know
11436 second relics extensive explain in three
11437 common division brief show
11438 special division extensive explain
11439 relics and ringsel distinction meaning conclude
11440 first is
11441 generally beings all primordial buddha wisdom five nature individual and
individual not dwell that kaya race life hold relics five not-ripe latency exist
11442 yogin clear-light essence path train manifest ripe
11443 ringsel etcetera five arise race separate liberate is
11444 relics blazing from
11445 supreme-person nirvana
11446 buddha all relics arise*
11447 buddha race distinction from
11448 relics race five-five arise*
11449 ringsel thus-gone relics*
11450

likewise ringsel called
11451 vajra race relics is
11452 ringsel jewel
11453 ringsel lotus
11454 likewise ringsel called
11455 action race relics is
11456 said
11457 that person relics race five from
11458 one or all complete whatever arise race five mass appearance
11459 relics race that buddha liberate signs is
11460 that from
11461 method-possess nirvana
11462 body this all arise is
11463 individual race relics arise if
11464 reality bardo in also*
11465 individual race buddha
11466 kaya see liberate
11467 said and*
11468 vajrasattva heart mirror from
11469 relics also five
11470 color dark-blue Vairocana field complete buddha
11471 color white Vajrasattva
11472 color yellow Ratnasambhava
11473 color red Amitabha
11474 color green Amoghasiddhi
11475 color various kaya five spontaneously-accomplish ground reach said
11476 second special division relics race five color
11477 big small measure
11478 place distinction
11479 cause what from arise and four from

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11480 first color race five portion possess five
11481 that peaceful relics color and*
11482 wrathful relics color portion two arise
11483 relics blazing peaceful color said is
11484 ringsel white

11485 ringsel blue-black
11486 ringsel yellow
11487 ringsel red
11488 ringsel green
11489 self-arise in
11490 wrathful relics color said is
11491 that race show this-like
11492 ringsel white luster
11493 ringsel blue-black
11494 ringsel heat yellow-possess
11495 ringsel dark-blue
11496 ringsel red-green-black
11497 likewise color division
11498 said
11499 big small measure ringsel mustard seed equal white mustard same
11500 others poppy seed equal small mustard seed between oily round
11501 place ringsel head dwell
11502 ringsel rib joint and*
11503 ringsel liver top and*
11504 ringsel kidney and*
11505 ringsel lung top dwell
11506 cause two from
11507 peaceful relics cause ringsel bone pure and*
11508 ringsel heat pure and*
11509 ringsel blood pure and*
11510 ringsel elements pure and*
11511 ringsel awareness pure body gather arise
11512 wrathful relics cause is
11513 ringsel head skull luster and*
11514 ringsel blood pure and*
11515 ringsel joint pure and*
11516 ringsel foot pure and*
11517 ringsel five elements pure from arise
11518 self-arise from
11519 ringsel head from arise*
11520 ringsel blood from arise*
11521 ringsel joint from arise*
11522 ringsel foot from arise*

11523 ringsel five elements
11524 pure from correctly arise*
11525 said
11526 that relics five all shape very round oily gather
11527 depth clear light five exist sun show time very shine clear is
11528 relics blazing from
11529 alas listen dakini
11530 ringsel called white luster
11531 oily gather color clear
11532 mustard seed grain equal
11533 this bone pure from
11534 ripe gather arise is
11535 method-possess that head from arise*
11536 ringsel called blue-black
11537 poppy seed equal or
11538 or small mustard seed equal
11539 this heat pure gather
11540 that rib joint from
11541 arise is dakini
11542 ringsel color yellow
11543 poppy seed equal blood from
11544 that liver top from arise*
11545 ringsel red luster
11546 big small measure poppy seed equal
11547 this elements gather gather
11548 fortunate kidney from
11549 arise is dakini
11550 ringsel indra
11551 poppy seed equal color clear
11552 awareness pure from
11553 this lung top from arise*
11554 this all shape round gather
11555 all depth clear color five
11556 said
11557 peaceful relics own-appearance certain race ground liberate
11558 wrathful relics
11559 dharma-kaya
11560 sambhogakaya

11561 nirmanakaya
11562 evident-awakening meaningful kaya
11563 unchangeable vajra kaya obtain
11564 self-arise from
11565 ringsel unborn obtain
11566 ringsel meaningful
11567 ringsel sambhogakaya obtain
11568 ringsel nirmanakaya obtain
11569 ringsel vajra
11570 said
11571 third relics and ringsel distinction meaning conclude is
11572 relics like ringsel called
11573 shape round color five whatever dwell
11574 ringsel cause pure white red flesh bone heat breath pure gather arise
11575 relics pure very pure from arise
11576 produce place and arise place body joints and flesh skin between arise
produce
11577 ripen place bone and flesh and skin all in exist thus those all from arise
11578 that flesh and skin and bone from arise and*
11579 blood and serum pure from arise and*
11580 heat from arise and*
11581 breath from arise
11582 race four color white and*
11583 red-yellow and*
11584 red and*
11585 green-dark-blue five arise
11586 this result nature emanation breath-out
11587 that heart-essence meditation fortunate arise that is
11588 other all uncertain
11589 some higher-realm birth
11590 some lower-realm birth etcetera
11591 beings common and*
11592 bird and dog etcetera and*
11593 evil and*
11594 good-friend examination scholar also arise for
11595 relics elements harm not-break iron hammer strike also not-break
11596 ringsel fear
11597 burn ash also break ringsel not-arise is

11598 ringsel hope corpse burn time very not-burn important
11599 that relics blazing from
11600 this and also like
11601 ringsel tiny is
11602 sesame seed dust particle equal
11603 this elements break able
11604 this emanation field
11605 said and*
11606 ringsel joints between or
11607 or flesh and skin between
11608 this all from produce arise*
11609 said
11610 that people common and*
11611 buddha ringsel and
11612 very pure not-pure light five exist not and*
11613 bodhi-tree and leaf know
11614 third light in essence
11615 cause
11616 division
11617 liberate measure result and four from
11618 light essence is
11619 color five self-clear
11620 continuum elements pure and*
11621 awareness familiar own-tone two gather beyond time arise
11622 divide if occasion upward-stand
11623 wing-arise
11624 rim three
11625 or ladder way sky-pierce insert and*
11626 sky center reach light house appear
11627 result rim arise bardo first liberate
11628 upward-stand sky-pierce like arise primordially-pure transparent-penetrated
reality bardo without liberate
11629 wing-arise bardo last life liberate
11630 light ladder like person died body or house or
11631 crematorium around insert if
11632 samadhi day seven wisdom four union liberate
11633 light house like arise
11634 mass appearance day five liberate

11635 vajrasattva heart mirror from
11636 light two
11637 light house way arise and*
11638 light upward-stand ladder way arise
11639 light house like arise day five stability obtain
11640 complete buddha
11641 light ladder like arise day seven complete buddha
11642 said and*
11643 relics blazing from
11644 light form three
11645 rim around with
11646 what trace from arise
11647 this bardo first in
11648 certain result obtain
11649 if upward stand
11650 this bardo not-appear
11651 instant buddha
11652 light wing from appear
11653 this bardo last in
11654 complete awakening obtain
11655 said
11656 that spontaneously-accomplished appear emanation spread
11657 that state world directions also beings benefit emanation out-emanate
11658 own-appearance reflection beings six and*
11659 other-appearance self-character beings two field
11660 emanation two benefit do also*
11661 that from
11662 thus light mandala in
11663 who enlightenment gain person
11664 this fortunate great-mind by
11665 emanation direction ten
11666 beings benefit nature
11667 this do dakini
11668 said
11669 fourth sound in
11670 essence
11671 division
11672 cause

11673 result measure and four from
11674 sound essence ear faculty resound
11675 divide if pleasant unpleasant middle etcetera exist
11676 occasion here slow continuity long peaceful drum-sound and*
11677 fierce short wrathful thunder-sound two hum and thug called
11678 cause general cause sky gap two clash condition from arise
11679 here stability obtain cause from arise
11680 result is
11681 sambhogakaya and*
11682 that emanation spread obtain
11683 that slow continuity long hum peaceful kaya samadhi day seven stability
obtain
11684 hum thug stack fierce short wrathful kaya liberate
11685 that two race five exist
11686 race five where liberate sign examine is
11687 yogin died place or
11688 corpse carry direction east resound vajra race
11689 south jewel race
11690 west lotus race
11691 north action race
11692 up arise thus-gone race buddha accomplish
11693 relics blazing from
11694 where died place house
11695 east direction near
11696 sound very resound is
11697 this vajra race become
11698 likewise south direction also*
11699 sound jewel race appear*
11700 west lotus likewise
11701 north action race become
11702 likewise up thus-gone
11703 sound nature this-like
11704 hum thug stack and*
11705 continuity long gentle long sound
11706 peaceful wrathful distinction
11707 thus sound possess become if
11708 this sambhogakaya
11709 kaya result able

11710 that all sambhogakaya measure equal
11711 thus sambhogakaya also*
11712 emanation kaya emit able
11713 able accord enter method by
11714 this ground final-reach
11715 said and*
11716 vajrasattva heart mirror from
11717 sound also two
11718 hum arise day seven complete buddha
11719 thug arise day fourteen complete buddha said
11720 fifth movement in essence
11721 cause
11722 division
11723 result four from
11724 essence is vessel under ground beings support lift
11725 cause is person that power wind move move
11726 divide if movement very move
11727 greatly move
11728 all very move and four
11729 result is
11730 person common bodhisattva race etcetera and*
11731 this door not-see preliminary training death or
11732 object-conceptual some or
11733 labelled-liberation labelled person common path faith and diligence do life
transfer signs
11734 that breath separate immediately move center arise sravaka noble ground
white form see obtain later seven purify dwell
11735 that race and*

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11736 eighth and*
11737 see and*
11738 diminish and*
11739 done realize and*
11740 sravaka and*
11741 pratyekabuddha ground inferior ground eight
11742

	death day three east move pratyekabuddha ground obtain
11743	this stream-enterer
11744	once-returner
11745	never-returner
11746	arhat ground and four
11747	death day six south move bodhisattva ground
11748	this great-joy and*
11749	stainless and*
11750	light-maker and*
11751	light-radiant and*
11752	difficult-training and*
11753	manifest and*
11754	far-gone and*
11755	immovable and*
11756	excellent-wisdom and*
11757	dharma-cloud cause ground ten
11758	all-light result ground eleven
11759	death day nine up sound little with move awareness-holder ground obtain
11760	this maturation ground and*
11761	power-over-life sa*
11762	mahamudra'i sa*
11763	spontaneously-accomplished sa dang four*
11764	that-also individual those-pluralgrammar-marker">-instrumental quickly result not-obtain-by*
11765	self-self-possessive sa that-plural-possessive first obtain-nas completely perfect-nir cultivate-possessive interval at long-time-du remain-par said-te*
11766	sku-gdung-'bar-ba las
11767	sa-ni moving-possessive birth-being that-possessive
11768	breath dang separate-possessive time move-nas
11769	thisgrammar-marker">-instrumental
	sravaka sa obtain-bo
11770	like-that day-ni three-in-also*
11771	that sa-possessive moving arise-nas
11772	thisgrammar-marker">-instrumental
	pratyekabuddha-possessive sa
11773	day-ni six-in arise-ba na
11774	this-ni bodhisattva-possessive
11775	sa enter-go dakini*
11776	if day-ni nine-in-also*

11777	sa-ni moving become-nas ni
11778	this-instrumentalgrammar-marker">-ablative vidya-dhara-possessive
11779	sa-in freely exercise-able*
11780	sa-ni moving-possessive fortune-possessive-to
11781	buddha result not-visible-te*
11782	like-that sa dang path-plural-in
11783	long-time-du cultivate-zhing remain-pa'o
11784	thus
11785	that-also vehicle-possessive door dang entry-path individual individual yin-par not-understand-bar
11786	now-hearing hear-chung-ba-plural cause-nature kho-na-possessive sa-path- possessive sa all-in apply-ba ni
11787	burden-bear-possessive interval-daygrammar-marker">-instrumental lha-sa like traverse-possessive interval-day thatgrammar-marker">- instrumental there go-able-possessive birth-being-to calculate hit-pa dang resemble-yang*
11788	all indicate-not-able-te*
11789	horse-driver dang*
11790	foot-quick-one dang*
11791	bird-in etc.-pa burden-heavy-than long-time day do-pa chod-la
11792	slow-nas far-du take-time-pa yod-pas not-certain-pa like
11793	path individual-possessive method dang wisdom-possessive action yang that-like-par wise-one wisdom-possessive-onegrammar-marker">- instrumental
	understand-par realize-par do'o
11794	meaning two-pa six-realms confusion-by birth take-possessive sign-in two-te
11795	general-possessive manner establish-pa dang*
11796	sign actual show-pa'o
11797	first-ni
11798	thus birth-being all-to
11799	go-possessive path two*
11800	result two-te four-from
11801	path-ni dharmata-possessive intermediate-state dang*
11802	existence-possessive intermediate-state two not-being-by path exist-not- possible
11803	Fruit-to Buddha and being self-to return two from go-place-not-exist
11804	buddha-toward go-pa-in path five-te
11805	path-of-accumulation*

11806 path-of-application*
11807 path-of-seeing*
11808 path-of-meditation*
11809 path-of-completion dang five*
11810 birth-being-toward confusion-possessive path-also continuum five-te
11811 dream-possessive path*
11812 latent-tendencies-possessive path*
11813 karma-possessive limit-possessive path*
11814 confusion-mandala not-certain-possessive path*
11815 cause dang result individual individual not-certain-possessive path
11816 result-from distinction-as buddha-ni just-as-it-is-possessive
buddha-possessive result dang*
11817 realization manifest become-possessive buddha-possessive result-possessive
11818 birth-being-possessive result-ni hell*
11819 hungry-ghost*
11820 animal*
11821 human*
11822 god*
11823 asura six-from go-place-not-exist
11824 two-pa sign actual-in six-from

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11825 first hell-toward birth-possessive sign-ni
11826 die-possessive time that-at sky cloud black-by gather-te
11827 darkness kindled like go-la
11828 rain dang*
11829 steam dang*
11830 wind great dang*
11831 hail dang*
11832 dust-whirlwind swirl-nas hot hell eight dang*
11833 cold eight dang*
11834 intermittent dang*
11835 neighboring dang*
11836 birth-being hell unbearable dang*
11837 vajra hell seven-in birth*
11838

- that-in later this two hot hell eight-possessive category-in include-yang life
 long-pa dang*
- 11839 suffering great-by distinction-as make-te separately count
- 11840 that-also immediate-etc.-possessive karma-by hot hell last that-in birth-pa
 all-possessive life interval kalpa one yin-yang*
- 11841 dharma abandon-possessive karma-possessive-one that that-than-also billion
 hundred-thousand-by long-du remain-pas birth-being hell unbearable thus
 explain-te
- 11842 arya wisdom-possessive transcend-possessive sutra hundred-thousand
 hundred-from
- 11843 dharma abandon-pa that-possessive karma-possessive result-by birth-being
 hell great unbearable exist-pa-in birth-te suffering unbearable
 experience-from
- 11844 there-also fire-possessive gather-possessive kalpa great arise-ba na
- 11845 east-direction-possessive world-in birth-being hell great exist-pa-possessive
 place where there-in birth-te
- 11846 there-also fire-possessive kalpa great arise-ba na thus ten-directions limitless
 boundless extent-du said
- 11847 therefore secret-mantra-possessive door-in enter-nas vajra guru-to samaya
 great break-pa that life long-zhing suffering great-ba-te
- 11848 samaya supreme-as establish-pa trunk-possessive tantra-from
- 11849 who vajra guru-to
- 11850 evil-mind possess-pas disparage-te
- 11851 samaya-from break-pa great-pa-dag
- 11852 as-long-as ocean great-from
- 11853 hair-possessive strand each-each-by
- 11854 water that throw-ba exhaust become-pa
- 11855 kalpa ocean that amount-du
- 11856 remain-par become-pa which yin-pa
- 11857 vajra-possessive hell-in famous-pa yin
- 11858 thus
- 11859 two-pa hungry-ghost-toward birth-possessive sign-ni
- 11860 die-possessive time-at sky not-clear-at light-ray spread nub-direction-
 possessive appearance like dang*
- 11861 sun moon die-pa dang*
- 11862 cloud yellow-by sun moon not-visible-pa dang*
- 11863 rain fall-possessive after cold-pa dang*
- 11864 that-possessive twilight-at rain fall-pa-te
- 11865 these-plural-ni hungry-ghost outer-possessive obscuration-possessive-one
 dang*
- 11866 inner-possessive obscuration-possessive-one dang*

11867	sudden-possessive obscuration-possessive-one dang*
11868	particular-possessive obscuration-possessive-one dang*
11869	erroneous-toward gone-possessive obscuration-possessive-one dang*
11870	karma dang karma-possessive arrangement-possessive obscuration-possessive-one dang*
11871	enjoyment appearance power-to not-become-possessive obscuration-possessive-one dang that-plural-in birth-pa'o
11872	three-pa animal-possessive sign-ni
11873	life transfer-possessive time-at sky gloom zhing confidence-warmth-in oil-not-exist zhing cloud black-by gather-pa dang*
11874	mist rise-gis gloom-pa'am
11875	smoke-possessive form-by valley blue-tinged-te go-pa dang*
11876	gloomy zhing joy-not-possessive sky arise-nas animal many-legged dang*
11877	legless dang*
11878	four-legged dang*
11879	winged dang*
11880	clawed-in etc.-par birth-pa'o
11881	Fourth asura-to birth possess sign
11882	Die possess time-at wind fierce direction all-from rise
11883	Cloud mass black creature fear possess form like arise
11884	Cloud plural very disturb thunder fierce light garland flash roar sound
11885	sun moon-possessive light cloud-by not-visible-bar obscure-pa-te
11886	asura horned five-pa dang*
11887	face six-pa dang*
11888	arm long dang*
11889	belly swollen great dang*
11890	sky-goer ral-pa-possessive five-possessive birth take-pa'o
11891	five-pa god-toward birth-possessive sign-ni
11892	breath dang separate-possessive time-at
11893	sky clear-at sun moon clear zhing wind dust-not-exist-pa-in direction-plural radiance good zhing greatly joyful-bar see-pa
11894	this-ni desire-possessive god race six dang*
11895	pure-abode race-possessive god five dang*
11896	clear-light-in etc.-possessive birth-place fifteen dang*
11897	sense-field four-limit-in birth take-possessive sign
11898	six-pa human-toward birth-possessive sign-ni
11899	life pass-possessive time-at sky greatly clear zhing pure-pa-in dust-not-exist-pa dang*

11900 gentle-cloud thin white-silk-possessive thread like stretch-pa dang*
11901 sun dang moon rainbow-light-by surround-nas
11902 sequence like
11903 human body mere dang*
11904 pure-one dang*
11905 jewel-possessive birth-place-in birth-possessive sign
11906 these-plural-ni general-possessive manner establish-te
11907 particular-by exclude-nas
11908 bad wind dang*
11909 hail-in etc.-pa non-human angry-by send-pa'am
11910 birth-being other evil-possessive-one die-possessive sign yin-pa-also
possible-la
11911 good rainbow-light dang sky pure-pa-in etc.-pa holy-being other-plural
ground rise-pa dang
11912 samadhi obtain-pa dang*
11913 life transfer-pa-in etc.-possessive yin-also possible-pas
11914 here self-own-possessive mind-in sign that arise-possessive
capacity-possessive-one
11915 alive-time mind dang conduct good one-in die-time sign good-pa that
appropriate-la
11916 alive-time bad-one-in sign good-yang other-possessive sign impose-pa yin-te
11917 world-in rainbow-meaning seek-pa dang meet-pa thus call
11918 that-possessive sign-from bad that arise-bar appropriate-te outer-inner
dependent-origination one yin-pa-possessive reason
11919 here particular-exclusion not-know-nas holy-being-to sign bad-pa dang
mistake-pa possible-pas slander hit come-la
11920 evil-possessive-one-to sign good-pa rainbow-meaning seek-pa dang meet-pas
after-from rejoice arise-nas
11921 that-possessive after-from learn-pa arise-possible-pas
11922 that-plural turn-back-possessive for explain
11923 as proclaim-pa sku-gdung-'bar-ba signs-possessive tantra-from
11924 thus birth-being all-possessive
11925 life-possessive formation do-possessive time
11926 sky-possessive-ni characteristic-by
11927 this all birth-possessive place-in exercise
11928 who die-pa that time-at
11929 sky gloomy-black darkness black
11930 like-that rain dang steam dang*
11931

	wind dang hail dust-whirlwind dang*
11932	this all who-to arise-pa that
11933	hell-possessive-ni birth-place-in
11934	this-in intermediate-state not-exist-par
11935	become-pa yin dakini*
11936	sky mist like-at
11937	light-ni yellow-at sun moon die
11938	wind dang dust-not-exist-pa-at
11939	yellow-mist sun not-visible dang*
11940	rain-or trace-or also-or
11941	that-possessive twilight-at fall-par become
11942	thus who-to arise-pa that
11943	hungry-ghost-possessive-ni birth-place-in
11944	birth yin dakini*
11945	sky gloomy zhing wind also not-exist
11946	cloud-ni black-at gap-not-exist
11947	also-or mist appearance dang*
11948	gloomy zhing joy-not-possessive-at
11949	life-possessive formation who-by do-pa
11950	this-ni animal place-su'o
11951	greatly fierce zhing wind-by disturbed
11952	cloud-ni mass-black fear-possessive form
11953	greatly disturbed zhing go-come with
11954	thunder dang light-possessive tongue protrude dang*
11955	sun moon visible-not-able
11956	thus who-to arise-pa that
11957	this-ni asura birth-place
11958	sky clear zhing pure-pa-at
11959	sun dang moon-possessive appearance clear
11960	wind dang dust rise-not-able
11961	this-ni god-possessive birth-place
11962	also-in sky clear pure-at
11963	not-dividing cloud-ni white-silk like
11964	greatly thin zhing thread-like appear*
11965	also-or sun moon light-housing-possessive
11966	thus who-to arise-pa that
11967	human-possessive birth-place thisgrammar-marker">-instrumental obtain
11968	thus sign dang who-possessive-one

11969 certainly race six ground certainly yin
11970 thus not-be formation-plural
11971 sign-not certain-not yin
11972 thus sign-ni that-plural all
11973 day-ni two-from three-to come*
11974 this all birth-place there-in birth-possessive sign
11975 thus said
11976 that-also sign-not die-pa-plural where-to birth self-possessive karma-by
know-yet
11977 yet death-time hell-possessive fire-possessive appearance dang*
11978 hunger-thirst fear-possessive appearance dang*
11979 consciousness gloomy-pa'am animal-possessive inside-in dwell-pa
think-pa'am
11980 human-possessive land before not-see-pa'am
11981 meru-possessive inside dang ocean-possessive inside-possessive
experience-am
11982 god-possessive mansion-am pleasure-grove-possessive inside see-pa-
possessive appearance-am
11983 white-clear like-possessive appearance see-pa-plural six-realms individual
individual certain-possessive inner-possessive sign-as sutra-from explain-la
also tantra-section-from
11984 warmth foot-sole dang*
11985 teeth dang*
11986 navel da nga
11988 throat dang*
11989 between-eyebrows dang*
11990 crown-from dissolve-pa-in six-realms-possessive birth-place take-pa-
possessive sign-as said
11991 sign arise-pa-plural-also self-possessive mind dang agree-as appear-pa
yin-nas birth-place individual-possessive sign-as certainly know-par do'o
11992 ### CITATION: From the Treasury of the Supreme Vehicle
11993 vehicle-possessive supreme jewel-possessive treasury-from
11994 three-times signs-possessive arrangement certain establish-te chapter
twenty-two-pa'o
11995 thus instruction-possessive general-possessive place dang effort dang faculty
excellent-plural life this-in liberation-possessive method signs-possessive
sequence dang together-pa show-nas
11996

now middle-plural intermediate-state-in completely perfect
buddha-possessive dharma-possessive arrangement extensive establish-la
two-te

11997 intermediate-state general-possessive manner establish-pa dang*

11998 individual-possessive nature extensive explain-pa'o

11999 first-in intermediate-state-possessive essence

12000 certain-term

12001 division

12002 appearance-pattern

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12003 first essence-ni

12004 outer object-possessive dharma inner-possessive mind-to appear-pa-
possessive situation

12005 that-also inner space primordially-pure-from other-to appear-pa all
intermediate-state-possessive situation-te

12006 ground-appearance body dang wisdom-as appear-pa-possessive self-radiance
form-body two-by activity arise-pa-possessive self-face-possessive
appearance-aspect-ni pure-pa dharmata-possessive intermediate-state yin-la

12007 confusion-appearance six-realms-possessive dharma all unclean-pa
confusion-possessive intermediate-state yin

12008 pure unclean-possessive dharma that two who-possessive interval-in
exist-nas

12009 primordially-pure-possessive space-from outward move-pas again
primordially-pure-du dissolve need-possessive reason nature

12010 primordially-pure-possessive interval-in exist-pa'o
first also that from arise

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12011 first-also that-from arise*

12012 last-also that-possessive nature-to deliver need-possessive reason

12013 primordially-pure-possessive space-in intermediate-state not-exist

12014 that self dharma-other before-after-to not-depend zhing who-possessive-also
interval-in enter-pa not-possible

12015 transfer-change dang appear-empty limit-from transcend-pa-possessive
reason

12016 thallogical-result-from

12017 beginning first-possessive primordially-pure-at

12018 confusion-ground only-as express-not-able
12019 like-that not-confused-pa-also what
12020 thus
12021 point this-also wisdom exist-nas concise-great
12022 two-pa certain-term-ni
12023 interval thus-pa upper lower before-after which-any-possessive
center-possessive dharma yin-pa-possessive aspect-from express-te
example-as dream intermediate-state sleep-toward go-mouth dang wake-pa
two-possessive interval-in exist-pa like
12024 center thus-pa center indicate-pa'o
12025 two thus-pa beginning end two join-du enter-possessive connection-rope like
center-in remain-te two-possessive center-possessive connection-rope like
three-pa divide-nas common dang*
12027 common not-yin-pa two-from
12028 vehicle common-pa some-from
12029 birth death intermediate-state dang*
12030 dream intermediate-state dang*
12031 dharmata intermediate-state dang
12032 existence intermediate-state-in etc.-pa desire-yang*
12033 common not-yin-pa-possessive vehicle secret king here
12034 nature intermediate-state
12035 death-time intermediate-state
12036 dharmata-possessive intermediate-state
12037 existence-possessive intermediate-state dang four-as regard-te
12038 thallogical-result-from
12039 intermediate-state-possessive dharmata thus like
12040 greatly secret-possessive dharmata explain
12041 divide-nas aspect four-from
12042 thus
12043 four-pa appearance-pattern-in two-from
12044 first general-as show-pa-ni
12045 realm three general-aspect-in appearance-pa-ni
12046 grasping-grasped attachment-aversion affliction-plural manifest-become-as
desire-pa dang*
12047 subtle form formless
12048 six-realms individual individual-in appearance-pa-ni
12049 cause water one-only-in god-by nectar-in etc.-pa-te
two-truths-from

- 12051 thing-one mind-ni different reason
 12052 object not-established-pa self-as see*
 12053 thus
 12054 individual door-category-in donor one-to enemy-friend-as many-as appear-pa
 dang*
 12055 pleasure-pain dang confused not-confused dang*
 12056 attachment-aversion dang*
 12057 good bad dang*
 12058 dharma dang possess not-possessive-in etc.-pa appearance-pattern
 many-from
 12059 later-possessive karma good-bad-by cause-result different-in exercise-pa-
 plural
 12060 in-short who-to what appear-yang yesterday-possessive dream good-bad
 various like appear-pa-te
 12061 appear-yang not-established-pas not-exist-pa clear-appearance-in
 exercise-pa'o
 12062 two-pa particular-as explain-pa-ni four-from
 12063 nature remain-pa-possessive intermediate-state-possessive appearance-pa-ni
 12064 form-in etc.-pa aggregate five-possessive binding-by body five-possessive
 appearance-pa self-cease-pa dang*
 12065 element dang sense-field-by binding-by light dang*
 12066 color-possessive appearance-pa self-cease-pa dang*
 12067 karma dang affliction-possessive binding-by wisdom dang
 dharmata-possessive appearance-pa self-cease-te
 12068 outer appearance-possessive object-in inner grasp-possessive mind attach-pas
 12069 error four-possessive water river cross-difficult-possessive depth-in day-night
 wheel-like exercise-pas karma dang latent-tendencies many-in exercise-pa'o
 12070 error four-ni samsara-possessive confusion-appearance dream illusion
 resemble-pa-possessive nature not-know-pas
 12071 impermanent-at permanent-as grasp
 12072 untrue-at true-as grasp
 12073 suffering cause-result-in pleasure-as grasp
 12074 nature-by empty-pa-at thing dang mark-as grasp-pa'o
 12075 that-plural-possessive antidote-by conqueror-possessive dharma-possessive
 summary four child individual individual-possessive birth-being
 guide-possessive for say-pa yin
 12076 death-time-possessive intermediate-state-possessive appearance-pa-ni
 12077 body-possessive element disturbed-pas outer body-possessive suffering
 experience-du feel

12078	mental-factor feeling-possessive path lose-pas inner mind-possessive suffering experience-du feel
12079	latent-tendency grasp-possessive lake overflow-pas life this-possessive appearance-in attachment-yang separate-pa-possessive suffering experience-du feel
12080	self harm dharma-not-possessive karma remember-pas later negative-path-possessive precipice-to fall-by fear-possessive suffering experience-du feel
12081	attachment-grasping cherish-possessive-by support-possessive body remember-pas support aggregate-possessive castle collapse-by fear-possessive suffering who feel-te
12082	meaning-by inanimate-consciousness separate-nas death-by fear-possessive suffering-in remain-pa'o
12083	dharma intermediate-state-possessive appearance-pa-ni
12084	aggregate self-grasping-possessive support abandon-pas
12085	body dang wisdom-possessive dharmata manifest-as appear*
12086	karma dang latent-tendency-possessive connection cut-pas nature meditation-possessive dharmata-in enjoyment
12087	faculty grasp-doer-possessive object empty-pas self-appearance clear-light-possessive dharmata-in exercise-pa'o
12088	existence intermediate-state-possessive appearance-pa-ni
12089	outer body-possessive existence mind-possessive body-possessive faculty all-complete unobstructed-as go
12090	inner mind-possessive existence think-doer many-in think zhing mind enter
12091	body mind two gather-possessive existence support two ma-except-pa all-in unobstructed-as go zhing mind loose-pa'o
12092	
12093	support two-ni
12094	blessing-from accomplish-pa vajra-possessive seat dang*
12095	mother-possessive womb two
12096	that-in master most vajra-possessive seat india-possessive that-in identify-yang
12097	here primordially-pure not-change-pa-possessive inner space buddha all buddha-pa-possessive place supreme pure suffering-from liberated-pa-possessive door-in dwell-pa that-in desire-la
12098	mother-possessive womb-ni not-pure-pa samsara-possessive door six-realms-possessive birth-place which-any-in desire-pa yin-pas
12099	word thus-in not-yin-par know-par do'o
12100	general sutra-possessive place-plural provisional-meaning dang definitive-meaning two
12101	intention dang indirect-intention two-te manner four-by bind-la

12102	tantra-section-possessive place-plural that-possessive top-on word thus-in yin-pa dang
12103	thus-in not-yin-pa two-te limit six-by bind-par know-par do'o
12104	that-plural-also thallogical-result-from
12105	intermediate-state-possessive appearance-pa-ni
12106	nature remain-pa aggregate dang*
12107	element dang affliction object-as appear*
12108	death-time-possessive mist rise-gis gloom dang*
12109	consciousness one-as not-remain-pa'o
12110	dharmata intermediate-state body dang-also*
12111	wisdom light dang color
12112	drop expand dang element-appearance-pa-dag
12113	what-as appear dharmata measure-palace
12114	existence-possessive appearance flicker-flicker dang*
12115	flash-flash dream appearance like
12116	true-appearance false mind-possessive object
12117	white-mist-in etc.- race six light
12118	individual individual-possessive focus-possessive object appear-pa'o
12119	thus
12120	five-pa ground-boundary-ni four-from
12121	nature remain-pa-possessive intermediate-state-possessive ground-boundary mother-possessive womb-from exit-nas last death-condition-possessive disease-by strike-pa until
12122	that-from breath gasp-by ma-cut-pa-possessive interval-in death-time- possessive intermediate-state'
12123	inner breath cut-nas clear-light arise-te spontaneously-accomplished- possessive appearance-possessive interval-ni dharmata intermediate-state'
12124	that-from spontaneously-accomplished dissolve-te flash-flash dream like arise-nas mother-possessive womb-in enter-pa until existence intermediate-state-possessive ground-boundary
12125	that-also death-time-possessive time end-possessive introduction show-pa- plural-to traveler-to cross-la robe-shake-as give-possessive instruction thus call
12126	that-also death-time-possessive that traveler path-enter yin-la
12127	death-possessive suffering-in great yin zhing*
12128	that-possessive path appearance various-pa self-appearance-as not-know-nas enemy-as arise-pa-possessive danger yod-la
12129	know-nas helper-as appear-pa-possessive danger yod-pas
12130	death-time-possessive shake that-to hit-la

- 12131 robe-shake-as hit-pa-possessive instruction thus example meaning that fit
 12132 that-plural-ni intermediate-state general-possessive manner establish-pa-te
 12133 divide half-as easy-possessive need yod
 12134 meaning two-pa individual-possessive nature extensive explain-pa-in four-te
 12135 nature-possessive intermediate-state-in knowable-possessive class rope-cut-
 pa entering-box like-possessive tone-instruction
 12136 death-time-possessive intermediate-state-in not-clear-pa clear give-pa
 beautiful-woman mirror look like-possessive instruction
 12137 dharmata-possessive intermediate-state-in self-appearance-to
 mind-confidence-pa before familiar-possessive person dang meet-pa'am
 mother lap-in child enter like-possessive instruction
 12138 existence-possessive intermediate-state-in karma-possessive continuity
 connect-pa fox hole break-in fox insert like-possessive instruction
 12139 first-ni
 12140 entering-box do-pa-possessive before harm-enemy-by catch-am not-catch
 examine-nas harm-pa not-exist-par box with finish-time later box there-in
 when-enter-also superimposition cut-not-need-par doubt dang*
 12141 obstruction-attachment not-exist-pas enter-pa like yogin that-also first-from
 samsara-from liberation desire-pa method which profound point which great
 examine-nas self mind-confidence-pa-possessive dharma that-also limit
 not-decide-pa dang doubt enter-pa dang beginning-to not-arrive-pa three
 abandon-la
 12142 first-by hearing-by mind cultivate
 12143 middle-by thinking-by rope-cut
 12144 last-by meditation-by la repeat-te mind ease-as do-pa-ni box approach-pa
 dang resemble-la
 12145 box-to enter-pa like meaning-plural-as settle-pa dang die-time danger dang
 fear not-exist-pas enter-pa'o
 12146 this-plural-possessive meaning extensive-as before show-la
 12147 here practice condensed-te slightly explain-nas
 12148 outer appearance-in look-pas appear-object illusion-possessive
 confusion-mandala like see-te
 12149 ground-not empty-pa-possessive self-form only-as see-time
 12150 dharma-various various-as appear all look meditate exercise-possessive
 mirror-in ye-as arise-te
 12151 dharmata-possessive play cease-not-du arise-pa-possessive self-power
 yin-pa-possessive reason
 12152 that-also dharma-various general eat under garment house like white-red
 various-as appear-pa look one-in look-pas
 12153

what-as appear what arise what hear all self-dissolve empty-pa-possessive
12154 play-as see-time appear blockage with correction discard hand-not put-pas
appear-pa appear-ground-from liberate-te confusion ground-not-as liberate-pa
illusion-possessive peak only-as arise-pas outer object-as grasp-pa-possessive
samsara-from liberate-pa'o

12155 dharma-various piece-pa mountain excellent-born woman-in etc.-pa first
appear-object-as what arise-in piece-as cut-te what appear-ground there great
great put-pas

12156 consciousness great-in investigation doer ma-enter-te

12157 appear-pa mind-by ma-change

12158 mind appear-pas-by ma-seize-par self-place-in dissolve

12159 consciousness-group six ma-prevent-par self-place-in put-pas
dharmata-possessive appearance-pa spontaneous-as arise-pa'o

12160 thus outer dharma-various-in look-pas object-not empty-pa-possessive
self-form-as know-time grasp-pa object-not sky like pure-pas

12161 grasp-pa nature-not-as realize-pa thus call

12162 thus outer-in look-er-possessive consciousness-in look-pas

12163 move-pa empty-dissolve outline-not-as dissolve-nas

12164 suddenly-dissolve-par not self-clear-as realize-time

12165 inner dharmata birth-cease ground-not great-as realize-pas

12166 grasp-pa support-not sky resemble-pa-possessive nature-in self-dissolve-as
spread-le

12167 support-not-in ye-re

12168 penetrate-through-as remain-ne

12169 true-not-as pervade-ne

12170 root-free-as fix-se

12171 dharmata equal-pa great-possessive nature-in smile ge put-pas

12172 inner grasp-pa mind-possessive twist-nail come-out-possessive need yod-de

12173 thus object mind ground-not root-free-as realize-time

12174 secret self-awareness grasping-grasped elaboration-free remain-pa-in go-te

12175 awareness self-clear primordially-pure great master-possessive word-by
introduce give lamp four-by space-awareness gather-separate not-exist-pa
clear-light-possessive nature-in meditate-time

12176 outer space appear-pa self-radiance-possessive light five clear-pa mirror
inside-possessive form-reflection like

12177 aspect outer-appear-yang essence inner-in remain-pas

12178 appear-empty water-moon-possessive form-reflection like know-te

12179 appear-pa-in joy-play-possessive grasp-attachment ma-do

12180 outer appearance-possessive clear-light-in far look-pas

12181 inner awareness-possessive clear-light near clear-te

12182	awareness meditate-mind-possessive antidote dang free-pa nature pure vast-possessive view wide
12183	self-descend nature-remain-possessive meditation clear
12184	clear-light exercise-possessive accept-reject not-exist
12185	primordially-pure self-clear-possessive result obtain-pas
12186	confusion-appearance ma-abandon-par abandon
12187	confusion-thought ma-prevent-par block
12188	dual-grasping ma-train-par pure-nas
12189	fault ma-abandon-pa-from pure-la
12190	quality ma-seek spontaneously-accomplished-pas
12191	realm three completely-liberated-possessive meaning
12192	view-possessive object-from transcend-pa
12193	meditation-possessive mind-from transcend-pa
12194	exercise-possessive calculate-from transcend-pa
12195	result-possessive dharma-from transcend-pa
12196	samsara empty-carry-possessive fortune-in
12197	dharmata manifest-appearance-possessive field spacious-te
12198	bliss-possessive source-possessive land circle good-in
12199	desire-according self-arisen-possessive palace obtain-nas
12200	first-possessive lord light-not-change-pa-possessive king dang*
12201	light five spontaneously-accomplished-possessive queen gather-par
12202	boy appearance holy thought-by mi-think-pa self-possessive father mother dang meet-te
12203	joy-bliss separate-not-possessive eternal-establish obtain-pa-possessive time thus call
12204	this-plural-possessive scripture extensive-as before show-la
12205	situation clear-pas certainty-by do-nas
12206	sun-moon union-from
12207	exclamation conqueror you listen
12208	that-plural-all-ni condensed-pa-by
12209	one-as remain-pa-possessive drop obtain
12210	that-also what dang what call-nas
12211	put-pa-plural-by self-spread obtain
12212	intention-plural-by time show
12213	exhaust-pattern-plural-by intention show
12214	stable-possessive confidence-by not-turn sign
12215	thus meaning-plural condensed-pa'o
12216	that-possessive result this-plural yin

12217	space-possessive lamp who see-pa
12218	dharma-possessive space-in manifest-as exercise
12219	drop-possessive lamp who see-pa
12220	effort-with-plural-possessive hope-base obtain
12221	wisdom lamp who see-pa
12222	general dang self-possessive characteristic realize
12223	water-possessive lamp who see-pa
12224	faculty-plural-in power-over obtain
12225	lu-gu-rgyud-in who habituated
12226	awareness-plural balance-on obtain
12227	that-possessive result body three-by
12228	this self-all-ni self-awareness ground
12229	nature remain-pa-possessive intermediate-state-in
12230	this-plural habituated-possessive birth-being-ni
12231	element all self-vanish-as
12232	become-pa this-in doubt-not
12233	I proclaim-pa-possessive dharma-plural-ni
12234	utra-tantra all-also here condensed-pa'o
12235	thus extensive said
12236	meaning two-pa death-time-possessive intermediate-state-in not-clear-pa clear give-pa beautiful-woman mirror look like-possessive instruction-in eight-te
12237	example many dang together-as die-par certain-possessive cause think
12238	death-possessive sign examine-pa
12239	reverse-possessive method show-pa
12240	death-time-possessive appearance show-pa
12241	give-pa-possessive instruction show-pa
12242	birth-place-possessive sign show-pa
12243	purify-pa-possessive rite show-pa
12244	common not-yin-pa-possessive place other show-pa'o

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12245	first-in three-te
12246	obtain-difficult-possessive manner-in think-nas leisure-freedom opportunity-not-exist-par dharma-in train
12247	train-pa-possessive rite show-pa
12248	

decay-certain-possessive continuous-cause think-nas always definite-emerge
dang weariness produce-la

12249 death-certain-possessive example-in think-nas need-time empty-possessive
profound-meaning meditate-pa'o

12250 first-ni

12251 birth-as difficult-pa jambu-continent karma-possessive ground-from dharma
exercise-possessive place-in birth

12252 obtain-as difficult-pa leisure endowment obtain

12253 meet-as difficult-pa master virtue-possessive friend dang meet

12254 enter-as difficult-pa holy dharma jewel-possessive door-in enter

12255 know-as difficult-pa unsurpassed instruction exact not-wrong-pa know

12256 abandon-as difficult-pa samsara suffering-possessive ocean abandon-nas
liberation buddha-possessive continent-to go-pa-possessive time now effort
dang courage produce-nas ma-accomplish-nas

12257 later this-like-possessive favorable-conditions complete-pa not-possible-pas

12258 leisure-freedom dang opportunity-not-exist-par day-night profound
meaning-in meditate-par appropriate-te

12259 arya nagarjuna-possessive presence-from

12260 favorable become-pa-possessive land-in remain-pa dang*

12261 birth-being holy-to-ni rely-pa dang*

12262 self-by good-pray before-train virtue arise

12263 wheel great four-ni you-to possess

12264 thus-pa dang*

12265 arya shantideva-possessive presence-from

12266 leisure endowment this-ni greatly obtain-as difficult

12267 birth-being purpose accomplish obtain-as become-pa-la

12268 if this-in effort-as ma-do-nas

12269 later-ni again proper obtain-pa where become

12270 thus-pa dang*

12271 this-like-possessive leisure obtain become-nas

12272 now effort-as mi-do-nas

12273 die-pa-possessive corpse-to negative-path-to go

12274 kalpa billion hundred-thousand-in

12275 happy-path-possessive sound-also not-hear-nas

12276 happy-path obtain-pa mention what need

12277 thus said

12278 that-also now-possessive pleasure-pain dang appearance this all
before-possessive karma-from become-la

12279 now-possessive karma-by later-possessive appearance produce-pa-te

12280

- before-in karma evil-pa do-pa-plural-ni here-also faculty not-complete-pa
 dang*
- 12281 limb crooked-in etc.-pa dang*
- 12282 form ugly zhing poor-la other power-as become-pa-in etc.-par ripen-la
- 12283 before-in karma good gather-pa-plural-ni here-also faculty clear zhing form
 beautiful-pas see-nas mind-pleasant-pa dang*
- 12284 retinue dang enjoyment dang possess zhing always self-power prosperity-in
 etc.-par become-pa'o
- 12285 life later-ma where-to birth yang now-possessive thought-conduct good-not-
 good-in depend-te
- 12286 accumulation gather zhing giving dang morality-in etc.-pa exercise-pa-plural
 happy-path high-possessive world-in birth zhing retinue dang prosperity-by
 high-la
- 12287 patience dang integrity-in etc.-abide-pa-plural form beautiful-pa dang*
- 12288 army friend dang protector-shelter do-pas land center-in birth-pa dang*
- 12289 all-by honor zhing other-by harm not-exist-par birth-pa dang*
- 12290 before-in master-to respect zhing dharma-in exercise-pas
- 12291 now master proper virtue-possessive friend dang meet zhing dharma-in
 exercise-pa dang*
- 12292 land good desire-wish dang possess-par birth-la
- 12293 before-in three-jewels-to respect-pas offering-pa-plural-ni here-also good-as
 completely go-forth-pa dang*
- 12294 ordination complete-te purity-as conduct-possessive life-possessive end reach
 zhing*
- 12295 vehicle holy-possessive dharma exercise-pa dang*
- 12296 before-in hearing thinking meditation-in train-pa-plural here-also wisdom
 great zhing dharma-possessive arrangement measure-not-pa-possessive
 door-in hearing dang thinking dang meditation-by self dang other-possessive
 purpose two spontaneously-accomplished-as do-pa-in etc.-pa quality
 measure-not
- 12297 before-in evil mi-virtue-possessive karma do-pa-plural here-also
 negative-path various-in birth-la
- 12298 high-realms obtain-yang faculty not-complete-pa-in etc.-pa poor zhing merit
 small-as birth-la
- 12299 here-also mi-virtue exercise-pas later-in-also suffering dang possess-pa-
 possessive race-in birth-pa'o
- 12300 in-short life before-in what do now-possessive pleasure-pain dang body
 mind-possessive form-by know-la
- 12301 later-ma where-to birth now-possessive thought-conduct-in depend-te
- 12302 sutra-section trunk arrange-from
- 12303

before what do now-possessive body-in look
12304 later-ma where-to go now-possessive mind-in look
12305 thus
12306 thus think-nas-also now mi-virtue abandon virtue accomplish always holy
dharma-in mind remain need-te
12307 dharma ma-except-pa what-by-also benefit-not-reach-pa-possessive reason
12308 girl jewel-by ask-pa-possessive sutra-from
12309 here father dang mother dang relative-plural dang*
12310 relative dang retinue refuge-as not-become-te
12311 son dang daughter like-that protector-shelter not
12312 quality possess-pa this-plural ma-except-pa
12313 world protector-shelter become-pa other any not-exist
12314 thus-pa dang*
12315 king-to instruction-pa-possessive sutra-from
12316 time-possessive danger-as king go-become-nas
12317 enjoyment friend dang relative dear accompany-not
12318 birth-being-plural-ni where-from where-go yang*
12319 karma-ni shadow like follow-as accompany
12320 thus
12321 two-pa decay-certain-possessive cause-in think-nas always definite-emerge
dang weariness produce-pa-ni
12322 that-like obtain-difficult-possessive leisure obtain-yang element four
gather-pa-possessive aggregate yin-pas decay-par certain-te compounded
yin-pa-possessive reason
12323 bubble burst-pa-possessive aggregate like this when decay-opportunity
not-exist-pas
12324 now ma-perish-pa-possessive support this-in self-by liberation
holy-possessive dharma do
12325 dream magical-illusion like life this-possessive appearance this-by what do
thus heart-from think need-te
12326 ratnagotra-possessive tantra-from
12327 element coarse-possessive form-plural-in
12328 sit-possessive ground-not alas
12329 birth-being stable-possessive life breath-to
12330 time strike-not-pa alas
12331 group six object-possessive appearance-in
12332 permanent-pa not-exist alas
12333 birth-being-possessive remember-thought arise-feel-in
12334 exhaust-not-pa alas
12335

body-from arise-pa-possessive suffering-in
12336 pure-not-pa alas
12337 thus
12338 that-like impermanent-pa yin-yang*
12339 permanent-pa dang true-as grasp-pas life this-possessive appearance-in
attachment-possessive birth-being-plural confusion-pas
12340 self-ni that-like ma-become-pa one do need thus heart-from inner think-pa
dang*
12341 self-by other-to benefit give-am
12342 enemy conqueror-am
12343 land obtain-am
12344 what do-yang that all-in essence not-exist zhing deceive-pas inner
self-possessive mind only-to look-par do-ste
12345 glorious atisha-possessive presence-from
12346 exclamation world conduct-plural-in far look-pas
12347 do-pa all purpose-not suffering cause
12348 what-in think-yang benefit-as mi-reach-pa
12349 self-possessive mind-to look-pa habituate-par do
12350 thus-pa like think-request

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12351 three-pa death-certain-possessive example-in think-nas need-time
empty-possessive profound-meaning meditate-pa-in instruction-ni
12352 general compounded-possessive dharma impermanent-pa-possessive example
dream illusion-in etc.-pa dang resemble-te
12353 especially-speak-pa-possessive chapter-from
12354 exclamation compounded-plural impermanent
12355 birth arise dang perish-possessive dharma-characteristic yin
birth-nas perish-par become-pa-than
12356 that-than quickly peace bliss
12358 star dust eye-disease lamp dang*
12359 magical-illusion dew water-bubble resemble
12360 dream lightning cloud like
12361 compounded dharma-possessive that dang resemble
thus
12363 especially birth-being-possessive life impermanent-pa-possessive example
12364 sun-moon union secret great-possessive tantra-from
12365 who body-possessive birth-being-plural

12366	life-ni impermanent dream like
12367	dream-by-ni establish-pa not-exist
12368	life-ni impermanent rushing-water like
12369	falling-water-by one-as sit-pa not-exist
12370	life-ni grasp-not wind like
12371	wind-by birth-being seize-pa not-exist
12372	life-ni duration short emanation like
12373	emanation-by always remain-pa not-exist
12374	life-ni true-not magical-illusion like
12375	magical-illusion-by true-possessive ground seize-not
12376	life-ni not-stay traveler like
12377	traveler-by always sit-pa not-exist
12378	life-ni not-certain rain-cloud like
12379	cloud-by time seize-pa not-exist
12380	that-like birth-pa-possessive life-possessive extent
12381	thus one-as not-certain-te
12382	sudden dang thunder-fall-as
12383	time thus-like seize-pa not-exist
12384	thus-pa dang*
12385	extensive play-pa-possessive sutra-from
12386	life-ni impermanent play-possessive cloud like-te
12387	mountain-cascade falling-water like quick fast go
12388	thus-pa dang*
12389	especially-speak-pa-possessive chapter-from
12390	some womb-in remain-nas die
12391	like-that some birth ma-after
12392	some cough stop-only-at
12393	like-that some completely run-nas
12394	some old dang some young
12395	some youth-in descend-nas die
12396	that-in human this young thus-te
12397	alive-possessive confidence-pride what exist
12398	thus
12399	that-like impermanent-by quickly die certain-pa think-te
12400	life this-possessive activity
12401	attachment-aversion fight-quarrel
12402	laziness hoard-store
12403	year wish great difference

12404	faction side grasp
12405	enemy friend subdue-protect*
12406	hear-yang meaning-in mi-fit-pa-possessive word-explain dang dang friend all-by what benefit thus heart-from think need-te
12407	speech do-par
12408	life-ni duration short knowable-possessive form many*
12409	life-possessive extent-also how-much not-know-pas
12410	goose-by water-from milk take-pa like
12411	self-possessive desire accept do-par do
12412	thus-pa like
12413	today-from profound dharma-in effort need
12414	that-also outer object-possessive appearance-in look-pas-also sun moon time four change-pas continuous impermanent
12415	day-night moment change-pas moment impermanent
12416	birth-death-possessive sequence-row think-pas nature impermanent
12417	shop traveler think-pas gather-yang separate-pa-plural-in think-te
12418	quickly die
12419	certainly die
12420	when die opportunity-not-exist
12421	dharma-not-by benefit-not-exist thus think-pa dang*
12422	inner self-possessive illusion-body-possessive youth
12423	mind-possessive arise-door
12424	pleasure-pain-possessive sequence-row-plural before-after change-pa-in think-nas-also*
12425	impermanent-pa not-stable-pa change-pa transfer
12426	die-nas again return-pa-possessive example not-exist-pa-plural-as think-la
12427	moment instant-also ma-distracted-par death only think-te
12428	conduct-enter-from
12429	day-night all-in self-by-ni
12430	this only think-pa-possessive appropriate
12431	thus
12432	that-also life this-from mind ma-turn-possessive interval-in samadhi meditate-pa dang do-pa-possessive dharma exercise other put-nas-also this only heart-from think need-te
12433	samsara-from mind turn-pa-in this-than profound-pa-possessive dharma not-exist-pa-possessive reason
12434	master great padma-possessive presence-from-also*
12435	impermanent distraction-not death-by urge give
12436	

day-night session divide always meditate-par do
thus said-pa like
that-by-nas long-pa existence attachment-decay-in think-yang life
impermanent
near-pa moment instant-in think-yang life impermanent
faculty dang object impermanent-te situation change
retainer dang wealth substance impermanent-te now exist-yang now not-exist
father mother dang relative impermanent-te pass-nas not-exist
land person dang neighbor impermanent-te separation many*
sun moon dang old young impermanent-te appearance change
pleasure-pain dang enemy friend impermanent-te traveler-house like
in-short birth-being all birth-death-in pillow put
pleasure-pain-possessive garment wear
grasping-grasped-possessive seat spread*
ignorance-possessive bed take
self-grasping-possessive sleep sleep
latent-tendency-possessive dream dream
realm three samsara-possessive house-in poison five self-nature-in
exercise-pa-possessive go-pa all-also sleep-yang arise-pa-possessive sleep
dang dream-in beginning-end dang wake-pa-possessive time not-exist-pa this
think-la
now samsara-possessive darkness-house-from liberation-possessive
method-in effort bring-out need
karma dang affliction power-become samsara-pa
impermanent manifest-as become-yang true-as grasp
birth-death-possessive water-fall-in fall-yang liberation-not-know
various suffering experience-yang forget-time not-exist
true friend separate-path show protector not-exist zhing*
dharma-possessive eye close ignorance darkness-in wander
this-plural think-nas obtain-difficult-possessive leisure-in
joy-possessive mind produce dharma accomplish-par appropriate
true path show guide supreme become-pa
mark-possessive master-plural dang meet become zhing*
profound dharma supreme nectar obtain-time this-in
effort-by accomplish-te existence three ocean-possessive
other-side supreme-to cross effort-request
life-ni impermanent setting-mountain-possessive shadow like
precipice-edge-possessive tree wind-by move like zhing*
cloud dang lightning grass-tip-possessive dew like

12470 quick-pa self-as die-par think-request
12471 now die thus heart-from ma-remember-nas
12472 laziness-by distracted-pas die-time benefit-not-reach
12473 that-than now beginning-to fall-pa like
12474 fear-terror fear-by essence-possessive meaning-in train
12475 from-now self-also forest flower-possessive
12476 birth-being-by empty zhing falling-water-possessive sound hear-la
12477 solitary zhing mind-pleasant cliff-mountain-possessive near dwell-te
12478 time four-in essence not-exist thus mind-possessive
12479 virtue ornament-cause world person-by cultivate-pa
12480 all-than supreme nectar obtain become zhing*
12481 impermanent empty-possessive sound great proclaim-parshog
12482 medicine tree flower grove beautiful-pa there
12483 dharma manner peace cloud-possessive canopy possess
12484 awareness-holder conqueror-possessive gold-possessive light flicker-pas
12485 life one clear-light essence accomplish-parshog
12486 liberation-possessive mansion jewel palace-from
12487 dharma manner peace drum sound-possessive tone resound-pas
12488 not-remain go all ignorance sleep wake-te
12489 original ground-in manifest buddhashog
12490 weariness-by mind-possessive nature clear-possessive-one
12491 peace-possessive forest-to one-along go desire-nas
12492 heart-from wish-pa-possessive word-possessive tone speak-pa
12493 faith virtue pure-pas quickly accomplish-parshog
12494 thus call-pa-ni interval-possessive verse-plural
12495 two-pa death-possessive sign examine-pa-ni
12496 thallogical-result-from
12497 death-possessive sign-also twenty-one
12498 charnel-ground solitary-possessive direction gone-la
12499 master worship zhing give-par do
12500 other-also eat dang drink-by
12501 go-pa other-also please do-te
12502 that-from outer inner secret-possessive
12503 death-possessive sign-also examine-par do
12504 thus said-pas
12505 ordinary-pa when die not-know-pa all-also*
12506 divination dang pra-in etc.-pas examine-pa outer-follower-in etc.-pa
world-in-than distinction-as transcend-pa

12507 yogin-by time certain-as seize-pa-ni
12508 person not-exist-pa-possessive valley empty-or
12509 retreat-or
12510 charnel-ground-or
12511 forest-retreat-or
12512 mountain valley-in etc.-par gone-la
12513 life form examine-pa-in etc.-pa-plural do-ste
12514 sun-moon union-from
12515 death-lord demon-ni rise-time-possessive
12516 death-time-possessive intermediate-state thus examine
12517 solitary-possessive place-or valley empty-in
12518 death-possessive time seize-pa precious
12519 thus
12520 examine-pa actual-in common not-yin-pa dang*
12521 common not-yin-pa two-from

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12522 first-ni
12523 that self-from
12524 sky-possessive space-in form-reflection-ni
12525 impermanent become-te dissolve-pa-at
12526 moon-form not-exist-te death yin
12527 limb four break month four-in'o
12528 that-above head break month three-in'o
12529 upper lower divide-nas month two-in'o
12530 fist-in roll-nas month one-in'o
12531 that-possessive time know-par do
12532 sky earth two-possessive connection-rope-ni
12533 if cut-par become-pa-at
12534 day-ni nineteen-than not-able
12535 meru-possessive-ni side-plural-from
12536 lion white-possessive not-fall-nas
12537 sixteen day-by not-liberate-not
12538 if mountain dang plain boundary-in
12539 wish-fulfilling tree waist break-nas
12540 this-plural-also-ni wise-by examine

12541 ocean water-possessive vapor dissolve-nas
12542 this-also sequence wise-by divide
12543 earth-possessive village-city-in
12544 monk smoke self break-nas
12545 day-ni nine-in that-like perish
12546 meru mountain-possessive peak-on
12547 not-change sun set-become-nas
12548 day three-in-ni that-also die
12549 rite-plural-ni completely abandon-la
12550 self-awareness essence-possessive meaning-in examine
12551 meru-plural-possessive inside hollow-from
12552 dakini-possessive sound break-nas
12553 thirteen self-or five-in'o
12554 if wish-fulfilling tree-from
12555 death-lord-plural-possessive demon rise-nas
12556 day seven-by not-liberate-not
12557 that-ni benefit-as not-become-gyi
12558 empty-pa-in habituate-pa precious
12559 thus
12560 two-pa common-pa-ni
12561 also that self-from
12562 limb nail-possessive luster not-exist-nas
12563 month nine-in not-liberate-not
12564 birth-being-possessive eye-possessive vapor dissolve-nas
12565 like-that month five-in'o
12566 death-lord yama self rise-nas
12567 day-ni twenty-one-in die
12568 that-in what-by-also benefit not-exist
12569 foot-possessive ankle outward protrude-nas
12570 like-that month one-in'o
12571 if other-possessive body examine-nas
12572 birth-being disease-by strike-pa-possessive time
12573 tooth-possessive root-at tartar accumulate
12574 day nine-in-ni that-also die
12575 like-that various day five-in
12576 like-that-also-yang death
12577 limb repeatedly move contract do
12578 that-ni day seven-in'o

12579	eye-ni grain stick look-pa-at
12580	day three-in-ni tro-ta'o
12581	eye-possessive joints greatly disturbed-nas
12582	that-ni month half-in'o
12583	cheek-possessive-ni channel break-nas
12584	like-that day-ni nineteen-in
12585	birth-being life-possessive formation do
12586	breath-ni gasp upward-also agitated-nas
12587	that-also month six-in'o
12588	nose-possessive ma-si-ka break-nas
12589	day seven-in-ni perish-par become
12590	eye-possessive ba-ra-na break-nas
12591	day five-plural-in that-also perish
12592	cheek left-possessive flesh fall-nas
12593	day one-in-ni that-like perish
12594	upper lower tooth-ni closed become-nas
12595	day three-by not-liberate-not
12596	tongue-on black-possessive drop arise*
12597	day two-by-ni that-also perish
12598	ear head-to stick become-nas
12599	that-ni that night midnight
12600	chest-possessive protruding-nose collapse-pa-at
12601	month half-by not-liberate-not
12602	sleep fall root-ni not-exist-pa-at
12603	that-also month half-in'o
12604	thus
12605	three-pa reverse-possessive method show-pa-ni
12606	land special-in accumulation gather-pa dang*
12607	element-possessive support-depend-possessive wheel do-pa dang*
12608	demon-to ransom-by deceive-pa dang three-by life exhaust-pa-from-also reverse-par explain-te
12609	that self-from
12610	that-like body-in sign arise-nas
12611	death deceive-possessive rite explain
12612	birth-being reverse-pa-possessive karma begin-pas
12613	self-possessive master virtue-assembly dang*
12614	accumulation gather land-ni special-in
12615	gift dang feast-by please do-la

12616	rite this-plural begin-par do
12617	element-possessive sound-plural portion equal reason
12618	palm-tree-possessive-ni leaf-on
12619	element five-possessive wheel-ni
12620	calculation four center rim with
12621	earth water fire wind sky-possessive
12622	wheel-plural-ni five do-la
12623	color-plural-ni element-by divide
12624	center wall dang five-plural-in
12625	self-self-possessive-ni letter five
12626	rim ali-possessive group-by surround
12627	that-like wheel-plural write-te
12628	worship dang praise dang pure confess
12629	individual individual-possessive what desire prayer give
12630	center-in element-possessive god think-la
12631	letter-possessive number-ni recite-la insert
12632	that-from clay-vessel mouth fit-in
12633	wheel that all insert-nas-ni
12634	color-thread five-by cross bind*
12635	wood dang water dang fire dang earth
12636	race not-agree-pa-possessive mouth-vapor-in
12637	that all mix-la dough-food dang*
12638	mixture-in form-ni cubit one do
12639	faculty five-in letter-ni
12640	paper write-te unfold put-in
12641	that-by-ni element weak-pa restore
12642	if demon-by seize-pa-la
12643	dough-food birth-being-possessive age extent
12644	color self change do-la
12645	self-possessive stain cloth-piece dang*
12646	like-that element-possessive substance-plural-also*
12647	food dang mix-nas form-su'o
12648	wool-color silk dang feather-plural-by
12649	form that-plural-ni adorn do-la
12650	that-plural dang-also agree-pa-possessive
12651	torma-plural-also that-like
12652	that form last-in dough-food-ni
12653	yogin age year amount-by surround

12654	blessing-la word this recite
12655	carry carry power-possessive-plural
12656	craving dang attachment dang grasping dang*
12657	remember dang seize dang think dang touch
12658	release dang peace dang liberate-parmdzo
12659	word-ni that all time three recite
12660	that-from river-possessive channel-to send
12661	death-from-ni reverse-pa-in
12662	doubt not-exist naraka-ni
12663	thus
12664	four-pa death-time-possessive appearance show-pa-ni
12665	element individual individual-in dissolve-time channel-wind disturbed-pa-possessive appearance individual individual-te
12666	earth earth-in dissolve-pa-possessive sign-as body heavy zhing rise-not-able
12667	water water-in dissolve-pa-possessive sign-as mouth dang nose-possessive water outward flow-nas come*
12668	that-from dry
12669	fire fire-in dissolve-pa-possessive sign-as body-possessive edge-four-from heat lose
12670	luster dang complexion gather
12671	wind wind-in dissolve-pa-possessive sign-as breath gasp arise-not zhing body-possessive strength lose-te
12672	sun-moon union-from
12673	earth-ni earth-in dissolve-pa dang*
12674	like-that water dang fire dang wind*
12675	individual individual self-in dissolve-pa-ni
12676	birth-being-possessive body-in thus come*
12677	earth-ni self-in self dissolve-pas
12678	body-ni heavy zhing food take-not
12679	rise dang go-pa-possessive strength all exhaust
12680	water-ni water-in dissolve-pa-possessive time
12681	mouth nose-possessive water-ni drip-par do
12682	like-that fire-in fire dissolve-pas
12683	mouth nose-plural-ni greatly dry
12684	body-possessive edge-possessive heat-plural lose
12685	like-that wind-in wind dissolve-pas
12686	breath-ni coarse-coarse limb move
12687	eye-also upward turn-pa'o

12688 thus
12689 five-pa give-pa-possessive instruction-in three-te
12690 habituated excellent space-awareness self-place-in put-pa
12691 middle transfer purify
12692 last other-condition-in rely-pa'o
12693 first-ni
12694 yogin alone-as die-pa-plural clear-light-possessive appearance-in
gather-separate not-exist-nas time that-in-also other-to not-depend-par
self-appearance clear-pas that-possessive nature-from ma-distracted-par
put-te
12695 body key-posture three which-any-or cross-legged-or
12696 lion-possessive sleep-method-by awareness space-awareness place-pa-
possessive nature-in die-nas
12697 moment that-in upward-possessive penetrate-through-as liberate-te
dharmata-possessive intermediate-state not-exist-pa-ni
12698 also that self-from
12699 that-time birth-being fortune-possessive-one
12700 appearance-pa self-ni self-clear-nas
12701 not-remain consciousness self-place thus
12702 thus-pa dang*
12703 aggregate lion-possessive sleep-method-by
12704 awareness self-ni eye-to place
12705 mind little interval-space path-as do
12706 space dang awareness not-change-nas
12707 person that intermediate-state not-exist-par-ni
12708 buddha-in doubt not-exist
12709 die-pa-possessive breath-also slow-as become
12710 thus
12711 space-awareness habituated-plural-ni die-time snow-or cave-or person-in
etc.-pa mind-distracted-possessive condition not-exist-par die-pa important-te
peace god-by-also*
12713 near-in stay-pa who any-also*
12714 grief do-pa-also not-exist-pas
12715 this-by buddha remember etc.
12716 who-by-also distracted-par become-pa not-exist
12717 thus said-pa like
12718 two-pa-ni before show-pa like transfer-possessive key do-ste
12719

that-also wind consciousness-in enter-time life-wind heart-from place lift-pa-
possessive time yin-pas awareness heart-from self-possessive
master-possessive body color fill-as think-pa hig-possessive sound seven-or
twenty-one-by brahma-opening-to throw-pas primordially-pure-possessive
ground-in moment-by penetrate-through-as liberate-te

12720 sun-moon union-from
12721 wind four sequence-by cease-nas-also*
12722 wind great one-by move-pa-possessive time
12723 thus-pa-from
12724 consciousness wind ride wind-in purify*
12725 that-also above-to send-pa precious
12726 awareness gather dang throw-pa precious
12727 that-also hig-by throw-pa'o
12728 that self master-possessive mouth-to meet
12729 thus
12730 awareness-possessive wisdom wind consciousness-in enter-time here
transfer-pas
12731 instruction-plural here clear-hit-te
12732 that self-from
12733 that-time master-possessive instruction-plural
12734 self-possessive continuum-in familiarize-par do
12735 meaning this-plural-by clear-also hit
12736 thus
12737 breath transfer-time place dang place-in enter-pa transfer dang*
12738 body dang wisdom-in enter-pa space-awareness-possessive instruction two
yin-la
12739 space-awareness-in-also habituated-pa other-condition-in not-rely-pa dang*
12740 rely-pa two-as explain-pas-nas
12741 instruction-possessive form three-as become-pa-possessive place that yin
12742 three-pa other-condition-in rely-pa-ni
12743 time that-in master-or vajra-possessive brother existence samaya-in stain
not-exist-pa one-by clear-hit-te
12744 that-also now-possessive clear-light send-ma dang resemble-la
12745 intermediate-state-possessive clear-light early-ma dang like-pas
12746 that two middle-join-pa-possessive reason
12747 space-awareness send-ma like-pa-possessive appearance show-la
12748 exclamation race-possessive son now-possessive clear-light this self-arisen-
possessive wisdom actual yin-gyi this-possessive nature-in mind
ma-fabricate-par put dang*
12749 upward-possessive penetrate-through-as you buddha
12750 that-also appearance this ma-change-par look dang*

12751 now-possessive clear-light this dharmata mother-possessive clear-light
12752 appearance all buddha-possessive field-in arise-pa dang mix-par become
that-possessive time self-appearance-as recognize-par doshig
12753 that-possessive time primordially-pure-possessive ground-in you buddha
12754 there recognize ma-know-nas clear-light spontaneously-accomplished-in
dissolve-time body dang wisdom-possessive appearance arise
12755 that-from wisdom four preparation-possessive appearance arise
12756 that-from spontaneously-accomplished-possessive door hundred arise-pas
you-by self-appearance-as recognize-par doshig
12757 self-face recognize ma-after primordially-pure-possessive ground-to you well
gone thus time three recite-la
12758 self self-also appearance that-to moment equal-par put zhing-also that-in
clear give
12759 that-by liberate certain-te
12760 sun-moon union-from
12761 if space-awareness not-clear-nas
12762 dharmata bliss-possessive intermediate-state-in
12763 awareness-possessive appearance grasp-pa-possessive for
12764 before show-pa light-plural mind-in do
12765 that-by true-possessive appearance obtain
12766 if that-plural not-clear-nas
12767 self-possessive master remain-pa-at
12768 above-possessive instruction clear-also hit
12769 master not-exist-nas vajra brother
12770 know-pa-possessive clear-also hit-par do
12771 thus
12772 that-like instruction hit-continue die-pa'am
12773 dharma awareness not-agree-pa other-plural death-time-in instruction jewel
form three-by other-to benefit show-pa-ni
12774 that-also outer breath cut inner breath ma-cut-pa-possessive time that
12775 self self-by moment-possessive interval-in dharmata manifest-possessive
meaning-in remain-par do-la
12776 that-from other person breath dang separate-la gap that-possessive mouth
nose three dang self-possessive mouth nose three join-la wind upward go-pa-
in piece three
12777 here gather-pa-in three-from
12778 there-possessive piece first white-aom think-la throw*

12779	two-pa red-ah with-te throw*
12780	last what-also think-not-par throw
12781	here-possessive three all hum-as think-te that-possessive consciousness hum blue-green self-possessive awareness-to pull*
12782	speech-in-also hum thus cause shoe-sole-to forcefully pull
12783	that-possessive time-at self-possessive body speech mind three strength produce-la shoe-sole shoe-sole inside-to pull-pas
12784	that-possessive wind warm pierce-by self-possessive inside-to arise-bar certain
12785	that-possessive time-at other person that-possessive eye between hriq-by come*
12786	that-from body-also suddenly-by rise able-pa come*
12787	that-like become-time eye-possessive that thusness dharmata manifest-possessive appearance show-la
12788	eye suddenly become-time drop empty-possessive lamp thumb finger-by introduce-pa like put-nas
12789	clear-light self-in exist-pa that this yin-te this self body-from come-out-time dharmata intermediate-state self-possessive-as arise-pa self-appearance this yin-gyi other not-pas self-face recognize-par doshig thus time three hit-la appearance that see-am instruction that understand-am thus say-time voice come-nas good*
12790	sign arise-yang hit-pa yin-pas
12791	dharmata-possessive intermediate-state-in not-think-possessive samadhi obtain-te buddha-bar certain
12793	that-also sun-moon ga-union-from
12794	if other-possessive benefit do-nas
12795	that self compassion-by grasp-pa-possessive for
12796	door three-plural-ni door open-te
12797	breath-ni hold dang inhale dang throw*
12798	letter syllable three insert-pas-ni
12799	body dang speech mind strength produce-for
12800	breath dang together-te wise-by do
12801	that-like again dang again do-pas
12802	that-possessive appearance this like
12803	if body-possessive strength obtain-nas
12804	instruction-plural-ni hit-par do
12805	yet consciousness clear become-nas

12806 meaning self-in equal-par put
12807 faculty-possessive door-plural self near-in
12808 eye-possessive thusness look-as put-in
12809 equal-as remain-pa-possessive mind arise-nas
12810 not-think possess-possessive samadhi obtain
12811 thus
12812 instruction this-ni robe-shake-as hit-pa call-pa great-completion
this-possessive point great-important one yin
12813 that-like faculty gather-nas-also again die reverse-par do-pa-possessive
key-by clear hit-nas
12814 now ma-die-pa-in effort produce-nas meditation important
12815 six-pa birth-place-possessive sign show-pa-in warmth crown-to dissolve-nas
excellent primordially-pure middle intermediate-state-in last
emanation-body-as breath give-par certain-la
12816 birth-being ordinary-plural high-realms-in birth-pas breath give
12817 that-also die-time eye dust-eye-do zhing genitals-to warmth gather-nas
animal-toward birth
12818 hand right move zhing warmth crown-to gather-nas god
12819 word confused zhing armpit right-in warmth gather-nas asura
12820 foot left move earth-to strike zhing warmth foot-sole-to gather-nas hell
12821 body yellow zhing luster not-exist warmth throat-to gather-nas hungry-ghost
12822 word clear zhing memory ma-lose-par warmth eye-in gather-nas
human-possessive birth-place-in birth
12823 also that self-from
12824 outer-possessive appearance this like
12825 if warmth-ni upward dissolve-nas
12826 breath great give-par become-pa yin
12827 eye-ni not-clear dust-eye-nas
12828 negative-path place-plural-in-toward birth
12829 hand-plural-ni right move-nas
12830 person that god-possessive place-su'o
12831 mouth-from word-ni confused-pa-ni
12832 asura place-in that-like birth
12833 foot left-pa earth-to strike
12834 that-ni hell-possessive place-su'o
12835 body-possessive color-ni yellow luster-not-exist
12836 that-ni hungry-ghost land-su'o
12837 mouth-from birth-being voice utter-nas
12838

	that-ni animal place-su'o
12839	also-or mouth mute tooth closed-nas
12840	that-like animal birth-place
12841	word clear memory ma-lose-nas
12842	that-ni human-possessive place-su'o
12843	outer-possessive sign-ni that-plural dang*
12844	inner-possessive sign-ni this-plural join
12845	crown-in warmth-plural gather-pa-at
12846	that-ni god-possessive place-su'o
12847	like-that foot-sole warmth gather-nas
12848	that-ni hell-possessive place-su'o
12849	armpit right-in warmth gather-nas
12850	that-ni asura land-su'o
12851	like-that throat-in warmth gather-nas
12852	person that hungry-ghost place-in birth
12853	like-that genitals-in warmth gather-nas
12854	that-ni animal birth-place
12855	eye-in warmth-plural gather-pa-at
12856	human-possessive place-in birth yin
12857	that-like sign dang who-possessive-one
12858	this-ni certain only
12859	thus
12860	that-plural-from distinction-as animal-toward birth-nas genitals-to warmth gather-pa dang*
12861	tooth closed-pa'am
12862	mouth-from animal-possessive voice various utter-pa'am
12863	eye dust-eye-possessive appearance-by cover-pa-ni outer-inner-possessive sign meet-par explain
12864	seven-pa birth-place purify-pa-possessive rite-in three-te
12865	death-time-in purify
12866	corpse-on purify
12867	after-in purify
12868	first-ni
12869	sun-moon union-from
12870	letter a-possessive preparation-possessive-by
12871	breath dang that-possessive number dang join
12872	if that interval ma-die-nas
12873	crown-in mouth place breath-by-ni
12874	consciousness-by body-possessive center-in-also*

12875	a-ni focus-te gather-par do
12876	thus-pa dang*
12877	that-like rite possess-pa-possessive time
12878	person that-possessive breath dang ma-separate-nas
12879	letter breath dang together-pa-by
12880	doubt not-exist-par remain-nas purify
12881	thus-pas
12882	go-pa most dharma this-possessive door ma-see-pa-plural high-realms-toward pull-pa-possessive for method this explain-te
12883	person that-possessive heart inside-in white-possessive light-possessive sphere egg like think-du put-la
12884	that upward-to upward-to gone-as focus-pa pair do do-la
12885	self self-by-also that-possessive consciousness that-like become-pa-la focus-nas
12886	a person that-possessive age breath outward go long-pa dang join-la time short-du tone dang together-pas recite-te
12887	breath gasp-gasp go-time that-possessive crown mouth place a a thus twenty-one recite-pas steam whistle-ru-ru come-te
12888	evil-possessive-one yin-yang high-realms-to send-la
12889	intellect-possessive view meditation-possessive-one-also dharmata-to send
12890	if hell-toward birth-possessive sign-possessive-one yin-nas breath dang separate-time that-possessive consciousness heart-place'am
12891	navel-in a-focus-te light five-as fire-by melt-pa-la self-possessive upper-garment moment remain-pas place above-to send
12892	hungry-ghost dang*
12893	animal dang*
12894	asura dang*
12895	god dang*
12896	human-plural-also above-from above-to send-la
12897	human-toward birth liberation-toward send
12898	below-possessive suffering mi-experience-bar above-possessive bliss obtain-pa-possessive method-by benefit give-pa-possessive rite
12899	that-also focus-pa continue die-nas above-to send-la
12900	complete-nas before like
12901	two-pa corpse-on purify-pa-ni
12902	corpse that-possessive before mandala cubit two-pa-in etc.-pa do-te saffron-in etc.-pa good-scent-by sprinkle do-la lotus petal eight beautiful color-in write-pa-possessive center-in jewel-am clay if white-earth-by transform-pa-possessive vase mouth ornament neck-binding mantra-thread

	dang together-pa-possessive inside-in water clean vase-substance dang together-pas fill-pa-possessive direction four vermilion-or madder-by a four write-pa put-la
12903	vase light five-possessive measure-palace-as think-pa-possessive inside-in teacher samantabhadra blue-green samadhi dang together-pa father-mother- possessive direction-corner-in race five-possessive buddha dang*
12904	above-in master lineage-plural think-la
12905	moment-by invite-te insert-nas
12906	om ah hum swaha dang a hundred-thousand by approach do-la
12907	interval interval-in om a bhaya rgya tam kem
12908	so-and-so-possessive evil dang obscuration all shantim ku ru ye swaha
12909	thus recite zhing*
12910	mantra-thread-from hold-te self self vajra-mind-as think-pa-possessive light-ray mantra-thread-on wrap-te gone-pas master dang god individual-possessive body-possessive part-from nectar fall-pas vase fill-as think-la
12911	worship dang praise what know-pas praise-te
12912	end-in a a thus recite-pas wisdom-pa go
12913	samaya-pa water dissolve-as think-la
12914	vase that corpse-possessive crown-on put-te
12915	a age amount recite-nas
12916	vase-possessive water that wisdom five-possessive water stream-as focus-la a dang together-pas wash-pas obscuration pure-as think-te a much recite-pas
12917	hell-possessive place-from send-par certain
12918	that-from vase throat hold-la bhaya age amount-by wash-pas hungry-ghost- from send
12919	that-from vase secret-place-in hold-la
12920	earth dang wind-possessive mixture combine-pas animal-from send
12921	that-from vase armpit-in hold-la kem recite-nas wash-pas asura-from send
12922	that-from vase crown-on hold-la tam recite-nas wash-pas god-possessive place-from send
12923	that-from om ah hum swaha thus recite zhing vase heart-in hold-nas wash-pas human-possessive birth-place bad purify-te
12924	human body jewel-as pull-time that-by liberation-possessive fortune-possessive-one-toward send
12925	that-like day three-or five-or seven-do nas
12926	aggregate burn-am send-nas god human special-or liberation-possessive sign sky-in not-arise not-possible-pa'o
12927	that-plural-also sun-moon union-from

12928 that self die-par become-pa-possessive time
12929 outflow with-possessive aggregate-in
12930 vase crown-on put-nas-ni
12931 letter-possessive-ni syllable self dang*
12932 wisdom water stream-by purify-nas
12933 hell-possessive place-plural empty-nas-ni
12934 that-possessive after-to that-like
12935 hungry-ghost sign dang possess-pa-la
12936 letter bhaya-possessive preparation-possessive-by
12937 breath dang together-te number-ni seven
12938 tongue-possessive top-on bhaya put-te
12939 consciousness-by essence that-by gather
12940 that-like vase mouth-possessive top*
12941 wisdom water stream-by wash-nas
12942 hungry-ghost place-plural empty-nas-ni
12943 person that-also-ni that-after
12944 animal sign dang who-possessive-one
12945 letter rgya-possessive preparation-possessive-by
12946 this-possessive place-plural purify-par do
12947 breath dang together-te time number nine
12948 genitals rgya-by hit-nas-ni
12949 consciousness-plural-ni empty-pa-by
12950 again dang wind dang together-pas throw*
12951 that-like vase genitals-possessive top*
12952 wisdom water stream-by wash-nas
12953 animal place-plural empty-nas-ni
12954 person that-also-ni that-after
12955 who god-possessive sign arise-nas
12956 letter tam-possessive preparation-possessive-by
12957 breath dang together-te number-ni-also*
12958 eleven with-pas consciousness purify*
12959 crown-in letter tam thus think
12960 consciousness outflow-not eye-to pull*
12961 that-like vase crown-possessive top*
12962 wisdom water stream-by purify-nas
12963 god-possessive place-plural empty-nas-ni
12964 that-by human-possessive birth-place obtain
12965 asura sign dang who-possessive-one

12966 letter kem-possessive preparation-possessive-by
12967 breath dang together-te twenty-possessive number
12968 armpit self-ni right-in-also*
12969 letter kem-ni wise-by put
12970 Consciousness-expanded-into Great-Sameness
12971 Like-that vase armpit-
12972 Wisdom-water-stream-by washed-if
12973 God-not realms emptied-from
12974 That-also human-of birth-realm obtain
12975 Like-that after followed-by
12976 Gradual-of realms transferred-from
12977 Gradually life-span shortened-becoming
12978 Human-of realm-of bliss obtain
12979 Human that-of breath with not-separated-if
12980 Letter breath with included-by
12981 Doubt without realms purify
12982 If breath with separated-to
12983 Aggregates-of realm-to vase-by
12984 Wisdom-water-stream-by purified-if
12985 That-also doubt not-eat=undoubted
12986 Thus
12987 That-too not-died-one-to signs six arisen that realm those-of letter
contemplated breath-by above-to drawn-if above-to guided vase not-needed
12988 Died-after corpse-of realm-to letter those contemplated vase-by washed
guided
12989 That-too realm other-to born finished-even ritual-of blessing-by
12990 Hell-to etcetera those-of life-of measure dream-in dream mere-by instant and
moment and moment finished-from human-of realm-to born
12991 Then migration-of lord god not-is
12992 Migration-of lord human
12993 Human-of basis-on effort-if life one-by liberation obtain and above-from
above-to realm choose exist
12994 Gods above-from below-to fall and life one-by liberation not obtain and
12995 Renunciation and ordination etcetera-of also basis not-is because
12996 Common-of virtue special even not accomplish-if
12997 Supreme virtue think not-pervade see what mention
12998 Faults also god killed-if downfall-of portion coarse from not arise and
12999 Human killed-from downfall arise because

13000 Therefore human-of body migration-of lord called
13001 Third after purification
13002 Corpse without below seven-sections how-to-do gradual
13003 Sun-Moon-face-union from
13004 If aggregates not-exist
13005 That same died-from day-count
13006 Twenty-one until-even
13007 Seventh at ritual-by effort
13008 Focus-of meditation possess precious
13009 Or seven-times seven do
13010 That time that-to path also show
13011 Dharma various teach
13012 Thus ritual who possesses
13013 That same-to also doubt not
13014 Certainly fruit obtain
13015 Thus spoken
13016 Elaboration-to attached spontaneously self-arisen-from taught as
13017 Six-classes-of mandala and
13018 realm-recitation and
13019 food-offering etcetera do
13020 Elaboration without those-by above-of ritual that same-by do
13021 That-too donor-of resources gradual superior-middle-inferior three-from
13022 Inferior-by above-of six-classes realm draw ritual day one
13023 Middle-by seven
13024 Superior-by seven-times seven do
13025 First mandala and vase prepare and
13026 Self and vase-of deity generate wisdom-being invite absorb recitation do and
13027 That-to offer praise and
13028 Died that-of name-card wash karma-cause-effect and vehicle great-of dharma
much teach and
13029 Path purify show
13030 That-to dharma teach
13031 Vairochana Abhisambodhi from
13032 World-in omniscient those
13033 Udumvara-flower like
13034 Hundred times even occasionally
13035 Arise will even not-arise
13036 Thus etcetera or

13037	Dharma this-of door see is-if
13038	Teach complete whatever suitable say
13039	Path purify
13040	Bardo-of dharma condensed say or
13041	Common to
13042	Accumulation-of path and preparation-of path
13043	Seeing-of path and meditation-of path
13044	Supreme not-exist special path
13045	Enlightenment obstacle not-exist path
13046	Path five rely-upon-from
13047	Noble path that traverse
13048	Thus and
13049	Path shown also
13050	Lotus mud-by not-stain like
13051	Existence three stain not-stain like
13052	Existence-of lotus-from arisen
13053	Bliss-possess-in born
13054	Thus say
13055	Here entered those-to
13056	Three-kayas-of path show
13057	Spontaneously Self-Arisen from
13058	Ho Awareness power-of king Lotus-power-of body-to prostration
13059	Life passed this-to liberate do and
13060	Obscurations all purify please
13061	Ho life passed such you listen
13062	East direction-of world-of realm-in
13063	Manifest-joy-of pure-land-in
13064	Teacher Vajra-Sattva called body-by tame dharma teach
13065	Son-of-family you there body-by tame dharma listen outer-inner-of superimposition cut and
13066	Bliss-possess-of pure-land-to proceed and
13067	South direction-in Glory-possess called pure-land exist
13068	There emanation body-of thus-gone perfectly complete buddha Ratnasambhava called
13069	Qualities-of door-from tame dharma teach one exist
13070	There son-of-family you fear not qualities-by tame dharma teach that-to listen and
13071	

- Outer-inner-of superimposition cut and dharma-nature primordial-pure-of
 pure-land-to proceed
 13072 West direction-in Lotus-pile called pure-land exist
 13073 There emanation-of body Light-endless called exist
 13074 There speech-by tame dharma teach
 13075 There son-of-family you fear not speech-by tame dharma listen and
 13076 Outer-inner-of superimposition cut and
 13077 There not-abide dharma-nature primordial-pure-of pure-land-to proceed
 13078 North direction-in karma perfectly complete pure-land exist
 13079 There thus-gone perfectly complete buddha emanation body
 Meaningful-accomplishment called exist
 13080 There activity-by tame dharma teach
 13081 There-to son-of-family you fear not
 13082 Activity-by tame dharma listen and
 13083 Outer-inner-of superimposition cut and
 13084 Dharma-nature primordial-pure-of realm-to proceed
 13085 North-east corner-in power perfectly display called pure-land very vast called
 exist there Glory Hand-vajra called exist
 13086 There-to son-of-family you fear not power-of force request and
 13087 Demons and afflictions-of force suppress and
 13088 Dharma-nature primordial-pure-of realm-to proceed
 13089 East-south corner-of world-of realm-in
 13090 Pure-land compassion decorated called in
 13091 Bhagavan compassion all-of lord Avalokitesvara called exist
 13092 There-to son-of-family you fear not do
 13093 Bhagavan that-to miraculous-power-of power request and
 13094 Compassion directions-ten make and primordial-pure-of realm-to proceed
 13095 South-west-of world-of realm-in pure-land Gentle-protector called exist
 13096 There Bhagavan Manjusri-youth-become called exist
 13097 There-to son-of-family you fear not dharma all-of eye enter make power
 request and
 13098 Appearance-existence-of dharma all teach and primordial-pure realm-to
 proceed
 13099 West-north-of world-in pure-land mind agitate all pacify called exist
 13100 There Bhagavan Unshakeable called exist
 13101 There-to son-of-family you fear not dharma all-of thusness show power
 request and
 13102 Dharma-nature primordial-pure-of realm-to proceed
 13103 Above direction-in space perfectly pure called world exist
 13104 There Bhagavan Space-king called exist

- 13105 There-to son-of-family you fear not
 13106 There view-of natural-state great-perfection basis-of power exist
 13107 Power that request dharma-nature-of basis-appearance-to proceed
 13108 Below direction-in pure-land not-move called exist
 13109 There Bhagavan Light-protect great called exist
 13110 There-to son-of-family you fear not
 13111 There self-awareness manifest appear called power exist
 13112 Power that request dharma-nature self-appearance-of space-to proceed
 13113 Directions ten-of world center-in charnel-ground great fire-mountain blaze
 called exist
 13114 That also very fearsome
 13115 Fearful and trembling
 13116 Terrified and frightened one exist
 13117 There Bhagavan Lotus-power-of king called exist
 13118 Son-of-family you there fear not Bhagavan that-to awareness self-abide-of
 power called exist
 13119 Power that request dharma-nature self-appearance-of space-to fear not
 frightened not terrified proceed
 13120 Alas life passed bodhisattva you listen
 13121 West direction-of world-of realm-in
 13122 Bhagavan Light-endless-of pure-land thought-not-pervade called exist
 13123 Son-of-family you there lion-of posture-by go and
 13124 Elephant great-of gaze-by look
 13125 Manifest-joy called grove-in
 13126 Bodhisattva space-endless-of cave lion-roar called in Noble Space-treasury
 called very fearful and trembling one exist
 13127 There fear not go
 13128 That passed outer outside-in
 13129 Buddha Lamp-maker good called
 13130 Ornament light-of heap possess exist
 13131 That you-to appear
 13132 Son-of-family that see time body-by tame dharma teach
 13133 Enjoyment complete body marks and signs possess body and two-from
 not-different perfectly nirvana pass
 13134 Alas life passed bodhisattva you listen
 13135 Son-of-family dharma great light-of compassion passed beyond side-in
 13136 Self-awareness-of appearance thought-not-pervade exist
 13137 Son-of-family there lion-of gaze-by go and

13138 Elephant great-of gaze-by look
13139 Awareness uncompounded-of appearance called in
13140 Dharma-nature emptiness clear great-of place lion-roar called in
13141 Very trembling one exist
13142 There fear not garuda space-to hovering motion-by go
13143 That passed beyond side-in
13144 First buddha Light-not-change called exist
13145 That you-to appear
13146 That see time three-kayas distinction not-make dharma teach become
13147 Dharma-body birth-cease all from separate show-by
13148 Body-speech-mind two-from not-different perfectly nirvana pass become
13149 That time son-of-family you-of body stabilize
13150 Speech stabilize
13151 Mind stabilize do
13152 Awareness stabilize do
13153 That-by birth not-exist become
13154 Thus path show thus spoken as say and
13155 Dedicate and
13156 Aspire and
13157 Auspicious say karma-of conclude
13158 Ritual this nature great-perfection this-of disciples-to belong those-to special spoke
13159 Secret-mantra common clearly taught seven-sections-from more deep and superior because dharma this-of vajra master do those-by tradition obtain please
13160 Eighth common not-is realm other show two
13161 Yogin-of death-manner general show and
13162 Elements dissolve manner difference explain
13163 First faculty inferior middle and superior become death-manner three-from
13164 Inferior above taught like world and accord die
13165 Sick time also diviner and
13166 Doctor and
13167 Service various do supreme dharma truth characteristics not-see sign is and
13168 Divination and ritual and medicine and astrology hope tirthika and difference not
13169 Then die time also relatives and circle students and friends surround die
13170 Die after also virtue and grief and lament do and
13171 Seven-sections and corpse cremate etcetera do

13172 Karma first-of ordinary those-of death-manner from
13173 Dharma-of part even not-exist ordinary those and same
13174 Middle and superior those thus examine
13175 Thus not-die if meaning-of yogin not-is
13176 That-to deer and
13177 Lion and
13178 Beggar and
13179 Child like die four yogin middle-of death-manner
13180 Condition without die like attached those solitude-to die
13181 Example deer kill that human not-go cave or
13182 Valley empty or
13183 Forest edge or
13184 Wilderness hermitage-to die like
13185 Yogin that anyone see not die any-to fear from free sign
13186 Beggar like die
13187 Example beggar who is distinction not hole or
13188 Market street or crossroads or shop etcetera-to die like
13189 Yogin that also thus die realm-of attachment cease dharma-of sphere use sign
13190 Also child all die not-die distinction not state-to die like
13191 Yogin that also delusion some-from calculate not
13192 Die condition and die place and die to fear and not-die joy also not ordinary
just pass like die delusion-of appearance cease sign
13193 Superior those-of death-manner
13194 Sky-goer and
13195 Knowledge-holder and
13196 Fire-heap and
13197 Sky like death-manner four-from
13198 Yogin diligence superior this same aggregates not-exist depart is sky-goer die
time corpse anyone not-see and same
13199 Bardo not-exist buddha sign
13200 Yogin supreme one other teach purpose-to people all see space light-heap
center-in sound and light include vanish
13201 Knowledge-holder those realm above-from above-to leap time aggregates
include space-to sound and light include all see go like
13202 Continent thought-not-pervade emanation thought-not-pervade-by benefit do
sign
13203 Yogin power lord great Lhetsun Lion-power like
13204 Yogin practice end reach death-manner

- 13205 Example cause fuel-wood finish-by fire-heap great exist those also self finish-from die like
- 13206 Cause elements finish-by condition aggregates-of lump not-exist go is afflictions self-from liberate sign
- 13207 Example Tsari holy Dgyer Mi Majo two cave-from light-heap-to blaze space-to go like
- 13208 Yogin primordial-pure realm dust particle body-of vase break time before-after not one-in mix
- 13209 Sky like death-manner
- 13210 Body appear-of interval substance separate cut space and like
- 13211 Realization primordial-pure body within heart-of light-clear abide and
- 13212 Pot break-by outer space and pot-of space mix which is not-know like
- 13213 Body-of dust particle departed aggregates this is and that-of within awareness this is not-know buddha
- 13214 This primordial-pure realm sudden-through liberate sign
- 13215 That-to sky and sky-goer-of death-manner two body-of dust particle departed primordial-pure break-through liberate death-manner is and
- 13216 Fire-heap and knowledge-holder two leap-through spontaneous liberate death-manner
- 13217 Death-manner thus who-from arise
- 13218 Nature great-perfection-to faith sign common tradition year not-enter and
- 13219 That same-of meaning enter sign direct meaning see-by intellect word purpose not-depend and
- 13220 Primordial-pure-of realization enter-by self-of next migration place which is face know and
- 13221 Die to difficulty and fear not life accomplish and die deceive service any not do and
- 13222 Natural-state action-effort from free confidence obtain-by door three-of action any not do and
- 13223 All basis not-exist primordial-emptiness great realize-by any-to entity characteristics-grasp from free nature-of state-from moment even not-separate meaning vast-expanses from arise
- 13224 Thus yogin those-to death examine and
- 13225 Deceive and
- 13226 Clarify not need
- 13227 View-meditation from surpass dharma-by benefit-harm not and
- 13228 Self-appear primordial-pure and spontaneous arise-by liberation place self-nature as appear
- 13229 Spontaneous primordial-pure-of expanses-into dissolve-from liberate because

13230	Thus also
13231	Sun-Moon-face-union from
13232	Yogin this thus examine
13233	Inferior faculty inferior
13234	Existence bardo-to spread continue
13235	Example rooster-cut like
13236	Like-that faculty middle those
13237	Deer like death-manner
13238	Yogin death-manner
13239	Like-that lion like and
13240	Who beggar like and
13241	Like-that child like die
13242	Yogin middle-of die place
13243	Who sky-goer death-manner and
13244	Like-that knowledge-holder death-manner and
13245	Fire-heap like self finish and
13246	Not-see sky garuda like and
13247	This all elements self finish
13248	Not-see not-take thus
13249	Yogin self-of sphere
13250	This-to habituation-of self-momentum obtain
13251	Die time this know-by
13252	Body mind transference-of characteristics know
13253	Thus abide yogin-to
13254	Die condition permanent and impermanent not
13255	Like-that fear all free and
13256	Body-of attachment extreme also free
13257	View itself and meditation-by also
13258	Yogin possess-to benefit-harm free
13259	Benefit free harm-of fruit not-exist-by
13260	This-to abide sphere also not
13261	Cause and effect-of ripening free
13262	Therefore this-to habituation supreme
13263	Self-arise self-liberate birth-not-exist expanse
13264	Time not-change appear change
13265	Spontaneous primordial-pure expanse-into dissolve
13266	Hope fear two-of extreme from free
13267	Cause effect two-of extreme finish-from

13268 Sphere awareness two-not-exist primordial-pure expanse
13269 Therefore this meaning realize-by sufficient
13270 Do-not spontaneous great-perfection
13271 Thus
13272 Second elements dissolve manner difference explain two
13273 Condition sudden by die bodhisattva breath transference manner and
13274 Condition force sudden not gradual transference
13275 First
13276 Collapse and fire and water and cliff and weapon-by sudden sudden die
those-to
13277 Elements gradual dissolve trace not awareness transference
13278 Karma bad those birth door bad-to enter and
13279 Good those good migration-to birth and
13280 This-of meditation see-from purified small those bliss possess see lineage
supreme or nature emanation-to born
13281 Second
13282 Outer elements inner elements-to dissolve
13283 Inner five secret five-to dissolve
13284 Secret five perfectly complete elements five-to dissolve-from
13285 Light-clear dharma-nature-of path great-to enter
13286 First outer elements
13287 Body-of part earth water fire wind space five
13288 Appearance hold produce-by outer called sign
13289 Outer appear object-of element form-to not-say
13290 Body-of coarse-of elements five each-to dissolve manner also two
13291 Outer elements inner elements-to dissolve and
13292 Inner elements outer elements-to dissolve
13293 First
13294 Die time-of first elements five each-of power before like not
13295 Earth earth-to dissolve-by power lose
13296 Water water-to dissolve-by moist contract
13297 Fire fire-to dissolve-by heat small
13298 Wind wind-to dissolve-by breath draw difficult
13299 Space space-to dissolve-by consciousness clear lose-from memory not clear
13300 Second also outer inner two-from
13301 Outer elements four
13302 Inner elements first outer elements-to dissolve and
13303 Very clear secret elements-to dissolve-from

13304	First five-of first outer elements
13305	Inner earth five outer earth five-to dissolve-by body-of power lose memory decline
13306	Water five water-to dissolve-by body-of water drip silk moment nose mouth dry eye upward turn
13307	Fire five fire-to dissolve-by body-of heat rise memory cease lamp not-see
13308	Wind five wind-to dissolve-by body-of luster not and breath rough from silk moment-in cease
13309	Then inner elements dissolve manner
13310	Space five sphere awareness-to dissolve time-to face grasp
13311	Then inner elements very clear five secret elements-to dissolve manner
13312	Elements five-of part very subtle life-to dissolve-by
13313	Life five heart center-of awareness-to enter
13314	Light-channel and
13315	That-of hollow space and
13316	Drop and
13317	Light five-of self-body awareness light-of mansion possess-to dissolve
13318	Then secret elements five first life-wind-in abide those perfectly complete elements great basis-appear awareness-of self-resound heart-in light-power self-nature as awareness light-of mansion possess
13319	Light end not object possess
13320	Lamp four-of appearance with include-from
13321	Dharma-nature bardo self-resound outward clear appear part only do-from
13322	Outer inner-of dharma not-pure samsara-of part from separate-from
13323	Awareness basis-from revert
13324	Self sphere original primordial-pure-to arrive do
13325	That-from special inner elements outer elements-to dissolve time-of
13326	Earth earth-to dissolve time emptiness power emerge-from wisdom latent
13327	Wisdom clear awareness-of power-to latent-by wisdom path-to appear not able
13328	Water water-to dissolve time wisdom-of moist awareness state-to latent-by mouth nose-from water flow
13329	That also awareness-of wisdom-to clear dim not although power outward appear not able-by awareness latent
13330	Fire fire-to dissolve time primordial-from self-of awareness wisdom essence-as abide although
13331	

- Time that wind inner-to enter-by power outward appear not able
13332 Wind wind-to dissolve time awareness power complete-by object-to not abide-by
13333 Body-of power lose time wisdom-of qualities latent because
13334 Space space-to dissolve time awareness bardo-to dissolve-by wisdom self-ground grasp time
13335 Self-appear awareness-to appearance-to
13336 Lump with binding-agent from free near because
13337 That body inner-of basis-appear spontaneous-of part that time this bardo called
13338 Elements five lump with there dissolve and
13339 Awareness inner clear self-ground-in abide interval is because
13340 Therefore body-to abide time heart inner power rely dharma-nature-of self-resound that body-from eye-to path arise emerge-by
13341 Dharma-nature-of bardo called symbol although
13342 Awareness self-resound with include that from other arise what also not and
13343 That same inner dissolve set time primordial-pure self-ground grasp only from other not-exist
13344 Inner elements this slightly difficult separate explain
13345 Remainder scripture itself-by know therefore here separate not explain
13346 That also
13347 Awareness self-arise from
13348 Ho friends beings cavity transference great
13349 Outer elements inner elements-to dissolve
13350 Inner elements secret elements-to dissolve
13351 Secret elements perfectly complete elements-to dissolve-from path great-to enter time this thus know
13352 Then inner elements outer-to dissolve sign this thus know
13353 Earth earth-to dissolve
13354 Water water-to dissolve
13355 Fire fire-to dissolve
13356 Wind wind-to dissolve
13357 Space space-to dissolve
13358 That also earth earth-to dissolve two
13359 Outer earth inner earth-to dissolve and
13360 Inner earth outer earth-to dissolve
13361 Outer earth inner earth-to dissolve time
13362 First time
13363 Inner elements outer-to dissolve

13364 Time is inner earth outer earth-to dissolve sign body-of power lose
13365 That also thus
13366 All appear earth dissolve sign outer consciousness dull
13367 Not-change vajra earth dissolve sign body-of power lose
13368 all-arising precious-jewel earth-dissolving sign declining-weakness rising-not
able
13369 appearing demonstrating boundless-endless earth-dissolving sign
complete-power lost conceptuality not-clear
13370 practice completion-stage earth-dissolving sign lamp-appearance ceases
13371 inner-water outer-water dissolving sign water-not able
13372 that also thus-is
13373 changeless water-dissolving sign mouth-nose-from water-drips
13374 peaceful clear-pure water-dissolving sign secret-place-from water-not able
13375 qualities arising spreading water-dissolving sign eye upward-turned comes*
13376 attachment-less water-dissolving sign mouth-nose dry
13377 grasping-free completion water-dissolving sign ear-by sound not-heard
13378 inner-fire outer-fire dissolving sign body-heat lost
13379 that also thus know-should
13380 outer-inner all-pervading fire-dissolving sign inner-heat lost conceptuality
not-clear
13381 outer-inner all-with equal fire-dissolving sign secret-heat lost
13382 outer-inner actions realizing fire-dissolving sign-in
13383 complete-heat lost
13384 outer-inner actions accomplished fire-dissolving sign empty-lamp not-seen*
13385 inner-wind outer-wind dissolving sign body-energy lost
13386 that also thus know-should
13387 radiance splendor generating wind-dissolving sign body-radiance lost
13388 fire-with equal wind-dissolving sign body-from water-flows
13389 life-holding wind-dissolving sign breath not-able
13390 all-pervading wind-dissolving sign body-radiance mindfulness lost
13391 compassion-less wind-dissolving sign outer-breath ceases
13392 that outer-element named
13393 space space dissolving
13394 universal all-pervading space lamp completely-pure dissolves
13395 objectless clear-luminous space awareness dissolves
13396 unmixed pure space expanse dissolves
13397 meaning indicating space wisdom dissolves
13398 pure-field liberating space twenty-one meaning dissolves

13399 that inner-element named
13400 root-holding life-tigle dissolves
13401 protecting life-space coiled
13402 extremely-subtle life body coiled
13403 impure life space dissolves
13404 vibrating life expanse dissolves
13405 that secret-element named
13406 pure-impure separating wind collection dissolves
13407 heat-generating wind light dissolves
13408 clear-becoming wind body dissolves
13409 completely-abiding wind wisdom dissolves
13410 completely-encouraging wind compassion dissolves
13411 completely-consciousness moving wind emptiness dissolves
13412 completely-mind arising wind non-dual dissolves
13413 completely-splendor possessing wind limit-free dissolves
13414 completely-burning wind great-bliss dissolves
13415 completely-wild wind clarity dissolves
13416 basis all-pervading wind space-clear dissolves
13417 immediate all-pervading wind depth-clear dissolves
13418 fear terror all-pervading wind object dissolves
13419 mindfulness all-pervading wind intermediate-state dissolves
13420 grasping body all-pervading wind self-appearance dissolves
13421 completely-moving wind awareness space moves
13422 completely-liberating wind outer-inner dharma-with separate*
13423 completely-turning-back wind self-awareness basis turn-back
13424 completely-quick wind awareness-object sees*
13425 instantaneous wind instantaneous three ka-dak ground reach does
13426 that complete-completion element
13427 person condition-power not-gone thus life-action
13428 that-like not life-action
13429 bodhisattva breath-transference method named
13430 birthplace also bliss possessing born
13431 that negative karma exhausted thus know-do said
13432 thus wind twenty-five five-elements expanse dissolve
13433 samsara nirvana free
13434 nirvana ka-dak free action-doing
13435 wind named action all-does
13436 thus element

13437 these crucial-great instructions thus know-should
13438 those death-time intermediate-state named
13439 third-meaning dharmata intermediate-state self-appearance confidence earlier
acquaintance person meet or mother-lap enter like instructions extensive
explanation three
13440 awareness luminosity dissolving manner rejection-taught
13441 luminosity self-appearance arising manner extensively explained
13442 self-appearance sense-faculties liberating manner meaning-summarized
13443 first
13444 five-winds expanse dissolve-from
13445 heart-center wisdom triple-stack radiance throat enter horse-without power
self-dissolve mind mental-factors alaya-with samsara-dharmas all
latent-tendencies
13446 instant samsara-nirvana back-turn time that awareness white-path water-lamp
expanse completely-pure space emerge self-appearance arise
13447 first liberation intermediate dissolving manner eight complete become
self-arising from
13448 truth-see beings thus know-should
13450 sons that pass-away time
13451 body-elements lost wisdom-appearance basis arise-from
13452 wisdom space move time
13453 awareness eye path emerge space move
13454 that also thus know-should
13455 mind-center awareness tigle dissolves
13456 tigle lamp dissolves
13457 lamp light dissolves
13458 light body dissolves
13459 body collection dissolves
13460 collection four-wisdom dissolves
13461 wisdom spontaneously-present dissolves
13462 spontaneously-present ka-dak great dissolves ground held
13463 person truth-see liberation-manner dissolving-manner thus appear said
13464 also wisdom pure appearance these body instant existence other-realms
transmigrated not-appear
13465 that not others instant appear yet duration short dream swift like what-is
aspect none dissipate gone face not-recognize
13466 truth-see also direct-familiarity great appearance long liberation-appearance
experience merely
13467

direct see yet that purpose not-cultivated that state quality that experience
without meteor shoot aspect merely completion explained

13468 now leap-over samadhi familiarity essential

13469 sun-moon mouth-unite from

13470 emptiness clear essence possessing

13471 clear awareness essence possessing

13472 awareness light house possessing

13473 lamp four familiarity essential

13474 thus

13475 second luminosity self-arising manner extensively explained five

13476 basis-appearance luminosity appearance

13477 union collection appearance

13478 wisdom four combination appearance

13479 spontaneously-present precious appearance

13480 those liberation doing pith-instructions extensively explained

13481 first

13482 thalgyur from

13483 here dharmata intermediate-state explained

13484 death-time-from liberated time

13485 consciousness space pure dissolve

13486 space luminosity dissolve time

13487 subtle-gross appearances all cease

13488 faculties all-possessing light-body

13489 karma-with supreme like become

13490 this time light-appearance piece time

13491 skilled appearance increase grasp*

13492 movement wind increase by

13493 color five five light rays

13494 uncertain rainbow-appearance*

13495 thus

13496 awareness not-arise space appearance time

13497 awareness expanse-in wisdom wind five existing increase-from luminosity
appearance rainbow-appearance space fill-from

13498 wisdom five separately clear unmixed self-radiance

13499 mirror-like wisdom primordially stain-free self-radiance white clear that also
other four-with unmixed self-place clear

13500 intermediate-state time east direction self

13501 experience time self front-direction self-place

13502 that-from ray self-pure*

13503	crossed*
13504	straight*
13505	rays-rising sun rays like emanate*
13506	equality wisdom nature spontaneously-present qualities ceaseless complete self-radiance yellow is*
13507	intermediate-state time south direction self-place clear ray above like emanate*
13508	appearance increase time those all self front self-place
13509	discriminating wisdom power four ceaseless arise-by
13510	self-radiance red ray above like emanate*
13511	accomplishing wisdom activity-power primordially complete self-radiance green is*
13512	north self-place light rays above like emanate*
13513	dharma-dhatu wisdom spontaneously-present dharma-ta primordially complete self-radiance blue is*
13514	center self-place light rays above like emanate*
13515	experience time all self-place front-from arise appearance increase
13516	that-from right left back top bottom two know-should
13517	wisdom five self-radiance those also body five distinction arise
13518	body those wisdom light-emanate one-to-one hand-span not-touch merely white*
13519	yellow*
13520	red*
13521	green*
13522	blue nature extremely-shine direction-ten emanate
13523	root subtle tip wide spontaneously-present all appearance
13524	subtle*
13525	trembling*
13526	moving*
13527	flickering*
13528	shining is*
13529	light five expanse extremely vast endless immeasurable
13530	height high tip wide mandala all source self-appearance*
13531	appearance this see time
13532	awareness nature samadhi abide-by
13533	appearance increase self-appearance face recognize pith-instructions supreme grasp that state abide-should
13534	here face grasp instant three ka-dak ground free
13535	

	skad cig dang por ngo shes
13536	gnyis par shes thog -grol
13537	gsum par grol thog -ka dag -thim pas de phan chad -snang ba gang yang med do
13538	de dag kyang lung -spros na mkhas pa dag -mdzes shing*
13539	blun po dag kyang b-gros -mig dbye bar bya ba'i phyir bshad de
13540	nyi z-kha sbyor las
13541	kye mi rtog pa'i thub pa chen po khyod nyon cig
13542	rang bzhin dag pa'i snang ba ni 'di lta ste
13543	skyes bu rnams -rnam par shes pa 'od gsal -thim pa zhes bya ste
13544	dbugs phyi nang -'grul chad ma thag tu
13545	rang -dbang po rnams ni
13546	cha -dngos por snang ba ni me de yod snyam pa'i shes pa ni 'byung ngo*
13547	rdos bcas -lus 'di mi snang ste
13548	'od -lus -gsal ba'o
13549	de'i tshe dbang po'i spyod yul -gyur tshad tsam
13550	'od zer Inga'i dkyil 'khor -snang ngo*
13551	de yang snang ba de dag ni phyi -bltas na nang gsal nang -bltas na phyi gsal
13552	phyi nang med par kun -zang thal ba
13553	ldem bzhin pa
13554	mer bzhin pa
13555	mnan na nems pa snyam pa
13556	bteg na 'phar ba snyam pa
13557	shin -yang 'phrog pa
13558	kha dog -gsal ba -so sor ma 'dres par rang gsal ba
13559	cha mnyam pa -gsal ba'i cha ma 'gags pa
13560	yang dag par bltas na shin -phra ba dang*
13561	'gyu ba dang*
13562	'gul ba lta bu dang*
13563	'phrig pa lta bu dang*
13564	rab -tsher ba -lhun brjid pa'o
13565	shin -rgya che la
13566	dpag pa'am dmigs sa ma ma chud pa
13567	dpangs mtho -rtse mo yangs pa zhes bya ste
13568	dkyil 'khor thams cad -'byung g-bzhugs so
13569	de yang kha dog ni Inga ste
13570	dkar po rang sa na gsal ba -zer 'phro ba dang*
13571	de bzhin -ser po rang sa na gsal ba -zer 'phro ba dang*
13572	dmar po rang sa na gsal ba -zer 'phro ba dang

- 13573 ljang gu nyid rang sa na gsal ba -zer 'phro ba dang*

 13574 de bzhin -mthing ga nyid rang sa na gsal ba -zer 'phro ba ste

 13575 de dag kyang 'byar ba -ma reg par so so na kha dog -rang gsal ba

 13576 extremely spontaneously-present reside said

 13577 person some scripture not-like ignorance intellect-lacking know

 13578 learned scripture distinction done

 13579 second union collection appearance extensively explained

 13580 thalgyur from

 13581 enter ripening wind-from*

 13582 directions four corners top bottom complete

 13583 that direction light gather-by

 13584 families five body also clearly appear*

 13585 blue white yellow red green

 13586 respective mother-with appear*

 13587 this increase grasp know-if

 13588 buddhas qualities complete

 13589 three-realms enter not

 13590 that characteristic thus

 13591 coarse element reliance-free

 13592 light tigle pair blaze

 13593 tigle five connected body fill

 13594 half-body form complete

 13595 form half-body five five pair*

 13596 respective collection complete-in

 13597 five-possessing ten-possessing hundred-possessing*

 13598 collection thousand myriad

 13599 think nature pure appear*

 13600 express impossible numberless

 13601 this self other know-if

 13602 body three one-coiled obtain

 13603 obtain this return none

 13604 clarity-appear arising

 13605 thus

 13606 this cause what increase

 13607 tigle collection appearance actually not-return instructions indicate

 three-from

 13608 cause earlier wisdom wind object enter power luminosity appearance that
 here union collection appearance arise-from

13609 union meaning awareness self-light free arise that*

13610 dharmata mother luminosity five enjoyment-body field-appearance
primordially path-appearance exist two awareness face time gather awareness
instant non-dual one enter

13611 this time alaya propensities bound free-from

13612 dharmata eye dharmata appearance self-manner see that enter*

13613 enjoyment-complete body wisdom eye awareness child appearance see
self-face non-dual enter

13614 earlier wisdom cultivate there arise wisdom eye that two non-dual gap
joined-by

13615 mother-child non-dual remain wisdom union dissolve called

13616 second

13617 light tip those tigle small-tigle five connected arise-in first half-body alone*

13618 father-mother*

13619 collection five five from

13620 respective family mandala arise

13621 body those also main-entourage proportion without light-round mutually
immeasurable within main main not-large not-small

13622 entourage entourage one-from one not-large not-small

13623 main ones cubit thirty-two

13624 entourage ones that half half appear

13625 families five respective deities head-ornament*

13626 neck-ornament*

13627 shoulder-ornament*

13628 necklace*

13629 armlet*

13630 wrist-ornament*

13631 ankle-ornament*

13632 upper-garment*

13633 lower-garment etcetera adorn

13634 light eye mouth ear possessing face hand complete

13635 vairochana*

13636 akshobhya*

13637 ratnasambhava*

13638 amitabha*

13639 amoghasiddhi*

13640 mother dharmadhatvishvari*

13641 mamaki*

13642	buddha-locana*
13643	pandara*
13644	samayatara ones-with equal union*
13645	blue*
13646	white*
13647	yellow*
13648	red*
13649	green color shine
13650	supreme-enlightenment*
13651	earth-pressing*
13652	refuge-giving*
13653	equanimity*
13654	earth-touch mudra
13655	wheel*
13656	vajra*
13657	jewel*
13658	lotus*
13659	crossed hold
13660	feet vajra posture doing*
13661	families respective mandala center family lord father-mother directions four akshobhya etcetera buddha father-mother four*
13662	directions corners eight maitreya etcetera bodhisattvas eight*
13663	lasya etcetera goddesses eight*
13664	iron-hook etcetera gate-keepers gate-goddesses
13665	families mandalas immeasurable buddhas five
13666	lion elephant*
13667	horse supreme*
13668	peacock*
13669	garuda throne extremely-luminous sun-moon lotus vajra-cross-legged reside
13670	bodhisattvas goddesses lotus sun-moon half-cross-legged reside*
13671	gate-ones standing manner possessing
13672	those each self-body light ray collection immeasurable emanate
13673	those besides outer light five round-perimeter wisdom five light-halo surround
13674	vairochana etcetera respective collection mandala complete
13675	complete manner
13676	vairochana collections light-round within vairochana father-mother heart-center complete

13677 that direction deities heart-center mandala complete one-one complete-from
13678 vajra family akshobhya*
13679 jewel family ratnasambhava*
13680 lotus family amitabha*
13681 action family amoghasiddhi father-mother entourage heart-center outer-inner
completely-pure complete
13682 light-round five connect families five collection body five group heart-center
13683 family that collection mandala buddhas bodhisattvas goddesses gate-keepers
with one-one complete
13684 this time self body self-characteristics without yet exist think earlier body
self-grasping propensities power arise dream-like
13685 propensities seed not-exhausted time light
13686 nature that time light body exist-by
13687 heart-center awareness field-appearance exist radiance arise-by
13688 body each heart-center collection mandala clear appear mirror like-arise like
13689 this time enjoyment-body those all heart-center light horse-neck aspect
direction-ten all self heart-center enter*
13690 rang -snying ga -kyang de dag -thugs kar zug pa ni
13691 rang gdangs yin pa'i 'brel pa mtshon pa ste
13692 shel 'od rnams shel -'brel ba'i zer thag bzhin no
13693 de'i dus -rang -mig -zer thag mthong bas shes pa zin te yul gang du'ang mi
rtog pa'i bsam gtan -rang bzhin -g-pa yin no
13694 gsum pa mi ldog pa'i gdams ngag mtshon pa ni de'i tshe 'od -zer thag lnga
sgril 'byor -ma reg pa rta lnga'i nyag ma lnga sgril tsam las

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13695 dang po rig pa 'od -'jug pa rang snang -phar lta dus snang ba de rang snang -
shes pa'i ngang -bzhag pas
13696 snang ba de dag zer thag -rang -snying gar thim pa na 'od rig pa -'jug pa zhes
bya ste
13697 rang ngo ka dag -rang sa ngo shes par byas pas de nyid -sa zin -zang thal bas
13698 de phan chad -snang ba gang yang med do
13699 rig pa ni rang yin la
13700 'od ni phyi'i rang snang de rnams -zer bas

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13701	dang po mched dus de -phar 'jug
13702	thim dus de dag tshur -nang -'jug pa'o
13703	gdams ngag ni phyi snam bu dang 'dra ba'i 'od rnames
13704	rang rig ma'i snying gar thim pas pang -'jug pa lta bu ste
13705	chos nyid -'dres pas ka dag -sa -grol ba zhes bya'o
13706	de dag kyang nges pa'i lung dang sbyar na
13707	nyi z-kha sbyor las
13708	de yang skyes bu'i 'od gsal de zung 'jug -thim pa zhes bya ste
13709	yang snang ba de dag sku'i snang bar rang shar te
13710	sku de dag kyang mi che ba
13711	mi chung ba
13712	cha mnyam pa rgyan dang*
13713	kha dog dang*
13714	bzhugs tshul dang*
13715	gdan khri dang*
13716	rang rang -phyag rgya dang bcas pa ste
13717	sku de kun kyang Inga Inga'i zung -khyab pa
13718	Inga tshan re -'od -mu khyud dang bcas pa
13719	yab -cha 'dzin pa'i rigs dang*
13720	yum -cha 'dzin pa'i rigs dang*
13721	sems dpa' dang*
13722	sems ma dang*
13723	dkyil 'khor thams cad gcig rdzogs par g-so
13724	de'i tshe rang -snying ga -'od shin -phra ba cig 'char te
13725	de sku thams cad -thugs kar 'brel te 'char ro
13726	de -rang -shes pas zin te
13727	non-conceptual samadhi nature abide
13728	that awareness light enter called
13729	appearance those all extremely-flicker become
13730	heart-center ray-thread that-also tigle subtle numberless arise
13731	that-also self heart-center light ray thread silk-roll merely arise
13732	that body those all self-body dissolve think appearance arise
13733	that light awareness inward enter called
13734	this time person confidence mother-lap child enter like method supreme remember said
13735	third wisdom four combination appearance union wisdom dissolve called appearance arise manner*
13736	instructions remember manner two from

13737 appearance also again heart-center four-fingers above earlier slightly unclear
light color four coiled thread extremely subtle horse-neck merely arise
13738 top space enter appear that-to
13739 wisdom eye look-by
13740 appearance subtle that extremely-increase separately unmixed extensively
gone
13741 first subtle that nature not-change manner extensively gone
13742 dark-blue-of drapery big-small self-of sense-power-of field-of-activity
only-toin
13743 color other-with not-mixing-by-means-of self-of front-direction-toin
appear-finale
13744 that-is dharma-of space-of pristine-awareness-of appearance-be
13745 that-of top-toin dharma-of space-of pristine-awareness self-of own-nature
thigle-of ray white-being-and
13746 red-being-and
13747 yellow-being-and
13748 dark-blue-and four-possessing-being
13749 big-small-of measure mirror mouth-covered only five-lights very clear
being-toin
13750 pristine-awareness-of light-radiance-by-means-of very shine-being
13751 own-nature-toin pristine-awareness five-of power self-complete
existing-being
13752 thigle that also nature-by-means-of thigle five-lights-and possessing-being
13753 subtle sesame-possessive shell only five five-by-means-of directions four
center-and five-as adorned-being
13754 that-is dharma-of space-of pristine-awareness self-of own-nature being
13755 own-nature that also knowable dharma self-of-and general-of characteristic
possessing-and
13756 experienced dharma manifest do summary
13757 space also outer space sky empty substance-in not-existing-and
13758 inner-of space completely pure-of lamp manifest become
13759 pristine-awareness is primordial existing-of meaning time that-toin manifest
become know being
13760 that-of reason-from characteristic holding pristine-awareness-and
13761 color-and
13762 body-and
13763 individual-of dharmata-of characteristic not-abandoning-by-means-of
holding-being
13764

that-from again that-of top-toin that-with attach-toin not-touching-by-means-of mirror like pristine-awareness-of depth white drapery
13765 big-small sense-power-of field-of-activity-and equal equal hard-toin shine and other-with not-mixing-of top-toin
13766 thigle five-lights clear being mirror mouth-covered only-toin
13767 white-being-and dark-blue-to-including-of ray five-and possessing-being
13768 pristine-awareness-of depth-by-means-of shine-of directions four center-and five-as
13769 pristine-awareness five-of self-power complete-by-means-of nature-of thigle sesame-possessive shell only five-by-means-of adorned-being
13770 mirror like pristine-awareness-from
13771 mirror-by-means-of form appearance make-toin
13772 that-toin form-reflection whatever appear-if
13773 awareness actual is-not-being
13774 that self-of form-reflection appearance make-from mirror like is example-be
13775 form-reflection self-radiance that-of existing time that-toin self face know pristine-awareness-be
13776 that-from again light-ray yellow-of drapery big-small sense-power-of field-of-activity-and equal equal yellow and other-with not-mixing-of top-toin
13777 again thigle five-lights self-clear being
13778 big-small mirror mouth-covered only-toin white-being-and
13779 dark-blue-and
13780 yellow-and
13781 red-of ray radiate-being
13782 pristine-awareness self-of depth-by-means-of very shine-being
13783 thigle that self-of directions four center-and five-as pristine-awareness-of self-power nature-of thigle sesame only five-by-means-of adorned-being is before-and similar-by-means-of appear-finales
13784 that-is equality-of pristine-awareness-of depth become-being
13785 equality equal-cause
13786 equal-condition
13787 equal-time
13788 equal four from
13789 equal-cause appearance samsara-nirvana dharma
13790 equal-condition dharmata familiarity
13791 equal time realization manifest become
13792 equal self-awareness
13793 equal conduct self thus face grasp done
13794

dharmata whatever correct not-find mind-investigate word superimpose
not-find

13795 wisdom

13796 primordially equal abide that time here know-by

13797 characteristic definitely-settled

13798 that top join not-touch red cloth large-small faculties object merely light
extremely clear top

13799 discriminating wisdom nature tigle light five extremely clear mirror cover
merely light five ray emanate

13800 wisdom depth-radiance extremely-shine

13801 that direction four center five nature tigle pea-sized five adorn above like
arise*

13802 that also each faculties supreme medium near-one

13803 that summarize nine

13804 that summarize supreme medium least three

13805 that extremely-summarize awareness self-appearance*

13806 observed object mind possessing two realize

13807 observed object mind path subsequent-attainment realize

13808 awareness self-appearance path equipoise direct realize

13809 thus direct subsequent-attainment two primordially exist meaning that

13810 now characteristic definitely-settled arise know

13811 accomplishing wisdom seed aspect power not-complete ka-dak complete

13812 that also light two gather radiance aspect merely exist-by

13813 all-luminous wisdom five appearance all explained

13814 here still ka-dak free not-grasp with four-combination place

13815 mind coarse accomplishing appearance not-exist think very unreasonable

13816 power not-complete not-appear all not-appear follow

13817 power all completion time not-complete reason

13818 thus here self-place appearance four-combination

13819 liberation not power not-complete meaning take wisdom four-combination
accept

13820 that spontaneously-present precious appearance aspect see

13821 actual result not-complete until wisdom four quality appearance

13822 wisdom five manner accomplishing self-face not-appear

13823 seed power exist wisdom five manner arise

13824 that also those all wisdom five seed all-pervading exist-by

13825 wisdom four cloth four top tigle four top small-tigle five five mandala
collection arrange like exist

13826 those top light round peacock umbrella like wisdom five expanse appearance

13827 center blue color five perimeter surround arise*

13828 this spontaneously-present arise seed time here arise
13829 those vajrasattva heart-center path called
13830 second instructions remember manner
13831 appearance these all awareness not-change self-appearance know instant
there relax equipoise place
13832 gold probe heart-center draw like mother instructions rely intermediate-state
self-appearance definitely-settled liberation
13833 those also sun-moon mouth-unite from
13834 again self heart-center light thread extremely subtle arise
13835 that top space upward enter appear come*
13836 that self eye not-distracted look-by
13837 appearance those other unmixed extremely extensive arise
13838 that also blue cloth top
13839 tigle ray possessing mirror cover merely
13840 extremely clear shine
13841 that nature tigle five five adorn
13842 again that top white cloth top tigle extremely clear above like arise*
13843 yellow cloth top also tigle above like arise*
13844 that top red cloth top tigle above like arise*
13845 that top light round extremely clear umbrella like arise*
13846 those also wisdom five manner
13847 accomplishing wisdom power not-complete not-appear*
13848 that wisdom four combination appearance called*
13849 vajrasattva heart-center path called
13850 that time not-change gold probe like method supreme remember said
13851 fourth spontaneously-present precious appearance six
13852 spontaneously-present arise manner subsequent-remember arising manner
13853 clairvoyance arising manner
13854 retention obtain manner
13855 samadhi arising manner
13856 spontaneously-present dissolve manner
13857 first
13858 wisdom spontaneously-present dissolve instant earlier appearance those
self-awareness top light-gather if that within arise think-from
13859 arise manner eight appearance
13860 compassion like arise samsara-nirvana gap not-cut
13861 light like arise appearance all inner-luminous
13862 body like arise know not-lose

13863 wisdom like arise appearance all completely-pure
13864 non-dual like arise self-awareness one-pointed abide
13865 limit-free like arise limit whatever not-abide
13866 impure samsara door like arise existence source not-cease
13867 pure wisdom door like arise dharmata mother-child connected
13868 appearance these also above below appear
13869 top ka-dak appearance space cloud separate like
13870 that below enjoyment-body wrathful mandala extensive
spontaneously-present
13871 that below enjoyment-body peaceful appearance luminosity well-arranged
13872 that directions corners nature emanation field-appearance mind-pleasing look
beautiful
13873 below six-realms confused appearance taming teacher with
13874 those all also self-appearance reflection like appear time
13875 face not-know other like appear
13876 these also earlier basis-appearance that time here arise
13877 precious mound from
13878 compassion like arise manner
13879 thus etcetera earlier taught like
13880 this time great-measure arrow outward throw unabstructedly go return-not
like
13881 inner expanse instant completely-pure realize
13882 body return-not instructions remember
13883 sun-moon mouth-unite from
13884 that self awareness top light dissolve-by
13885 arise manner eight experience
13886 that time below enjoyment-body wrathful appearance also see become
13887 arise manner eight what-are
13888 compassion like arise samsara-nirvana gap not-cut
13889 light like arise appearance all inner clear
13890 body like arise knowable mouth outward not-lose
13891 wisdom like arise appearance all completely-pure
13892 non-dual like arise self-awareness one-pointed abide
13893 limit-free like arise limit whatever not-abide
13894 impure samsara door like arise existence source not-cease
13895 pure wisdom door like arise dharmata mother-child connected*
13896 that time return-not great-measure arrow like method supreme remember said
13897

this time instant awareness spontaneously-present dissolve self-time that then
return-not precious-king palace reach reside

13898 gate not-come-out important pith-instructions essential

13899 that also now luminosity appearance chain-with self-radiance state face grasp
that-from return ordinary not-return leap-over acquaintance that time here
support-gives

13900 this thalgyur from

13901 other awareness dharmata explained

13902 chain fully-see-by

13903 conceptual thought moving memory ceases

13904 birds space move like

13905 dharmadhatu move place none

13906 other none awareness-appearance completely-pure-by

13907 confused appear cause-condition exhausted

13908 thus

13909 intermediate-state earlier chain tigle with body ripen actual chain not-appear
pith that

13910 second subsequent-remember arising manner

13911 earlier lama compassion self accumulation special superior dharma enter
purify familiarity here arise

13912 by empowerment received power river flowing-down seeing and

13913 generation-stage meditated-by deity recollecting and

13914 completion-stage meditated path and

13915 instruction and

13916 samadhi and

13917 view recollecting and

13918 aspiration pure made recollecting-by faculty last — nature emanation
recollecting — breath given

13919 spontaneous-accomplishment occasion here previously known merit special
— self-appearance arises

13920 basis empowerment

13921 first thus-gone all — upper space-from empowerment bestowing and offering
goddess countless — flower rain showering and

13922 auspicious song and dance doing great appearance arises

13923 this time-at self guru-to supreme devotion having — guru recollecting
immediately space-to came

13924 instruction introduction emerging-by not liberated not possible

13925 yi-dam devoted-to — deity face seeing-by karmic-body not appears

13926 yi-dam deity illusory-body taking time

13927 prophecy also emerges

13928 these two recollecting one-to draw
13929 deity supreme guru is because
13930 wheel completing rol pa from
13931 guru vajra-holder great
13932 deity-of deity you mind-to pray
13933 thus spoken because
13934 path five-to introduction power — that itself recollecting-by
13935 intermediate-state dharmakaya and jnana and light and color — power gained
and
13936 birthplace recollecting last emanation-body realm-to breath this time-at there
born-by emits and
13937 samadhi recollecting-by five days nature-of samadhi-in naturally dwells and
13938 guru instruction recollecting self-appearance knows dharmata practices and
13939 view recollecting dharmata direct view previously saw
13940 time this-at recognition certainty doubt-less previously acquainted person
meeting like
13941 that also previously delusion's appearance immediately direct appearance
relaxed transformed-by
13942 delusion luminosity-to transformed-from grasping without awareness within
clear when conceptual thought without dharmata eye-by seeing
13943 view meditation without basis primordially-pure-to carried-by appearance
grasping all exhaustion-to arrival meaning from emerges
thal gyur from
13945 furthermore dharmata appearance explained
13946 impure is delusion-to
13947 faculty gates unfabricated
13948 relaxed place point
13949 that from transformation oral-instruction
13950 grasped without appearance-to
13951 grasping without mind arises
13952 analysis without eye-by seeing
13953 dharmata without path-from drawn
13954 view meditation without basis-to carried
13955 effort without effort-less result-to condensed
13956 this-to appearance extreme not dwells
thus
13958 this time-at recollection six
13959 clairvoyance six
13960

unforgetting form
13961 continuous samadhi and fourteen-to self recognition power-by power gained shown
13962 recollections those also tantra-from clairvoyance after spoken although
13963 here tantra-to birth's sequence and relating previously explained
13964 sun moon union-of commentary great precious one gold-of rosary from
13965 later recollection is previously deed special — power-by these clairvoyances those before arise
13966 recollection definite quote
13967 sun moon union from
13968 that time recollection six also arise
13969 deity recollection — that itself yi-dam deity face seeing and
13970 paths recollection — intermediate-state dharmata power gained and
13971 birthplace recollection — faculty last — nature emanation-body's realm-to breath giving and
13972 samadhis recollection — five days samadhi-in dwells and
13973 guru oral-instruction recollection — self appearances and two-not practice and
13974 view recollection — previously acquainted person subsequently meeting just-by recognition like
13975 third clairvoyance's emerging manner-to six
13976 faculty clairvoyance
13977 mind workable clairvoyance
13978 wisdom power-having clairvoyance
13979 jnana view pure clairvoyance
13980 dharmata not mistaken seeing clairvoyance
13981 buddha knowledge not mistaken seeing clairvoyance
13982 those also portions-by dividing — each six six — thirty-six
13983 first faculty clairvoyance six-of first eye clairvoyance arises
13984 bubble-of eye purified-from
13985 eye half-closed without phenomena all transparently seeing and
13986 flesh eye pure-by hidden became coarse phenomena league five up-to located — seeing and
13987 flesh eye purified-by continents four meru-with together one seeing and
13988 very purified-by two and three seeing and
13989 very thoroughly purified-by ten-thousand and hundred-thousand up-to seeing and
13990 supreme thoroughly pure-by ten-million and earth-grains countless — not-mistakenly seeing
13991

then jnana eye-by emanation-body realms hundred time one-at seeing and
13992 purified-by emanation-body realm hundred-thousand eight seeing and
13993 very purified-by emanation-body realm hundred-thousand seeing and
13994 very thoroughly purified-by ten-million nine seeing and
13995 supreme thoroughly purified-by ninety-one seeing
13996 then all-knowing eye-by sambhogakaya realms hundred time one-at seeing
and
13997 purified-by hundred-thousand five seeing and
13998 very purified-by ten-million five seeing and
13999 thoroughly purified-by ten-million countless seventy time one-at seeing
14000 then all-aspects knowing eye-by dharmakaya realms mind unimaginable time
one-at seeing and
14001 completely-pure enjoyment-body field inconceivable time one see
14002 extremely-pure emanation-body field inconceivable time one see
14003 extremely-pure body three play field endless time one see
14004 that ear clairvoyance
14005 god ear actual sound hear top beings hidden become sound hear
14006 completely-pure thousand leagues until hear*
14007 extremely-pure five thousand*
14008 extremely-pure two myriads*
14009 flesh ear lower-realm sound thousand myriads one until hear*
14010 completely-pure demigods sound hear*
14011 extremely-pure gods sound hear*
14012 extremely-pure continent inconceivable beings sound time one hear
14013 completely-liberated ear shravaka*
14014 pratyekabuddha sound hear*
14015 completely-pure bodhisattva speech-moving sound hear*
14016 extremely-pure buddha numberless speech hear*
14017 extremely-pure buddha numberless seven speech explain hear
14018 numberless number place other sixty last number name
14019 that nose clairvoyance god nose invisible scent smell*
14020 completely-pure inanimate scent smell*
14021 extremely-pure formless scent smell
14022 extremely-pure space dwell scent smell
14023 marks possessing nose beings six-types scent time one smell*
14024 completely-pure shravaka pratyekabuddha scent smell*
14025 extremely-pure bodhisattva scent smell*
14026 extremely-pure perfect-complete buddha scent smell
14027 tongue clairvoyance element tongue pure god nectar taste experience

14028	completely-pure nectar thousand seven taste*
14029	extremely-pure dakini actual great-nectar taste*
14030	extremely-pure mouth nectar swirling hero obtain
14031	propensities completely-pure tongue great-arrangement samadhi taste*
14032	extremely-pure buddha thousand five homage-do nectar taste*
14033	extremely-pure eon myriad seven buddha homage-do taste experience
14034	body clairvoyance atom subtle all body soft melody touch
14035	completely-pure soft-protector stainless body touch
14036	extremely-pure sun thousand adorn mind equal touch
14037	extremely-pure samantabhadra endless mind mandala touch
14038	stains exhausted body passed buddha mind touch
14039	completely-pure now*
14040	extremely-pure future*
14041	extremely-pure times three one-become buddha mind touch
14042	mind clairvoyance
14043	ordinary self-pure mind samadhi ten power
14044	completely-pure hundred power*
14045	extremely-pure thousand power*
14046	extremely-pure myriad power*
14047	form limit-free mind elements four power separately transform able
14048	completely-pure beings agreeable place change able
14049	extremely-pure beings six place mutually transform able
14050	extremely-pure shravaka pratyekabuddha miraculous power strength seize able
14051	thus faculty eye
14052	ear
14053	nose
14054	tongue
14055	body
14056	mind six
14057	sequence eye six
14058	ear three
14059	remaining four two two seventeen
14060	dharma four four count sixty-eight faculty clairvoyance
14061	inner-section six included
14062	second mind workable clairvoyance six
14063	earlier attachment pure mind seeing completely-pure*
14064	later arising confusion exhausted seeing*

14065 disciple knowledge complete seeing*
14066 invisible path become seeing*
14067 beings complete seeing
14068 faculties misconception free mind seeing completely-pure
14069 that also here body mind not faculty mind clairvoyance come unreasonable
think-if
14070 body mind clairvoyance obscurations time here pure power appear that word
speak
14071 afflictions five become wisdom become thus
14072 afflictions pure power wisdom self-clear from
14073 afflictions itself wisdom become not-possible
14074 virtuous non-virtuous two cause-result is definitely not-possible reason
14075 however that word designated thus here also know-should
14076 wisdom exist this pith great one exist
14077 first earlier attachment pure mind seeing completely-pure earlier passed birth
hundred remember*
14078 completely-pure thousand time one remember*
14079 extremely-pure myriad remember*
14080 extremely-pure seventy-two myriad birth time one amalaki fruit palm place
like remember know
14081 later arising confusion exhausted seeing completely-pure
14082 earlier birth taken body characteristic know*
14083 completely-pure speech*
14084 extremely-pure mind*
14085 extremely-pure body speech mind three characteristic time one see
14086 disciple knowledge complete mind seeing
14087 birth myriad numberless beings collection other body characteristic see*
14088 completely-pure speech*
14089 extremely-pure mind*
14090 extremely-pure three time one see
14091 invisible path become mind seeing
14092 three-thousand great-world atom subtle number instant know*
14093 completely-pure atom that-much dwell beings those mind how moved
number time one know*
14094 extremely-pure vessel-contents nature know*
14095 extremely-pure dharmata emptiness meaning see
14096 beings complete mind seeing earlier self body taken time wind how-much
time one see*
14097

completely-pure that time non-virtuous mind how-much number time one
see*

14098 extremely-pure virtuous number time one see*

14099 extremely-pure virtuous non-virtuous both number time one see

14100 faculties misconception free mind seeing

14101 self earlier birth how-many taken time place characteristic see*

14102 completely-pure other earlier birthplace see

14103 extremely-pure those time self body speech mind conduct know*

14104 extremely-pure both earlier birthplace characteristic door three conduct
what-done time one know

14105 thus mind clairvoyance six four-four divide dharma enumeration twenty-four

14106 third wisdom power clairvoyance six

14107 concept free wisdom seeing

14108 word free

14109 think free

14110 investigation free

14111 characteristic investigate wisdom seeing

14112 characteristic free wisdom seeing clairvoyance

14113 that concept free self mind characteristic instant see

14114 completely-pure other extremely-pure self-other both*

14115 extremely-pure remainder none see

14116 word free wisdom seeing pitaka dharmas word time one see*

14117 completely-pure that meaning misconception not wrong know

14118 extremely-pure those result liberation place know*

14119 extremely-pure those respective entry see

14120 pitaka meaning misconception not common secret

14121 misconception common view-conduct investigate ones

14122 think free wisdom seeing dharmas all nature know*

14123 completely-pure those conduct person faculties sharp-dull see*

14124 extremely-pure faculties liberation place know*

14125 extremely-pure faculties dharma know

14126 investigation transcended wisdom seeing dharmas general meaning all insight
see

14127 completely-pure self meaning see

14128 extremely-pure general self characteristic both insight see

14129 extremely-pure word letter transcended meaning see

14130 birth cut wisdom seeing samsara dharmas cause see*

14131 completely-pure that condition afflictions characteristic see*

14132 extremely-pure those time characteristic see*

14133 extremely-pure those liberation see
14134 characteristic free wisdom seeing self mind moving extent grasp
14135 completely-pure that mind characteristic fully-see see*
14136 extremely-pure other beings mind moving see*
14137 extremely-pure times three beings other mind moving*
14138 conceptual*
14139 non-conceptual*
14140 thought distinction time one know
14141 thus wisdom clairvoyance six four-group divide twenty-four
14142 fourth wisdom seeing completely-pure clairvoyance six
14143 dharmadhatu wisdom manifest clairvoyance future beings birthplace time one
know
14144 mirror-like past know
14145 equality present know
14146 discriminating future beings death-transition know
14147 accomplishing past know
14148 non-abiding wisdom seeing completely-pure clairvoyance present beings
death-transition know
14149 fifth dharmata misconception not see clairvoyance six arise time
self-meaning complete other-meaning action do
14150 dharmas all elaboration free realize clairvoyance hell birthplace time one see
that itself emanation myriad manifold able
14151 signs none dharmata realize hungry-ghost birthplace lifespan*
14152 suffering
14153 karma karma-end see compassion arise emanation numberless three divide
able
14154 dharmas all nature luminosity realize animal birthplace*
14155 suffering*
14156 lifespan*
14157 karma karma-end see compassion arise emanation numberless five divide
able
14158 dharmas all equality realize human birthplace etcetera see compassion arise
emanation million hundred hundred divide*
14159 dharmas all self self-with empty realize demigod birthplace characteristic see
emanation nine myriad nine thousand divide able
14160 dharmas all word free realize gods birthplace lifespan fall time know
that itself emanation hundred myriad nine thousand nine hundred divide able
thus other-meaning knowledge self-arise being kind not-same
hell twenty-one*

14164	hungry-ghost four*
14165	animal two*
14166	human four*
14167	demigod three
14168	god distinction many realms three included
14169	god six birthplace*
14170	form*
14171	enjoyment*
14172	conduct*
14173	perception*
14174	characteristic
14175	clairvoyance six those see faculties power know
14176	thus outflows with clairvoyance faculty manner see six*
14177	faculties six other see etcetera thirty outflows without
14178	here object depend outflows with outflows that speak
14179	object dharma-possessor confused appear outflows with*
14180	dharmata elaboration free not-confused outflows without two meet mind that word speak
14181	nature realize mind noble wisdom equal outflows without*
14182	ordinary being outflows with know-should
14183	sixth buddha knowledge wisdom extremely outflows without clairvoyance misconception not six
14184	thus thirty complete
14185	abide samadhi expand thing mode misconception not see abide*
14186	nature body expand body three included appearance see*
14187	knowledge wisdom expand earlier clairvoyance those time one see*
14188	action activity expand emanation body action thirty-six complete sign clairvoyance thirty-six time one see*
14189	thus expand dharmata ceaseless wisdom conduct clairvoyance thing appearance hidden become extent see*
14190	signs self-place pure wisdom nature abide clairvoyance emptiness appearance*
14191	invisible faculties*
14192	know*
14193	think*
14194	wisdom*
14195	wisdom*
14196	compassion part from

14197 hidden body three self-continuum attachment bind become*
14198 sngar shes bya'i sgrib pas bcings pa thams cad shes pas na mngon par shes pa
chen po'o
14199 de ltar mngon shes drug -dang po -drug cu rtsa brgyad

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14200 gnyis pa dang gsum pa -nyi shu rtsa bzhi bzhi
14201 lhag ma gsum -drug drug ste cha shas dbye na brgya sum cu bzhi'o
14202 de dag kyang drug tshan drug '-la
14203 sum cu rtsa drug po rnams -Inga pa dbang po'i tshul mthong ba drug zag bcas
so
14204 drug tshan dang po Inga'i dbang po drug -pha rol mthong ba sum cu zag med
do
14205 tha ma shin -zag med -shes par bya'o
14206 de dag kyang nyi z-kha sbyor las
14207 de ltar shar ba'i rigs -de -mngon par shes pa drug 'char te
14208 sngon -skye g-shes pa dang*
14209 'chi 'pho dang*
14210 skye ba shes pa da nga
14211 pha rol -sems shes pa dang*
14212 snang ba lkog -gyur pa thams cad shes pa dang*
14213 rigs drug -g-mthong zhing shes pa dang*
14214 dbang po rnams rnam par dag pa'i mngon par shes pa dang drug 'char ro zhes
so
14215 bzhi pa gzungs -thob tshul ni
14216 sngon thos pa'i chos -gyur to cog dus gcig -'char zhing*
14217 sngon ma thos pa'i chos -rnam grangs kyang tshad med pa 'char bas na chos
nyid -bar do zhes bya ste
14218 de nyid las
14219 de'i tshe mi brjed pa'i gzungs rnams kyang rang -rgyud -skyte ste
14220 sngon -chos rnams thams cad rgyud -dus gcig -'char ro
14221 de bzhin -sngar ma thos pa'i chos rnams kyang 'char bas na chos nyid -bar do
zhes bya'o zhes so
14222 Inga pa ting nge 'dzin -skyte tshul ni
14223 de'i tshe chos nyid rnam par dag pa'i ngang -blo'i 'jug pa zad -mi rtog par
g-pa'o
14224 zad lugs ni

14225	gang -zad na rang -rgyud -zad
14226	ji ltar zad na
14227	gong -yon tan -snang char 'dzin pa chos nyid rnam par dag pa'i tshul -zad
14228	de'i tshe'i snang ba de gang yin na
14229	chos nyid zad pa'i snang ba shar bas rnam rtog ngan pa sngar zhen dang*
14230	later take*
14231	good clairvoyance*
14232	subsequent-remember etcetera also definitely not-arise
14233	space pure state like
14234	sun-moon mouth-unite from
14235	continuum samadhi continuum nature arise-by
14236	conceptual thought bad definitely not-arise thus
14237	here faculties twenty-one liberation manner confusion manner know-should
14238	that text slightly many side-taught below arise
14239	sixth spontaneously-present dissolve manner
14240	earlier arise now inward gather
14241	dissolve manner eight time one arise
14242	compassion compassion dissolve example sun aged time rays gather like
14243	six-types appearance rain self-face not-appear impure confusion name none
	pure appearance transcended
14244	light light dissolve space rainbow dissolve like light color sign-appearance
	none
14245	empty face grasp free expanse taste one
14246	body body dissolve vase body like knowable inner-luminous
14247	sign form face hand accomplish none completely-pure
14248	wisdom wisdom dissolve mother-lap child enter like dharmata mother-child
	non-dual mix face grasp none
14249	non-dual non-dual dissolve
14250	river river dissolve like originally free dharmakaya taste one
14251	face equal non-dual elaboration free
14252	limit-free limit-free dissolve
14253	space space dissolve like
14254	empty release object none thought-object transcended
14255	impure samsara door pure wisdom door dissolve yak-leash tamed like tigle
	one gather dha dissolve
14256	pure wisdom door nature dissolve lion snow cover like worry shame none
	awareness self-object reach
14257	those also self-arising from

14258 hey friends spontaneously-present appearance self that itself power become
truth-see time dissolve manner eight know-should
14259 that compassion compassion dissolve example sun set rays like*
14260 wisdom wisdom dissolve example mother-lap child enter like*
14261 light light dissolve example rainbow space dissolve like*
14262 body body dissolve example vase body like*
14263 non-dual non-dual dissolve example river river dissolve like*
14264 limit-free limit-free dissolve example space space dissolve like*
14265 pure wisdom door nature ka-dak dissolve example lion snow cover like*
14266 impure samsara door pure wisdom door dissolve example yak-leash tamed
like thus
14267 fifth those liberation doing pith-instructions extensively explained two
14268 dharmata meaning pith-instructions pith strike
14269 times three pith-instructions aim place
14270 first
14271 life this intermediate-state both pith strike method taught
14272 nature
14273 character
14274 compassion three pith three from
14275 nature pith self-instant face recognize
14276 is-instant decisive
14277 free-instant confidence establish three from

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14278 first
14279 character light appear yet
14280 nature awareness-radiance one not-transcend state awareness
empty-luminous zang-ka that ka-dak self-face is decisive ultimate
liberation-place fully-see face introduce
14281 second
14282 that state release without nature samadhi decisively cut not-distracted
not-grasp meditate
14283 third
14284 that time meditation-object meditation-doer transcend awareness
completely-pure arise free good-bad thought-collection not-abandon self-free
confidence faith repeat-do
14285 pith crucial instruction one thus

14286	character place various appear yet appearance-from
14287	meaning self-clear naked wisdom one sink gather self-clear self-arising wisdom meditate
14288	de'i 'dzin pa yang grol
14289	gzhan yang med pa ni
14290	'od snang chos nyid -grol ba'i gdams pa ste
14291	phar -bltas pa tshur -gsal ba'i rig pa skad cig rjen par bud pa'i ngo bo sprad pa ste
14292	snang ba -bltas na mtha' yas kyang*
14293	rig pa -bltas na gcig kyang med pa zang mar rang shar bas
14294	grol sa bar -btab pa'i man ngag
14295	gnad gal po che'i chings gnyis thal lo
14296	thugs rje'i gnad ni
14297	phyi'i gdul yul sna tshogs pa'i rkyn re -nang -gdul byed dam 'char ba'i rig pa -ma 'phro dus
14298	phyir 'phro ba'i rjes mi bcad
14299	rang ngo mi brtag
14300	nang -mi dgag par gang shar de ka'i thad der cog -bzhag la
14301	bar med -shes pa rjen par zang nge thal le ba de ngos bzung bas
14302	grol sa cer mthong -zin te
14303	shar gror rang yal -rig pa har sangs bar med rjen par zad thal ba de ka 'di dang bar do'i shes pa 'char byed ma 'gags pa -ngos bzung bas
14304	ka dag thugs rje'i rig pa zin -grol ba ste
14305	gnad gal po che'i chings gsum thal lo
14306	'di gsum ni gsang ba snying -bdud rtsi yang zhun thigs pa rab -gsang ba ste
14307	kha 'dums -chod che ba
14308	mdo 'dus -chings che ba
14309	gnad zab -gal che ba
14310	snying -bu mchog dag -gzhan -gsang ba'i rgyas gdab pa'i man ngag go
14311	'di ni rgyud -rdo rje'i g-rang -rnyed pa ste
14312	'di dang gzhan yang mang po dag rang -rtogs kyang gzhan -bshad pas ni mi go
14313	bstan pas ni mi rtogs
14314	slar rang -thim zhing nub pa rgya mtsho -chu bo babs pa slar de nyid da thim pa bzhin no
14315	gnad gsum lung dang sbyar ba ni
14316	thal 'gyur las
14317	gzhan yang chos nyid ngo bo ni
14318	

	rang bzhin nyid -ngo bor grub
14319	snang tshul gcig -ma nges pas
14320	'jug pa'i lam yang tha dad do
14321	ngo da-shes dang-grol mthong-gis
14322	'jug dang mthong dang goms pa las
14323	ngo shes pa -ra-ngo ste
14324	yid ches pa yi thugs sa'o
14325	thag chod pas ni gdeng -tshud
14326	de ltar gsum -nges pa'i las
14327	ngo bo rdzogs pas rgyu 'gags so
14328	gzhan yang chos nyid rang bzhin bshad
14329	'dir gcig -ma nges pas
14330	gang ltar btags pa de ltar snang*
14331	sna tshogs ming -gdags gzhi las
14332	sgra tshig -ma'i spros par snang*
14333	nges med mi-ni sna tshogs las
14334	don kyang btags pa tsam -stong*
14335	stong nyid gang du'ang ma grub pas
14336	rang bzhin dag pa ltar snang ngo*
14337	gzhan yang chos nyid thugs rje bshad
14338	gdul bya'i yul ni sna tshogs pas
14339	gdul byed sku yang de tsam mo
14340	rigs dang dbang po'i rnam 'phrul las
14341	'khor 'das rtogs pa tha dad de
14342	de nyid so so'i yul bzhag na
14343	ma bcos don -dgongs pa'o
14344	zhes so
14345	gnyis pa dus gsum gnad -man -dmigs -gdab pa la
14346	times three place method pith-instructions two from
14347	pith three
14348	entry know pith
14349	liberation self-face pith
14350	complete face recognize pith
14351	first
14352	awareness outward luminosity appearance enter time radiance self-appearance know*
14353	light appearance inward awareness enter time self-place ka-dak grasp state that not-move know-should
14354	second

14355 wisdom four combination time outer-inner secret three liberation self-face
remain self-face know instructions face grasp

14356 that aggregate self-grasping withdrawn body luminosity free dharmata
self-face remain

14357 elements subtle-gross stone-free

14358 appearance luminosity great-bliss remain

14359 afflictions subtle-gross free awareness mother-child dissolve remain

14360 that outer confusion pure awareness dharmata mother meet know appearance
condition various object appear thing subtle-gross free mother-child non-dual
free

14361 how free

14362 elements earth characteristic self-pure body flesh bind free

14363 water pure blood

14364 fire pure heat

14365 wind pure breath bind free

14366 concept horse none

14367 flesh blood self-continuum grasp free

14368 inner awareness affliction stain none wisdom five self-appearance*

14369 knowable stain none dharma dharmata two not

14370 self-face thus remain that realize-by

14371 now awareness affliction arise not-possible

14372 samsara karma result free

14373 awareness self-face affliction remain not-possible-by

14374 secret awareness dharmata that exist*

14375 non-exist permanent annihilated thing empty part whatever not-fall

14376 outer dharma object subject*

14377 inner dharma conceptual thought different grasp*

14378 secret dharma awareness grasp even none self-face know do

14379 third complete face recognize pith

14380 awareness spontaneously-present precious self-object reach ka-dak
spontaneously-present non-dual remain that face grasp do

14381 samsara dharmas all time here pure earlier confusion not-experience cut

14382 now confusion not-possible body obtain awareness return-place none

14383 samsara confused-appearance*

14384 nirvana pure-appearance expanse there set time exist non-exist permanent
annihilated whatever not-established samsara-nirvana play basis liberation
gone spontaneously-present dissolve manner time there face recognize

14385 this awareness self-face pith crucial

14386

second method pith-instructions two from
14387 earlier instructions life here pith three familiarize face introduce earlier acquaintance object outer-inner face recognize like that time doubt none free*

this time pith-instructions awareness sharp basis arise meteor space shoot like instant self-face recognize free
14388

awareness dull whatever appearance distinction not-realize earlier profound experience take power special-by
14389

lion-cub womb shell separate like stone free instant five etcetera faculties twenty-one manner whatever free
14390

those also sun-moon mouth-unite from
14391

this time three
14392

entry time*
14393

liberation time*
14394

complete time
14395

entry time two
14396

awareness light outward enter
14397

light awareness inward enter
14398

liberation three
14399

awareness conditions free elements free*
14400

awareness stain none*
14401

afflictions free*
14402

awareness limit whatever not-fall outer-inner dharma free
14403

complete awareness dharmas all appearance time one liberation show
14404

method two
14405

earlier instructions pith*
14406

this time awareness sharp-dull distinction thus
14407

meaning third self-appearance faculty liberation manner meaning-summarize three
14408

faculty distinction generally taught
14409

liberation confusion sequence particular explained
14410

faculty each liberation manner extensively said
14411

first faculty sharp-dull medium three least*
14412

medium*
14413

supreme*
14414

peak*
14415

excellent*
14416

supreme*
14417

complete seven seven connect twenty-one
14418

14419

wisdom appearance manner one
14420 mode confusion basis one
14421 realization extent one
14422 knowledge examine manner one
14423 self-appearance liberation manner one arise
14424 faculty also twenty-one explained
14425 self-arising from
14426 hey faithful retinue listen
14427 self beings ignorance dispel for
14428 appearance arise manner twenty-one exist for
14429 these taught mind hold
14430 faculty mode three taught
14431 supreme*
14432 medium*
14433 supreme seven
14434 supreme least*
14435 supreme medium*
14436 supreme supreme*
14437 supreme excellent*
14438 supreme supreme*
14439 supreme peak*
14440 supreme complete*
14441 that supreme distinction
14442 that also see manner one
14443 wisdom appearance arise manner one
14444 realization extent one
14445 understand time one
14446 knowledge examine manner one arise self self-appearance stable obtain
14447 medium also seven
14448 medium least*
14449 medium medium*
14450 medium supreme*
14451 medium excellent*
14452 medium supreme*
14453 medium peak*
14454 medium complete*
14455 that wisdom arise extent one arise*
14456 that medium
14457 least also seven

14458	least least*
14459	least medium*
14460	least supreme*
14461	least excellent*
14462	least supreme*
14463	least peak*
14464	least complete thus
14465	second liberation confusion sequence particular explained
14466	nyi z-kha sbyor las
14467	dbang po nyi shu rtsa gcig -bye brag -brtan pa thob pa yang yod do
14468	de rang -shes pa ma chud cing slar b-ma'i lung med pa rnams ni snang ba de - bred pa dang*
14469	sngangs pa dang*
14470	rdugs pa dang*
14471	'jigs pa dang*
14472	'-shes shor ba -sogs te
14473	yang 'khor ba'i nye bar len pa'i kha len te
14474	yang dbang po nyi shu rtsa gcig -bye brag -'khrul pa yang yod do
14475	de ltar na dbang po gsum po ni
14476	rab -skad cig ma gsum -grol bar 'gyur ro
14477	'bring ni zhag lnga na brtan pa thob pa yang yod do
14478	skad cig ma nyi shu rtsa gcig na brtan pa thob pa yin no
14479	tha ma rnams ni rang bzhin sprul pa sku'i zhing khams -dbugs phyung -bar do med par sangs rgya ba yin no zhes pas
14480	'di -gsum ste
14481	dbang po nyi shu rtsa gcig -'khrul pa'i tshul
14482	grol ba'i tshul
14483	khyad par -rmongs pa bzlog pa'i tshul lo
14484	dang po ni
14485	sngar b-ma'i gsang chen nges pa'i lung chos 'di'i sgo ma mthong ba rnams dang*
14486	mthong yang pho tshod dang*
14487	le lo dang*
14488	g.yeng ba'i dbang -song ba dbang po tha ma'i tha ma rnams chos nyid bar do'i rang snang de -dbang ma thob pas rab -bred pa dang*
14489	nges pa ma rnyed pas rab -sna-ba ste
14490	pha -rgyud ci -byung ngam snyam pa dang*
14491	ngo ma 'phrod pas phugs rdugs pa snyam pa dang

14492	sngar skad cig kyang mngon sum nyams -ma blangs pas snang ba 'di ci yin dbang po 'khrul lam snyam pa'i '-shes phyin ci log -shar ba -sogs pa ste
14493	rang snang ngo ma shes pa yang 'khor ba'i nye bar len pa srid pa bar do'i kha brgyud nas
14494	dbang po nyi shu rtsa gcig -'khrul pa yod do
14495	ji ltar 'khrul na
14496	snang ba chen po mthong ba'i tshe
14497	dbang po tha ma'i tha ma kun phyi yul -rnam bzung bas 'khrul lo
14498	tha ma'i 'bring -de -chags pa'i nyis -'khrul lo
14499	tha ma'i rab -ngar 'dzin de ma thag rkyen -'khrul lo
14500	tha ma'i phul -rang mtshan -dmigs pa 'khrul lo
14501	tha ma'i mchog -gang du'ang ma shes pa'i gti mug -rmongs pas 'khrul lo
14502	tha ma'i rtse mos ci yin snyam -snyam byed the tshom zhugs pas 'khrul lo
14503	tha ma'i mthar phyin pas de nyid yul -cha bdag -bzung bas 'khrul lo
14504	'bring -tha mas gsal ba de dngos po med par mthong ba'i cha -'khrul lo
14505	'bring -'bring -dngos po zhen 'dzin -chags pa'i snying por bzung bas 'khrul lo
14506	'bring -rab -yul -yengs te gang du'ang ma shes pa bu chung -snang ba mthong ba lta bu'i rmongs pa -'khrul lo
14507	'bring -phul -shes pa 'dzin pa'i rkyen -byed pas 'khrul lo
14508	'bring -mchog -yul -bzung bar brtags pas 'khrul lo
14509	'bring -rtse mos nga -'di lta bu'i snang ba shar snyam -dga' gdung -bzung bas 'khrul lo
14510	'bring -mthar phyin pas nges pa -'jog pas rang snang -ma shes pa -'khrul lo
14511	rab -tha mas mdzes par 'dzin pas 'khrul lo
14512	rab -'bring -mdzes pa -zhen par 'dzin pas 'khrul lo
14513	rab -rab -gang -ma bzung yang yengs pa ltar ngos gzung med pas 'khrul lo
14514	rab -phul -snang ba'i yul des rgyu bdag nyid gcig pa'i bzung bar song -'khrul lo
14515	rab -mchog -skad cig 'gyur ba'i cha zlog ma shes pas 'khrul lo
14516	rab -rtse mos rtags dang mtshan ma ris can -bzung bas 'khrul lo
14517	rab -mthar phyin pas gang du'ang ma shes -snang ba gzu bo'am rmongs pa'i dbang -'khrul lo
14518	'khrul tshul thams cad nyi shu rtsa gcig po 'dir 'dus pas
14519	bar dor ma 'khrul pa shin -gces so
14520	de -yang da lta phyi'i snang ba tha mal pa dang*
14521	'od gsal -cha rang snang -skad cig ma -rjen ye re re ngo shes pa gces so
14522	de'ang rang shar las
14523	kye nye ba'i 'khor rnams nyon cig
14524	

	sems can rnams ni bar do -'di ltar 'khrul lo
14525	rnam pa -'khrul lo
14526	nyams -'khrul lo
14527	de ma thag pa -'khrul lo
14528	dmigs pa -'khrul lo
14529	ci yin snyam pa -'khrul lo
14530	snyam byed -'khrul lo
14531	yul -'khrul lo -yul med pa -'khrul lo
14532	snying po -'khrul lo
14533	ma rig pa -'khrul lo
14534	rkyen -'khrul lo
14535	brtags pa -'khrul lo
14536	nga -'khrul lo
14537	ngo ma shes pa -'khrul lo
14538	'dzin pa -'khrul lo
14539	'dzin pa med pa -'khrul lo
14540	'-shes -'khrul lo
14541	rgyu -'khrul lo
14542	skad cig -'khrul lo
14543	rtags -'khrul lo
14544	gzu bo -'khrul lo
14545	bar ma do -sems can -blo nyi shu rtsa gcig yod pa'i phyir na
14546	'khrul lugs gcig -snang ba rdzogs par 'ong ste
14547	de ltar 'khrul lugs re re -snang ba re re 'char ro
14548	de ni bar do -'khrul lugs rgyas par bstan pa'o zhes so
14549	gnyis pa grol ba'i tshul dbang po nyi shu'i rim pa -mi 'da'
14550	de yang rab 'bring tha ma gsum -mi 'da'o
14551	de -dbang po rab skad cig gsum
14552	'bring lnga
14553	tha ma bdun -nyi shu rtsa gcig na grol ba'o
14554	de'i tha ma ni rang bzhin sprul pa'i zhing -skye ba -grol mi nus so
14555	rab -mthar phyin pa ni skad cig ma gsum -ka dag -grol te
14556	sku gdung 'bar ba las
14557	skar mda' dag ni nam mkha' la
14558	rgyug pa'i tshul -skad cig gsum
14559	sprul pa nyid dang bcas par yang*
14560	ngo bo nyid -ra-thim mo
14561	zhes so
14562	rab -lhag pa drug bya ba rdzogs pa'i skad cig gsum -mthar phyin no

14563 dbang po'i khyad ni skad cig -yun ring thung yod de
14564 some some some meditation-of day one-from six-of interval takes time
14565 culmination-complete ni thorough-liberation-of momentary three-from
day-toin mi depends so
14566 de ni realization-of power-fromby arise ngo*
14567 thorough-liberation-of momentary ni appearance-toin consciousness
dawn-from there-at dwell think-toin object realize-of duration-toin
momentary one-as reckon-of momentary three-in liberation
14568 intermediate dang*
14569 final-of momentary plural de-from duration long ste
14570 action-complete-of momentary-toin consider-because now explain
14571 third-toin distinction-toin delusion dispel-of method-toin
14572 delusion dang*
14573 de dispel two-from
14574 portion-toin delusion ni tantra dang oral-instruction extremely many-because
some-momentary three dang*
14575 five dang*
14576 some day three dang*
14577 twenty-one-toetc. explain nominalizer distinction-not-divide meditation-of
day dang*
14578 liberation-of momentary two one-as grasp-from explain
14579 de dispel ni two-from
14580 reasoning ni
14581 if de two one-if faculty excellent-of peak dharma-possessor momentary
one-in liberation thal
14582 meditation-of day one-in liberation-of because
14583 assert-if excellent momentary three-in liberation-as explain de-by clarify
14584 de same excellent-of final momentary six-in liberation thal
14585 day six-in liberation-of because-ro
14586 assert-if excellent plural what exist-yet momentary three-in liberation-by
clarify
14587 de'also cavity transfer-of time-of ka-dag-toin liberation-yet momentary
three-as ascertain-te

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14588 first-toin identity fix

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14589 | second-toin realization arise

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14590 third-toin liberation-of because-ro
14591 scripture ni
14592 wisdom-lamp from
14593 de-toin momentary realize-by half
14594 meditation day ni dwell-of portion
14595 endowed-not-endowed distinction-from
14596 mixed-yet same-toin not-mixed endowed
14597 thus-by clarify
14598 here self-system-of momentary-of time-toin division-toin self-face-know-of
realization-by pervade-yet
14599 meditation-of day realization-by not-pervade ste
14600 not-realize-yet nature-of meditation-toin dwell exist-of because-te
14601 lhun grub -tha ma bzhin no
14602 de'ang skad cig ma -bsam gtan -ma khyab ste
14603 rtogs pa'i skad cig -ka dag -grol ba bzhin no
14604 bsam gtan dang 'brel ba'i mu yod de rab -rtse mo -tha ma'i bar bzhin no
14605 bsam gtan -zhag -skad cig ma'i rtogs pas ma khyab ste tha ma'i tha ma 'khrul
pa bzhin
14606 skad cig ma 'brel ba'i mu yod de
14607 'bring dang tha ma'i 'bring yan chod bzhin no
14608 des na skad cig ma dang*
14609 bsam gtan -zhag phyed pa gal che'o
14610 bsam gtan -zhag la'ang kha cig da lta'i zhag 'dir 'dod pa ni shin -mi 'thad de
14611 lung rigs -zlog pa'i 'os ma yin te
14612 zlog rin mi chog pa'i phyir ro
14613 rnam nges las
14614 log pa'i lam -mtha' med phyir
14615 de dag 'dir ni spro bya min
14616 zhes bshad pa bzhin no
14617 log rtog kyang 'dra rung -'khrul pa zlog gi
14618

ha cang mi 'thad pa de kun spros pa'i dra ba yin -mkhas pa dag -ngo tsha ba'i
g-byas zin pas 'dir ci bya

14619 rgyal ba'i sgra bsgrags pas blun po rgyal ba nyid '-gyur ro zhes rmongs pa de
kun -phyogs -bslan par bya'o

14620 'dir bsam gtan -zhag ni da ltar ting nge 'dzin -g-cha'i yun -brtsis pas

14621 bar dor yang ting nge 'dzin g-cha'i yun -bsam gtan -zhag -gsungs pa yin no

14622 gsum pa dbang po'i grol tshul rgya cher briod pa -gsum ste

14623 dbang po rab

14624 'bring*

14625 tha ma'i rim pa'o

14626 dang po -bdun las

14627 rab -mthar phyin pa

14628 skad cig gsum -bsam gtan -zhag dang ma 'brel bar grol la

14629 gzhan rnams skad cig gsum -bsam gtan -zhag mang nyung dang 'brel -grol te

14630 skar mda' nam mkha' -rgyug pa'i tshul -rang snang ka dag -'jug pa'i bar der
sprul pa'i rang 'od 'phro bas rang snang lhun grub -zhing -sems can -'khor ba
stongs par byas -grol lo

14631 de yang ka dag -rang sa de -sprul pa mi 'gyed de

14632 body dang wisdom-of appearance coarse-from transcend-of ground exist-of
because-ro

14633 emanation also above-below divide sentient-being actual-of benefit do ni
ka-dag-from spontaneous-accomplishment-of ground-appearance arise-from
divide

14634 path-from divide-toin transfer great-of body grasp dang*

14635 nature emanation-as journey two-by sentient-being self-from continuum
other plural-of benefit do-toin

14636 interval-in emanation divide manner spontaneous-accomplishment-of
door-from self-appearance samsara-as appear de-of benefit do-as appear-ste

14637 dream-in sentient-being-of benefit do-yet self-appearance only-from other
face-toin benefit-not-arise equal-as know-by

14638 ground this great-completion this-of distinction-of philosophical-position one
exist-because slightly realize-difficult-as make

14639 momentary three-as do time first-toin bundle-of appearance wisdom four
preparation dang together cease

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14640 second spontaneous-accomplishment-of door see

14641

14642	third-toin de also set-yet
14643	ka-dag-of appearance see-toin self-face-know-by ground fix-of
14644	de plural-of interval-in conceptualization power-possess plural instant-only-by liberate-yet
14645	power-small plural duration-long-as dwell-because meditation-of day many-as take-time
14646	arrow-force fierce dang*
14647	slow dang*
14648	extremely slow plural early-late go equal
14649	faculty excellent-of culmination-complete-of momentary de-toin
14650	other six-of ground-toin meditation-of day dang mixed-from realize-by self-arise-from
14651	some momentary three-by liberate
14652	some mirror bundle-by liberate
14653	some father dang mother-of liberate
14654	some flicker flicker-by
14655	self-of truth arise-from liberate
14656	some compassion-of ray-by liberate
14657	some bundle two-by liberate
14658	some whatsoever-appear body-by liberate
14659	de ni excellent-of liberation-manner
14660	thus-by dang*
14661	de also faculty excellent-of culmination-complete ni
14662	momentary three-in buddha-from emanation nature-as arise ngo*
14663	de also momentary one-toin
14664	bundle-of appearance ceases
14665	instant one inwith spontaneously-accomplished appearance ceases
14666	instant one inwith primordially-pure truth sees
14667	that also emanation primordially-pure ground fromout-ofthan not different path in power all of suchness obtains
14668	example as shooting-star sky in moving manner
14669	shooting-star that to light ray emanating with similar emanation projecting fromout-ofthan going beings benefit does
14670	benefit does seven-days in capable
14671	faculty excellent of peak
14672	seven-days one bardo in abides

14675 that also wisdom four junction of appearance toin self appearance sees
14676 that also self eye fromout-ofthan wisdom fire two arises
14677 weapon rain falls that all complete fromout-ofthan
14678 appearance ceasing not appearing fromout-ofthan
14679 that toin self knowing awakens fromout-ofthan
14680 self object sees
14681 spontaneously-accomplished ground toin certainty obtains fromout-ofthan
14682 also shooting-star like-as knows toin should
14683 faculty excellent of supreme
14684 seven-days two fromout-ofthan buddha
14685 that also bundle-of appearance toin seven-days one abides
14686 that also self heart-center fromout-ofthan wisdom sun one arises
14687 that fromout-ofthan light-ray directions ten-to radiate
14688 that fromout-ofthan light-ray of tip each-each toin thus-gone body each-each
arises
14689 that-by appearance of domain all body of nature as sees
14690 that fromout-ofthan also spontaneously-accomplished appearance toin
certainty obtains fromout-ofthan emanation seven-days seven in benefit does
capable
14691 that also shooting-star like
14692 excellent of transcendent
14693 seven-days three bardo toin abides
14694 that also bundle-of toin seven-days one abides
14695 that toin also certainty obtaining toin wisdom appearance toin self appearance
of part one arises
14696 that also seven-days two abides
14697 seven-days first light sees
14698 seven-days second body sees
14699 body that also large coarse as sees
14700 that toin confidence fromout-ofthan spontaneously-accomplished ground toin
certainty obtains
14701 that also shooting-star like-as knows toin should
14702 emanation also seven-days eleven in benefit does capable
14703 excellent of excellent
14704 seven-days four bardo toin abides
14705 that also self before toin bundle-of five clear radiant assembled abiding sees
fromout-ofthan
14706

that toin self propensities awakens fromout-ofthan east direction of bundle-of
toin seven-days one abides

14707 that like-as direction four of bundle-of toin seven-days each-each abides

14708 that fromout-ofthan also spontaneously-accomplished toin certainty obtains
fromout-ofthan buddha

14709 emanation seven-days fourteen in benefit does capable

14710 faculty excellent of intermediate

14711 seven-days rises fromout-ofthan sees

14712 seven-days five fromout-ofthan sees

14713 that also this like-as

14714 seven-days four bundle-of toin abides

14715 seven-days one wisdom appearance toin abides

14716 that also self heart-center fromout-ofthan light of ray horse-drum just-as one
arises

14717 that also sky of expanse toin vertical coming

14718 that toin self eye not wandering holding fromout-ofthan looking by

14719 sky center toin bundle-of great one clear radiant that sees fromout-ofthan

14720 that toin confidence strongly arises fromout-ofthan

14721 self of is thinking knowing one arises

14722 confidence lap toin child entering instruction called

14723 that fromout-ofthan that toin self awareness dissolves gradually dissolving

14724 not turning-back great-measure arrow like-as instruction called

14725 emanation also seven-days twenty-one in benefit does capable

14726 faculty excellent of final

14727 seven-days six takes

14728 that also bundle-of toin seven-days four takes

14729 wisdom appearance and dharma-dhatu toin seven-days one takes

14730 that like-as mirror like toin seven-days one takes

14731 that fromout-ofthan also self eye two fromout-ofthan wisdom mirror clear
two distinctly arise

14732 that fromout-ofthan appearance measure not-having radiating fromout-ofthan

14733 one self top toin bundle-of one as sees

14734 one self before toin also bundle-of great one as sees

14735 that fromout-ofthan certainty obtaining fromout-ofthan buddha

14736 emanation also seven-days twenty-five in benefit does capable thus

14737 that-also instant three toin individual faculties seven-days different delaying
fromout-ofthan primordially-pure appearance toin liberates

14738 not turning-back certainty obtains

14739 dissolving not finished occasion that-to emanation different by-means-
ofthroughwith

14740 emanation of seven-days how-much different that-much abiding
fromout-ofthan
14741 that fromout-ofthan emanation also sun setting time ray gathering like-as
14742 awareness toin gathers fromout-ofthan primordially-pure ground toin
dissolves
14743 wisdom subtle examining if this toin also crucial-point understand reason
great one exists
14744 two faculty intermediate seven of liberation manner instant five
14745 body-relic burning fromout-ofthan
14746 reality of bardo toin
14747 instant toin liberation becomes
14748 thus explained by
14749 instant first toin self appearance individual appearing

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14750 second toin sees

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14751 third toin that nature toin moment knowing captures

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14752 fourth toin self-appearance as realizes fromout-ofthan truth power obtains

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14753 fifth toin primordially-pure as liberates
14754 liberating fromout-ofthan not dissolving interval that-to emanation different
14755 emanation of seven-days concentration of seven-days with one
14756 momentary five and concentration of seven-days each-each joining
fromout-ofthan appearance liberation manner showing
14757 self-arising fromout-ofthan
14758 some light five dhatu toin liberate
14759 some body five dhatu toin liberate

14760 some bundle-of five by-means-of liberate
14761 some mirror dhatu toin liberate
14762 some rim dhatu toin liberate
14763 some above-below bundle-of by-means-of liberate
14764 some rim empty toin liberate
14765 that intermediate of liberation manner
14766 thus and
14767 that also this like-as
14768 intermediate certainty establishing
14769 seven-days seven in certainty obtains
14770 that also seven-days five bundle-of appearance toin abides
14771 seven-days one dharma-dhatu toin abides
14772 seven-days one mirror wisdom toin abides
14773 that also self heart-center fromout-ofthan body one arises
14774 that fromout-ofthan body number not-having radiating by-means-of
14775 that toin self knowing awakens fromout-ofthan power becomes
fromout-ofthan also shooting-star like
14776 emanation also seven-days twenty-six in benefit does capable
14777 faculty intermediate of peak
14778 seven-days eight takes
14779 also bundle-of toin seven-days five takes
14780 wisdom four appearance toin seven-days three abiding fromout-ofthan
14781 also self top toin wisdom body variously radiating one sees by-means-of
14782 that toin certainty obtains fromout-ofthan
14783 that also shooting-star like
14784 emanation seven-days twenty-seven in benefit does capable
14785 intermediate supreme
14786 seven-days nine takes
14787 also bundle-of toin seven-days five takes
14788 wisdom toin seven-days four takes
14789 that fromout-ofthan also certainty obtains
14790 whatever appears all mirror like realizing and seeing fromout-ofthan stability
obtains
14791 emanation also seven-days thirty in benefit does capable
14792 intermediate transcendent
14793 seven-days ten takes
14794 also bundle-of toin five
14795 wisdom appearance toin seven-days four takes

14796 spontaneously-accomplished appearance toin seven-days one takes
fromout-ofthan

14797 also body that all non-dual realizing fromout-ofthan buddha

14798 emanation also seven-days thirty-one in benefit does capable

14799 intermediate excellent

14800 seven-days eleven takes

14801 also bundle-of toin five

14802 wisdom toin five

14803 spontaneously-accomplished toin one abides

14804 that fromout-ofthan also certainty obtains fromout-ofthan appearance all light
mansion toin sees fromout-ofthan certainty obtains

14805 emanation also seven-days thirty-four in benefit does capable

14806 intermediate intermediate

14807 seven-days twelve takes

14808 also bundle-of toin five

14809 other-body wrathful-one field ground one

14810 wisdom appearance toin seven-days five

14811 spontaneously-accomplished appearance toin seven-days one abiding
fromout-ofthan

14812 also certainty obtains fromout-ofthan stability obtains

14813 emanation also seven-days thirty-seven benefit does capable

14814 intermediate final

14815 seven-days thirteen takes

14816 also bundle-of above-below toin six

14817 wisdom toin five

14818 spontaneously-accomplished toin two abiding by-means-of

14819 also whatever appears lamp mandala like seeing fromout-ofthan certainty
obtains

14820 emanation also seven-days thirty-nine in benefit does capable thus

14821 three faculty final six

14822 instant twenty-one in liberates

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14823 first self-appearance gradually arising toin momentary seven

14824 self-appearance arising fromout-ofthan that nature toin self-place what is or
thinking abiding toin seven

14825

that self-appearance as knows fromout-ofthan gradually certainty obtaining
toin seven

14826 twenty-one in primordially-pure as liberates

14827 not dissolving interval that-to emanation projecting fromout-ofthan

14828 primordially-pure toin dissolves

14829 instant twenty-one equal although concentration of seven-days much little
exists by-means-of faculty sharp dull as posited

14830 seven-days that all instant with joining

14831 faculty appearance manner and seven-days enumeration and

14832 emanation different manner different

14833 self-arising fromout-ofthan

14834 some color white by-means-of liberate

14835 some color yellow by-means-of liberate

14836 some color red by-means-of liberate

14837 some color green by-means-of liberate

14838 some color blue by-means-of liberate

14839 some color five all-by-means-of liberate

14840 some bindu ray by-means-of liberate

14841 that final of liberation manner

14842 thus and

14843 faculty final liberation manner this like-as

14844 that also final ground obtaining seven-days fourteen takes

14845 that also bundle-of above-below toin six

14846 wisdom toin five

14847 spontaneously-accomplished toin seven-days three taking final self
appearance as sees fromout-ofthan buddha

14848 emanation also seven-days forty in benefit does capable

14849 final peak

14850 seven-days fifteen takes

14851 also bundle-of and wisdom above like

14852 spontaneously-accomplished toin seven-days one abiding final also self
appearance as sees fromout-ofthan stability obtains

14853 emanation also seven-days forty thus three in benefit does capable

14854 final supreme

14855 seven-days sixteen takes

14856 bundle-of and wisdom toin above like

14857 spontaneously-accomplished toin seven-days five abiding final also self
appearance as sees fromout-ofthan stability obtains

14858 emanation also seven-days sixteen fromout-ofthan benefit does capable

14859

final transcendent seven-days seventeen takes
14860 bundle-of and wisdom toin above like
14861 spontaneously-accomplished toin seven-days six abiding final also self
appearance as sees fromout-ofthan stability obtaining
14862 emanation also seven-days seventeen in benefit does capable
14863 final excellent
14864 seven-days eighteen takes
14865 also bundle-of toin seven-days six takes
14866 wisdom toin seven-days eight
14867 spontaneously-accomplished toin seven-days three abiding final self
appearance as sees fromout-ofthan stability obtaining
14868 emanation also seven-days fifty in benefit does capable
14869 final intermediate
14870 seven-days nineteen takes
14871 also bundle-of toin seven-days twelve takes
14872 wisdom four abides
14873 sentient-beings faculties that all buddha ground possessing
14874 bardo that all dream like thus
14875 final final that nature emanation as born thus here liberation category toin
explained
14876 that all faculty liberation manner great essential-point is by-means-of knows
toin should
14877 general meaning four becoming bardo toin karma continuity flowing entering
channel hollow toin fox inserting like-as instruction toin two
14878 instruction demonstration briefly showing and bardo self-nature extensively
explaining
14879 first
14880 becoming bardo dream appearance like-as instant toin without-obstruction
toin object entering and instant former all self-ceasing dissolving by
recognition not-grasping
14881 now direct appearance clear exists and sudden confused scattered wandering
wherever thought object toin instant traversing miraculous-power exists
occasion that-to
14882 this door seeing all by-means-of bardo self-appearance recognition will-come
by
14883 directions ten emanation field mind doing just by-means-of reality truth
blessing by-means-of there arising fromout-ofthan bardo without buddha
14884 this toin-also before instruction
14885 now awareness eye or brahma-aperture fromout-ofthan light globe focusing
shooting-star moving like-as projecting

14886 that occasion instruction field that remembering fromout-ofthan east toin etc.
awareness self-momentum toin projecting
14887 this door not seeing beings majority dharma trained illusion-body holding
and
14888 truth not-having training and
14889 field pure mind doing by-means-of liberation possible explained thus
individual practice-text fromout-ofthan arising like-as
14890 dharma trained not those field pure aspiration praying and
14891 refuge doing and
14892 womb door bad toin reversing and
14893 good selecting doing
14894 golden-garland fromout-ofthan
14895 confusion becoming part just-as
14896 self-appearance nature not-having appearance as
14897 self-appearance nature not-having knowing fromout-ofthan
14898 emanation recollecting by-means-of self-continuum liberates
14899 thus
14900 two extensively explaining toin twenty
14901 circling manner
14902 definitive-meaning
14903 characteristics
14904 clairvoyance
14905 miraculous-power
14906 life measure
14907 color
14908 head looking manner
14909 karma accumulating not-accumulating difference
14910 karma signs
14911 name enumeration
14912 body measure
14913 birth-place recognition
14914 conduct difference
14915 light measure
14916 karma connection difference
14917 future body and afflictions connection manner
14918 three-realms which toin belonging difference
14919 future womb toin entering signs
14920 example near indicating

14921 first circling manner difference
14922 this door not seeing or seeing although confidence not-having and experience
engaging those toin reality bardo duration short and
14923 self-appearance as recognition not-knowing thus becoming bardo toin
again-and-again wavering and
14924 flesh-blood self-body form not-having although before body toin
self-grasping habit propensities by dream body like faculties all complete and
flesh form defect not-having existing existing like appearance arises
by-means-of
14925 before arisen becoming flesh-form having
14926 faculties all complete obstruction-not-having possessing
14927 class similar gods eye pure by-means-of sees
14928 not-turning that smell-eater
14929 thus characteristics toin designated fromout-ofthan explained
14930 flesh-form and faculties self-characteristic as exists if body taken already
actually becomes thus bardo is and contradicts
14931 that by arising-source solid body with separated thus mind becoming name
and
14932 elements seed part depending fromout-ofthan body toin entering near thus
illusion mind body name second having
14933 ground obtained not by-means-of karma all moving and circling
14934 two definitive-meaning
14935 reality appearance setting and
14936 six-classes body actually not-taken interval appearance is thus bar called
14937 that those two joining center itself toin recognition
14938 becoming some emanation-body as birth becoming
14939 kha cig lha mir skye srid
14940 kha cig ngan song -skyte srid
14941 kha cig grol pas srid pa zhes bya ste
14942 bar srid ces bya'o
14943 gsum pa cha byad ni
14944 bar dar ji tsam sdod pa'i yar phyed snga ma'i rnam pa la
14945 mar phyed -phyis gang -skyte ba de'i lus dang*
14946 gos dang rgyan -sogs pa yod pa snyam pa ni rmi lam -cha byad bzhin no
14947 de'ang lha mir skye ba len na de'i rnam pa ste
14948 gzugs -skyte na dang po 'od -lus -yod pa snyam mo
14949 gzugs med -yar skye dus gzugs med pas rnam pa mi 'char yang*
14950 nam mkha' dang pa tsam -snang ba -skyte ba'o
14951

	gzugs med -khams 'og mar 'pho dus phyed snga ma'i ting nge 'dzin dang pa tsam rang sprul ting nge 'dzin pa'i rnam pa -gzhān med la
14952	phyed phyi ma gang -skyē ba'i rnam par 'char ro
14953	lha min dang*
14954	ngan so-gsum ni de'i rnam pa 'char la
14955	mnar med -skyē na zang -thal bas bar do med do
14956	de bzhin -yar zang thal ba dang*
14957	'pho ba 'byongs pas skyē g-gang -zang thal bas bar do mi snang la
14958	gzhān rnames ni bar srid -lam byed do
14959	bzhi pa mngon shes ni
14960	sngar chos nyis bar do'i mngon shes -cha bag -nyal 'dir yod pa de'i dbang - sngar g-pa'i 'jig rten de'i snod bcud -rgya dang*
14961	dpangs dang*
14962	tshad dang*
14963	chags 'jig -sogs pa dang*
14964	phyis skyē sa de'i snod bcud -mtshan nyid kun skad cig -me long -gzugs brnyan shar ba mthong ba bzhin shes so
14965	de ltar phyi ma'i g-gang skyē der 'dod cing 'dun pas skyē ste
14966	lha mi'i yul mthong -chags pas der skyē ba dang*
14967	lha min dang*
14968	dud 'gro'i nags dang mtsho gling mdzes dgur mthong bas de dag -skyē la
14969	dmyal ba yi dwags -g-kyang 'od zer gsal ba'i me'i snang ba mdzes shing chags pa ltar mthong -phyin pa snyam pa -skyē ste
14970	mdor na gang skyē'i g-de mdzes shing dga' bar mthong ba dang*
14971	enemies pursuing by-means-of refuge as sees fromout-ofthan there hiding mind moment attachment by-means-of birth takes
14972	that-also desire as birth all mind desire-attachment impulse arising by-means- of object toin pleasure longing especially great arises and
14973	form as birth if coarse appearance toin aversion and light toin pleasure longing arises
14974	form not-having as birth if appearance whatever also pleasure longing not-having by-means-of anything not-having mind abiding just toin pleasure as arises
14975	container-contents appearance that also momentary just fromout-ofthan
14976	that fromout-ofthan propensities portion great power by-means-of ceases
14977	here clairvoyance arising cause what fromout-ofthan arises if
14978	reality seed exists that here obscuring body self not-having and
14979	reality above seeing blessing fromout-ofthan arises
14980	five miraculous-power
14981	faculties clear and body complete appearance that dream in flying etc. like-as

14982 sky toin going and knowing whatever focusing there entering thus
14983 small keyhole and horse-drum split inside also entering and
14984 large horse-ox and mountain-rock and sky toin-also entering by-means-of
14985 form large small not-definite sentient-being as comes and
14986 earth water fire wind mountain-rock etc. all toin freely going and
14987 elements harm by-means-of not-affected and
14988 elements whatever toin-also entering power exists by-means-of
14989 rock inside etc. and egg inside toin sentient-being entering crucial-point
14990 this occasion vajra-seat and mother womb not-exceptioned whatever toin-also
obstruction not-having and
14991 class similar and gods eye having not-exceptioned by-means-of that not seeing
and
14992 that-by-means-of sentient-being place class all far sees
14993 miraculous-power this continuity above enjoyment-body miraculous-power
seeing part fromout-ofthan arises
14994 that also instant just arising fromout-ofthan again ceasing and setting thus
appearance other arising
14995 other arising time above all forgotten fromout-ofthan not appearing dream
before-after dream there not remembering like-as
14996 six life measure
14997 appearance arising manner twenty this seven-days in completes
14998 intermediate-becoming that life seven-days passing fromout-ofthan finishing
thus
14999 life that fromout-ofthan not or
15000 again propensities power by-means-of above appearance awakens
fromout-ofthan
15001 mind body takes fromout-ofthan time seven dying
15002 time seven birth as appearance dream birth death like-as
15003 seven in birth also miraculous birth
15004 dying and birth all instant toin does
15005 virtue power applying if seven-days seven by-means-of seven-sections doing
by-means-of benefit great
15006 that-also birth seven abiding as appearance seven dying as appearance seven
twenty-one one portion
15007 body taking long limit
15008 seven-groups seven by-means-of seven-days forty-nine thus
15009 that category toin karma different by-means-of body individual takes
15010 generally intermediate-becoming life short limit seven-days
15011 long limit forty-nine

15012 intermediate that between
15013 that-also desire-realm in untimely dying like-as
15014 there also untimely karma by-means-of dying possible and
15015 karma some that fromout-ofthan long also possible explained although
intermediate control by-means-of made
15016 birth-death appearance cause
15017 before dying remembering fromout-ofthan above day-night part what-to
dying time that-to this also dies and
15018 birth remembering by-means-of instant toin birth
15019 seven color
15020 later what-born body sign as appears
15021 god human as birth if white and
15022 titan animal as birth if yellow and
15023 hungry-ghost as birth if smoke like and
15024 hell as birth if wool black scattered like
15025 this continuity above enjoyment-body color and hand-sign seeing
fromout-ofthan arises
15026 eight head looking difference
15027 god human as birth if upward
15028 titan animal horizontal
15029 hungry-ghost hell downward
15030 nine karma accumulating not-accumulating
15031 coarse manifest not accumulating and
15032 subtle latency mind power depending fromout-ofthan accumulates
15033 bar ma zhes bya'o
15034 de'ang chos nyid bden pa mthong bas sngar -mngon gyur pa'i -mi snang -sa
bon -yod
15035 'dir rmi lam -rang dus bzhin -bar ma phra ba phyi ma'i kha snon tsam gsog
pas
15036 phyi ma'i -'brel pa yang 'di'i rgyu mthun -bras bu gcig -gcig brgyud byas te
'khor bar byed pa'o
15037 gsog lugs ni
15038 khyad par -snang ba gcig nub gcig ma skyes pa'i khar bsags pas de'i dbang -
sngar -snang ba mi gsal ba'o
15039 dus ni shes pa snga phyi'i bar ro
15040 rgyu ni sngar -mngon gyur med kyang phra ba bag -nyal dang bsam gtan -cha
-so
15041 'dir gsog pa ni gong -chos nyid -bred cing sngangs pa -byung ba'o
bcu pa -ltas ni

15043	sngar -dag pa sa bon -chas snang ba de'i dus -gong ma'i chos nyid -rab -gsal zhing brtags pa yin la
15044	sngar -sa bon ma dag pas shes pa mi gsal zhing rmugs pa'o
15045	shes pa gsal mi gsal sngar -dge mi dge'i 'phen pa -byung ba'o
15046	rgyu ni gnyis -gsal ba'i rgyu sngar rjes dran dag pa -byung la
15047	mi gsal ba chos nyid -rgyab -phyogs pa -byung ba'o
15048	sngar lha mthong ba'i cha -rjes dran -btags -rjes dran mtshan nyid pa ma mthong bas 'dir 'khrul pa'o
15049	bcu gcig pa ming -rnams grangs ni
15050	'byung bzhi sa bon -cha -ming bzhi 'dus pa'i bdag nyid can te
15051	'byung ba sa'i byed -'dus pas srid pa sha gzugs -bdag nyid can dang gcig
15052	chu'i byed -sa bon sgyu ma lta bu'i lus -byung bas
15053	'di'i dus na zas -dri za zhing gong ma'i -nye bar 'khor ba dang gnyis -srid pa'i bar ma dor phung po lnga'i nying mtshams sbyor ba dri za nye bar 'khor ba dang gnyis
15054	me'i byed -sa bon -srid pa yid -gzugs tsam las
15055	sha khrag rang ka ma med kyang sa bon -cha -yod pa de yi gzugs -smin pas dbang po dang yan lag kun tshang ba snyam byed pas
15056	faculties all complete obstruction-not-having possessing and three
15057	elements wind action by-means-of seed fromout-ofthan karma wind by-means-of obstruction not-having lifting fromout-ofthan all toin looking heart desiring and entering by-means-of obstruction-not-having possessing or entering becoming called and four
15058	this all cause what fromout-ofthan arises if
15059	above wisdom four junction power fromout-ofthan arises
15060	twelve body measure
15061	karma not-purified those child year eight about toin
15062	purified those year sixteen passed body measure that dream form like self-characteristic as not
15063	cause spontaneously-accomplished arising manner eight seeing fromout-ofthan arises
15064	thirteen birth-place which toin belonging
15065	womb-born
15066	egg-born
15067	warmth-moisture-born
15068	miraculous-born four fromout-ofthan
15069	miraculous-born toin belonging and
15070	dharma whatever with similar if miraculous-power and light exists by-means-of god with similar and

15072 seven-days seven in birth-death suffering engaging by-means-of hell with
similar thus

15073 hell all and god all and

15074 becoming intermediate miraculous thus birth

15075 thus by-means-of

15076 cause above emanation form seeing fromout-ofthan arises

15077 fourteen conduct

15078 reality truth power dissolving by-means-of before attachment propensities
arising by-means-of before whatever doing that here also doing

15079 cause reality occasion toin self-appearance forgetting and fearing
fromout-ofthan arises

15080 fifteen light

15081 karma purified higher-rebirth as birth those toin white mile one toin clear and

15082 not-purified bad-destiny as birth those toin yellow and black dim self-clear
just

15083 that all cause reality self-light fromout-ofthan arises

15084 sixteen karma connection

15085 future good destiny dharma possessing as birth if here virtuous form meeting

15086 future wealth and

15087 retinue and enjoyment possessing as birth if self mind pleasing form that all
meeting appears

15088 future faculties not-complete and evil-doer and

15089 bad-destiny etc. as birth if

15090 mind pleasing not and

15091 poverty etc. form meeting thinks

15092 cause reality toin attachment or aversion grasping fromout-ofthan arises

15093 seventeen body and afflictions connection

15094 form self not-having although dream like space in self-form attachment arises
if desire-realm and

15095 aversion arises if form-realm and

15096 intermediate birth if form not-having as birth

15097 that all cause reality truth fromout-ofthan straying fromout-ofthan arises

15098 eighteen realm which toin belonging

15099 desire

15100 form

15101 form-not-having three fromout-ofthan

15102 name four aggregates illusion mind body as exists although

15103 future aggregates not-taken by-means-of form self not-having thus

15104

- form fromout-ofthan other feeling
15105 perception
15106 formations
15107 consciousness latency aggregates as abiding by-means-of form-not-having realm toin belonging
15108 form-not-having cause what fromout-ofthan arises if above reality illusion like seeing fromout-ofthan arises
15109 nineteen future womb toin entering signs
15110 seven portion one or two fromout-ofthan seven interval intermediate-becoming experiencing definite karma completing fromout-ofthan future becoming individual first entering occasion
15111 god birth-place toin entering if this occasion knowing appearance toin god-house peak or jewel house piled inside abiding thinks does
15112 titan womb toin entering if
15113 fire-wheel inside abiding or
15114 rain falling center abiding thinking comes
15115 human womb toin entering if very cold thinking does if human body just
15116 dark center abiding thinking does if human body pure
15117 people assembled noise gap abiding thinking does if human body precious sign
15118 animal womb toin entering if head inside or cave or mist inside abiding thinking
15119 hungry-ghost womb toin entering if hole mouse digging inside abiding thinks
15120 hell intermediate fromout-ofthan actually becoming intermediate in abides
15121 this all arising fromout-ofthan womb toin entered already by-means-of
15122 going wishing although obstruction with possessed by-means-of control not
15123 cause above reality truth toin confidence not-having fromout-ofthan
15124 twenty example
15125 grass fire holding like-as karma and propensities power by-means-of womb-place holding and
15126 mud-possessing life-creature or jewel or tree etc. holding like-as samsara in self-knowing wisdom holding and
15127 bird flock bird holding like-as parents union residue intermediate-becoming sentient-being holding
15128 summer flesh decaying toin fly gather like-as
15129 parents union womb door toin intermediate-becoming countless countless heaping fromout-ofthan
15130 parents pleasure taste enjoying just by-means-of there birth karma having that self control not-having womb rich filling mother excrement-path toin enters that all sun-moon conjunction fromout-ofthan

15132 this scripture with not-according
15133 sentient-beings entering
15134 becoming bardo called
15135 samsara place path beginning
15136 example as water-mill like circling
15137 flesh-blood self-body separated fromout-ofthan
15138 illusion mind form having
15139 solid separated name second
15140 before knowing appearance ceases
15141 after that-not arising
15142 class which-toin also not-definite by-means-of
15143 what setting what appearing that occasion
15144 instant abiding bardo
15145 later what-born characteristics holding
15146 later arising characteristics fully holding fromout-ofthan
15147 six-classes individual appearance portion becomes
15148 desire-realm container general and
15149 essence self by-means-of knowing and clear
15150 self which-born container-essence also
15151 that time occasion clear
15152 desire-possessing container-essence clear appearance
15153 faculties limbs fully complete by-means-of
15154 thing all toin obstruction-not-having and
15155 mountain-rock etc. obstruction-not-having entering
15156 other fromout-ofthan life seven-days becomes
15157 seven-days seven portion seven by-means-of
15158 that life measure
15159 god and human color white
15160 titan and animal yellow
15161 hungry-ghost light smoke like
15162 hell tree-trunk like or
15163 or wool black scattered like
15164 animal or blood corrected like
15165 titan rain falling like
15166 that time head this like-as
15167 god and human upward looking
15168 titan animal likewise horizontal
15169 hungry-ghost hell downward looking

15170 this all just-now birth control
15171 becoming bardo karma all
15172 accumulating and not-accumulating signs this
15173 fully-ripened propensities not
15174 intermediate power by-means-of cause-similar
15175 propensities all this accumulates
15176 de tshe shes pa'i ltas 'di'o
15177 gang zhig -ni dag pa yi
15178 shes pa nyid ni gsal ba yin
15179 de bzhi ma dag rnam mi gsal
15180 de kun dge sdig -byung*
15181 de nyid ming -rnam grangs ni
15182 'di dag rnams -rig par bya
15183 ming bzhi 'dus pa'i bdag nyid can
15184 srid pa yi ni sha gzugs dang*
15185 sgyu lus dri za nye bar 'khor
15186 srid pa'i bar do phung mtshams sbyor
15187 gzugs med dbang po kun ldan pas
15188 thogs pa med par kun -'jug
15189 de ltar bar ma'i lus -tshad
15190 byis pa po brgyad lon pa'am
15191 lo bcu lon pa'i lus tshad du
15192 rmi lam lta bu'i gzugs -gnas
15193 skye g-nyid ni rnam bzhi las
15194 rdzus -skyes pa nyid -ste
15195 lha dang dmyal ba bar ma do
15196 'di kun rdzus pa -sky'e'o
15197 spyod pa nyid ni 'di lta bu
15198 sngar zhen -spro ba ste
15199 de yi rjes -zhugs -ni
15200 de spyod yid -rjes -'dzin
15201 de nyid 'od -tshad rnams ni
15202 sngar zhen bag chags rags byung ba
15203 'di yi 'od ni dpag tshad gcig
15204 kha dog dkar po lheng lheng po
15205 'di ni lha mi'i skye g-so
15206 bag chags can -gsal mi snang*
15207 gang -ni bzang ngan gyis

15208 bzang ba dge dang yid 'ong 'phrad
15209 ngan pa'i sems can bag chags can
15210 yid -mi 'ong mngal -'jug
15211 phyi ma'i lus dang 'brel par ni
15212 rang shugs zhe sdang skyes pa'i rgyu
15213 de bzhin 'dod chags rkyen -ni
15214 phyi ma -ni snang ba'i tshul
15215 khams ni rnam pa gsum dag las
15216 ming bzhi'i phung po ma 'gags te
15217 phyi ma ma blangs par ma srid
15218 ming bzhi'i 'dus pa'i phung po las
15219 sha khrag gzugs ni mi snang bas
15220 gzugs ni med pa'i khams su'o
15221 phyi ma'i lus dang nye ba'i tshe
15222 mgal me'am ni char pa'am
15223 de bzhin grang ba nam rmugs pa
15224 skye bo 'dus pa'i ca co dang*
15225 lha khang ngam ni yang thog gam
15226 khang bu dag ni brtsegs par mthong*
15227 ngan so-rnams ni spyil po'am
15228 phugs rdugs grog po stong par mthong*
15229 'di dag mngal -tshud pa'i ltas
15230 'gro bar 'dod kyang rgyas 'thums te
15231 thogs pa nyid dang bcas pa'o
15232 dper na rtswas ni me 'dzin dang*
15233 de bzhin 'dam -rdzas 'dzin dang*
15234 mkha' 'gro 'dod pa'i dbang -ni
15235 sa khung brus pa'i rnyis 'dzin ltar
15236 dbang med chags pa'i rnyis 'dzin to
15237 zhes so
15238 de ltar srid pa bar do -lam brgyud de
15239 karma power by-means-of
15240 joy-possessing and
15241 conflict-possessing and
15242 equal-possessing and
15243 two-possessing and
15244 hunger-possessing and
15245

suffering great possessing place toin water-mill wheel like one
fromout-ofthan one toin going by-means-of going beings six-classes called
self-arising fromout-ofthan
conceptions samsara just
crying-out great place and
very hunger place and
dull intoxicated place great and
very coarse place and
likewise equal place great and
very joy-possessing place toin explained
not-realized sentient-beings all
that fromout-ofthan going place not-having
thus
vehicle supreme precious-treasury fromout-ofthan
self-appearance bardo manner showing thus chapter twenty-third
thus diligent and faculty intermediate all bardo toin liberation instruction
extensively showing fromout-ofthan
now faculty final all nature emanation exhaling dharma enumeration
explained
that toin this door seeing faculty final final toin-also class two fromout-ofthan
extreme edge direct door seeing although confidence not-having by-means-of
experience not engaged and
confidence although experience engaging although long instant also
not-having life this distracted those becoming other toin continuing
copper-letter fromout-ofthan explained and
door seeing fromout-ofthan confidence by-means-of experience engaging
although
appearance great also not-increasing
realization dharma exhausted primordially-pure meaning recognition
not-meeting by-means-of realization continuum toin not arisen
however experience engaging by-means-of non-virtue entering reduced
fromout-ofthan
dream virtuous becoming person fortunate all nature emanation reality truth
blessing fromout-ofthan arises
awareness self-arising great tantra fromout-ofthan
truth seeing sentient-being
realization continuum toin not arisen although
directions ten emanation field
abiding fromout-ofthan end reaching liberation becomes
thus explained by-means-of

15275 faculty final final or that above reality bardo arising although truth power
 not-obtained by-means-of
 15276 becoming bardo dream with similar path arising occasion
 15277 I died am thinking recognition
 15278 becoming bardo toin wavering that remembering fromout-ofthan
 15279 guru remembering fromout-ofthan that instruction remembering
 fromout-ofthan
 15280 now nature emanation field toin going should thinking just by-means-of
 15281 before reality truth blessing and
 15282 becoming bardo toin self-blanket grasping stain not-having by-means-of
 becoming after toin continuing propensities exhausted fromout-ofthan
 15283 field that-toin lotus toin miraculously momentary arising fromout-ofthan
 exhaling
 15284 sun-moon conjunction fromout-ofthan
 15285 birth-place subsequent remembering by-means-of faculty final all nature
 emanation body field three exhaling and
 15286 hey teacher vajra-mind
 15287 this seeing faculty final toin
 15288 bardo itself appearance becomes or
 15289 or not appearing or what
 15290 teacher declared that appears
 15291 self-blanket grasping propensities exhausted
 15292 nature emanation toin exhaled fromout-ofthan
 15293 bardo without buddha obtained
 15294 thus
 15295 this toin before instruction
 15296 daytime self-appearance direct toin habit
 15297 nighttime light five heart inside toin habit by-means-of emanation field toin
 looking state toin sleeping
 15298 interval transference power training
 15299 object emanation field that-toin wisdom heart fromout-ofthan
 brahma-aperture or eye fromout-ofthan chief heart toin consciousness wind
 riding crucial-point by-means-of projected by-means-of
 15300 bardo dangerous ground cutting fromout-ofthan dwelling good one
 fromout-ofthan one toin transference toin fault fault not-having like-as
 15301 dying time wind out gone return not gathered occasion that-to focus clear
 establishing fromout-ofthan hig by-means-of transference

15302 sun-moon conjunction fromout-ofthan
15303 object place toin entering manner
15304 dwelling-transference dwelling-entering instruction
15305 consciousness wind riding toin training
15306 that also above going valuable
15307 awareness gathering and projecting valuable
15308 that also hig by-means-of projecting
15309 thus
15310 thus doing by-means-of some that itself pure field as birth also exists and
15311 hundred path bardo fromout-ofthan path arising although becoming bardo
recognition will-come definite
15312 that occasion toin field that remembering just by-means-of reality blessing
fromout-ofthan birth
15313 instruction other hidden what also not
15314 that fromout-ofthan nature emanation toin exhaling manner toin
15315 nature called toin two
15316 abiding nature and
15317 enumerated nature
15318 abiding
15319 originally this itself path appearance as abides
15320 ground-appearance spontaneously-accomplished door enjoyment-body
directions four toin appearance
15321 field ten center charnel-ground fire mountain burning and eleven exists
although
15322 here liberation great-exhaling five recognition
15323 enumerated
15324 paramita by-means-of eleven universal-light ground toas considered thus
buddha appearance special ground
15325 here buddha speech heard and
15326 self bodhisattva all toin knowable obscuration by-means-of obscured
fromout-ofthan body not seeing
15327 that all body when seeing knowable obscuration exhausted fromout-ofthan
buddha between considered
15328 this itself merit accumulated dharma-body name designated also exists
15329 that therefore six-sphere fromout-ofthan
15330 merit accumulated dharma-body and
15331 omniscient wisdom two
15332 similar similar treasure indeed
15333

thus

- 15334 emanation called
- 15335 field four center and five buddha family five emanation field
- 15336 east direction manifest-joy called field in
- 15337 vajra-unshakable teacher toin retinue bodhisattva boy and girl form as abiding white mostly miraculous birth
- 15338 going if also sky toin going and
- 15339 celestial-palace excellence measure not-having and
- 15340 emanation bird various voice sweet proclaiming and
- 15341 fragrance excellent incense scent and jewel tree infinite by-means-of adorned when
- 15342 teacher speech by-means-of retinue continuum liberating doing etc. excellence thought not-measurable exists
- 15343 south direction glorious-possessing called in teacher jewel-source toin
- 15344 retinue miraculous arisen bodhisattva boy and girl all also color yellow
- 15345 ground all also jewel gold from made
- 15346 excellence measure not-having possessing
- 15347 west direction lotus-piled in teacher light-infinite
- 15348 retinue bodhisattva miraculous appearance all color red
- 15349 emanation bird and deer and horse and elephant etc. all also very red radiance possessing
- 15350 north direction action fully-completed field in teacher meaning-accomplished toin retinue measure not-having surrounding emanation creatures possessing all green shining
- 15351 ground all also jewel emerald and indranila nature
- 15352 that all center before sky endurance-piled toin charnel-ground fire mountain burning called
- 15353 emanation wrathful field exists
- 15354 there this dharma profound door seeing just by-means-of faculty final all self self class toin exhaled fromout-ofthan
- 15355 that fromout-ofthan year five hundred in bardo without buddha exactly obtained
- 15356 that all ati arrangement great fromout-ofthan
- 15357 degeneration five hundred time end toin
- 15358 secret essence this human-realm appearance
- 15359 that subsequent holding person capable
- 15360 essence this who toin appears becomes
- 15361 that all unchanging ground toin traverse
- 15362 if degeneration life short disease many by-means-of
- 15363 essence meaning this confidence not-becoming although

15364 this seeing by-means-of exhaling great itself exhaling
15365 eleven universal-light that emanation field
15366 miraculous-born pure by-means-of womb limit separated
15367 east direction manifest-joy unchanging vajra field
15368 unshakable teacher by-means-of retinue knowing continuum liberates
15369 disciples self-appearance excellence thought not-measurable
15370 glorious-possessing and lotus-piled and
15371 action supreme fully completed field
15372 jewel-source and lotus dance-horse
15373 meaning-accomplished teacher by-means-of knowable obscuration purifies
15374 white yellow red and green color clear
15375 presence-pleasing mind-pleasing bird voice various proclaiming
15376 fragrance scent gentle like-as enough not knowing
15377 faculties pleasing excellence all possessing
15378 color body complete food clothes time one complete
15379 body effort-not wind moving going and abiding
15380 wind bile phlegm gathering disease all not
15381 limbs eight possessing taste hundred gathered water
15382 drinking by-means-of pleasing knowing if body also soft
15383 earth water fire wind elements arising by-means-of benefit harm separated
15384 hunger and thirst and hot cold suffering dispels
15385 desire-attachment aversion delusion afflictions all
15386 birth cause not-having knowing mind relaxed
15387 looking smiling hand holding two embracing desire-attachment not
15388 satisfaction craving-free always dharma toin listening
15389 obscuration two separated fromout-ofthan birth one by-means-of bound
15390 offering goddess mind-pleasing auspicious speaks
15391 celestial-palace beautiful door four horse-canopy possessing
15392 crystal and gold and emerald indranila
15393 auspicious umbrella and wheel banner beautiful
15394 thus nature directions ten emanation field
15395 self self teacher by-means-of self self retinue continuum tames
15396 before sky endurance-piled in
15397 terrifying wrathful-place charnel-ground fire mountain burning
15398 terrifying sound and wrathful-form alala
15399 this seeing just by-means-of that liberation becomes
15400 capable power-not essence meaning holding
15401 there exhaled birth one

15402 five hundred in certainty ground toin liberation
15403 thus and
15404 that all place and arrangement extensively explained if
15405 awareness self-arising great tantra fromout-ofthan
15406 this east direction world realm in
15407 field manifest-joy called exists
15408 emanation body field that in
15409 emanation body vajra-mind called
15410 thus-gone all by-means-of empowerment receiving and obtaining place that
in
15411 celestial-palace excellence measure not-having exists
15412 that also this like-as
15413 jewel crystal from made house door four possessing
15414 jewel horse-canopy possessing
15415 ground all also jewel crystal from made
15416 very mind pleasing
15417 looking beautiful
15418 steps and
15419 window possessing
15420 directions four toin opening window great four exists
15421 opening window fromout-ofthan sun arising by-means-of
15422 jewel crystal from made toin striking fromout-ofthan
15423 inside toin daytime light five appearance free appearing
15424 celestial-palace that outer rim toin
15425 limbs eight possessing water moat exists
15426 water that disease by-means-of stricken all by-means-of drinking when
disease healing becomes and
15427 that outer rim toin lake eight exists
15428 that all inside also bird voice sweet various
15429 that also this like-as
15430 bird king swan gold-possessing and
15431 black-neck and
15432 bya-ka-ti and
15433 ne-tsho human voice knowing and
15434 cuckoo and
15435 shang-shang-te'u and
15436 re-skegs and
15437 that etc. bird voice sweet bird kind thousand hundred and

15438 mind pleasing bird kind this like-as
15439 kang-ka-ri and
15440 sba-ba and
15441 zer-mo and
15442 god bird bell voice possessing and
15443 bya-kri-ti-pa gold vajra form etc.
15444 turquoise color like-as blue and
15445 conch color like-as white and
15446 coral color like-as red and
15447 indranila like-as green etc.
15448 mind pleasing and
15449 voice sweet by-means-of thought not-measurable exists
15450 that outer rim toin jewel seven iron-wall exists
15451 that all center toin jewel seven from made throne dharma explaining seat
possessing exists
15452 there emanation body vajra-mind called that
15453 morning retinue all toin cause dharma explains
15454 noon mantra dog dharma explains
15455 dawn inner dharma explains
15456 sun noon great-completion result supreme dharma explains
15457 thus seven-days each-each dharma session four four arises
15458 that fromout-ofthan abiding bodhisattva that all birth one by-means-of bound
mostly
15459 life even five hundred fifty sustaining
15460 field-realm that-from exhaustion also thirst also mind-in memory mere-by
satisfying exist
15461 that-in weariness not-existing-by supreme-to bliss within
15462 existence-in even water limb eight with possessing that drinking-by cleanses
15463 flower various-by emanation-body that-to worship great doing merely
15464 palace-measure that-of corner four-at pearl-from accomplished-of stupa four
exist
15465 those four-of middle-at bell tinkling-of net-of thread-by connected exist
15466 thread that wind-by moved also
15467 bell-of sound mind-to pleasing various emerge
15468 direction four-at silk various-of banner four exist
15469 those wind-by moved-from fragrance pleasing various emerge
15470 palace-measure that this-from east-direction-at league five hundred
beyond-of above-at exist

15471 there-born-of bodhisattva those also thirty-three-of gods with enjoyment
equal
15472 east-direction-of emanation-body field-realm that-in thus exist
15473 this-from south-direction-at glory with possessing-of field-realm
emanation-body dwelling-place that-in-also
15474 jewel gold-from accomplished-of house four-cornered balcony with
possessing
15475 door four horse-projection with possessing
15476 corner four stupa with possessing
15477 side four banner with possessing
15478 direction four window with possessing
15479 lake seven bird with possessing
15480 limb eight with possessing-of water iron-mountain with possessing
15481 throne also dharma also above as explained
15482 bodhisattva those birth one-with obstructed merely
15483 emanation-body jewel Ratnasambhava field-realm that-in qualities thus exist
15484 this-from west-direction lotus-stack-of field-realm-in
15485 emanation-body light-limitless called exist
15486 that-in also above-of qualities with equal exist
15487 this-from north-direction-of world-of realm-in
15488 jewel various arranged called exist
15489 that-in-also emanation-body meaningful-accomplishment called-of
field-realm that-in
15490 palace-measure this-like qualities exist
15491 jewel indranila-from accomplished-of house four-cornered with possessing
exist
15492 that also direction four-at window great four exist
15493 that-from sun rising-by light green-with inside filled exist
15494 ground all also indranila-from accomplished exist
15495 that-of outside layer-at water limb eight with possessing
water that also touch-if bliss
15496 drink-if disease all cleansing exist
15497 that-of outside rim-at lake seven exist
15498 those-of inside-at bird sound pleasant type various dwell
15500 those also thus
15501 bird-of king goose gold-possessing with
15502 thing-ri with
15503 bird ka-ta-ri with

15504	peacock with
15505	ne-tsho human-speech knowing with
15506	cuckoo with
15507	shang-shang-te'u with
15508	re-skegs with
15509	those-to including sound pleasant-of bird type thousand eighty with
15510	mind-to pleasing-of bird type thus
15511	kang-ka-ri with
15512	zer-mo with
15513	sba-ba with
15514	divine bird bell-of sound possessing with
15515	bird kri-ti-pa gold-of vajra-of form with
15516	those-to including
15517	turquoise-of color like blue with
15518	conch-of color like white with
15519	coral-of color like red with
15520	indranila-of color like green with
15521	those to including mind-to pleasing with
15522	sound pleasant thought-by not-conceivable exist
15523	that-of outside layer-at jewel seven-of iron-mountain exist
15524	those-of middle-at jewel margadala-from accomplished-of throne dharma explained-of seat with possessing exist
15525	there emanation-body meaningful-accomplishment called that
15526	dusk-at instruction-of dharma teaches
15527	midnight-at empowerment-of dharma teaches
15528	dawn-at conduct-of dharma teaches
15529	noon-at view-meditation-of dharma teaches
15530	thus day each-to dharma session four four-by retinue-of mindstream liberates
15531	there dwelling-of bodhisattva those-also birth one-with obstructed merely
15532	life also thousand attain
15533	field-realm that-in food also thirst mind-to memory mere-by satisfying exist
15534	that-from phlegm-from produced also
15535	wind-from produced also
15536	bile-from produced also
15537	combination-from produced-of disease not-exist
15538	flower various-by emanation-body that-to worship extensive doing merely
15539	bodhisattva those also color green merely
15540	horse also mount also green merely

15541 boy also girl-of form-as appearance merely
15542 all-also mind-of aspect thought not-exist
15543 field-realm that-in sentient-being type three not-exist
15544 sense-base six not-exist
15545 affliction six not-exist
15546 ignorance not-exist
15547 condition four with possessing not-exist
15548 ignorance with similar-with possessing-of mind not-exist
15549 all-also thought from free merely
15550 palace-measure-of retinue-of qualities
15551 palace-measure this-of four-corners-at
15552 jewel crystal-of stupa nine-stories four exist
15553 those-of middle all gold-of bell tinkling-of net-by connected exist
15554 those wind-by moved-from bell-of sound pleasant various emerge
15555 stupa four-to sun striking-by light five-of rope-by connected exist
15556 direction four-at peacock-of banner four exist
15557 those wind-by moved-by mind-to pleasing also beauty various emerge
15558 qualities limit-to not-exist thus exist
15559 palace-measure that this-from north-direction-at league five hundred-of
above-at exist
15560 there-born-of bodhisattva those also form-realm-of gods with enjoyment
equal
15561 north-direction-of emanation-body field-realm that-in thus exist
15562 field-realm those-of front-of space-at emanation-body wrathful-of field-realm
exist
15563 charnel-ground great mountain-blazing called this exist
15564 that also palace-measure thus exist
15565 skullcup-of house four-cubits with possessing exist
15566 that also thus
15567 skullcup dry-by fruit made
15568 flesh internal-organ exist-by wall made
15569 bandha tala-leaves-with covering made
15570 width also height-to limit not-exist
15571 meteoric-iron-of nails affixed
15572 rakta-of dripping-water falling
15573 sun moon seat made
15574 sea-monster mouth-of arch made
15575 god great eight pillars-as arrayed

15576 supreme great-of foundation laid exist
15577 day wind swirling
15578 night fire blazing
15579 palace-measure that-of four-corners-at great-field-of canopy spread
15580 goddess five dancing
15581 ground all also rakta-of ocean churning
15582 palace-measure that-of inside-at
15583 bhagavan youth hero power-possessing called
15584 mind peaceful-from not-moved although
15585 body wrathful-of aspect-as displayed
15586 dakini with
15587 wrathful-of assembly limit-to not-exist-by surrounded exist
15588 that also thus
15589 dakini purna near peaceful with
15590 brahma conch-throat with
15591 rishi moon-light youth with
15592 also retinue-of dakini e-ka-tsi-ti siblings six with
15593 those-of servant fourteen with
15594 attendant fifty-eight with
15595 also attendant ten-thousand-thousand-thousand to including
15596 dakini-of retinue limit-to not-exist-by surrounded
15597 bhagavan that-of mind-from emanated-of retinue vajra-in-hand to including
15598 wrathful-of assembly thought-by not-conceivable-by surrounded
15599 delight-vajra to including human-of retinue limit-to not-exist-by surrounded
15600 retinue to fruition secret-mantra supreme-of dharma-of wheel turning-by
15601 peaceful emanation-body-of bodhisattva those liberate doing
15602 all-also wrathful-of garland with possessing merely
15603 palace-measure that very vast with possessing
15604 faculty final-of person those
15605 there bewildered and fearing from emanation-body's pure-field into birth
flesh-only go thus spoke
15606 those also Victorious One vajra-holder's blessing from nature arranged
because nature-emanation field called
15607 pure-field those continuum heart-center-in mirror-like thus wisdom-jewel
self-luminous self-radiance and*
15608 skull-house-in wrathful-mandala-in from-beginning abiding appearance from
arose
15609 retine-to appearance and*

15610 faculties lowest-by seeing capable cause and*
15611 liberation certain cause also that is as know should
15612 vehicle supreme jewel-treasury from
15613 faculties lowest-plural nature-emanation body-of field-to breath emit step
twenty-fourth
15614 thus secret-supreme certain essential-point-by liberated ground and path step
extensively explained having
15615 now method that-by where attain completed fruit step ascertain-to two
15616 inner-space primordially-pure ground-on manifest enlightenment manner
generally show and
15617 spontaneously-accomplished luminosity arising-basis from body and wisdom
appearance manner specifically explained
15618 first-to three
15619 liberation-place essence-by hold
15620 how liberate nature individually explained
15621 body and wisdom arising-basis-to ascertain
15622 first
15623 self-arisen awareness nature-by pure because adventitious stain all-by pure
15624 pure twofold-possessing dharma-body space and wisdom non-dual
primordially-pure jewel secret recess ultimate liberation-place
15625 self-arising from
15626 liberation-place primordially-pure appearance
15627 like vase body example and*
15628 buddhas all-of sending-place
15629 primordially-pure great mandala
15630 thus and*
15631 jewel-heap from
15632 fruit dharma-body emptiness-in
15633 entity cease wonder great
15634 thus and*

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15635 pearl-garland from
15636 liberation-place itself first
15637 thus
15638 first primordially-pure-to awareness self-face knowing now cause-to
not-return because delusion-ground cease thus fruit called name change

15639 detailed above ground section-in explained finished from
15640 difference stain from separation-by distinguished as know should
15641 second-to three
15642 space-into liberation-manner actual
15643 space-into abiding nature
15644 space-into reality view-expanses how coil
15645 first is
15646 faculties sharp dull medium three liberate time fruit-to difference none and
15647 time three-of buddhas all intention cease dharma-body beyond-expression
that itself-in one because face-equal different-without nature sphere one-only
buddha
15648 that-also this-life-in with-aggregates pure or bardo-in self-appearance
finished or
15649 emanation-field-to breath emit even suitable
15650 path-appearance body and wisdom appearance outer luminosity portions
15651 spontaneously-accomplished dissolve manner step-by space-into set
crystal-light inner-in gathered like time appearance empty liberate
15652 wisdom space-into dissolve having
15653 form-body dharma-body expanse-into nirvana
15654 entity and characteristic without sky-like reality taste one sky sky-into
dissolve like
15655 like space-from awareness separate body-on abiding vase-inside-of sky-like
that opening-from sky great this connection like
15656 four-lamps first primordially-pure and junction make
15657 vase break time outer inner middle three-of sky indivisible nature one-as
abide like
15658 body mind separation-by awareness five outer middle without great
inner-space primordially-pure great-in abide
15659 six-expanses from
15660 state Samantabhadra-to proliferation all near cease incomparable buddha time
dharma all-of eye dust from free called word worthy
15661 pure-field all-to endless see appearance outer inner two without mix time
expanses pure view obtain
15662 that time samsara itself first-last cut called thus spoke
15663 thus sky mix or
15664 or outer-appearance self-light-of rays-plural space-into dissolve sun set-by
ray self-to gather or
15665 water-to water dissolve or
15666 butter-to butter dissolve and also similar

15667 body-relic burning from
15668 then essence primordially-pure-to
15669 sun from ray gather like
15670 self-appearance emanation including is
15671 self essence self dissolve having
15672 indivisible divide without become
15673 how water-to water dissolve and*
15674 thus butter-to butter dissolve and*
15675 sky sky dissolve like
15676 non-dual certain hold without become
15677 thus
15678 that time primordially-pure inner-space-into dissolve because awareness
self-place finished
15679 conqueror light not-change buddha
15680 sovereignty completed teacher Samantabhadra wisdom
spontaneously-accomplished protector vajra-holder called become and*
15681 path dharma-plural fruit obtain thus cease and
15682 fruit dharma-plural moon full-in increase cease like completely completed
that from above go without because cease place-to arrive is
15683 self-arising from
15684 realization person intelligence-possessing
15685 not-change equal state-into dissolve
15686 concept-without wisdom self-arise
15687 bliss heap great-place
15688 not-arranged jewel heap like
15689 various arise and state-into dissolve
15690 buddha all-of ancestor is
15691 light not-change universally renowned
15692 thus and*
15693 six-expanses from
15694 mindfulness awareness-plural nirvana time expression end all self-by self
cease
15695 aggregates elements sense-bases nirvana time appearance-existence all
bliss-field-to appear*
15696 faculties objects nirvana time mudra supreme great enjoyment-to
self-appearance
15697 sound word-plural nirvana time appearance all-from beyond gone
15698

view meditation conduct fruit nirvana time effort including mindfulness self cease is

15699 dharma and wisdom nirvana time god body-plural not-perceive reach-by appear*

15700 experience nirvana itself cease time sensation-plural door also self-by self stop

15701 warmth and signs self cease nirvana time afflictions-plural self cease empty make is

15702 cease dharma this practice person generate and self complete

15703 essence this-on abide person capable who see

15704 this buddha all-of fruit Samantabhadra essence self abide is

15705 buddha-plural-of fruit this-to who familiar glorious vajra-holder itself even become

15706 first protector stainless pure light recess-from self-arisen arise because

15707 buddha all-of deed identity also secret-supreme great itself body obtain

15708 that from not-return yogin intelligence-possessing power and possessing capable

15709 fruit all-of measure-to arrive Samantabhadra equal

15710 thus

15711 thus primordially-pure self-face-on existence-nonexistence limit from free because body and wisdom etc. appearance existence-nonexistence beyond arising-basis not-cease only is

15713 crystal self-face-on light and color anywhere establish-not

15714 that state-from light five-of arising-basis not-cease like

15715 thal-'gyur from

15716 fruit express cannot and*

15717 dharma-plural cease place-to arrive and*

15718 self establish view also destroy

15719 this time lama instruction set

15720 view meditation conduct end empty because

15721 dharma-as appearance exist not

15722 body and wisdom continuum cease

15723 buddha without and sentient-being without

15724 briefly anything abide without

15725 go without because come without

15726 thus and*

15727 six-expanses from

15728 thus reality primordially-pure-to

15729 wisdom without and body also without

15730 light without color-plural from free

15731

what essence establish without because
15732 ignorance and afflictions and*
15733 mention what need exist not
15734 thus
15735 thus inner-space primordially-pure nature even arising-basis only from
15736 actual anywhere establish without
15737 that itself from
15738 nature appearance-to
15739 characteristic hold completely without
15740 color not self-luminous because
15741 know and aware portions only
15742 hold object what without because
15743 concept hold portion without
15744 light beyond primal-radiance-into
15745 from-beginning difference abide
15746 body beyond self-radiance-into
15747 completely-pure great-mudra abide
15748 thus
15749 second space-into awareness abide nature-to five
15750 elements mother-to settle
15751 wisdom space-into dissolve
15752 wisdom sky-to support
15753 luminosity space-into coil
15754 awareness self-place finish
15755 first is
15756 recess three one-as rolled because elements five and below liberate
15757 wisdom pure eye-to obstruction without
15758 that also impure delusion appearance pure reality-to dissolve time
15759 flesh-blood body luminosity illusory body-to dissolve that itself dharma-body
jewel secret body-to dissolve time
15760 wisdom eye wisdom eye-to dissolve and*
15761 that itself reality eye-to dissolve because object and knowledge conduct
portions pure
15762 jewel secret recess-in wisdom inner-luminous view change without is
15763 Samantabhadra heart mirror-from
15764 impure delusion appearance-by wisdom appearance obscure
15765 delusion appearance cease pure appearance arise
15766 latent-tendencies recess-by wisdom illusory-body obscure
15767 body this abandon light appearance arise

15768 then jewel recess ultimate arrive become
15769 recess three one-as roll emanation directions-to perform
15770 thus
15771 now body-of elements five residual portions pure
15772 primordially-pure inner-space luminosity elements great five space that-to
individually abide become portion consider
15773 impure elements actual pure elements abide become or latent-tendencies
settle not
15774 impure elements pure power-by wisdom pure five elements great appearance
capable-to depending
15775 pure fruit portions establish
15776 that also wind vajra-cross arrangement good samaya goddess sky-in coil
motionless wind space-into dissolve
15777 earth jewel five-of stupa even-balanced manner arrange
15778 solidity without earth space-into dissolve
15779 water crystal wheel stacked good karma and afflictions portion from free
wetness without water space-into dissolve
15780 fire lotus-web light blaze unripe ripe make hot without fire space-into
dissolve
15781 space pure reality expanse vast and from-beginning pure because impure
delusion understanding open space space-into dissolve having
15782 outer object
15783 inner body
15784 aggregates elements sense-bases etc. dharma all pure
15785 wisdom jewel essence emptiness all-arising mandala expanse vast is
self-arising from
15787 jewel five-of plain even-balanced
15788 jewel secret sun-to rise-set without
15789 jewel water lotus-to stain without
15790 jewel fire mandala build good
15791 jewel wind wisdom-to concept without
15792 jewel earth mandala vehicle great
15793 jewel sky limit and center without
15794 jewel emptiness mandala draw good
15795 jewel body-relic burning stupa stack good and*
15796 direct-introduction adorned from
15797 eye and eye consciousness and
15798 ear and ear consciousness and*
15799

nose and appearance consciousness and*
15800 tongue and tongue consciousness and*
15801 body and body consciousness-plural that suchness knowing
15802 body completely nirvana
15803 form aggregate pure
15804 space completely nirvana
15805 concept aggregate pure
15806 earth completely nirvana
15807 feeling aggregate pure pure
15808 fire completely nirvana
15809 consciousness aggregate pure
15810 wind completely nirvana
15811 formation aggregate pure thus
15812 second wisdom space-into dissolve is
15813 afflictions five wisdom five-into pure self-radiance five inner-space
luminosity-to dissolve having
15814 depth-radiance color five portion arising-basis abide
15815 six-expanses from
15816 self-radiance move white portion
15817 depth clarity great itself abide
15818 appearance self-cease yellow portion
15819 not-manifest depth-from self-face clear
15820 attachment-aversion self-cease red portion
15821 depth-radiance unmixed great-in abide
15822 action-effort move self-free
15823 cease without green
15824 first-plural-of ray-to also*
15825 not-manifest depth-from clear portion
15826 change-not complete blue-in
15827 from-beginning complete made without abide
15828 thus
15829 third wisdom sky-to support is
15830 inner-space wisdom wind five self-place motionless change without abide
15831 that-also powerful
15832 momentum-possessing
15833 supporter
15834 stable
15835 appearance-maker five from
15836 water pure nature down clear powerful because

15837 wisdom wind main-retinue non-dual make purpose indivisible
15838 wind pure nature up go momentum-possessing main-retinue five moment
dharma-body state-to move
15839 earth pure nature pervader arising-basis portion abide supporter because
support supported without dharma-body state form-body-as abide
15840 appearance-maker space pure nature equal-not-arise four dharma-body and
wisdom actual without depth-clarity arising-basis portion inner-luminous
abide
15841 stable earth pure nature life-wind arising-basis portion-by awareness wisdom
concept-not view change without make
that itself from
15843 from-beginning self-pure great-to
15844 complete-plural peak-in abide
15845 with-aggregates characteristic self-pure because
15846 depth-clarity great ground-as abide
thus and*
15848 self-arising from
15849 jewel portions arranged web portions even-called thus
15850 fourth luminosity space-into coil-to four
15851 dissolve-to not-dull
15852 clear-to concept without
15853 is-to self without
15854 individually unmixed understanding not-open
15855 first dissolve-to not-dull is
15856 elements mother-to settle
15857 wisdom space-into dissolve even body-three gather-dissolve without subtle
wisdom inner-luminous abide
15858 second is
15859 dharma-body stain without front-back without
15860 up-down without
15861 direction-boundary without luminosity because
15862 body and wisdom arising-basis-in abide and
15863 mind and breath without because samsara dharma all-by not-stain
15864 third is
15865 is view self-arisen king is latent-tendencies self from free
15866 fourth is
15867 dharma-body expanse-in jewel light-blaze body five depth-clarity abide
because
15868

first ground self-place abide even ground that-to concept without now
samsara delusion opening not-open

15869 that also wisdom body mature body five space-to move from arise

15870 fifth awareness self-place finish-to four

15871 dharma-body change without vajra-like body

15872 wisdom-to change without swastika-like life

15873 view gather-dissolve without river-like continuum

15874 awareness clear-dim without sun-like ray

15875 first is

15876 awareness form-body dharma-body-to dissolve essence one become

15877 change without

15878 second is

15879 essence hold wisdom

15880 nature characteristic hold wisdom

15881 compassion beings tame wisdom-plural arising-basis portion only self-face
indivisible eternal abide because time all-of wisdom called

15882 third is

15883 continuum concentration gather-dissolve without

15884 reality inconceivable concentration from change without

15885 fourth is

15886 individual self-arisen awareness inner-luminous spontaneously-accomplished
great abide because

15887 jewel recess change without abide

15888 those also*

15889 self-arising from

15890 jewel vajra seat-to change without

15891 jewel emptiness path-to end without

15892 view self-abide instruction show thus spoke

15893 third space-into reality view-expanses how coil-to three

15894 essence briefly show

15895 portions extensively explain

15896 meaning summary

15897 first is

15898 primordially-pure space-in spontaneously-accomplished depth-clarity
awareness wisdom luminosity essence is

15899 buddha dharma all-of root is great-scripture called

15900 endless vast

15901 buddha power great

15902 view ultimate sending-place

15903	change without nail
15904	here sight mind examine object beyond reach*
15905	all-knowing mirror*
15906	path all-by traverse peak
15907	liberation place
15908	secret king dharma all-of treasury great
15909	letter without from
15910	awareness wisdom not-wrong show
15911	unchange root great-scripture
15912	vast dharma appearance great
15913	view reality power great
15914	view self-arisen liberation-place great
15915	unchange nail letter great
15916	always difficult reach great
15917	view difficult mirror great
15918	traverse difficult path great
15919	abide difficult place great
15920	arrive difficult ground great
15921	nonexistence-like appearance appearance great
15922	depth without fathom difficult great
15923	pervade without primal-radiance great
15924	know great examine-do without
15925	object aware non-dual view great
15926	mind without appearance great
15927	unchange completely spread great
15928	subtle hold difficult great
15929	great see without great
15930	
15931	round shape without great
15932	flash breath without great
15933	clear color black great
15934	nonexistence soft great
15935	appearance examine difficult great
15936	emptiness appearance great
15937	one extent not-cut great
15938	two like appearance completely complete great
15939	beautiful adornment without great
15940	full emptiness great

15941 ripe not-complete great
15942 body like appearance go-come without great thus
15943 that also space wisdom two-as appear
15944 dharma-body state-in depth-clarity body-to arising-basis appear
15945 second portions extensively explain-to two from
15946 essence emptiness like measure primordially-pure sky-like anywhere
establish-not limit-free great-completion dharma-body expanse vast is
15947 portions clear like measure dharma-body space deep-in inner-luminous
spontaneously-accomplish wisdom body-speech-mind inexhaustible
adornment wheel source-to subtle portion depth-clarity abide
15948 that side-from open
15949 wisdom five mandala-in primal-clear
15950 wisdom that above other without height great
15951 wisdom palace spontaneously-accomplish vast etc.
15952 Samantabhadra heart mirror-from
15953 jewel portions arranged mandala not-drawn adorn
15954 wisdom stable mountain-king not-build height great
15955 wisdom spread palace not-made vast
15956 wisdom expanse vast ocean not-stir self-radiance
15957 wisdom clear sun not-made rise-set without
15958 emptiness spread plain not-arranged portions even
15959 wisdom unchange path not-train near-far without
15960 awareness unchange horse run even cease without
15961 awareness aimless water continuum-to continuum cease without
15962 awareness wisdom seed-to increase decrease without
15963 awareness emptiness-clarity wisdom indivisible-not
15964 awareness hold-without wisdom face-hold limit from free
15965 awareness concept-without wisdom not-cease completely clear
15966 awareness all-clear wisdom unmixed completely complete
15967 awareness all-appear wisdom clear hold without
15968 awareness all-clear wisdom clear spontaneously-thick thus and*
15969 self-arising from
15970 jewel celestial-palace arrangement good
15971 jewel portions adorned queen adornment good*
15972 jewel beautiful horse swift
15973 jewel various plain-to cease without thus
15974 third meaning fruit summary is
15975

space and wisdom indivisible buddha that-to qualities collection measure without

15976 jewel display from

15977 perfect buddha miracle measure without

15978 fathom without

15979 grasp without

15980 measure without

15981 buddha appearance big-small limit beyond sky-like

15982 buddha power is-not limit beyond elephant-like

15983 buddha capacity abandon-obtain limit beyond lion-like

15984 buddha quality empty-full limit beyond wish-fulfilling jewel-like

15985 buddha essence self-concept limit beyond all-pervading wisdom itself

15986 buddha abiding-manner faculties and objects beyond self-appearance itself

15987 that self-arisen view itself word thus and*

15988 self-arising from

15989 perfect buddha view limit end without

15990 buddha realization measure without

15991 wisdom calculation without

15992 place good-bad without

15993 view is-not without

15994 ground extent-cease without

15995 path change without

15996 fruit cause return without

15997 wisdom clear-dim without

15998 wisdom mind without thus

15999 buddha actual ground that fruit completed finished self traverse path without

16000 buddha victorious-ones-plural path cease entry cease proliferation and existence lead cease thus object-from explained and

16001 disciple lead compassion path-body and*

16002 wisdom and activity outer-appearance arise because deed-to depending no-more-learning path called explained is

16003 third body and wisdom arising-basis ascertain-to two

16004 arising-basis identify*

16005 nature extensively explain

16006 first-to also arising-basis actual and*

16008 that-to wrong-view refute two from

16009 first is

16010 abandon-realize ultimate dharma-body primordially-pure spontaneously-accomplished jewel recess that body and wisdom arising-basis is

16011 that-also essence emptiness-clarity self-arisen wisdom anywhere
establish-not anywhere divide-not make-not divide without
expression-thought beyond

16012 samsara-nirvana limit from free

16013 sky-like anywhere establish-not not quality measure without sun-moon-
planet-star like all-arising arising-basis become wisdom complete body called

16014 thal-'gyur from

16015 buddha-plural reality is

16016 not-divide not-make equal-to

16017 sound word name how possible

16018 reference self-pure delusion pure

16019 samsara-nirvana name not-renowned

16020 not-arise not-born cease without

16021 all-arise wisdom what not

16022 thus and*

16023 self-place settle reality is

16024 elements settle aggregates cease

16025 particle subtle-particle end cease having

16026 portion even abide not

16027 afflictions settle delusion and*

16028 concept-free attachment not-abide because

16029 latent-tendencies and arising*

16030 dust portion even not-abide

16031 thus subtle-coarse settle by

16032 aggregates five also end gradually subtle

16033 elements four body cease having

16034 all wisdom complete-body

16035 concept-free concentration self-abide

16036 fabricated dharma beyond because

16037 dharma called word not-abide

16038 thus

16039 second-to three

16040 wish establish

16041 that refute

16042 correct system establish

16043 first is

16044 early-tradition person some say

16045

perfect buddha time primordially-pure that anything establish-not body and wisdom dharma-as also without arising-basis also not thus and*
some say
body and wisdom actual abide that without fruit dharma-body and wisdom not-obtain become or obtain having degenerate become because thus wish that refute-to two from
reasoning is
view first like
buddha-to wisdom without self benefit and other benefit not-arise become because
anything without sky empty difference without because
second like
entity say some like dharma-body that entity and characteristic establish material coarse like exist become because
form self-characteristic establish because portion wisdom actual establish concept difference without become because
scripture refute is
six-expanses from
knowable wisdom non-dual
material portion difference what have
or empty completely
this change only
thus and*
four-lamps illuminator from
thus wisdom portion without
outer sky empty and*
difference itself is exist
because ground-from wisdom pervade
wisdom without cease and*
difference anything exist not-become
coarse wisdom exist become
or examine same
thus
third correct system-to
primordially-pure self-face-on anywhere establish-not existence-nonexistence limit beyond body and wisdom establish crystal like
that state or space or portion-to arising-basis portion very subtle wisdom three-stacked abide crystal inner-light that actual see object-in without even* arising-basis-in abide like
wisdom three that exist body and wisdom all-of source become and*

16078 dharma-body change-not even form-body activity including disciple-to
appear capable power also essential-point that from arise
16079 thus not buddha-from dharma-body taste one
16080 that-to wisdom without sentient-being benefit and buddha dharma measure
without definitely without become because
16081 collection from
16082 wisdom without quality increase without enlightenment and*
16083 ocean like buddha dharma also without become
16084 thus
16085 that-also wisdom without thus spoken-plural essence anywhere establish-not
exclusion
16086 wisdom exist spoken-plural nature spontaneously-accomplished portion-to
spoken
16087 contradiction without primordially-pure and spontaneously-accomplished
non-dual
16088 second nature extensively explain
16089 space primordially-pure dharma-body state-in wisdom
spontaneously-accomplished subtle nature abide also*
16090 ground-hold wisdom actual subtle abide
16091 that portion-from characteristic hold wisdom five and*
16092 knowable know wisdom arising-basis portion actual not-arise only exist
16093 thal-'gyur from
16094 that also mind ripe time
16095 dharma-body-to ground abide
16096 from-beginning pure stain cease
16097 essence from-beginning delusion without
16098 arise-maker not-cease spontaneously-accomplished
16099 thus
16100 that-also primordially-pure space-in spontaneously-accomplish abide that
essence nature compassion portion subtle actual appear
16101 ground-abide wisdom that three-by wisdom other two arising-basis make
again that itself from
16102 thus liberate mind-to
16103 compassion without not
16104 ground-in abide wisdom-by
16105 nature momentum arising-basis make
16106 characteristic hold wisdom-by
16107 condition-by pure ripen make
16108
16109

know and knowable wisdom-by
16110 faith-possessing actual-achievement give
16111 thus
16112 ground-abide three that arising-basis make manner-to
16113 essence body-three arising-basis make body-three different appearance
portion establish-not and*
16114 nature-by light five arising-basis make color self-characteristic establish-not
and*
16115 compassion-by wisdom two arising-basis make object and portion actual
measure without
16116 thal-'gyur from
16117 that also essence body-as abide because
16118 dharma and dharma enjoyment emanation portion
16119 not-divide make without manner
16120 descend establish itself from also*
16121 body color etc. mind object without
16122 nature arise-maker light manner
16123 white red yellow and green blue
16124 characteristic form-possess not
16125 form without knowable descend establish
16126 compassion arise various from
16127 this-like one-as certain without because
16128 various appear because ground called
16129 thus and*
16130 six-expanses from also*
16131 with-aggregates characteristic self-pure because
16132 depth-clarity great ground-as abide
16133 pervade and pervaded itself-by empty*
16134 completely cease without appear
16135 illuminate appearance portion not-cease
16136 essence all extract gather
16137 stain without self-place pure
16138 buddha-plural-by secret great-in
16139 nature portion-to abide
16140 compassion appearance portion various from
16141 empty portion cease without
16142 knowable wisdom two-in
16143 appearance portion-from appear because
16144 nonexistence appearance self-pure from

16145 nature momentum compassion
16146 deed effort completely without because
16147 not-made appearance manner pure-to
16148 from-beginning open without appear*
16149 sun-to light like
16150 self make not
16151 self nature thus appear*
16152 thus and*
16153 knowable how know
16154 compassion portion wisdom-by
16155 self entity condition know
16156 wisdom that portion without
16157 elements four form difference what have
16158 knowable how-much know
16159 compassion wisdom-by
16160 disciple-plural mind know
16161 this without sky equal
16162 because all-knowing
16163 wisdom compassion portion-to appear*
16164 this all mindfulness-by hold not
16165 nature itself abide from
16166 grasp hold coarse not-abide
16167 depth-clarity subtle portion appear because
16168 this sentient-being-plural path
16169 above seed like increase
16170 this appearance not-cease
16171 self-suitable medicine power like
16172 class six-to suitable appear*
16173 that because compassion
16174 thus
16175 that-also arising-basis portion-from emanation-body arise time wisdom two
also actual disciple class six benefit do and
16176 primordial-purity time this-in thing anyone not-exist
16177 part seed-of mode-as existing
16178 sixth-expanses from also*
16179 essence and self-nature and*
16180 compassion of appearance-aspect
16181 intelligence-possessors to appear

16182 essence where-also not-established because
16183 self-nature appearance-aspect clear-by appearance*
16184 compassion aspect-from wisdom-two
16185 action and actor without arise
16186 arisen-appearance mind-level two-of because
16187 wisdom deed this like-this
16188 effort-effort with free-from appearance*
16189 buddhas of wisdom
16190 basis-from this-like appearance
16191 thus said
16192 thus expanse and wisdom two-as not-exist dharmakaya ultimate is
primordial-purity and spontaneous-presence two-not-exist of liberation-place
primordial-purity-great called
16193 self-nature arising-basis-in existing although*
16194 essence where-also not-established because ultimate truth unique total-great-
completion body and wisdom beyond dharmata sky-like
16195 ultimate of result
16196 inner-expanses great
16197 liberation-place above-not-exist
16198 body speech mind two-as not-exist vajra secret spontaneous-presence
precious-jewel womb
16199 Samantabhadra mind-of mirror-in
16200 Tathagata body-to arise and abide not-possess
16201 that what-for ask then
16202 Tathagata-to body concrete-thing-as not-exist because
16203 Tathagata speech-to change and not-change not-possess
16204 that what-for ask then
16205 Tathagata secret empty because
16206 Tathagata mind-to intent and not-intent not-possess
16207 that what-for ask then
16208 Tathagata mind-to concept not-exist because thus said and*
16209 essence sutra perfection-of-wisdom vajra-cutting from also*
16210 whoever me-to form-as see*
16211 whoever me-to sound-as know
16212 wrong abandon enter
16213 person that-by me not-see*
16214 leaders are dharmakaya
16215 dharmata knowable not-is

16216 that know able not-is
16217 thus said like
16218 Madhyamaka Prasangika buddha actual is dharmakaya pure empty that-to
adhere
16219 self-essence-in existence non-existence of elaboration pacify by body and
wisdom even not-established and*
16220 other-appearance buddha-of compassion and*
16221 disciple-of prayer from form-body activity with appear
16222 garuda-of offering-pillar and wish-fulfilling-jewel and wish-fulfilling-tree
like considered
16223 entering from
16224 peace-body wish-fulfilling-tree like clear become
16225 mind-fulfilling-jewel as-like mind not-conceive
16226 migration liberation until world benefit always
16227 this elaboration with free-from appearance
16228 thus said
16229 here also primordial-purity-of self-essence that with similar although
16230 subtle wisdom expanse-in exist from body and wisdom arise
16231 that-by sentient buddhas by actually benefit-do prayer made those-of
benefit-do
16232 essence aspect-from spontaneous-presence is because cause prayer by
produced not-desire-of distinction by distinguished
16233 these are primordial-purity result-of point important great are because
intelligent bys very mind wisdom fine understand should
16234 general-meaning second spontaneous-presence light-of arising-basis from
body and wisdom-of appearance-manner particular explain two-are
16235 body-of distinction general show and*
16236 three-bodies-of nature particular explain
16237 first five-from
16238 body one-as show
16239 basis awareness-as one
16240 path awareness place-at one
16241 result awareness stain-free primordial-purity-as one-of reverse-from
16242 extreme-free sky like not-change vajra-body empty wisdom essence possess
spontaneous-presence precious-jewel womb first buddha-of body
16243 self-arisen from
16244 e ma ho
16245 appearance great clarity great
16246 pure sky extreme with free

16247 elaboration-free dharmata change not-exist
16248 extreme and middle not-exist direction part free
16249 self-appearance dharmadhatu pure field*
16250 first buddha cause not-exist
16251 last condition by produced not-exist
16252 empty wisdom essence possess
16253 extreme abide-not vajra-body
16254 elaboration with free-from dharmata to
16255 essence self-nature compassion lord
16256 wisdom three-bodies light-as clear
16257 sky-in sun arise darkness dispel
16258 wisdom five-of characteristic clear
16259 buddha emanation manifold arise*
16260 thus said
16261 body two-as distinction
16262 basis primordial-purity and spontaneous-presence two-as not-exist awareness
16263 path expanse and wisdom two-as experience by
16264 result dharmakaya aspect two-as arise by benefit-two complete
16265 thal-'gyur from
16266 dharmakaya from form-body clear
16267 thus said
16268 body three-as distinguish then
16269 essence aspect-from empty-know knowing-of wisdom dharmakaya
16270 self-appearance light-of sambhogakaya
16271 manifold emanation body and three-are
16272 Pearl-Garland from
16273 three-bodies buddha unique one
16274 wisdom characteristic five possess
16275 exist-manner knowable-of manner by established
16276 thus said
16277 body four-as distinguish then
16278 three-bodies-of dharmata one and many extreme with free essence
svabhavikakaya
16279 power and fearlessness and*
16280 dharma not-mix eighteen etcetera awareness-of quality realize and samadhi
and clairvoyance and compassion great those dharmakaya
16281 marks and signs complete by Akanistha Dense-Array field-in abide
sambhogakaya

16282 disciple-of essence-to whatever whatever tame-for appear emanation body
16283 thal-'gyur from
16284 emanation body and sambhogakaya and*
16285 dharmakaya essence svabhavikakaya
16286 thus said
16287 these common treatise-from also arise and part similar
16288 Abhisamayalankara from
16289 essence sambhogakaya with
16290 likewise other emanation body
16291 dharmakaya deed with
16292 thus said and*
16293 these-of detailed-explanation
16294 Muni essence svabhavikakaya
16295 outflow-free dharmata whatever
16296 obtain become all pure
16297 those nature characteristic possess
16298 thus said and*
16299 Muni only-of not-mix dharmata
16300 eighteen explain whatever is and*
16301 aspect all know and*
16302 dharmakaya called
16303 thus said and*
16304 marks thirty-two and*
16305 signs eighty-of self-nature this
16306 great-vehicle near enjoy for
16307 Muni sambhogakaya considered
16308 thus said and*
16309 who by existence how-long until
16310 migrators-to benefit manifold
16311 equal do body that
16312 Muni emanation body continuous not-cease
16313 thus said like
16314 body five-as distinguish then
16315 abandonment realization liberation-until peace attainment enlightenment
body
16316 expanse primordial-purity from move-change not-exist not-change
vajra-body
16317 dharmakaya

16318 sambhogakaya
16319 emanation body and five-are
16320 Perfect-Spontaneous from
16321 body five wisdom five
16322 thus said indeed
16323 Self-Arisen from
16324 change-not meaning-of body five exist
16325 thus said
16326 body distinction these and other also limitless elaboration-by enough
16327 meaning second three-bodies-of nature particular explain two-are meaning-of
connection establish and*
16328 context-of meaning explain two-from

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16329 first three-are
16330 attain-manner general show
16331 result is particular explain
16332 path appearance-as explain and contradict avoid
16333 first
16334 essence-of arising-basis from body three-as appear also
16335 purify three-gates-of stain purify power-by attain show
16336 thal-'gyur from
16337 furthermore result-of sequence
16338 dharmakaya mind-of action by and*
16339 sambhogakaya speech-of aspect-by attain
16340 emanation body body-by
16341 thus said
16342 these purify cause-effect called
16343 nature-as spontaneous-presence is because cause condition by produce then
attain understand do not-possible understand should
16344 second
16345 Pearl-Garland from
16346 result body three wisdom five
16347 thus said and*
16348 Vajrasattva mind mirror from
16349 result-of dharmata all body three reverse not know understand do said
16350

third

- 16351 body three path appearance-as explain and contradict ask then
16352 lama earlier say
16353 result not-is say
16354 result body three-as attachment extreme-grasp with free make purpose-or
16355 three-cycles womb ultimate-as consider that refute purpose-or thus contradict
avoid doing
16356 meaning-as result-as place also*
16357 primordial-purity-of inner-expanses-of essence not-purpose-of manifestation
is because very mistaken not-good
16358 here before accepted like path-appearance also
16359 result also is contradict not consider
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- 16360 first path-appearance is spontaneous-presence-of womb primordial-purity-
great that meaning-of result house like from
16361 that-to enter and that-from emerge basis primordial-purity from
outer-appearance-as arise need because
16362 arise-manner essence body-as abide from arise
16363 path-appearance two exist
16364 self buddha accomplish path result-of before those and*
16365 self buddha accomplish done after disciple lead path body
manifest-appearance by benefit do
16366 that-from here not-learn path-appearance-as consider body three
path-appearance is and*
16367 result is two contradict relationship establish meaning
16368 complete-liberation dharmakaya inner-expanses from body three
outer-appearance path-as arise by body and wisdom-of display appearance
also
16369 dharmakaya wisdom-of mind
16370 sambhogakaya that body
16371 emanation body deed-as appear by benefit arise because
16372 that-also inner-clear arising-basis-of body and wisdom gather-separate
not-exist Vajrasattva dharmata and*
16373 that-from outer-clear-as body three-of path-appearance self-as arise two
awareness state-in similar although*
16374 outer inner-of distinction distinguish and*
16375

self-appearance aspect-from disciple-of appearance-in sambhogakaya
emanation arise by benefit do also*

16376 awareness play one although*

16377 self-appearance disciple-by not-see

16378 that-from arise that see distinction exist because similar two difference show
also*

16379 Lion-Power-Perfect from

16380 Vajrasattva dharmata and*

16381 self-appearance mandala pure two

16382 similar basis one-on mistake-place great

16383 thus said

16384 thus inner-expanses and*

16385 outer-clear path-appearance aspect not-distinguish

16386 body three self-appearance-of result-as consider then

16387 emanation body disciple-to appear like

16388 liberation-place-of primordial-purity-of dharmakaya disciple-to appear
become

16389 body three essence one is because

16390 dharmakaya radiate-gather and color-as appear become

16391 you and essence one-of sambhogakaya emanation dharmata that appear
because

16392 or emanation body disciple-to not-appear become

16393 dharmakaya not-appear because

16394 therefore body three also awareness-by essence one-of

16395 aspect essence one that similar because not-accept and*

16396 emanation body compassion aspect

16397 that-by emanation appearance that reflection emanation

16398 emanation body actual not-is

16399 compassion not-is because

16400 view distinction this also very subtle because intelligent bys analyze mind
understand do should

16401 point important great

16402 second context-of meaning explain three-are

16403 body three-of place general show

16404 wisdom-of place particular explain

16405 body speech mind quality activity five-of place-of meaning summarize

16406 first dharmakaya

16407 sambhogakaya

16408 emanation body three from

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16409 first dharmakaya-of place extensive explain essence
16410 distinction
16411 synonym
16412 extensive explain four-from
16413 dharmakaya essence self-arisen wisdom empty-clear elaboration with free
16414 abide-manner
16415 characteristic
16416 nature
16417 compassion
16418 appearance-manner five-from
16419 essence-of abide-manner defect whatever-by not-taint abide primordial-pure
nature
16420 essence that-of characteristic empty know awareness essence possess
16421 essence that-of nature what-with also not-mix
16422 essence that-of compassion not-divide not-separate separate not-exist
16423 essence that-of appearance-manner two-as not-exist
16424 definition
16425 impute synonym-of dharmata-from body-as mature because concrete-thing
not-exist
16426 characteristic whatever-by definite not-reach
16427 emptiness where-also not-established because dharmakaya called
16428 dharma
16429 buddha-of ground-of outflow-free dharmata awareness and connected
16430 body
16431 marks face-hands not-exist awareness essence not-change only called
16432 distinguish then
16433 thing characteristic with connected dharmakaya
16434 abide pervasion-manner with connected dharmakaya
16435 distinction appearance-manner with connected dharmakaya three-from

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16436 first
16437 dharmata-to consider essence what-of also not-established because
elaboration extreme with free

16438 thing identify beyond birth-death move-change not-exist
16439 ultimate manifest become because dharmata thought beyond
16440 second
16441 samsara nirvana all pervade dharmakaya stain adventitious by pure pure-two
possess that
16442 Hevajra from
16443 sentient are buddha indeed
16444 however adventitious stain by obscured
16445 that remove after buddha indeed
16446 thus said and*
16447 Uttaratantra in
16448 perfect-buddha body radiate because and*
16449 suchness indivisible because and*
16450 family exist because sentient all
16451 always buddha essence possess
16452 thus said that manifest become aspect
16453 third
16454 vehicle individual-from awareness and*
16455 empty and*
16456 quality etcetera aspect show
16457 total-completion great-here aspect display by distinguish then
16458 dharmakaya dharmakaya-of field limit-not-exist
16459 place thought beyond dharmata
16460 samadhi not-move great
16461 retinue manifold nature not-two
16462 teach expression-not-exist dharmata
16463 time when-also change not-exist dharmata
16464 dharmakaya sambhogakaya-of field dust with free stain not-exist
16465 place mindfulness mind thought self-cease
16466 samadhi mind and mental-factor occurrence cease by wisdom self-abide
16467 retinue empty self-appearance function possess
16468 teach object pure
16469 time examine not-is because primordially equal great-expanses
16470 dharmakaya emanation body
16471 field emptiness continuity not-cut
16472 place all-of arising-basis aspect depth-clear self-resound great
16473 samadhi cease-not self-clear
16474 retinue category-not-exist arise-appearance pure

16475 teach nature not-modify
16476 time essence manifest-appearance
16477 these also primordial-purity self-abide-of dharmakaya aspect-from impute
16478 Precious-Heap from
16479 grasp self-pure dharmakaya by
16480 elaboration-free self-pure celestial-palace-in
16481 self and indivisible appearance-retinue-to
16482 mark not-exist speech-by
16483 elaboration not-exist words
16484 abide-not self-cease mind-from emerge*
16485 not-speak speak not-exist-as
16486 equal great state-in show
16487 thus said
16488 these also aspect-to impute only from
16489 meaning-as where-also not-established because extreme-free
total-completion great abide
16490 also that same from
16491 this-of place this called
16492 name famous mark with object
16493 aspect where-also not-appear because
16494 not-exist empty dharmadhatu-from
16495 secret great-of self-expanses-in
16496 primordially-there dwell
16497 not-grasp place-of mode possess-as
16498 play great arise*
16499 this-from anyone-by dwell not
16500 who-by place make not
16501 this-to perfection not-exist
16502 sit and come self with free
16503 likewise primordial-empty great-of place
16504 not-exist from expanse-of manner
16505 this-to outer and inner also not-exist
16506 above and below look not-exist
16507 direction and intermediate anyone-by also
16508 this-to grasp anything not-exist
16509 thus said
16510 fourth synonym extensive explain
16511 body speech mind quality activity five from

16512 dharmakaya body empty-clear mark not-exist
16513 speech expression-not-exist sound word beyond
16514 mind memory thought elaboration not-exist
16515 quality reverse not-go change not-exist
16516 activity spontaneous-presence arise-manner not-cease basis abide
16517 thal-'gyur from
16518 dharmakaya body and speech*
16519 mind and quality activity
16520 body is empty and clear and*
16521 mark not-exist nature
16522 speech is sound word name free-from
16523 expression and conversation itself free
16524 mind is thought and change not-exist because
16525 radiate and examine all beyond
16526 quality reverse come return not-exist
16527 expanse and wisdom pervade and*
16528 nature modify not-exist
16529 activity not-arise not-born
16530 force-arise cease not-exist and*
16531 not-made make not-exist
16532 thus said
16533 second sambhogakaya extensive explain also
16534 essence
16535 definition
16536 distinction
16537 synonym four-from
16538 essence characteristic self-clear great total-completion
16539 essence abide-manner nature not-move body marks signs family clear
not-move
16540 sambhogakaya definition sambhogakaya-as appear enjoy that itself knowing
not-cease enjoy
16541 body is appearance self-clear array great
16542 sambhogakaya distinction four-are
16543 element-great essence body
16544 abide pervasion-manner body
16545 appearance path body
16546 disciple appearance-manner body
16547 first

16548	dharmakaya arising-basis-from self-arise light clear-five possess body complete
16549	basis-appearance element-great nature clear warm
16550	cool
16551	expansive
16552	pervade self-nature possess
16553	second
16554	buddha and sentient all-to light and light-palace pervade aspect manifest become
16555	Self-Arisen from
16556	all-to light essence-as abide
16557	concept-not-exist pure dharmadhatu
16558	rival-not-exist unique one
16559	center and retinue and palace and*
16560	awareness and empty and clear
16561	thus said
16562	third
16563	basis-appearance dharmata-of sambhogakaya sentient-to bardo-in path-as appear that context this disciple lead path-as dharmakaya inner-expanses-from self-arise
16564	light and color expanse-in
16565	center and*
16566	retinue and*
16567	individual troop and*
16568	body and
16569	wisdom and*
16570	father and*
16571	mother and*
16572	body-color and*
16573	hand-symbol etcetera clear
16574	secret seed-of cause from
16575	essence-of appearance-to
16576	essence-of body arise
16577	example self and reflection like
16578	three-bodies light clear empty
16579	permanent not thing not-exist
16580	cut not light clear body
16581	different not outer inner not-exist

16582 thus said
16583 fourth
16584 sambhogakaya-by tame disciple individual-to family and mandala individual appear
16585 display by distinguish disciple-of power consider then
16586 sambhogakaya dharmakaya Vairocana Ganga ocean
16587 that abide-manner outer-from look inner clear
16588 inner-from look outer clear
16589 transparent front back not-exist
16590 where-from look also that face show like appear face direction ten all translucent
16591 that field ornament total array
16592 hand palm-on lotus top-from world twenty-five possess
16593 place pure Dense-Array
16594 retinue itself-from other not
16595 teach self-arisen wisdom self-appear
16596 time realization manifest become
16597 this self-appearance original-to consider emanation is although*
16598 disciple light-to consider marks signs complete sambhogakaya-as established
16599 sambhogakaya sambhogakaya family five-of principal five appear
16600 that same-of characteristic essence different nature one
16601 field individual family-of mandala number-not-exist
16602 place Akanista great retinue individual family five
16603 teach knowing wisdom five enjoy
16604 time appearance tame increase
16605 sambhogakaya emanation body
16606 family five buddha and individual principal retinue
16607 that characteristic appearance-to nature not-exist because
16608 clear concept not-exist
16609 that field god and goddess thought beyond enjoy appearance pure
16610 place Tushita wisdom array basis
16611 retinue buddha and bodhisattva limitless
16612 time awareness self-appearance time
16613 that-also yaksha abide Tushita not-is
16614 family five field appearance
16615 nature-by pure and*
16616 light five appearance self-clear
16617 enjoyment great wisdom five aspect enjoy and*

16618 affliction pain all with free
16619 these also Precious-Heap from
16620 self-clear pure sambhogakaya by
16621 light five pure celestial-palace-in
16622 elaboration-free great-bliss speech-by
16623 body five family-of retinue-to
16624 concrete-thing-not-exist pure dharmata
16625 wisdom five gather mind-from emerge*
16626 pure light-ray tongue-from spread
16627 self-arisen syllable six even
16628 not-speak self-arisen great show
16629 thus said
16630 sambhogakaya
16631 essence dharma symbol show word not-exist not-speak called
16632 syllable six-of self-sound disciple hear
16633 speak like appear dream word like
16634 Sixth-Expanse from
16635 self face-from not-speak
16636 dream like characteristic-as
16637 retinue bodhisattvas-to
16638 wisdom discriminating mind-to appear*
16639 thus said
16640 fourth synonym extensive explain body speech mind quality activity five
from
16641 sambhogakaya body
16642 empty-clear rainbow like
16643 speech
16644 disciple self-appearance dream like
16645 mind
16646 characteristic hold wisdom continuity cease-not
16647 quality
16648 body marks signs light-ray pile complete
16649 speech self-arisen syllable appearance arise
16650 mind clairvoyance and samadhi ocean treasure become
16651 activity
16652 dharmata measure-not wheel continuous turn*
16653 thal-'gyur from
16654 sambhogakaya also body speech mind

16655 quality activity five
16656 body appearance nature not-exist
16657 clear and clear-maker reason pervade
16658 speech self-arisen self-appearance and*
16659 emanate-dissolve aspect wheel
16660 mind continuity-not see and*
16661 knowing power and intent
16662 quality marks signs complete
16663 intent-clear clairvoyance complete
16664 activity dharma wheel from
16665 outer inner secret spread
16666 individual family buddha and*
16667 bodhisattvas-to also
16668 self-arisen tongue-from spread
16669 retinue-to self essence show
16670 thus said
16671 third emanation body place extensive explain also
16672 essence
16673 definition
16674 distinction
16675 synonym four-from
16676 essence
16677 manifold definite-not
16678 essence that-of abide-manner
16679 attachment desire from free
16680 samadhi mind not-conceive state-in equal abide
16681 definition
16682 whatever whatever tame-for emanate because emanation
16683 that same suitable appearance body perfection possess because body
16684 distinguish then common and uncommon manner two-from
16685 common vehicle three famous
16686 Sutralankara from
16687 craft and birth and enlightenment great
16688 enlightenment supreme-of emanation
16689 buddha emanation body this
16690 complete-liberation method great
16691 thus said
16692 craft

16693	picture etcetera
16694	birth
16695	buddha migrators common form horse and fish etcetera emanate
16696	enlightenment supreme emanation
16697	deed twelve
16698	Uttaratana from
16699	dharmakaya-from not-move
16700	emanation nature manifold by
16701	birth manifest birth and*
16702	Tushita place-from move and*
16703	womb enter and birth and*
16704	craft place skilled and*
16705	queen retinue joy play and*
16706	renunciation difficult practice and*
16707	enlightenment essence-to go and*
16708	mara host defeat and complete
16709	enlightenment dharma wheel and*
16710	gods all with
16711	sorrow-free always show
16712	not-pure field-in
16713	existence how-long abide show
16714	thus said
16715	uncommon vehicle here
16716	not-pure emanation body and*
16717	migrators tame emanation body and*
16718	nature emanation body and three-from

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16719	first
16720	hunter and*
16721	butcher etcetera emanate
16722	Guhyagarbha from
16723	hunter and butcher etcetera
16724	emanate sentient benefit do
16725	thus said
16726	second

16727 whatever whatever tame-for emanate able six etcetera
16728 third
16729 Akanistha and*
16730 Sudarshana and*
16731 Glorious-Possess
16732 Lotus-Stack
16733 Karma-Perfect five-as family five pure buddha-as appear benefit do
16734 that also display disciple power consider then
16735 emanation body dharmakaya nature pure field teacher family five and*
16736 this Saha glorious Vajradhara great
16737 that characteristic birth four body become deed thirty-six complete accept
16738 that field three-thousand three-thousand-of hundred-million world etcetera
Brahma aeon one include possess
16739 that place flower lotus thousand possess
16740 retinue birth four include migrators
16741 teach collection all root sound Prasangika
16742 time life year limitless Muni time
16743 emanation body sambhogakaya glorious Vajrasattva
16744 that field three-thousand hundred-million
16745 place tame essence match
16746 retinue ground-eight bodhisattva measure-not
16747 teach definite meaning vehicle
16748 time definite not-exist
16749 emanation body emanation body Shakyamuni etcetera
16750 home without renounce self deed enjoy
16751 field continent four hundred-million etcetera possess
16752 place Vulture-Peak mountain etcetera
16753 retinue common monk father mother two
16754 upasaka father mother two aspect four and*
16755 god human measure-not
16756 uncommon retinue bodhisattva measure-not
16757 teach cause-effect vehicle manifold
16758 time disciple-to dharma teach definite great separate time
16759 these also*
16760 Precious-Heap from
16761 emanation body manifest-attachment-not by
16762 dharmadhatu disciple self-abide-from
16763 family six awaken fortunate-to

16764 elaboration-with word speech-by
16765 faculty whatever desire dharmata all
16766 memory self-clear mind-from
16767 faculty desire-not tongue-on spread
16768 vehicle number-of dharmata teach
16769 thus said

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16770 fourth synonym extensive explain body speech mind quality activity five
from
16771 body migrators whatever desire-as appear that also self self aspect marks
signs complete
16772 speech limb six sound meter connection good
16773 mind how and how-much knowing expand
16774 quality power etcetera dharmata all knowing complete
16775 activity outer inner secret three dharma wheel perfection five nature turn
thal-'gyur from
16777 emanation body also body speech mind
16778 quality activity five
16779 body marks signs
16780 disciple whatever appear body emanate
16781 speech word connection good
16782 Brahma expanse limb six
16783 mind knowable wisdom by
16784 self other benefit-two intent abide
16785 quality knowing complete and*
16786 activity outer inner secret
16787 deed all complete and*
16788 perfection five nature
16789 thus said
16790 that outer perfection five
16791 place perfection Vulture-Peak mountain
16792 teacher perfection Shakyamuni-by
16793 dharma perfection vehicle manifold
16794 retinue perfection common and uncommon those-to
16795 time perfection life year hundred time
16796

inner perfection five
16797 place perfection Akanistha-in
16798 teacher perfection Vajradhara-by
16799 retinue perfection dakini and siddha and*
16800 bodhisattva etcetera-to
16801 dharma perfection secret mantra outer inner dharmata
16802 time perfection self-condition karma aeon meet time
16803 secret perfection five
16804 place perfection charnel-ground fire mountain blaze
16805 teacher perfection youth hero power great-by
16806 retinue perfection dakini etcetera-to
16807 dharma perfection
16808 nature great-completion
16809 secret supreme nectar seven
16810 time perfection self-condition aspect pure time teach
16811 that indicate teacher emanation body all outer inner secret perfection five five
know should
16812 meaning second wisdom place particular explain three-from
16813 essence
16814 self-awareness nature elaboration with free
16815 thal-'gyur from
16816 concept-free dharmata self-resound from
16817 object-not wisdom appearance arise*
16818 thus said
16819 definition also that-from
16820 wisdom first-from arise
16821 know affliction stain purify
16822 thus said
16823 distinguish then three-are
16824 dharmakaya basis-abide wisdom
16825 sambhogakaya self characteristic hold wisdom
16826 emanation body all-pervade wisdom
16827 first essence nature compassion three-from
16828 essence primordial-purity-of wisdom awareness empty-clear stain not-exist
ultimate because dharmakaya elaboration extreme with free expanse
pure-two possess nature three-bodies two-as not-exist arise-basis abide
16829 nature spontaneous-presence-of wisdom depth-clear light-of arise-basis abide
field celestial-palace light-ray etcetera appear disciple hope fulfill*
16830

compassion all-pervade wisdom self time elaboration near pacify object enter
expression not-exist although knowing wisdom all-of arise-basis abide
expanse and wisdom spontaneous-presence great state-from not-move
although migrators benefit-two move and effort striving not-exist arise seed
do

16831 Sixth-Expanse from
16832 essence primordial-purity wisdom by
16833 ignorance stain free
16834 nature spontaneous-presence wisdom by
16835 confusion word harm free
16836 compassion all-pervade wisdom by
16837 all expanse one connected appear*
16838 thus said
16839 dharmakaya empty aspect basis-abide wisdom arise-basis-or seed like aspect
not-exist then buddha confusion awake above cut
16840 dharmakaya empty aspect basis-abide wisdom arise-basis-or seed like aspect
not-exist then buddha confusion awake above cut
16841 sentient confused wander below cut
16842 disciple and tamer not-suitable from
16843 basis-abide wisdom from outer-appearance-as arise
16844 samsara how-long sentient benefit arise nature force compassion depth-clear
knowing complete from arise
16845 thal-'gyur from
16846 dharmakaya empty nature from
16847 wisdom knowing complete aspect
16848 force-by sentient-to arise
16849 that not-exist samsara nirvana cut because
16850 knowing-by know clear
16851 self-awareness clear self-nature from
16852 nature force compassion itself
16853 not-cease cease not-exist
16854 thus said
16855 second sambhogakaya wisdom five
16856 self self characteristic hold
16857 Vairochana dharmadhatu wisdom principal other four retinue exist and*
16858 Akshobhya mirror wisdom principal
16859 Ratnasambhava equality
16860 Amitabha discriminating
16861 Amoghasiddhi action complete wisdom principal
16862

remainder four four retinue exist because wisdom twenty-five and that-from
distinguish limitless

16863 summarize five include

16864 Self-Arisen from

16865 wisdom distinction this-like

16866 twenty-five essence from

16867 summarize aspect five include

16868 thus said

16869 how include know then

16870 thal-'gyur from

16871 sambhogakaya wisdom characteristic hold

16872 object pure mirror

16873 samsara nirvana reflection clear

16874 direction category-not-exist equality

16875 faculty object show discriminating

16876 effort-not action complete

16877 different not-exist dharmadhatu

16878 thus said

16879 these extensive before show already not-expand

16880 third emanation body wisdom two

16881 knowable all pervade enter

16882 appearance include whatever how-much knowing

16883 empty include whatever how knowing

16884 conventional dharmata all aspect not-mix knowing disciple faculty element
latency limit-not group teach doing*

16885 conventional dharmata all aspect not-mix knowing disciple faculty element
latency limit-not group teach doing

16886 ultimate dharmata knowing empty and*

16887 mark not-exist and*

16888 light clear dharmata manifest do

16889 that also thal-'gyur from

16890 emanation body knowable

16891 how knowing thing

16892 abide-manner self benefit-as know

16893 how-much disciple

16894 thought how abide know

16895 thus compassion arise-manner from

16896 disciple migrator different-to

16897 tame body also that only

16898

thus said

16899 wisdom these meaning body three-to include clear summarize then
16900 thus buddha that dharmakaya context time
16901 wisdom three basis complete
16902 essence primordial-purity-of wisdom
16903 nature spontaneous-presence-of wisdom
16904 compassion all-pervade wisdom three characteristic category not-exist
because
16905 awareness clear aspect force or force-by knowing arise-basis do
16906 sambhogakaya context time characteristic hold wisdom five individual clear
16907 dharmadhatu
16908 mirror like
16909 equality
16910 discriminating
16911 action complete wisdom object and subject not-is near appearance self-clear
16912 emanation body time knowing wisdom two nature
16913 how and how-much knowing wisdom two
16914 these-two action and actor with not-is
16915 effort-not spontaneous-presence manner know
16916 thus buddha body three nature possess wisdom three
16917 emanation body outer-appearance knowable aspect appearance-empty two
knowing consider
16918 subject meaning aspect and*
16919 dharmata peace aspect all knowing wisdom and*
16920 sambhogakaya near self-appearance light clear wisdom knowable aspect
self-clear knowing consider
16921 all knowing wisdom and*
16922 dharmakaya inner-clear essence basis-abide wisdom arise-basis aspect only
16923 self-place primordial-purity expanse-in self-knowing clear expanse aspect
pure abide
16924 Lamp-Illuminating from
16925 perfect-buddha-to
16926 wisdom aspect three
16927 aspect all know and*
16928 all knowing wisdom and*
16929 basis abide wisdom
16930 emanation body wisdom aspect two
16931 how knowing abide-manner know
16932 how-much knowing other benefit

16933 sambhogakaya wisdom near-of
16934 light clear self-appearance knowable clear
16935 dharmakaya wisdom basis-abide
16936 know aspect clear-maker-to
16937 grasp reason concept not-exist
16938 state or force compassion
16939 clear knowing awareness with
16940 aspect-to mix not-exist abide
16941 thus said
16942 meaning third body speech mind quality activity five meaning summarize
two-are essence brief show and*
16943 nature extensive explain
16944 first
16945 thus buddha ground-of dharmata all summarize then
16946 body inexhaustible ornament wheel appear with form-body marks signs clear
and*
16947 dharmakaya elaboration all near pacify nature possess and*
16948 speech inexhaustible ornament wheel dharmata aspects thought beyond
wheel with and*
16949 mind inexhaustible ornament wheel abandonment and concept nature
measure-not
16950 clairvoyance thought beyond and*
16951 samadhi ocean essence Ganga ocean etcetera and*
16952 quality inexhaustible ornament wheel
16953 power ten and*
16954 fearlessness four and*
16955 measure-not compassion great and*
16956 mindfulness near place etcetera and*
16957 activity inexhaustible ornament wheel sky limit migrators all benefit-two
spontaneous do
16958 this much buddha ground-of dharmata aspects all include thus know should
thus said
16960 Lion-Power-Perfect-Great tantra from
16961 buddhas body and
16962 speech and mind mandala and*
16963
16964 quality activity five appear
16965 thus said
16966 second-to

16967 body and*
16968 speech and*
16969 mind and*
16970 quality and*
16971 activity five particular distinction from

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16972 first body-to essence
16973 definition
16974 distinction three-from
16975 body essence
16976 buddha ground-of support what move-change not-exist
16977 definition body complete because body called
16978 buddha ground-in body and thing not-exist although name only
not-contradict
16979 Jewel-Lamp sutra from
16980 dharmakaya buddhas body
16981 look purify that-by know become
16982 thus like
16983 distinguish then
16984 dharmakaya elaboration with free
16985 sambhogakaya mark with free
16986 emanation body definite with free
16987 Power-Perfect from
16988 body essence change not-exist
16989 body definition clear radiant possess
16990 distinction aspect three show
16991 dharmakaya sambhogakaya emanation body possess
16992 dharmakaya characteristic thought free
16993 sambhogakaya characteristic clear concept-not-exist
16994 emanation body characteristic manifold show
16995 thus said
16996 speech-to essence sound empty
16997 definition dharma heap manifold expanse-as appear
16998 distinction great-deed speech whatever whatever tame-for appear
16999 Brahma speech limb six-as appear

17000 six-migrators self-appearance match speech individual language like appear
17001 sentient desire speech desire faculty satisfy appearance
17002 symbol speech symbol show meaning understand do
17003 word speech disciple ear sound affliction remove
17004 these also emanation body-to essence one reverse distinguish
17005 sambhogakaya symbol only
17006 dharmakaya expression-not meaning speech not-exist
17007 emanation body speech-as appear also echo like
17008 meaning-as not-exist aspect appear
17009 disciple merit and buddha blessing gather from sound word self-nature
not-exist
17010 Uttaratantra from
17011 victors speech that
17012 echo like syllable not-exist
17013 thus said and*
17014 how sound reflection sound
17015 other awareness from arise
17016 concept not-exist craft not-exist
17017 thus Tathagata speech
17018 other awareness from arise
17019 concept not-exist craft not-exist
17020 thus Tathagata speech
17021 outer inner-in abide not-is
17022 thus like
17023 meaning these also Power-Perfect from
17024 speech essence sound empty
17025 speech definition manifold arise
17026 distinction aspect six show
17027 buddha deed speech and*
17028 Brahma god offering-speech and*
17029 six-migrators confusion self-sound and*
17030 sentient desire tame-sound and*
17031 secret mother symbol-sound and*
17032 sound manifold speech show
17033 thus said
17034 third mind-to essence confusion not-exist
17035 definition awareness self-place-in clear
17036 distinction abandonment perfection wisdom mindfulness cease mind

17037 realization perfection wisdom change-not vajra mind
17038 deed perfection wisdom knowing manifold mind three-are
17039 that same from
17040 mind essence confusion not-exist
17041 mind definition thought appearance
17042 distinction aspect three show
17043 mind itself mindfulness cease and*
17044 vajra change-not mind and
17045 manifold knowing mind show
17046 thus said
17047 fourth quality-to essence buddha ground-of dharmata perfection
17048 definition good-nine all spontaneous arise because wish-fulfilling-jewel like
17049 distinction then
17050 basis quality dharmakaya self-place obtain self-benefit complete because
17051 path-appearance quality sambhogakaya retinue clear other-benefit do arise
17052 end guide quality emanation body migrators lead end dharmakaya connect
17053 that same from
17054 quality essence all produce
17055 quality definition manifold complete
17056 distinction aspect three show
17057 basis abide quality and*
17058 path appear quality and*
17059 end guide quality
17060 thus said
17061 fifth activity-to also*
17062 essence
17063 definition
17064 distinction three-from
17065 activity essence sentient benefit samsara not-end until spontaneous do
17066 Abhisamayalankara from
17067 thus existence how-long this
17068 activity continuity cease-not desire
17069 thus said
17070 definition
17071 body three activity disciple do karma and affliction purify buddha ground
connect activity do
17072 disciple element and*
17073 latency knowing then

17074 that benefit suitable do effort strive not-possess moon reflection water-in
show like

17075 Uttaratantra from

17076 disciple element tame action and*

17077 that place and suchness-to

17078 all-lord always spontaneous enter

17079 thus like

17080 distinction four-are

17081 Awareness Self-Arisen Great tantra from

17082 pacify and expand and*

17083 likewise power and fierce consider

17084 thus said

17085 pacify-by

17086 migrators obscuration purify suffering all peace method inexhaustible
ornament wheel arise do

17087 expand-by

17088 migrators quality increase desire hope all fulfill do

17089 power-by

17090 sentient gather lineage power river great not-ripen ripen activity vast do

17091 fierce-by

17092 malicious subdue realm three expanse-in press

17093 existence three suppress

17094 samsara nirvana liberate then

17095 all enlightenment supreme result complete because

17096 body speech mind quality activity inexhaustible ornament wheel field
total-completion great expand do

17097 thus also*

17098 Lion-Power-Perfect-Great tantra from

17099 activity essence accomplish do

17100 activity definition action do

17101 distinction aspect four show

17102 e ma ho

17103 pacify and expand and

17104 likewise power and fierce explain

17105 pacify dharmata expanse gather

17106 expand manifold essence show

17107 power not-ripen ripen do

17108 fierce all subdue

17109 thus extensive said
17110 ### CITATION: From Treasury Supreme Vehicle
17111 vehicle supreme precious-jewel treasury from
17112 spontaneous result arrangement twenty-fifth chapter end
17113 thus good-explain precious-jewel palace dharmadhatu sky limit
17114 all total array resources vast measure-not dharmata aspects possess
17115 migrators hope all fulfill wish-fulfilling power rain fall Glorious-Auspicious
Sun-Excellent joy increase do
17116 three-worlds teacher-by dharma rain fall
17117 who manifold disciple follow limit-possess
17118 these within supreme secret great-completion peak
17119 wonderful marvelous perfect gift this clear distinguish
17120 knowable sky expanse very vast dharma-system cloud canopy possess
17121 all-knowing mind-ocean range that family-possess migrators expanse
pervade
17122 dust-free stain-free sun young red self mind palace beautiful become
17123 very realize-difficult aspects also self other all see
17124 what this nature manifest become
17125 wave great water-treasure depth place
17126 before-not wisdom Ganga ocean
17127 grasp-throne place shake like
17128 Glorious-Lake great not-move that not-move wave-cross turbulence not-exist
17129 depth vast realize-difficult that today self mind manifest become
17130 awareness-holder victor ocean that thought three-times move-change
not-exist
17131 not-mistaken meaning essence that self follow doubt free
17132 realize-difficult nature sun moon radiance clear
17133 meaning how faculty direct-perception like
17134 not-mistaken how good total-explain this
17135 three-times victor all please do
17136 dakini siddha awareness-holder and*
17137 oath-bound ocean retinue also*
17138 this-to joy eye open good do family
17139 blessing do self-by know
17140 depth vast vajra place all range not-become
17141 very aspect-clear clear nature stain-free palace this
17142 light clear essence teach what long time world abide doing*
17143 fortunate path good appear liberation-island lotus expand do

17144 power great holy elephant sleep that system eye close
17145 place other siddha habit circle depth points drop fear
17146 long not-after word summary chapter twenty-fifth-in
17147 essence meaning one-side summarize mind support respect do
17148 vehicle supreme equal ground-on
17149 light clear vajra essence peak
17150 chapter five five ornament
17151 depth vast array beautiful
17152 dharma supreme precious-jewel essence from complete
17153 nature great-completion stupa
17154 appearance samsara nirvana field all pervade
17155 peak spontaneous expanse sky limit
17156 this circumambulation direction all-in
17157 appearance samsara container-contents good spectacle do
17158 above essence enlightenment display field*
17159 dharmata clear not-mix complete abide
17160 manner that follow wonderful marvel dharma
17161 vehicle supreme treasury stupa great also*
17162 word meaning aspect-clear array limitless
17163 depth vast appearance sky expanse pervade
17164 cause-effect vehicle ground equal great-expanses field-in
17165 supreme vehicle Mount-Meru spontaneous height four round all
17166 depth profound instruction song fill dharma wheel limitless
17167 basis path result sun moon wind move flower bell complete raise
17168 parasol white peak jewel top wide
17169 body wisdom beautiful victory-banner beautiful
17170 word meaning radiance jewel stream ornament
17171 earth ornament auspicious perfection
17172 wave great earth-hold very limitless peak sky expanse-in clear
17173 continuum vast direction ten field ocean dust beyond become
17174 dharmadhatu like sky expanse pervade teach stupa array good
17175 future merit purpose all-knowing speech lord-by raise
17176 Jambudvipa future human-by make support
17177 vehicle supreme this like other exist not
17178 therefore measure-not dharma treasury this
17179 vajra essence teach life-pillar
17180 Glorious-Protector lama very please lineage blessing cloud-mass possess
17181 power river ocean lineage moist explain lamp not-set

17182 depth profound instruction possess ear-essence essence self-to fall
17183 therefore heart-essence word secret vast teach now self hold
17184 victor awareness-holder lineage not-decline
17185 essence practice not-mistaken direct
17186 thus realize thus speak do
17187 victor ocean oath-bound please ho
17188 depth meaning nectar water-stream raise and*
17189 equal affliction heat pacify do
17190 samsara fire host extinguish migrators all
17191 peace cool bliss path lead
17192 this-to god and demigod human and*
17193 dakini oath-bound ocean retinue all
17194 joy eye open good do family
17195 word meaning aspect light white
17196 autumn-moon beautiful exceed
17197 delusion darkness clear then
17198 mind clear lotus expand do
17199 lotus all-open and utpala
17200 jewel precious-jewel blaze glory possess
17201 even-not-indicate beautiful array cloud
17202 self mind expanse-in clear appearance do
17203 ultimate that very limitless conventional appearance boundary beyond
17204 all not-possess possess not-exist light clear sugata sun
17205 existence peace sky expanse all-pervade nature abide what
17206 that all meaning depth marvelous that today self clear do
17207 dharma-system this vehicle supreme precious-jewel treasury
17208 word meaning aspect-clear chapter array beautiful
17209 chapter each-in essence that
17210 depth vast resources measure-not possess
17211 this also depth profound point key
17212 tantra scripture instruction treasury appear do
17213 depth that view mirror
17214 wisdom lotus expand sun
17215 after faith liberation desire those-by
17216 precious-jewel treasury this enter effort do
17217 ignorance darkness-free light clear manifest then
17218 life this existence-three ocean beyond go
17219 vehicle supreme precious-jewel dharma treasury this

17220 self other system ocean end go and*
17221 mind supreme all-knowing thought-possess-by
17222 snow-mountain white head good place
17223 virtue that self migrators all mind stain completely pacify then
17224 wisdom light clear sun moon follow individual self know peace
17225 all supreme-possess vajra peak spontaneous place obtain then
17226 body wisdom gather-separate not-exist migrators benefit happiness do may
17227 good-explain cloud great hear lightning garland possess
17228 mind sky path-from word meaning nectar rain fall
17229 all sentient hope fulfill virtue resources crop increase and*
17230 victor resources migrators all satisfy existence-peace decline remove may
17231 direction all arise and*
17232 sentient how-long abide until
17233 sacred-dharma treasury this abide become
17234 limitless benefit happiness accomplish may
17235 world all migrators all
17236 happy resource god-realm like
17237 all liberation path abide
17238 same-time secret-buddha accomplish may
17239 sentient all existence-from completely-victory
17240 effort-not sorrow-free obtain then
17241 samsara end peace field expand then
17242 benefit-two spontaneous dharma king become may
17243 virtue supreme happiness benefit arise place
17244 buddha teach expand expand may
17245 measure-not quality precious-jewel glory blaze
17246 light clear essence sacred-dharma expand may
17247 life limitless migrators measure-not near peace ground lead doing*
17248 forest lake island flower medicine-field all ornament beautiful become
17249 before-not dharma-treasure quality supreme enjoy clairvoyance samadhi
possess
17250 Brahma etcetera god and human-by worship fame sound drum fill may
17251 all limitless light-ray thousand possess do path-from completely-beyond
17252 world ornament nectar eye and best victor-by well-praise
17253 auspicious what migrators all beautiful praise-song flower fall
17254 that-like field-in dharma-system supreme this auspicious ocean fill may
17255 three-times aeon field dust migrators thought basis
17256 how-much ocean dust beyond benefit happiness aeon ocean number

17257 all total array bliss ocean self activity that-like doing*
17258 hundred ocean all abide please sentient ocean ripen do
17259 who sky expanse like vast wisdom samadhi vast
17260 measure-not mind-activity ocean vast other benefit do vast
17261 light clear sun moon appearance vast deed vast
17262 not-move dharmata appearance vast dharmadhatu vast enter may
17263 how night clear sky-in
17264 rabbit-holder ray also light spread doing*
17265 star-group center mandala fill by
17266 flower kunda field expand like
17267 intelligence sky essence light hundred
17268 aspect-clear wisdom clear radiance spread by
17269 vajra essence path good appear doing*
17270 fortunate mind lotus expand
17271 manner this vehicle supreme essence lotus-from
17272 well-arise manifold self-liberate yogi-by
17273 light clear essence meaning show then go*
17274 stain-free light-ray thousand possess thus-said
17275 nature secret points all
17276 fortunate-to not-mistaken direct
17277 expanse-great wide-good show then go*
17278 discipline intelligence good that-said year
17279 now abide later come
17280 future follow enter fortunate-to
17281 end meaning points instruction give then
17282 effort practice do effort do
17283 secret place also very vast
17284 tantra scripture instruction letter number many
17285 vajra place distant realize-difficult because
17286 that meaning include vehicle supreme treasury this precious
17287 Glorious-Protector lama sacred please doing*
17288 depth place not-mistaken here complete
17289 scripture reason instruction ocean expanse vast
17290 depth vast place this supreme elevate
17291 after fortunate-not-to not-show doing*
17292 uncommon view whatever
17293 that all assembly-not speak strict hide
17294 letter this modify not-do

17295 treasury this Glorious-Mantra Mistress and*
17296 planet good-upasaka great Rahula
17297 oath-bound vajra excellent protect-to give
17298 endure protect word command do
17299 this original letter lack and*
17300 more-less similar modify arise if
17301 that heart-blood play joy do
17302 breath-cut radiance-take eye fruit plain-on snake
17303 awareness-holder command ocean retinue-by
17304 this practice fortunate blessing do
17305 that desire wish-fulfilling complete do
17306 original place enlightenment accomplish may
17307 very-clear intelligence stain-not noble path follow
17308 hear-many quality very vast life one enlightenment desire those-to
17309 supreme vehicle door this near place treasury this benefit accomplish because
17310 naga-supreme jewel glory like faith crown ornament become do
17311 good-speak quality stain-not supreme vehicle peak glory
17312 victor secret treasury very marvelous world arise difficult precious-jewel
treasury
17313 fortunate-to appear this udumvara flower like marvelous
17314 who this hear hold become existence end bodhisattva famous great
17315 dharma white appearance very vast auspicious sun moon mandala good
ornament
17316 direction time victor supreme secret peak auspicious limitless light-ray sky
limit equal
17317 victor-arise deed very limitless auspicious emanate desire hope fulfill doing*
17318 Glorious-Auspicious Sun-Excellent auspicious stack time all auspicious may
17319 vehicle supreme precious-jewel treasury called
17320 dharma aspects limitless measure-not result meaning definite establish
17321 secret supreme essence light clear vajra essence place this
17322 sugata scripture place vast meaning understand doing*
17323 self other view ocean beyond go
17324 all-knowing speech lord-by complete
17325 virtue
17326 virtue
17327 virtue
17328 OM ye dharma hetu prabhava hetun teshan tathagato hyavadat
17329 teshan tsayo nirodha evam vadi maha shramana ye svaha

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